IBN MISKAWAIH'S THOUGHTS ON MORAL EDUCATION AND ITS RELEVANCE AT UNIVERSITAS MUHAMMADIYAH SURAKARTA

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Abstract: The purpose of this study is to analyze Ibn Miskawaih's thoughts on morals and their relevance at the University of Muhammadiyah Surakarta, where moral education in this era is very important, along with the times, technological developments, generations and models of social interaction. When the younger generation (students) easily get information through gadgets, the internet, and social media, they are increasingly unable to control themselves. The long-term result of this is promiscuity, perversion and moral degradation. In line with this, education in schools still prioritizes science in addition to moral cultivation, so education has a decline in moral quality. Long before the development of the times and technology, Islamic scholars and thinkers formulated the concept of moral education they might think far away about its contribution and relevance in the current era. The method used is qualitative descriptive, with content analysis, phenomenological, philosophical, and historical approaches. The results of the study concluded that Ibn Miskawaih was one of the thinkers in the field of moral education. Aspects of his thought include human potential al-nafs al-bahimiyyat, al-nafs al-sabuiyyat, al-nafs al-nathiqah. The goal of moral education is that mental attitudes encourage good deeds spontaneously. Educational functions: cultivation of noble morals, humanizing humans, cultivation of shame, moral education materials, namely applicable moral laws, educational methods namely tabi'i, advice, threats, flattery and praise. This concept is relevant to moral education at the University of Muhammadiyah Surakarta, namely by instilling tawhid education (prioritizing God the Creator), returning to the Qur'an and Hadith as guidelines and references, routinely worshipping the sunnah, teaching the concept of a just leader, upholding the truth, Islamic organizations (IMM, MPQ and AIK Mentoring), the concept of benefit for society, the concept of the world-hereafter and Islam-science for human piety.

Keywords: moral, education, a younger generation, ibn Miskawaih, universitas muhammadiyah surakarta.

INTRODUCTION

Moral Education is very important in the current era. The development of the generation of students in the millennial era like today requires the intake of moral education. The disruption of technology, economic systems and social interaction models today has a lot of impact on the ability of today's young generation. The influence of easy access to gadgets makes young people unable to control themselves in accessing

information. In addition, increasingly free association and social media make students mature faster behaviorally than thinking maturity so students' self-control tends to be unbalanced. Actions without thinking, as a result, many young people do today. Promiscuity, using prohibited items tends to be easy to do without thinking about the impact. So that the morals of students experience prolonged degradation [1]–[4].

Cases of young people deviate today, as a result of the lack of naming moral education both at home, school and in the community. Drug addiction cases are familiar to the younger generation of Indonesia. Not only that, cases of promiscuity, pregnancy out of wedlock, murder, mobbing, and bullying are mostly carried out by relatively young children who are not yet mature. This is directly the result of the long impact of disruption in technology, economics, and social interaction. The disruption of these aspects has an impact on the world of education starting from elementary to tertiary levels. Education that should be able to make the morals of today's children better, in general, has not been able to realize it. Marwah teachers who have good morals are no longer seen as role models by today's children because today's children get easier access to information from the world of gadgets and digital. Not only so, Islamic Education institutions, which should be the main pioneers, are also sometimes still tarnished because of the actions of their deviant teachers and the actions of unscrupulous students. Thus, this matter of moral education is an important thing to do research or pay attention to be developed, preserved and cultivated [5]–[7].

One of the important thoughts that need to be considered is the thoughts of previous scholars, one of which is Ibn Miskawaih. Ibn Miskawaih views that moral education will still be relevant at any time in society and the world of education. Understanding what morals are, their cultivation and strengthening remain the main focus in education so that moral humans remain the main pioneers in the world of education even though science is number two to explore. Moral people will certainly find it better and easier to gain knowledge and spread it than immoral people. Therefore, Ibn Miskawaih's thoughts need to be applied and developed in the world of education, especially universities [8]–[10].

The University of Muhammadiyah is one of the frontlines in discussing morals through several breakthrough strategies and materials in practice. Muhammdiyah University as one of the business capitals in the cultivation of education has an important strategy in cultivating morals through deepening Islamic material Muhammdiyah (AIK). AIK is the main capital of the University of Muhammadiyah in particular and all PTM Muhammadiyah in general. AIK is being developed and researched to be applied as the main form of capital to broadcast moral education. One of the Islamic figures whose thoughts were adopted in the cultivation of morals through AIK is the thought of Ibn Miskawaih. Ibnu Maskasih's thought is one of the thoughts that is relevant to the vision and mission of the University of Muhammadiyah in Indonesia, especially UMS. Therefore, it needs to be studied related to the thoughts of Ibn Miskawaih and his relevance to the cultivation of moral education at UMS. This paper discusses matters related to Ibn Miskawaih's thoughts on moral education and its relevance at UMS [11]–[15].

LITERATURE REVIEW

In modern times, education must be placed in the most important position as a form of concern for the duties of an educator, using an education system designed with sciences that talk about the personality of their respective students. This is because at this time students are easily influenced by the things they see both from online and print media such as books, newspapers and others. In other words, today's children are easily influenced by examples, and like to imitate the concrete things they display even if they contradict existing norms and ethics [16]–[18].

So that this causes a moral crisis in the current era. Like the rampant heinous deeds at this time, it is none other than because commendable morals are reluctant to be applied. So gambling, corruption, adultery, collusion, drugs, murder and other heinous acts as if they were ordinary things that do not ignite religious norms and ethics. Like the case of the economic crisis that recently hit this nation, it was started by a moral crisis owned by this nation [19]–[21].

This is because organizing an education is only oriented to global competition. However, moral cultivation as a manifestation of religion is less considered as if it is only limited to teaching as a complement, not as an instillation of moral education that can lead to maturity, and responsibility. In other words, that education only shows as learning for knowledge, not as learning to be a person. Thus causing the decline of a nation due to this. This is following the words of wisdom put forward by Syauqi Baiq, that the death and life of a banga all depend on morals, if the morals are good then automatically the nation is good, and vice versa. Therefore, education is not just about learning about science. However, education can be further to study in depth the influence of science on ethics and morals in society. Humans are different from each other in receiving an education. Some are rude, shy, hot-tempered, spiteful, quick to grasp a material and vice versa, and others [22].

The differences in habits possessed by each human being if ignored then it will develop naturally according to the habits possessed by each individual. Therefore, according to Ibn Miskawaih, the importance of religious education is to straighten each individual. So they will get used to doing good in their daily lives. Because according to Ibn Miskawaih education has a purpose and function to humanize humans, and can submit to humans following the substance as God's most noble creation among other creatures [23].

In modern times, human society is experiencing an educational crisis that has hit the midst of society. Of course, this is caused by none other than the power of science and sophistication in modern technology that is so rapid at this time. So that it can experience changes in socio-cultural dimensions, as well as shifts in every existing value, of course, it is caused by none other than new sources of power, which influence it [24]–[26].

When we talk about things that are challenging too. So we must discuss the things that characterize Islamic religious education. Where the characteristics of Islamic religious education are seven parts. First the mastery of knowledge, in the teachings of Islamic religious education is the most basic thing that is required for its adherents, to seek knowledge, second develop knowledge, namely the knowledge that has been mastered must be developed and disseminated to other individuals, the third moral being the basic foundation in emphasizing mastery and developing on the knowledge he has, fourth as a basis for worshipping Allah SWT, and to be able to provide general benefits, fifth paying attention to every development of students, sixth developing Islamic personality, seventh as an emphasis on pious deeds and social responsibility [26]–[28].

In this modern era, Islamic educational institutions in Indonesia in responding to the challenges of this era, must not lose the essence of legitimacy or Islam. Therefore, Islamic religious educational institutions must always improve and uphold an educator's instinct as a vehicle for humanization, without sacrificing human values. Because education is a long-term investment in building a nation. So an education must avoid things that smell negative in the current era. Therefore, the first step that must be taken is to make moral improvements that are experiencing decline at this time, as felt by Ibn Miskuwaihi in his time [29]–[31].

METHODOLOGY

Descriptive qualitative research methods with analytical, phenomenological, philosophical, and historical content approaches on Ibn Miskawaih's thought and its relevance at the University of Muhammadiyah Surakarta require a holistic and structured approach. First, a content analysis approach will be used to thoroughly examine the texts of Ibn Miskawaih's work, identify key themes, and analyze their historical context. Furthermore, a phenomenological approach will be used to understand the subjective experience of individuals related to Miskawaih's thoughts, gaining deep insights into how these thoughts are reflected in the understanding and daily experience of students and lecturers at the University of Muhammadiyah Surakarta. The philosophical approach will provide a conceptual framework to analyze Miskawaih's ideas in depth, explore their philosophical implications, and relate them to contemporary issues relevant to the academic environment. Lastly, the historical approach will help in contextualizing Miskawaih's thought in the history of Islamic thought and investigating its influence on the development of thought at the University of Muhammadiyah Surakarta. With this approach, research can provide a comprehensive understanding of Miskawaih's intellectual heritage and its relevance to the educational context at the University of Muhammadiyah Surakarta.

Linking tables for descriptive qualitative research methods with analytical, phenomenological, philosophical, and historical content approaches on Ibn Miskawaih's thought and its relevance at the University of Muhammadiyah Surakarta.

Table 1. Research Methods

No.	Research Aspects	Description
1	Research Context	University of Muhammadiyah Surakarta as a research context
2	Research Objectives	Explaining the thoughts of Ibn Miskawaih
		Identify the relevance of Ibn Miskawaih's thinking to the UMS academic environment
3	Research Approach	Analytical, phenomenological, philosophical and historical content
4	Population and Sample	Population: Students, lecturers, and administrative staff at UMS
		Sample: Students and lecturers who have an interest in Islamic philosophy and Ibn Miskawaih
5	Data Collection Methods	- Interviews with students and lecturers
		- Participatory observations of discussions and lectures related to the thought of Ibn Miskawaih
		- Analysis of documents related to curriculum, modules, and literature used at UMS
6	Data Analysis	Analysis content: Identification and analysis of the classical texts of Ibn Miskawaih and their application in UMS
		Phenomenology: Identification of students' and lecturers' experiences and understanding of Ibn Miskawaih's thought

No.	Research Aspects	Description
		Philosophical: Philosophical understanding of Ibn Miskawaih's concepts and their relevance to education at UMS
		Historical: The historical context and development of Ibn Miskawaih's thought and its implementation in UMS
7	Research Findings	- Student and lecturer's understanding of Ibn Miskawaih's thoughts
		- The relevance of Ibn Miskawaih's thought in the context of education at UMS
8	Conclusion	Conclusions on Ibn Miskawaih's thought and its relevance in UMS
9	Suggestion	Suggestions for the development of understanding and implementation of Ibn Miskawaih's thought at UMS

The table provides a clear structure for organizing information about the research to be carried out, including the main aspects that need to be considered in each research approach chosen.

RESULTS AND DISCUSSION

In Ibn Miskawaih's view, education is a means of means of means of realizing to create in the personality of each individual who has a very commendable moral. Therefore, the achievement of an educational goal can know each character. So that they can plan the right coaching method according to the needs desired by their students, because according to him morals are not something that is carried by every individual from birth. But morality is a character that must be pursued so that it can be possessed indiscriminately with one another [32], [33].

Therefore, moral change in each individual will require a gradual process. So it requires repeated practice to get used to being attached to him. In Ibn Miskawaih's view, the character is the impulse that occurs simultaneously due to the condition of the soul to manifest in the behaviour of each individual. So according to him, human nature is divided into two parts. The first is natural, and contrary to the character that has to do with temperament. For example, just because of trivial things he is irritable, anxious, afraid of certain events and so on. Both the character that is formed as a result of training, and the existence of a habit of a situation, which is then thought and considered which then becomes a character or character in itself [34].

So Ibn Miskawaih stated that human disposition is not natural, which can be changed by providing a teaching and education that can affect the character possessed by each individual. This is following the statement put forward by Aristotle, that with education people who are not good can become good. But even so, the results of an education in creating a character will certainly differ from one another, some are through advice, good guidance intensely and repeatedly and others. So the contribution of Ibn Miskawaih's thought in the field of moral philosophers cannot be separated from the concept of humans and morals. The basic thinking for him is divided into two parts which include morals and potential, both in terms of potential, moral education and the methods he uses. All of these things will be explained by the researcher as follows [35]:

The level of Potential possessed by Humans

In Ibn Miskawaih's view, there are three kinds of potentials possessed by each individual. First al-nafs al-bahimiyyat, i.e. the potential of lust. This potential has the

lowest position in every human soul, secondly al-nafs al sabu'iyyat, that is, the potential of courage in oneself this potential occupies the middle of every human soul, the third al-nafs al nathiqah, that is, the potential of thinking that occupies the very top position in every human soul. These three potentials are spiritual elements possessed by each individual [36].

So that the occurrence of these three potentials in the human soul, will differ from one another. This is following the statement made by Ibn Miskawaih in his book entitled Tahdzib al-Akhlak wa Tathhir al-A'raq. Where in the book Ibn Miskawaih states that the potential of lust and the potential of courage come from the element of a material. Then the potential to think comes from the spirit of God, therefore the potential that comes from a matter will be destroyed if the body is destroyed. But the potential that comes from God's spirit will not be destroyed even though the body has been destroyed.

Ibn Miskawaih also said that lustful potential and courageous potential relate to the body. So in essence both will affect each other, which includes strong and weak, healthy or sick in these two kinds of human potential. So these two kinds will not be perfect in carrying out their functions. If you do not use carnal tools found in humans. Therefore, Ibn Miskawaih views that in the human body, there are two elements which include the body and spiritual elements, both of which are interconnected with each other [37].

Ibn Miskawaih's Moral Perspective

Ibn Miskawaih's thought in the field of morals was heavily influenced by Greek philosophers such as Aristotle, Plato, and Gelen, by combining the thoughts of these Greek philosophers with Islamic teachings. So that the concepts put forward are easily accepted by Muslims. Not only that, but the ideas developed by Ibn Miskawaih were also pioneered by Muslim philosophers including al-Kindi, al-Farabi, al-Razi, and other Muslim philosophers. So Ibn Miskawaih can be classified as a typology of philosophy / rational ethics, namely ethics that are influenced by many other philosophers in their thinking [38].

Ibn Miskawaih stated that moral education is divided into four parts which include the purpose of moral education, moral education materials, educational benefits, and moral education methods. The four components of these components will be described as follows:

Purpose of Moral Education

The existence of education according to Ibn Miskawaih aims to manifest an inner attitude, which can encourage good deeds in a spontaneity. So that it can reach perfection, and can give birth to true and perfect happiness. This is because happiness is the most important and fundamental problem for humans as well as the main problem that is fundamental to moral education. Therefore, according to Ibn Miskawaih, education has a duty, as well as a mandate of responsibility, to straighten out each student rationally.

The goal is none other than that they can achieve intellectual happiness, and can direct their students to a practical discipline and intellectual activity. So that he can achieve practice happiness. Ibn Miskawaih's statement about education is the same as his view of the soul found in each individual.

Educational Functions

According to Ibn Miskawaih, the function of education is divided into four parts, which include cultivating noble morals, humanizing humans, socialising between individuals, and the last to instil shame [39].

Moral Education Material

According to Ibn Miskawaih, the material of moral education to achieve a good moral is divided into two parts. First, the earnest willingness to practice continuously intensely,

and to be able to restrain oneself from being able to obtain a virtue, because the actual modesty is following the virtue of the soul possessed by each individual. Second, make knowledge and experience in others a reflection of life for him, which includes knowledge and experience related to the prevailing moral law, which is caused by the emergence of good and bad in each human circle with one another. Therefore, with this method, humans will not drift into bad deeds, of course, this is because they always reflect on bad deeds and what are the consequences of bad deeds done by others as their role models [40], [41].

Moral Education Method

The method of education in Ibn Miskawaih's perspective is divided into four parts, which include the method of tabi'i, advice, annoyance, as well as flattery and praise. The four methods will be described as follows [42]:

Tabi'i Method, according to Ibn Miskawaih, each individual will have differences from one another. So that in development it is also the same. Therefore, in applying it to the education of its character, it is also required to be tiered in carrying it out. Therefore, a process of education and its implementation should follow the basis of physical and spiritual development and growth in each individual, this is the essence of the main idea of the natural method. Therefore, every stage in the growth and development of humans requires educational procedures, which pay extra attention to every need and fulfilment of psychofisolo in each individual [43].

Advice Method, according to Ibn Miskawaih, advice and guidance are indispensable things to be used as a method in forming a character in doing good deeds and being able to obey Islamic law. Therefore, if the subject cannot accept the advice and teaching given, then the subject cannot lead to the goal of education. Of course, the opinion expressed by Ibn Miskawaih has been explained a lot in the Qur'an [44].

Threat Methods, the threat method is the third method proposed by Ibn Miskuwaihi, namely the method that gives sanctions to students according to what is needed accurately. This method is done if a student does not perform on the value order he has taught. However, carrying out the punishment he gave must be gradual, starting from giving threats, and rebuking. If these two things still do not work, then the last stage is physical and spiritual. Physical in the form of blows following Islamic law. While spiritual is punishment [45].

Method of Flattery and Praise, this method of flattering and praise is given to students according to Ibn Miskawaih, if students do good things and can carry out Islamic shari'a. Then he must be given a flattery, as a form of support to him. The purpose of this is none other than that he is more enthusiastic to do good things following the teachings of Islamic Shari'a. Then if they are doing reprehensible things, as well as actions that violate the Shari'a. So he should not be reviled in front of the crowd. Because this will dwarf the mentality he has [46].

Scope of Teachers and Students, in Ibn Miskawaih's view, an educator includes parents, religious leaders, philosophers or teachers, and rulers. So according to Ibn Miskawaih, the authority of parents in educating their children will differ from one another to obey the Islamic shari'a that he has determined. In addition, Ibn Miskawaih also stated that a philosopher or a teacher is an intellectual existence in humans, of course, this is because it is none other than the knowledge he preaches and the provision of an education to him [47].

A community leader must train analytical forces on potential and practical skills following the interests and talents possessed by each individual, as well as provide guidance and straightening to humans with rational sciences. Therefore, according to Ibn Miskawaih, it is assumed that all people who have received training from others in the

form of guidance, assistance either in the form of skills or knowledge, which aims to develop in themselves. So this is the understanding of the students for him [48].

The relationship between educators and students must be based on affection, love, justice, friendship or other kindness between the two. According to Ibn Miskawaih, this is because humans are social creatures who are interdependent on one another. Therefore, two-way and multi-directional communication is needed in education, so that the material delivered can run effectively [49].

Related to moral cultivation at UMS based on the thoughts of Ibn Miskawaih can be described as follows:

Management of al-nafs al-bahimiyyat, the Potential of lust

In the function of controlling lust, students are taught to always prioritize Islam above all affairs. UMS teaches about the importance of the Qur'an and Hadith as a policy and source of determining matters related to the world. Always teach the importance of putting God (Allah) above all matters. UMS teaches students to fulfil the obligations of students as servants of God, namely carrying out compulsory worship and doing routines and exercises that are not mandatory such as dhuha prayers, fasting on Monday, and Thursday, tahajjud and others. UMS provides understanding to students of routine sunnah worship. As a form of moral cultivation towards the creator or God. And form the character of obedience and servitude to God (Allah). Proven by the activity of reading the Quran together and memorizing verses and prayers to be practised. This is done every morning before entering the lecture [50].

Management al-nafs al sabu'iyyat that is, the Potential for courage

In this case, UMS teaches its students to organize, especially the IMM organization and its cadres. In addition, UMS also teaches to be a just leader and a leader who upholds the truth above all else. Through organizational activities, especially IMM, students are taught leadership, not only but also leaders who maintain piety in behaviour and uphold Islamic values above all else [51].

Potential al-nafs al nathiqah the Potential of thinking

In this case, UMS teaches its students to think critically through various scientific and research activities involving student and lecturer collaboration related to religious issues and their application in society. UMS teaches about the concept of benefit to others (Society), through various community service activities the potential of student thinking can be implemented in activities that are beneficial to the community [52].

Objectives of Moral Education

Ibn Miskawaih's education has a duty, as well as a mandate of responsibility, to straighten out each of his students rationally. The goal is none other than that they can achieve intellectual happiness, and can direct their students to a practical discipline and intellectual activity. So that he can achieve practical happiness.

In this case, UMS has a clear vision and mission related to the world and the afterlife. The concept of balance of the world and the hereafter is to ground the knowledge that comes from the heavens (God) for the benefit of the world and the purpose of the reward of the hereafter. In this case, UMS integrates Islamic values and science stated in the vision and mission whose goal is to produce UMS alumni who are highly knowledgeable and virtuous and have Islamic character. This applies to all courses and all study programs and majors, including medicine and nursing or social sciences humanities.

Educational Functions

According to Ibn Miskawaih, the function of education is divided into four parts, which include cultivating noble morals, humanizing humans, socialising between individuals, and the last to instil shame. In this case, UMS has several points that are implemented in

the learning process, namely prioritizing scientific discussions and respecting student opinions. In addition, promoting Islamic behaviour through maintaining self-esteem and honour, especially for female students to dress and limit excessive contact with the opposite sex outside the limits of lecture affairs [39].

Moral Education Material

UMS lecture materials prioritize Islamic values in the form of AIK (Al-Islam and Kemuhammdiyahan) which aims to produce a generation of Muhammdiyah who prioritize Islam and human decency. Scientific material is connected with the text of the Qur'an and in every course, especially in non-religious science or general science [3].

Moral Education Methods

In practice, the moral education method at UMS is carried out in ways that humanize humans, namely discussion forums and active students in class. Lecturers give good rewards with good words, without dropping. In addition, it motivates students to always be enthusiastic in learning and optimistic in lectures so that they continue to be able to perform well, without any sense of despair if they do not understand the lecture material and continue to try to understand it without blaming their abilities and self-condition. Teaching students to always strive above all else and train to surrender after trying, for example telling them to study moderately and surrender to the results of grades (GPA).

UMS also provides space for students to excel in developing their abilities for competitions and so on and provides clear rewards such as award prizes (trophies), coaching money, and scholarships that are regulated in the form of reward regulations at UMS [20].

Educator-Student Relationship

In this case, UMS does not distinguish students, is lecturers are encouraged to be fair in treating students, especially in course assessments to be clear in following their respective rules and abilities without an element of subjectivity. Lecturers at UMS are encouraged to serve students well in lectures and academic matters. UMS lecturers are prohibited from being killers towards students and are more human in carrying out academic services. Facilitate student affairs with clear and easy rules [15].

CONCLUSION

The concept of moral education thought of Ibn Miskawaih includes things that are described in terms of potential levels, educational objectives, educational functions, materials and methods. Potential in the form of al-nafs al-bahimiyyat, al-nafs al-sabu'iyyat, al-nafs al-nathiqah. The purpose of education includes the inner attitude to encourage good deeds spontaneously that are done in a practical way (actions/activities). The functions of education include the cultivation of noble morals, humanizing humans, socialization between individuals, and the cultivation of shame. The material is in the form of applicable moral law. Methods of tabi'i, advice, threats, flattery and praise. Relevance to moral education at the University of Muhammadiyah Surakarta is the cultivation of moral education in students and the UMS environment by instilling monotheism (prioritizing God the Creator), mandating back understanding of the Qur'an and Hadith as references, training consistency in sunnah worship, upholding the teachings of upholding the truth (haq above bathil), organizing one of them in the form of the Muhammadiyah Student Association (IMM), naming concepts and implementing benefits For society, the concept of world-ultimate balance, Islamic-science for human piety. All of these things are embedded in regulations, curriculum, lecturer interaction models with students, and in the learning process (lectures) and organizational activities [3], [4].

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These should be brief and placed at the end of the text before the references.

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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