
ISLAMIC ETHICS EDUCATION CONCEPT FOR GEN Z: IBN MISKAWAYH'S VIEW ON PHILOSOPHY

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Abstract: *The prevalence of an ethical crisis among young people reflects their moral decay. Therefore, it is imperative to teach ethics education to the next generation of this nation. This research aims to investigate the concept of Islamic ethics education for Generation Z from the perspective of one of the renowned Muslim philosophers, Ibn Miskawaih, also known as the Father of Islamic Ethics. The research methodology involved the use of library resources. The primary reference is Ibn Miskawaih's Tahdzib Al Akhlak, with additional sources utilized to assess Islamic ethics and Generation Z. The findings of this study demonstrate that Ibn Miskawaih examines the ethical notion of right and wrong conduct based on logical reasoning. It is imperative to instil Islamic ethics in Generation Z to cultivate virtuous behaviour, courteousness, and sagacity.*

Keywords: *Islamic ethics, education concept, generation z, ibn miskawaih, philosophy.*

INTRODUCTION

The concept of ethics is universal and applicable to all humans and cultures. Defining ethics in detail, however, is challenging due to subjective evaluations of good and bad. In contrast to Islamic teachings, the criteria for Islamic ethics are clearly outlined in the Al-Qur'an and Al-Hadith. Alfian asserts that the purpose of ethics goes beyond comprehending scientific perspectives and theories. It aims to motivate individuals to lead a virtuous existence, strive for righteousness, show compassion towards others, and enhance their well-being. Consequently, ethics promotes altruism and philanthropy [1].

Islamic ethics education is a crucial aspect of moral development that should be incorporated into the education of school students and the current educated generation. The significance of ethics education from an Islamic perspective cannot be overstated, as it is intertwined with nearly every aspect of human life [2]. Ethical education that cultivates moral values is a paramount goal for the effective implementation of education. This moral education principle plays a crucial role in enabling humans to interact with the Creator (*hablun min allah*) and fellow human

beings (*hablun minnan nash*). Group dynamics play a significant role in shaping an individual's personality, and children in particular require attentive caregiving from a group of individuals since childhood. As children age, the need to join external groups grows, presenting challenges stemming from differences in group composition as well as varying cultural, economic, and social backgrounds [3].

Globalization has undoubtedly transformed numerous facets of life, including education. While its positive impact brings progress, its negative impact can precipitate moral decay. Key features of this era are the technological, transportation, informational, and communicative revolutions. Moreover, the generation residing in this epoch is known as Generation Z (Gen Z) or Millennials [4], [5].

Generation Z, which was born in the high development of ICT (Information and Communication Technology), makes life more familiar with information technology so that it tends different behaviour patterns when compared to the previous generation [6]. As a result, this generation with information technology makes the experience of direct social interaction very low. In the experience of individual life development, the experience of low social interaction can provide a tendency for these individuals to be less sensitive to life in their immediate environment. Even the worst possibility is the emergence of an ethical crisis [7].

Various phenomena that arose as a result of the ethical crisis have been reported in both print and electronic media, specifically concerning deviations committed by the nation's younger generation. The widespread distribution and use of drugs, fighting, sexual harassment, promiscuity, and other forms of deviant behaviour are indicative of moral decay among adolescents. Therefore, the provision of ethics education is of crucial importance in preparing the next generation of this country [8]–[10].

Throughout the history of Islamic philosophy, numerous scholars- from legal experts, theologians, and mystics to philosophers- have made noteworthy contributions to the field of ethics formulation. This is because the importance of morality in Islam is one of its core teachings. Four principles underlie ethics in Islam: firstly, religion advocates a concept of ethics that is both universal and innate. Secondly, morality in Islam revolves around justice. Thirdly, those who engage in ethical actions are believed to ultimately achieve happiness. Fourth, ethical action is seen as rational in Islam [11].

Ibn Miskawaih, the Father of Islamic Ethics, established a set of foundational ethics in his work "Tahdzib al-Akhlaqwa Tathir al-A'raq" (Mind Education and Moral Cleansing). His ethical philosophy is influenced by Greek philosophy, Persian culture, Islamic Sharia teachings, and personal experience [12].

Ibn Miskawaih posits that morality, the plural form of *khuluq*, can arise from human nature or learned behaviour, resulting in a self-nature that cultivates good *khuluq*. At times, humans may change their *khuluq*, necessitating adherence to Sharia rules, advice, and traditional teachings on manners. Additionally, Ibn Miskawaih emphasizes the importance of moral education in children. According to his perspective, child psychology serves as a bridge connecting the primal and cognitive human states of being [13], [14].

Based on the above description, it is worth exploring the application of Ibn Miskawaih's philosophy as the Father of Islamic Ethics to understand the concept of Islamic ethics education for Generation Z [15]–[17].

LITERATURE REVIEW

Islamic Ethics Education

Ethics is a science that deals with efforts to determine whether human actions are good or bad. In a book entitled “Islamic Education Teacher Competency” by [18], ethics comes from the Greek word "ethos" which means the character of decency or custom. It is identical to the moral word "mos" which in its plural form "mores" which also means custom or way of life. In terms of the teachings that underlie Islamic ethics, it is classified as theological ethics. The notion of theological ethics is the measure of good and bad human actions, based on God's teachings. All actions commanded by God are good and all actions forbidden by God are bad [18].

Thus, Islamic ethics entail recommended ethical and moral principles derived from Islamic teachings found in the Al-Quran and Sunnah. These principles are based on the example of the Prophet Muhammad, who is considered in the Islamic faith as the paragon of moral excellence [19]–[21].

Islamic ethics has the following characteristics, including 1) to teach and guide people to have good behavior, and to abstain from bad behavior, 2) to determine that the source of morality, good and bad, is based on the teachings of Allah SWT, namely the Al-Qur'an and Hadith, 3) to be accepted by all human beings at all times and places, 4) to be used as a guideline by all humans because it is under nature (instinct) and human reason, 5) to regulate and direct human nature to a noble moral level and straightens human actions under the guidance of Allah SWT [22].

The aim of Islamic ethics, from a philosophical perspective, is to attain a universal "ideality" that applies to all people irrespective of time and place. However, such an objective is challenging to realize due to the subjective perception of actions as either good or bad, which varies among individuals or groups. Additionally, ethics determines the scope of virtuous and vicious conduct based on human reasoning [23]. The Islamic way of life stipulates that all acts of worship, living, and dying are solely dedicated to Allah. Therefore, Islamic ethics dictate that the ultimate purpose of all human conduct is to attain Allah's pleasure [24], [25].

Generation Z

Generation Z, or Gen Z, comprises the cohort born after Generation Y. This group consists of individuals born between 1995 and 2010. Generation Z is also known as the iGeneration internet generation or net generation. In other words, Gen Z is often stereotyped as tech addicts, anti-social, or social justice fighters due to their upbringing with technology, the internet, and social media [26]. This phenomenon has led to a cognitive generation that adeptly gathers various information sources and seamlessly blends virtual and real-life experiences [27]–[29].

Studies have been conducted on the increasing usage of social media by Generation Z, but further research is necessary to understand the impact of their social media engagement on their behaviour. Gen Z has a strong attachment to online communication and prefers to remain connected through accessible technology. They exhibit active participation, consume high volumes of online content, possess creative abilities, and excel at mash-up creations [30].

As for the characteristics of Gen Z apart from their closeness to the use of technology, their preferred tone of communication is known to be friendly, relaxed, and informal, and they have an individualistic and direct way of communicating—partly because social media has become such an integral part of their lives [31]. Additionally, Gen Zs are noted for being autonomous and do-it-yourself-inclined. The realist/optimistic quality stems from their tendency to have more realistic expectations for the workplace and a positive attitude toward the future, which also

supports Gen Z's proclivity for environmentalism. They are the generation most concerned with preserving the environment, and they are aware of the dangers and water shortages. This characteristic explicitly denotes a high sense of responsibility, in this situation, for the planet [32].

According to several scholarly articles, the inherent traits of Gen Z suggest their potential to significantly influence change. Their status as digital natives and technology-driven characteristics could enable them to shape organizational change. Thus, to prevent the aberrant use of technology among Gen Z [33], they have been perpetually online since birth, then the use of the internet must be mastered to manage Generation Z. Managers must, however, take charge. The command-driven use of the internet is the key.

Ibn Miskawaih's View of Philosophy

Ibn Miskawaih, an Islamic philosopher, was born Abu 'Ali Ahmad Ibn Muhammad Ibn Ya'qub Miskawaih in the city of Ray, Iran, near Tehran in 320 H / 932 AD. He passed away on 9 Shafar 421 H in Isfahan. His several nicknames include Al-Khozin (the librarian) due to his trusted handling of books belonging to Ibn al-Amid and Adud ad-Daulah Ibn Bawaih. However, some argue that the moniker "treasurer" was bestowed upon Ibn Miskawaih by 'Ahdu al-Daulah from the Buwaihi clan [34].

Ibn Miskawaih is recognized as a prominent Muslim philosopher, specifically known for his contributions to Islamic ethics using the Al-Nafs Philosophy and Al-Akhlak Philosophy. His approach to education is intrinsically connected to the concepts of human nature and morality [35]–[37].

In addition, he also acquired knowledge in multiple scientific fields, including linguistics, medicine, jurisprudence, hadith, mathematics, music, and military science. As a philosopher and writer, Ibn Miskawaih's expertise extends to various disciplines, showcasing his diverse understanding of a wide range of subjects. Among his renowned works in the field of ethics are the Book of al-Fauz al-Akbar, the Book of Thaharah an-Nafs, the Book of Tahdzib al-Akhlaq wa Tathir al-'Araq, and the Book of as-Siyar, which discusses the conduct of life [38].

Ibn Miskawaih authored a total of 41 successful books and articles, all addressing the significance of ethical philosophy. Consequently, he is celebrated as a moralist. His writings and works strongly reflect the influence of eminent Greek philosophers and Neo-Platonists such as Plato, Aristotle, Forforius, and Enbadgless [39].

Ibn Miskawaih emphasizes moral philosophy, leading to his inclusion of morals in his educational thinking. According to him, moral education's aim is the attainment of a disposition that motivates individuals to perform good deeds without external influence, resulting in perfect happiness. As a result, Ahmad Abd Hamid as-Syai'r categorizes Ibn Miskawaih as a philosopher representing the as-sa'adat school of ethics in the morality realm. Ibn Miskawaih declared that to reach educational goals, individuals must attain educational materials. These materials are intended to be a manifestation of devotion to Allah SWT. He perceives education philosophy as aiming to create individuals with moral and virtuous characters. To accomplish the purpose of education, educators must possess an understanding of human nature which will enable them to devise strategies for managing individuals with diverse character traits [40]–[42].

Table 1. Literature Review on Islamic Ethics Education Concept for Gen Z: Ibn Miskawayh's View on Philosophy

| Aspect | Details |
|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Topic | Islamic Ethics Education Concept for Gen Z: Ibn Miskawayh's View on Philosophy |
| Main Reference | Ibn Miskawayh's "Tahdzib Al Akhlak" |
| Core Philosophy | Ibn Miskawayh's view on ethics emphasizes personal moral development through reason, balance, and self-control, rooted in Islamic principles and classical Greek philosophy. |
| Relevance to Gen Z | Gen Z, living in a highly digital and globalized environment, faces challenges in maintaining ethical standards. Ibn Miskawayh's ethics provide a structured, rational approach to ethical behaviour, making it applicable to their modern context. |
| Key Ethical Principles | Virtue Ethics: Striving for moral excellence (virtues) such as wisdom, courage, and justice. |

METHODOLOGY

The study utilized a qualitative method through a library research model. A literature review, which involves collecting data from library sources, was employed. The research involved reviewing relevant literature and analyzing topics of interest. Conducting literature research also encompasses studying literature in the form of journals, books, articles, notes, or prior research [43].

Specific criteria for the development of research knowledge include direct interaction with presented data or text, as opposed to field data or eyewitness accounts of events. Researchers solely work with readily available sources in the library, pre-existing data sets, and secondary sources [44]. The author utilized library research due to the scarcity of data sources in the field. In some cases, the available data in the field might not be significant enough to answer this research question. As a result, research sources can only be found in written form [45].

The main source of this research was "Tahdzib Al Akhlak", a book by Ibn Miskawaih. To further enhance discussions on Islamic ethics education among Gen Z, we conducted a study using multiple reference sources.

Table 2. Research Method

| Aspect | Details |
|-----------------------------------|-----------------------------------------------------------------------------------------------------------------|
| Research Method | Qualitative method through library research. |
| Data Collection | Literature review from library sources such as journals, books, articles, notes, or prior research. |
| Data Analysis | Reviewing relevant literature and analyzing topics of interest. |
| Criteria for Research Development | Direct interaction with presented data or text, avoiding field data or eyewitness accounts. |
| Data Sources | Researchers work with available sources in the library, pre-existing data sets, and secondary sources. |
| Reason for Library Research | Scarcity of field data sources and insufficient significance of available data to answer the research question. |
| Primary Source | "Tahdzib Al Akhlak" by Ibn Miskawaih. |
| Additional Sources | Multiple reference sources to enhance discussions on Islamic ethics education among Gen Z. |

RESULTS AND DISCUSSION

Ibn Miskawaih's Concept of Islamic Ethics Education

There is a crucial study by Ibn Miskawaih in the book of *Tahdzib al-Akhlak* focused on human philosophical thought, specifically regarding morality separate from Islamic ethics.

A person has an innate desire and inclination to understand themselves. This is a logical disposition since human beings diverge from other species. Qualitatively, humans are the pivotal point, making knowledge and recognition of oneself a noble pursuit. To know oneself is to comprehend the essence of what it means to be human [46].

Ibn Miskawaih perceives humans as creatures possessing diverse capabilities. He identifies three categories of power in humans, comprising the power of lust (*nafs al-bahimiyah*) as the lowest, the power of courage (*nafs al-sabu'iyah*), and the power of thinking (*nafs al-natiqah*) as the pinnacle [47]. For human well-being, all three of these powers must be utilized in harmony, as prioritizing a single power would lead to malevolence and devastation.

Ibn Miskawaih asserts that humans possess two substances with their nature: material and immaterial substances. The two are closely related in terms of structure and function but lack a substantial relationship. This concept forms the basis of Ibn Miskawaih's understanding of the soul. True humanity lies in behaving according to the behaviour of one's thinking power. It is through the power of the soul that humans can comprehend the existence of God and other beings. Additionally, it is this soul power that has facilitated the creation of human civilization.

Ibn Miskawaih recognizes the significance of environmental and educational factors in human development. These factors foster intellectual, emotional, and social maturity as a path to overall maturity. Accordingly, he believes that moral education can be nurtured and that every character has the potential for change. With practice and habituation, positive character traits can be developed. Initially, this situation was carefully considered and thought out, but over time, it became a habitual practice [48], [49].

Meanwhile, ethics is the systematic study of human actions and behavior, assessing their moral rightness or wrongness within the limits of our understanding. Ethics concerns three main aspects. Firstly, it focuses on human actions. Secondly, it derives from reason or philosophy and is therefore not absolute or universal. Thirdly, it serves as a means of evaluating, determining, and judging human actions as good, bad, noble, honourable, despicable, etc [50].

Furthermore, Ibn Miskawih views ethical thinking by exploring the human soul. He considers that psychology has its priority compared to other sciences. Humans are not able to achieve a science unless they have known psychology before. When a person understands psychology, it helps him to acquire other knowledge. Knowing about the states of the soul (*ahwal and Nafs*) is the foundation for other sciences such as theology, ethics, and logic. Knowing the soul, one has the weapon to see right and wrong in matters of faith and between good and evil [51]. Thus, Miskawaih's ethical thinking is based on his conception of the soul.

Ibn Miskawaih divides the strength (potential) of the soul into three levels; first, the power of thinking (*al quwwah an natiqah*), namely the power to think and distinguish the essence of something. This power is called *al Mulkiyah*, and it is in the brain. Second, *al quwwah al ghadabiah*, the power to be angry. Helping, brave, inclined to dominate, and desire to always be respected. This power is called *suba'iyah* and it is in the heart. Third, the power of *syahwatal quwwah al*

syahwatiyah, the power of lust which always asks for food and tends to enjoy food, drink, and marriage. This power is called *al bahamiyyah* and it is in the heart (*al kabit*) [52]–[54].

Ethics, as defined by Ibn Miskawaih, is a state of the soul that engenders actions devoid of thought and contemplation. This mental attitude is comprised of two aspects: character and habits. Moral standards derived from character tend to produce undesirable outcomes, whereas commendable morals can be developed through training and habituation. Therefore, Ibn Miskawaih stresses the significance of education in shaping good moral values, with a particular focus on childhood as the connection between the animal and human souls [55].

Furthermore, ethics in Ibn Miskawaih's view can be returned in two parts; character or *fitnah*, and way of effort (*iktisab*) turning into a habit. However, Ibn Miskawaih is more inclined towards the second one, that is, all ethics is the result of effort (*muktasabah*). He views that humans have the potential to be ethical in any way, whether the process is slow or fast. Ibn Miskawaih determines the possibility of humans experiencing changes in morals. From this point of view, it is necessary to have sharia rules, advice, and various kinds of teachings about good manners.

Thus, Ibn Miskawaih's thoughts have made a significant impact on both Islamic and global intellectual spheres.

Analysis of Islamic Ethical Thought for Generation Z Based on Ibn Miskawaih's View

The generation born in the current era tends to be called Generation Z. Generation Z, also known as the I-generation or Internet generation, exhibits the ability to multitask. They can carry out several activities such as using social media on their phones, browsing on their PCs, and listening to music via headphones, all at once. Their activities primarily relate to cyberspace. Since infancy, this generation has become accustomed to technology and advanced devices that have an indirect effect on their persona, including their ethics.

In addition, the mindset of this generation is technological and tends to be positivistic, so it is easier for them to believe reality with objective, empirical, and rational measurements. With such objective conditions, education for the younger generation should follow these objective conditions [56]. An understanding of the objective conditions of adolescents will enable them to feel that they are receiving attention from their parents and educators in tertiary institutions. The feeling of being cared for will raise feelings of being accepted so that psychologically they are easy to accept the teachings being conveyed [57]–[59].

Based on the description of Generation Z's conditions living in this globalization era, ethical (Islamic) education and morals must be implemented for Gen Z to prevent bad things from happening in their personal and social lives.

The main focus of education is on the emergence of children's intelligence, encompassing self-aware ethics or mind awareness as the basis of creative intelligence. From ethical roots that are self-aware or noble qualities, a human being can continue to develop independently in a social environment that continues to change more and more rapidly [60]. A smart person is a person who never loses his mind or gives up because he can always use his reasoning to understand and solve the problems he faces. Smart personal qualities are the basis for the orientation of intelligence, nationality, democracy, and humanity education. This idea should appear more clearly in education developed by a religious movement called "Islamic Education".

Ethics education has an effort to bring about individual change integrally including its psycho-physical characteristics through teaching and training. Therefore, it is important to realize the meaning of education as a unique, independent, and creative humanization system. Humanizing humans means to place these humans under their proportions and human nature. For humans to find their self, meaning that each individual is aware of and understands himself, a conception like this is very important as a philosophical basis and basic motivation for carrying out teaching and learning activities because human learning must also be directed at the formation of the human self to find humanity and social beings and creatures of God Almighty [61]–[63].

According to Ibn Miskawaih, morals can be changed and developed through an effort that is none other than education. The educational terminology illustrated by the Qur'an such as *tarbiyah*, *ta'lim*, *ta'dib*, and *tahdzib*, although these four terms have their specifications, basically have something in common, namely to realize the moral order of humanity. The educational terminology promoted by Ibn Miskawaih related to improving morals is *tahdhib* which can be seen in his work with the big title *Tahdhib al-Akhlak*. According to him, *tahdhib* is reflected in efforts in the form of *al-mau'izah* (advice), *ta'dib* (education), and *al-siyasiyah al-Jayyidah al-fadilah* (other good and noble methods).

The notion of *al-siyasiyah al-Jayyidah al-fadilah* is depicted in several descriptions. Miskawaih posits that religious law plays a crucial part in cultivating virtuous morals amongst young people. It accustoms them to do good deeds and prepares them to embrace wisdom and strive for virtue. Through accurate thinking and reasoning, they can ultimately achieve happiness. Parents must educate them to comply with this sharia and to do good deeds. This can be done through *al-mau'izah* (advice), *al-darb* (beaten) if necessary, *al-taubikh* (rebuked), giving pleasant promises, or *tahdhir* (threatened) with *al-'uqubah* (punishment). When they are accustomed to this behaviour for a relatively long period, they will see the results of their behaviour and will know the path of goodness and arrive at their goal. In other words, religious law has an important role in forming good morals and changing bad morals [64]–[67].

Ibn Miskawaih views that religion is an aspect as well as a principle and basis for educating students' ethics and morals. Thus, Ibn Miskawaih tends to prioritize his spiritual reasoning in addition to his ability to think philosophically. Sometimes religion defeats forces beyond the capabilities of the human mind. From his experience, efforts to educate children are directed towards obedience in carrying out religious teachings. In correcting bad behaviour with punishment, according to Ibn Miskawaih, educators should position themselves as healer [68]. This opinion implies that a punishment given is to improve morale which is manifested through a real form, namely action. An indirect punishment is given just like that, let alone directly giving the most repressive punishment.

Furthermore, punishment is a decisive action, as well as the last to be given when other means are no longer possible. The first step is to find out the reasons why because it could have happened by accident, ignorance, or negligence. If the bad act is without a reason that can be forgiven, it is tolerated, then the punishment is imposed gradually, from the mild first [69]. Furthermore, when the behaviour of the students has not shown any change, they are given a rather harsh punishment from the first, and so on, until the harshest punishment.

CONCLUSION

Based on the theory described above and looking at the conditions that exist in today's society. It can be concluded that: 1). Ethics or morals rolled out by the Islamic philosopher Ibn Miskawaih begins with exploring the human soul. The concept of ethics investigates human behaviour; good or bad, by taking into account as far as the mind knows, is a very important thought for the improvement of life in society. 2). Ethics needs to be put forward for the current generation Z to create conditions for a society that is under noble morals, decency, and wisdom, so that this generation can be expected to create a civilized society, far from being selfish, anti-social and feeling individualistic. Environmental and educational factors are very important for the development of Gen Z because they influence the formation of intellectual, emotional, and social maturity as a path to maturity. Moral education can be maximized, with the help of the role of parents, teachers, and the surrounding environment. Every character can change, good character can be formed with practice and habituation from children, can be considered and thought about, and then it starts to be practised continuously to become a character or habit of daily life. In this activity, parents or educators must set a good example, give appreciation if the child carries out ethics according to the guidance and expectations, on the other and, continue to provide advice, reprimand, and even punishment if he violates ethics.

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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

The author declares no conflict of interest.

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