The Concept of Ibnu Miskawaih Moral Education for Students

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Abstract

Although both education and morality are different, in practice they are closely related and synergistic. In the Islamic world, even education is in a lower dimension than morality. It shows how important morality is so that knowledge seems to fade away its essence without morality. Ibn Miskawaih is a thinker who is concerned with the moral dimension. The idea of morals boils down to divine values and Islamic ethics. Ibn Miskawaih offers his character concept emphasizing psychological and religious aspects to improve the quality of students' character. This is a literature study with a descriptive analysis method. The results shows that Ibn Miskawaih was very intense in applying the habit method to explore the character of students. According to Ibnu Miskawaih, environmental habits, friends, and family are the most important media in educational media.

Keywords: *Ibnu Miskawaih, Ahklak, Students*

Abstrak

Pendidikan dan ahklak meskipun keduanya berbeda namun dalam praktiknya sangat berkaitan dan sinergis. Pada dunia Islam, bahkan pendidikan berada pada dimensi yang lebih rendah dari ahklak. Ini menunjukkan bahwa begitu pentingnya ahklak sehingga ilmu itu seakan memudar esensinya tanpa ahklak. Ibnu Miskawaih merupakan pemikir yang konsen pada dimensi akhlak. Pemikiran mengenai akhlaknya bermuara pada nilai ilahi dan etika Islam. Ibnu Miskawaih menawarkan konsep karakternya menekankan aspek kejiwaan dan agama untuk meningkatkan kualitas karakter peserta didik. Penelitian ini adalah studi pustaka dengan metode deskriptif analisis teks. Hasil penelitian menunjukkan bahwa Ibnu Miskawaih sangat intens menerapkan metode kebiasaan untuk mengeksplorasi karakter peserta didik. Menurut Ibnu Miskawaih kebiasaan

lingkungan, teman, dan keluarga adalah media paling urgen dalam media pendidikan.

Kata Kunci: *Ibnu Miskawaih, Ahklak, Peserta Didik*

INTRODUCTION

Education is an important factor that determines human life. Through education, humans can improve their quality of life. The process of education in human life is inseparable from educational factors, the success or failure of education is largely determined by these educational factors. Educational factors are various elements that support the goals that will be achieved in education. These elements have an important function because they can support a goal in a sustainable and systematic manner (Surya, 2018, p. 3).

One of the disciplines that are closely related in shaping the character of students is the science of ahklak. The development of morals has been the discussion of ancient philosophers, such as Aristotle and Plato. Then, in the study of the history of Islamic thought, there were also several figures who were busy with moral issues, such as al-Kindi, al-Farabi, the Ikhwan al-Shafa group, Ibn Sina, al-Ghazali, Ibn Miskawaih, and so on (Azizah, 2017, p. 32). However, of these figures, Ibn Miskawaih is the most instrumental in developing moral discourse with a psychiatric approach.

In the process of instilling moral values, the interaction of each element in it becomes important. With the creation of good interactions, moral messages will be easier to convey. Therefore, it is very urgent to conduct a study of the concepts of Islamic ethics which are the pillars of moral education development, by examining the concept of moral education initiated by Islamic scholars (Lestari, 2017, p. 12). Among them is the concept of morals according to Ibn Miskawaih which can be used as a reference to initiate ideal and practical concepts about character education that originate from the thoughts of Muslim scholars or philosophers.

Ibn Miskawaih's paradigm of thought in the field of morals can be said to have a different style from other thinkers. It can be seen in his book *Tahdzib al-Akhlak* that the discussion of morals is associated with the thoughts of Greek philosophers, such as Aristotle, Plato, and Galen. Besides, Ibn Miskawaih was also heavily influenced by Muslim philosophers, such as al-Kindi, al-Farabi, and al-Razi and others. Greek philosophers and Muslim philosophers alike argue that

"*The goal in life is to achieve happiness*", the way to get happiness is ethically or with good morals (Lestari, 2017, p. 12). Therefore, many scholars classify Ibn Miskawaih's style of thought into a typology of philosophical ethics (rational ethics), namely ethical thinking which was heavily influenced by philosophers, especially Greek philosophers.

Today, the development of character education cannot be separated from the provision of the moral realm in education. From a content perspective, character education must be realized in each content of the educational curriculum from various disciplines taught in schools and in madrasahs. Therefore, it is very urgent if a study is carried out on the concepts of Islamic ethics which are the pillars of the development of character education in the country, by examining ethical concepts initiated by Islamic scholars, including the concept of ethics or ahklak according to Ibnu Miskawaih which can be used as a reference, for initiate ideal and practical concepts about character education that come from the thoughts of Muslim scholars or philosophers (Mulia, 2019).

RESEARCH METHODS

This research is kind of library research which uses a descriptive qualitative approach with a literature study design. Collecting data needed from several literatures, including books that discussed the same topic as research, articles, research result and others. Data analysis techniques include discussing, analyzing, describing in depth the Concept of Ibn Miskawaih Moral Education for Students.

RESULT AND DISCUSSION

Biography of Ibn Miskawaih

Ibn Miskawaih was a Muslim philosopher who focused a lot of attention on morals. His full name is Abu Ali Ahmad Ibn Muhammad Ibn Ya'kub Ibn Miskawaih, also called Abu Ali al-Khazin. His more famous name is Miskawaih or Ibn Miskawaih. He was born in the city of Ray (Iran) in 330 H / 941 AD, and died in Kasfahan on the 9th Safar year 421 H / 16 February 1030 AD His grandfather named al-Kifti embraced the Magi religion then converted to Islam (Miskawaih, 1999, p. 29).

Ibn Miskawaih is a historian, healer, scientist, and writer, after exploring various sciences, he finally focused his attention on the study of history and

ethics. Ibn Miskawaih studied history, especially Tarikh al-Tabari, from Abu Bakr Ahmad Ibn Kamil al-Qadhi (350 H / 960 AD). He also studied chemistry with Abu al-Thayyib al-Razi. Iqbal said that Ibn Miskawaih was the most famous Persian theistic thinker, moralist and historian (Syarif & Ed, 1998, pp. 83–84). In addition to studying history, he also studied philosophy from Ibn al Khammar, one of Aristotle's commentators and al-Hasan ibn Siwar, a scholar who studied philosophy, medicine and logic. Not only that, he also studied linguistics, medical science, fiqh, hadith, mathematics, music, military science (Boer, 1998, p. 128).

This figure is thought to have lived in the same era as Ibn Sina and al-Tauhidi. Ibn Miskawaih is also reported to have studied Greek knowledge and scholarship from Ibn al-Khammar, a famous comentator of Aristotle's works, and also studied *al-Kimia at Thayyib al-Razi*. In many fields of science Miskawaih was a very active scholar. His writings and information about him in various sources testify to the breadth of his knowledge and the greatness of culture in his time. Miskawaih is noted by *Margouliouth* as a historian and ethicist, but apart from these two fields, Miskawaih also has other concerns and contributions, he was described in his time as a biographer of doctors, and wrote a kind of summary of various medical treatises, an expert on arithmetic, literature and has an outstanding ability in the field of rhetoric, and has written various anthologies of poetry (Khursyid & et. al, n.d., p. 389).

Ibn Miskawaih's education history is not clearly known, nor did he write an autobiography. It is assumed that Ibn Miskawaih is no different from children in general. Ahmad Amin, quoted by Maftuhin, explained that the education of children in the Abbasid era generally began with reading, writing, studying the Qur'an, the basics of Arabic, the order of poetry and poetry, and the science of reading and writing poetry. These subjects are given in surau (Maftuhin, 2012, p. 117). Ibn Miskawaih lived during the decline of the Abbasid dynasty under the Bani Buwaihi rule in Iraq and Persia.

Throughout his life, Ibn Miskawaih was known as a person who was very committed to the concept he wrote about morals. This means that the theory put forward with practical action is always in line. Even through one of his works

entitled *Tahzib al-Akhlaq* which later became his master piece, his name became increasingly fragrant (Safii, 2014, p. 3).

Apart from being known as an ethical philosopher, Ibn Miskawaih is also a historian. His work *Tajarub al-Umam* (Experience of Nations), is a written work in the field of history which describes a universal history up to 369 AH, which is especially important for the period after *at-Tabari* as well as a historical record rich in information from its original sources, and an explanation of administrative models, war strategy, the country's economy to political maneuvers and where, according to the editor and translator in the English edition, the *DS Margoliouth*, Miskawaih showed that he was clearly superior to the previous leading historians (Syarif & Ed, 1998, p. 98).

Ibn Miskawaih's Thoughts

Although his writings cover various disciplines, such as medicine, languages, history and philosophy, he is more popular as an ethical philosopher. His writings on ethics are likely motivated by the chaotic conditions of his society, as a result of drinking, adultery and luxury. This ethical literature derives its concepts and methods of discussion from works of Greek ethics known to Muslim scholars. Like the works of Aristotle, Bryson, Galen, Porphyry, Themistius, the Naturalists and Stoics. Of these, the Neo-platonic influence is the strongest and the result is a unified Neo-platonic system. But of course, Muslim ethics is also pursued by Miskawaih which is based on the Qur'an and al-hadith (Gholib, 2009, p. 35).

Because his discussion was concentrated on ethics and paid little attention to the question of divinity, Miskawaih was often not considered as part of Muslim philosophers. But several reasons can answer all these accusations, first, practically every philosopher deals with ethics, because this science is part of philosophy, based on the Aristotelian scheme used by Muslim philosophers. Second, the discussion of ethics is closely related to the discussion of psychology or the science of the soul, and the soul is part of the themes studied in Islamic philosophy. Third, his discussion of the soul is indirectly related to reason, nature and also God. That is, even though there is a small discussion of God, the study

of the soul requires a strong foundation and is related to the theory of divinity (Gholib, 2009, p. 36).

The Moral Philosophy of Ibn Miskawaih

The word morality etymologically comes from the Arabic language that is *Akhlak* plural form of *Khuluqun* which means habits, manners and habits. In terminology, Ibn Miskawaih gives the meaning of character (*khuluk*), which is the state of a person's soul that encourages him to do something without first considering the mind (Nata, 2000, p. 102). The writer disagreed with his statement that said that the attitude is only spontaneous, according to the speaker morality is also influenced by the mindset that exists in humans, humans are given reason to think which is praiseworthy and which is not.

According to Ibn Miskawaih, morality is the attitude, nature, state of mind that encourages to do an act (good and bad), which is done easily, without thinking and contemplation first, the act is seen from the source, namely motive or intention. Ibn Miskawaih in his book *Tahzibul Akhlaq* defines: (Miskawaih, 1985, p. 25) "*Khulq is a state of mind or stability that encourages an action without thought and consideration*". The meaning is that morality is a mental attitude that encourages people to do deeds without first thinking and considering. This mental attitude can come from instinct (image) from birth and can also come from habits and practices (Harun Nasution, 1973, p. 25).

According to him, morality in Islam is built on the foundation of good and bad. Goodness is something that can be achieved by man by carrying out his will, because it will lead man to the purpose for which he was created. Evil is everything that hinders man from achieving good, whether this obstacle is in the form of his will and effort, or in the form of laziness and reluctance to seek good (Miskawaih, 1973, pp. 8–9).

According to him, morality is natural in nature, but morality can also change sooner or later through discipline and noble advice. At first, this situation occurs because it is considered and thought out, but then through continuous practice it will become moral. virtue and glory are not something that is natural, but must be cultivated. therefore, there is an obligation to teach the basics of knowledge and association. the best knowledge for a child is the *Shari'ah*,

because it is an obligation in the pursuit of virtue and happiness (Subkhi, 1992, p. 310).

According to Ibn Miskwaih, there are two levels of happiness, namely, First, there are people who are interested in things that are true and get happiness with it. But he still longed for the happiness of the soul, so he tried to get it. Second, human beings who escape from the pleasures of things and acquire happiness through the soul (Hasyimsyah Nasution, 1999, p. 70). Material happiness is not denied, but seen as a sign of God's power. According to Ibn Miskawaih, such happiness (material) contains pain and regret and inhibits the development of the soul towards the presence of Allah Swt. It is the happiness of the soul that is the most perfect happiness and is able to lead human beings to have the degree of angels (Hasyimsyah Nasution, 1999, p. 70).

he existence of the soul according to Ibn Miskawaih is to refute the materialists who do not acknowledge the existence of the soul for humans. The spirit is not material form even though it resides in matter, because matter only receives one form at a time. Thus, the soul and matter are two different things, the immateriality of the soul shows its immaturity, because death is a material character (Hasyimsyah Nasution, 1999, p. 62).

Ibn Miskawaih said that the purpose of moral education is the realization of an inner attitude that is able to spontaneously encourage people to do good behavior, so that he behaves praiseworthy, achieves perfection in accordance with his substance as a human being, and obtains true happiness (*as-sa'adah*) and perfect (Miskawaih, 1985, pp. 30–31). The moral education offered by Ibn Miskawaih is aimed at encouraging people to behave well and be polite.

Philosophy of the Human Soul

Humans are unique creatures. This uniqueness lies in his soul, not in his gross body. The soul makes a difference between humans and other living things. The soul holds the potential for a future that is difficult for humans to predict. In the world of philosophy, to understand humans requires a philosophical approach, in order to understand humans radically to penetrate the essential limits of humanity as a whole (Leahy, 1993, p. 5). One of them is understanding humans from the point of view of the structure of their form and

their purpose in life. This approach has been used from the time of Socrates to contemporary philosophers. In the realm of classical Islamic philosophy, Ibn Miskawaih became one of the Muslim philosophers who talked about the universal nature of humans.

According to Miskawaih, the structure of human form consists of a soul and a body. The soul is the immaterial substance, and the body is the material substance of the human being. Humans are not homogeneous entities. It consists of immaterial and material parts that make up a composition that indicates their existence (Miskawaih, 1985a, p. 4). He proves the existence of a soul on the basis that in man there is something that makes room for differences and contradictions in form at the same time. That something cannot be matter. Because matter is only able to receive one form at a time

The soul as the immaterial substance of man is different from the body. The actions of the soul are different from the actions and characteristics of the body. This view is influenced by Plato's concept. According to him, human beings consist of bodily forces which are both substantially different. The soul has a power of knowledge far from that of the body. Even the soul has a cognitive power that is not preceded by bodily or sensory cognition (Bertens, 1983, p. 98).

The superiority of the soul's character and behavior over the body results in the soul's status as the guide for the body. The soul constantly corrects the misperceptions experienced by the senses. The superior soul here is the soul of thought, not the soul of anger or the soul of *shahwiyah* that belongs to humans. Ibn Miskawaih divided the soul into three levels; namely the soul of thought (*alquwwah alnathiqah*), the soul of anger (*alquwwah alghadhabiyyah*) and the soul of the animal (*alquwwah alsyahwiyah*) (Musa, 1963, p. 45).

Ibn Miskawaih's view was inspired by Plato's thoughts. According to him, the human soul comes from the eternal world and has an eternal nature. This is contrary to Aristotle's view that rejects the immortality of the soul (Bertens, 1983, p. 16) . This is where the concept of the immortality of the soul of Ibn Miskawaih fits or may even be inspired by Islamic teachings.

Apart from the soul, the body as the material substance of man is one of the components that support human truth. In human philosophical thought, the

body is defined as the material composition of the human being which is contrasted with the soul, spirit or mind. Body is human material substance which is empirical in nature. What makes it clear and clear to everyone that humans are bodied beings. According to Ibn Miskawaih, the reality of the body is the main reality that supports human form, in addition to the reality of the soul. Humans consist of a soul and a body; both of which differ substantially. Humans are called humans only in the unity of soul and body (Miskawaih, 1983a, p. 7).

Soul and body are two substances that exist in the structure of human form. Although both have different substances, they are closely related. Ibn Miskawaih acknowledged that there is a relationship between soul and body, both in structural and functional forms. The structural relationship between soul and body can give rise to life (Miskawaih, 1983b, p. 224). In other words, if the soul actively uses the bodily organs, life will arise. Whereas the inactivity of the soul in the use of the organs of the body will cause death.

Ibn Miskawaih recognized the relationship between soul and body (Miskawaih, 1985a). What happens to the soul affects the state of the body. Events that occur in the body will also affect the soul. This concept is compatible with somatic and psychotic soma in psychology. These concepts can be proven true through the facts of empiricism in everyday life. People whose brain is sick, will cause their mind to change. Even mentally ill people, such as emotional turmoil, can make the body pale, flushed, tense, and so on.

In Ibn Miskawaih's concept, the relationship between soul and body does not arrive at a substantial relationship, as Aristotle views. According to Aristotle, humans are a substance consisting of form and matter. That form is soul and matter. This view was rejected by Ibn Miskawaih because the consequences would deny the immortality of the soul. For Ibn Miskawaih, the soul has a more essential position than the body. The soul as an immaterial human substance has its own properties and strengths that are different from the body (Miskawaih, 1983a, p. 4).

For Ibn Miskawaih, the soul is not a body, nor a part of the body, not a state in the body, but different from the body, both in terms of substance, judgment, characteristics, and behavior. The soul can receive images of various things at the same time. Whereas the human body can only receive images of one

thing at a time (Musa, 1963, p. 44). The soul is capable of grasping a picture of everything, both spiritual and material. In the soul there is the discerning power of reason which the senses do not precede.

Ibn Miskawaih's view of the purpose of human life is in accordance with Al Ghazali's view, which states that the goal of human life is to achieve the perfection of the thinking soul (M. Y. Nasution, 1980, p. 132). Both Al Ghazali and Ibn Miskawaih recognized that perfect humans will always be close to God through active reason (angels who are related to humans and nature). When man has attained perfection, his soul is at ease, his heart is calm, his doubts disappear, and it becomes clear that the last object he wants in life is clear. Such a human being will not err in belief, and do not doubt the truth.

Moral Education From Ibn Miskawaih's Perspective

Morality in KBBI is defined as character or behavior (Setiawan, 2010, p. 54). Morality is the attitude/ nature/state of mind that encourages to do an act (good/ bad), which is done easily, without thinking and pondered first in this understanding, the act is seen from the root, namely the motive or intention. Ibn Miskawaih in his book *Tahżibul Akhlaq* defines: "*Khulq is a state of mind or stability that encourages an action without thought and consideration*" (Miskawaih, 1985a, p. 25).

In the book, he asserts that morality is a state of the soul and this state causes the soul to act without thought and consideration first. He divides the origin of this state of mind into two types, namely natural and departing from character, and created through habit and practice.

According to him, morality in Islam is built on the foundation of good and bad. Goodness is something that can be achieved by man by carrying out his will, because it will lead man to the purpose for which he was created. Evil is everything that hinders man from achieving good, whether this obstacle is in the form of his will and effort, or in the form of laziness and reluctance to seek good (Suwito, 2004, p. 100).

According to him, morality is natural in nature, but morality can also change sooner or later through discipline and noble advice. At first, this situation occurs because it is considered and thought out, but then through continuous practice it will become moral. virtue and glory are not something that is natural,

but must be cultivated. Therefore, there is an obligation to teach the basics of knowledge and association. the best knowledge for a child is the *Shari'ah*, because it is an obligation in the pursuit of virtue and happiness (Suwito, 2004, p. 4).

Based on the book *Tahdzib al-Akhlak Ibn Miskawaih*, there are at least three purposes of moral education. First. Prints good human behavior, so that the human being can behave admirably and perfectly in accordance with his essence as a human being. Second. Raising human beings from the most reprehensible degree, the degree that is cursed by Allah Swt. Third, directing human beings to become perfect human beings (*al-insan al-kamil*). In this context, the purpose of early childhood moral education is to cultivate and form noble behavior in the child in order to become a perfect human being, so that the child can become a noble human being before God.

Ibn Miskawih in his book *Tahdzibul al-Akhlak* describes happiness. According to him, happiness includes the physical and the spiritual. This opinion is a combination of the opinions of Plato and Aristotle. According to Plato, true happiness is spiritual happiness. This can only be felt by man when the spiritual has been separated from the body. On the contrary, Aristotle argued that this happiness can be achieved in this life, but that happiness is different between human beings (Miskawaih, 1999, p. 58).

Ibn Miskawaih said that the purpose of moral education is the realization of an inner attitude that is able to spontaneously encourage people to do good behavior, so that he behaves praiseworthy, achieves perfection in accordance with his substance as a human being, and obtains true happiness (*as-sa'adah*) and perfect (Miskawaih, 1985b, pp. 30–31).

The moral education offered by Ibn Miskawaih is aimed at encouraging people to behave well in order to achieve happiness (*as-sa'adah*). So, according to him, a person with noble morals is a happy person. A good person is one who is in harmony with his thoughts and actions when doing good deeds.

Humans Need To Be Educated

Ibn Miskawaih gave a statement about human character (disposition). That humans have two kinds of characters, first, is *tabi'i* (natural) and second,

characters that are acquired through habit and practice (Rosif, 2015, p. 412). Classical scholars differed on this point. Some say that character is natural and immutable, while others say that nothing in that character is natural, everything can change.

Ibn Miskawaih argues that character is not natural. We were created on the basis of accepting character, but we change thanks to education and teaching. This opinion is the choice of Ibn Miskawaih because it is in accordance with the realities that are often encountered in real events. The first opinion (which says that character is natural and uneducable) overrides the powers of *tamyiz* (reasoning) and reason and rejects all efforts and leaves humans uncivilized, neglecting youth and children without education (Ulwan, 1988, p. 487).

Then Ibn Miskawaih expressed the opinion of the Ruwwaqiyyun, Jalinus group and Aristotle's opinion about human nature. The Rawwaqiyyun group argues that character is basically good, then due to the influence of association, the good character becomes bad. Meanwhile Galen argued that some of the human character was basically (naturally) evil, some said that the character was basically good, some of them said that the basic character was in the middle between good and bad. Those who are naturally good in character, they will not turn bad. As for those with a bad disposition, they will not turn out to be good (Abidin, 2014, p. 282). Those whose character is in the middle between good and bad can turn out to be good if they are influenced by good education and turn bad if they are affected by bad education. Then Ibn Miskawaih quoted Aristotle's opinion which he used as a guide (Fathoni, 2006, p. 96).

According to Aristotle, bad people or people with bad character can change with education, but not absolutely. The continuing teaching and education and good guidance pursued by man will undoubtedly have different effects on different people. There are those who receive education quickly, while some others accept it slowly to gain excellence (Zar, 2014, p. 131).

Educational Concept

Ibn Miskawaih built his educational concept which was based on moral education. Because Ibn Miskawaih's basic education is in the field of morals, the concept of education that is built is moral education which includes:

Educational Goals

Ibn Miskawaih suggests that the goal of education is the formation of a person with noble character, known as *isbah al-khuluq asy-syarif*, that is, a noble person substantially and essentially. In addition, the purpose of education is also synonymous with the purpose of human life. The achievement of the goals of education is a step towards achieving the ultimate goal of human life, namely goodness, happiness, and perfection (Maftuhin, 2012, p. 116).

Educational Function

First, instilling noble morals. For Ibn Miskawaih, the formation of noble morals is the goal of education, as well as a function of education. Noble moral values that need to be instilled and accustomed to in spiritual aspects such as honesty, steadfastness, patience, and others. Also in physical aspects such as manners of dress, speaking, and so on (Safii, 2014, p. 3).

Humanize humans. Ibn Miskawaih stated that the task of education is to subdue humans according to their substance as the noblest of beings. In addition, education is tasked with lifting people from the lowest level to the high level (Souyb, 1974, p. 122). Third, individual socialization. A number of individuals must unite to achieve mutual happiness so that one another can mutually improve. Each individual makes himself like a body that supports each other. Fourth, instill shame. Shame that is meant here is the fear of something bad born from him. Ibn Miskawaih said that the initial sign of the development of reason is embarrassment because it shows that the child has realized badness.

Educational Materials

In Ibn Miskawaih's educational material, it is intended that all sides of humanity get educational material that provides a way for the achievement of educational goals. The materials in question are also dedicated as a form of devotion to Allah Swt. The moral education materials are: things that are obligatory for the needs of the human body, and things that are obligatory for the soul. Mandatory moral education materials for the needs of the human body include prayer, fasting and sa'i.

Furthermore, the ahklak education material that must be studied for the needs of the soul is exemplified by Ibn Miskawaih with a discussion of the correct faith, affirming Allah with all His greatness and motivation to be happy with knowledge and material related to human needs with humans exemplified by material muammalat science, marriage, mutual advise, and so forth (Souyb, 1974, p. 122).

Educational Methods and Tools

First, the natural method. This natural method originates from observing human potentials. Which one comes first, then education is directed to fulfill the potential needs that were born first, then to the next potential needs that are born in accordance with the laws of nature. The potential that appears first is a general symptom that exists at the animal and vegetable level, then a special symptom is born which is different from other potential symptoms until it becomes the level of human life.

Therefore, says Miskawaih, it is obligatory for us to begin with the tendency to eat, which arises in us by fulfilling the needs of the tendencies. Then comes the tendency of *ghodlabiyah* and love of glory, we are educated by fulfilling that tendency. Then finally the tendency to science is born, so we are educated by fulfilling that tendency. This sequence of emergence is what we (Miskawaih) mean *thabi'iy* (natural), because it is based on the process of human events, namely first the embryo then the baby then the adult. These potentials are born sequentially naturally. The main idea of the *thariqun thabi'iyyun* of Miskawaih is that the implementation of educational work should be based on the inner and outer development of humans. Every stage of human development has psychophysiological needs and the way of educating should pay attention to these needs according to the stage of development (Hasyimsyah Nasution, 1999, p. 187).

Second, advice and demands as an educational method. Ibn Miskawaih stated that in order for children to obey the law and do good, advice and guidance is needed. In the Koran, what Ibn Miskawaih said is found in abundance, as in the letter Luqman verses 3-19. This shows how important

advice is in educators' interactions with the subject (Hasyimsyah Nasution, 1999, p. 187).

Third, threats, rebukes, punishments, and beatings as educational methods. Ibn Miskawaih indicated that there is a lot that can be done in educating, as stated above and carried out in an accurate manner according to the required requirements. That is, if the student does not carry out the values that have been taught, they are given various sanctions so that they return to the existing value order. However, the imposition of sanctions must be gradual in its implementation, namely threats, rebukes, then beatings (physical in nature), and punishments, both physical and spiritual (Nata, 1997, p. 182).

Fourth, flattery and praise as a method of education. Ibn Miskawaih emphasized that if a student is to observe the Shari'a and behave well, he needs to be praised. Furthermore, if he is found to have committed an act that violates the Shari'a and noble character, the students should first, do not immediately reprimand, especially in front of the crowd.

CONCLUSION

Ibn Miskawaih is a historian, healer, scientist, and writer, after exploring various sciences, he finally focused his attention on the study of history and ethics. Ibn Miskawaih was a Muslim philosopher who focused a lot of attention on morals. Although his writings cover various disciplines, such as medicine, language, history and philosophy, he is more popular as an ethical philosopher or better known as morals. And that is the characteristic of Ibn Masawaih, namely his moral philosophy. And Ibn Masawaih emphasized moral education.

According to Ibnu Miskawaih, character education can be applied using a macro or micro strategy, because of the human nature or values inherent in Ibn Miskawaih's ethical thinking, for example, humans must be wise, courageous, self-controlled and fair. The five values / characters previously became an integral part of the universal human character, and that character also applies to Indonesians, who are predominantly Muslim. It can be considered that these five characteristics are the main pillars for the formation of a whole human character. It seems that these universal values are also developed in character education, which is becoming a pressure point for education in Indonesia today.

Ibn Miskawaih in his character concept emphasizes psychological and religious aspects to improve the character quality of students. The location of the importance of psychology in the world of education has long been recognized by modern education experts. In modern education, the science of educational psychology is known with its various method variants. In Indonesia, especially in 2014 the educational approach used was also focused on character education. However, educators' knowledge on educational psychology is still very minimal, let alone expect them to apply it when educating. In this case, it is seen that Ibn Miskawaih was one of the pioneers of education with a psychological approach, in addition to Aristotle and so on.

Ibn Miskawaih emphasizes the habituation method in developing the character of students, because good character can be cultivated continuously. This can be done by involving the surrounding environment, including friends, parents and educators.

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