Akhlak Education According to Ibnu Miskawaih (Education Epistemology Perspective)

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Abstract
The emergence of globalization and capitalism in our lives today has given rise to the emergence of hedonistic attitudes, consumerism, materialism and the emergence of permissive attitudes. This contemporary condition is clearly in a dangerous condition, so it is necessary to look for moral and moral principles to maintain the continuity of human life on this earth. One effort that can be done is to re-express the thoughts of classical Muslim leaders who have been able to exert influence in the development of the Islamic world and have even been able to bring glory to Islam. Ibn Miskawaih is one of the Muslim philosophers who in every major discussion of his writings always includes moral aspects, so it is interesting to study, how far the concept of moral education according to Ibn Miskawaih is able to parse various problems in the implementation of moral education in the present and future come. By using qualitative research methods through the documentation of the book Tahzib al-Aklaq Wa Tathir al-Arara, the conclusion is that the epistemology of moral education according to Ibn Miskawaih includes; sources of knowledge, benchmarks of truth and classification of knowledge, and methodologies for acquiring knowledge. The source of knowledge, according to Ibn Miskawaih, is epistemologically derived from the truth of revelation, although in his writings Ibn Miskawaih did not write the postulates of the Qur'an and al-Hadist directly.

Keywords : epistemologically , acquiring knowledge, Ibn Miskawaih

Introduction

Education as an effort to humanize, is basically a process that runs continuously and systematically to prepare the students to face the challenges of life in the days to come. As we all know, that there have been very rapid changes in our lives in various aspects. Whether we realize it or not, almost all aspects of our lives have changed very rapidly and this is an irrefutable reality of life.

The various conveniences experienced by our society because of the advancement of technological knowledge have entered into all the aspects of our lives. Communication which in the past was obstructed by distance and time, is now a very easy thing to overcome. In fact, events that are currently taking place in the part of American continent; we can know and follow the developments. Almost nothing is difficult for us to do to fulfill various activities that support the success of our daily work. That is the face of globalization that has been able to penetrate all the aspects of our lives. The world is increasingly open and transparent, so that someone only has two choices, chooses and places himself in the flow of globalization changes, or is swept away by the anonymous wave of globalization.

The big changes that we are experiencing through this process of globalization, in addition to giving a positive impact on our lives, it also produces various negative effects. Globalization turns out to give birth to *dehumanization*, namely the loss of human values from the essence of

human life, including the values of spirituality, rationality, and justice. As a consequence, it is making capitalism an alternative to the building of civilization in human life. The spread of the values of globalization and capitalism then gave rise to the emergence of hedonistic attitudes, consumerism, materialism and the emergence of permissive attitudes. When this contemporary condition is in dangerous, it is necessary to look for the basics of moral and morality in order to maintain the sustainability of human life on this earth.

Islam as a movement for moral renewal and society has since positioned itself as a religion whose main purpose is to improve moral and morality in society. In its history, Islam has experienced ups and downs of glory and decline. The Heyday of Islam occurred between 650-1250 AD. Historians call this period a classical period in the history of the development of Islamic history. Muslims at this time became superpowers who controlled most of the countries on three continents, namely the continents of Europe, Asia, and Africa. His territory reached Spain in the Western Part and India in the Eastern Part. The progress of civilization in this period is perpetuated by history by recording names such as Imam Malik, Abu Hanifah, Shafi'i, Ibn Hambal, al-Ash'ari, al-Maturidi, Wasil bin Atha ', Zunnun al-Mishri, Abu Yazid al -Busthami, al-Kindi, al-Farabi, Ibn Miskawayh, al-Ghazali, and a series of other names with their greatness works. As soon as that time the Muslims were hit by divisions and chaos which eventually led to setbacks. In addition to the shifting of areas that were originally Muslim powers to the West, this period is also difficult

to find by the leaders of science as in the past. Although at the beginning of the nineteenth century Islam began to rise again, but until now, directly or indirectly, Islam is still dominated by Western.

Muslim on the classical period of time to be used as a reference in giving education directions today, because history has proven that education in the classical period has been able to provide the motivation for the realization of the golden age of Islam. A lot of treasures of Islamic literature, which consists of various disciplines and one of them, is a work on moral education. Re-disclosure of philosopher's thoughts in the field of morals is intended as a material consideration to take the concepts of moral education that are worthy to be revived and can be applied to current and future moral education. One of the leaders during the classical period of Islam which makes the work of moral education is Miskawayh.

Ibn Miskawaih is one of the Muslim philosophers who explained the definition of moral education in a book *Tahzib al-Akhlak Wa Tathir al-A'raq*. Ibn Miskawaih is one of the Muslim philosophers who in every major discussion of his writings always include moral aspects, so that he is known as a moralist. The inclusion of moral values in any discussion of his writings is definitely interesting to be studied and analyzed, as far as the concept of moral education according to Miskawayh is able to break down various implementation issues of moral education in the present and the future. Departing from this background, the formulation of the

problem in this paper is, what is the epistemology of moral education according to Miskawayh?

Methodology

This research is a literature research presented in a descriptive qualitative form. Data is taken from reading/literature related to Ibn Maskawih's thoughts. Data was collected and analyzed with a qualitative study.

Discussion

Epistemology in Islamic Education

In a philosophical system, epistemology is known as a sub system of philosophy. In the philosophy system consists of epistemology, ontology and axiology of philosophy. Epistemology is the theory of knowledge which is discussing about how to get the science object of thought. Whereas theology is the theory of "existence", which is about what is thought, this becomes the object of thought. Meanwhile, axiology is a theory of value that discusses the benefits, usability and functionality of the object thought of it.

These three sub-systems are usually mentioned sequentially, ranging from ontology, epistemology and axiology. With a simple picture, it can be said; there is something to think about (ontology), then look for ways to think about it (epistemology), then comes the results of thinking that provides benefits or uses (axiology). In epistemology, the development of Islamic education is very necessary. The development is done

in textual context and contextual development. The reason is globally recognized or not Western education has contributed to the Islamic educations on various aspects.

Etymologically, the word "Epistemology" comes from Greek which means theory of science. Epistemology is a combination of two episteme sentences meaning knowledge; whereas logos means theory, description or review. P. Hardono Hadi states that epistemology is a branch of philosophy that studies and tries to determine the scope of knowledge, presuppositions and bases, and accountability for statements about knowledge possessed. Whereas DW Hamlyn defines epistemology as a branch of philosophy that deals with the nature and scope of knowledge, its basis and assumptions and in general it can be relied upon as an affirmation that people have knowledge. Meanwhile, Azyumardi Azra added that epistemology is a science that discusses the authenticity, understanding, structure, method and validity of science. Departing from the view above, it can be said that epistemology is a study of things that are concerned with sources science, classification of science, benchmarking the truth and how the methodology is.

Actually, if we discuss the epistemology of science, it can be said that there is a confusion because epistemology is a theory of science. But because epistemology has become a familiar word in Indonesian, the epistemology of science is similar to the notion of epistemology, which is a branch of philosophy that studies things related to science which are

studied substantively which includes the source of knowledge, its nature and others. .

The discussion of nature is a difficult thing, even more so about the nature of epistemology. Because discussing nature is how we express our understanding of something that can include or represent the whole, which in this case is epistemology. Epistemology is a branch of philosophy that seeks to provide a definition of science. The extent of epistemology causes the discussion to be very detailed and difficult. According to Jujun S. Suriasumantri that the main problem faced by each epistemology of knowledge is basically how to get the right knowledge by taking into account the aspects of ontology and each axiology.

Through epistemology, then we will be able to determine the way and direction of human thinking. From here, it can be seen whether someone uses deductive or inductive thinking. In another part, it is said that the scientific epistemology is essentially a combination of rational thinking and empirical thinking. Both of these ways of thinking are combined in studying natural phenomena to find truth because the epistemology of science utilizes both human abilities in studying nature, namely the mind and senses. Therefore, epistemology is an attempt to interpret and prove the belief that we know the reality that is different from ourselves. The application of interpreting is rational thinking, while proving is empirical thinking. The merger between the rational thinking as evidence of the logic, based on experience or which later becomes empirical scientific method.

Started from here, there is confusion if the scientific method is the essence of epistemology, which between foundation and essence is the same. On the other hand, the essence of epistemology rests on its foundation because it reflects the essence of epistemology. From this understanding can strengthen the assumption that epistemology is indeed complicated and requires a deeper study.

Epistemology of Moral Education According to Ibn Miskawaih

In the history of Islamic thought, Ibn Miskawaih was known as the first Muslim intellectual who thought about moral philosophy. His full name is Abu Ali Ahmad Ibn Muhammad Ibn Ya'qub Miskawaih, and more commonly known as Ibn Miskawaih. Born in Rayy in 320 H / 932 AD and died on 9 September 421 H / 16 February 1030 AD at the age of 101 years. Ibn Miskawaih is known as a doctor, poet, and linguist. His expertise in various fields was proven by writing in the form of books and articles which reached 40 pieces. All of his works are inseparable from moral philosophy, so it is not surprising that it was later known as moralist. One of the works on moral education described in detail is the book Tahzib al-Akhlak Wa Tathir al-A'raq. In the book explained various things related to the problem of moral fish educator.

Ibn Miskawaih's thought patterns were inspired by philosophers Greece is more in psychology and relies more on teachings of Plato and Aristotle spiritualistic traditional with Platonic tendencies. Because Ibn M i skawaih inherited the mindset of Plato and

Aristotle, then he holds that human reasoning has an important role to play in a nobler position. In developing his thoughts, Ibn Miskawaih did not mention or write directly about the epistemology of his knowledge. But based on the searches that the author did through the literature on the education of morals written by Ibn Miskawaih in the book Tahz ib al-Akhlak Wa Tathir al-A'raq the educational epistemology can be obtained. Epistemology of moral education according to Ibn Miskawaih includes: sources of knowledge, classification of knowledge and benchmarks of truth, and methodology developed.

Moral, ethics or morals according to Ibn Miskawaih are mental attitudes that contain the power to act without thinking and consideration.The actions carried out take place spontaneously without going through thought first, because the action is through the process of habituation and exercises. For example, a person who is accustomed to saying Allah's *dhikr*, when experiencing an accident or accident, then the first sentence that appears is the sentence of *dhikr*. Vice versa. A good mental attitude can happen to us through a process of practice and habituation, so that it can produce a commendable character. Therefore Ibn Miskawaih strongly emphasized the importance of education to form good morals. He gave important attention to childhood, which he said was a link between the soul of animals and the human soul.

The main problem discussed in the study of morals is goodness (*al-khair),* happiness (*al-sa'adah),* and virtue (*al-fadhilah).* Goodness is a situation where we arrive at the deadline and perfection of being. There are two

virtues, namely the general good and special kindness. General goodness is good for all humans in their position as humans, or in other words measures of goodness agreed upon by all humans. Special kindness is good for someone personally. This second kindness is called happiness. Therefore it can be said that happiness is different for each person.

By having the power of thought, then people will be able to distinguish between the right and wrong, then distinguish between what is good and which one is bad. Human will be classed as God's most perfect creature of humanity when they have a correct way of thinking, his most glorious and most great business actions.

Miskawayh found that human consists of the two main things, namely; *first* substance in the form of the body (*al-jism*) as insight into the matter, and that *both* the soul (*al-nafs*) the substance is not having dimensions as *immaterial* and this is the essence of man. The character of soul is *immaterial*, not the body, not part of the body, nor the state of the body, but something else in the body, both in terms of substance, the judgment, the properties and behavior. The second dimension in the form of the soul is basically the essence of man.

Ibn Miskawaih then divides the soul (*nafs*) into 3 (three) parts, namely the faculty of thought (*al-quwwah al-nat qah*), the faculty of anger (*al-quwwah al-g adh abiyyah*), and the faculty of lust (*al-quwwah al-shahwiyah*). Human perfection will be achieved if humans are

themselves able to balance the three elements of mental strength. If humans are able to balance the three forces it is born *fadilah-fadilah* , means when the power of normal *natiqah* is not shift from its essence and tendencies to science true, it will be born *Fadilah al-'ilm* and *al-wisdom.* Likewise when *bahimiyah* power can be controlled by power *natiqah* means insoluble in the power of lust there will be *'iffah* (personal hygiene) and *alsakha'u* (generosity). Then the last is when the power *ghadabiyah* balanced under control *natiqah soul,* and then the resulting *fadi was alhilm* (politeness) and *al-saja'ah* (courage).

From the third *fadilah* (*al-hikmah, al-iffah,* and *al-saja'ah*) match one each other, then the birth of *al'adalah* the main characteristic of the soul as a product of integration (*ijtima'*) of the three elements mentioned. With *al'adalah*, placing humans as balanced individual. It means man as part of himself as well as part of other people (community). Departing from the notion put forward by Ibn Miskawaih regarding the division of the soul, it can be said that the virtue in moral education according to Ibn Miskawaih is rooted from the theory of middle ground *(Nadzar al-Aushath)* which he formulated.

Ibn Miskawaih in general gives an understanding of the middle way (*al-was t*) in the presence of a balanced, moderate, harmonious, primary, noble or middle position between the two extreme advantages (*al-tafr d*) and deficiency (*al-ifr d*). The core of this theory states that moral virtue is generally interpreted as the middle position between the extreme of the

excess and the extreme lack of each human soul. The middle position of lust is *iffah* (maintaining self-purity) which lies between indulging lust *(al-Syarah)* and ignoring lust *(Khumud al-Syahwah)* . The middle position of brave power is *syaja'ah* (courage) which lies between cowardice *(al-Jubn)* and desperate *(al-Tahawwur)*. The middle position of thinking power is al-Hikmah (wisdom) which lies between ignorance *(al-Safih)* and stupidity *(al-Balah)*. The combination of the three virtues results in a virtue in the form of justice *(al-'Adalah)*. This justice is the middle position between doing persecution and tyranny.

The tool used by Ibn Miskawaih to obtain the mid nature is based on reason and Shari'a. However, Ibn Miskawaih in his writings discusses this issue never quoted verses from the Qur'an and al-Hadist. Although not quoting directly the verses of the Qur'an and al-Hadist in his writings, but the notions of basic morality and the middle way proposed by Ibn Miskawaih are substantively in harmony and in line with the substance of Islamic teachings contained in the Qur'an and al-Hadist. We can understand this, because there are many verses in the Qur'an that give a signal that we are always in a moderate position, for example a ban on wastefulness as well as a prohibition to stinginess.

In the present era, for the sake of the middle school doctrine remains relevant, then the middle road doctrine can be understood as a doctrine that contains dynamic nuances. This means that there is an attraction between needs, opportunities, abilities, and effectiveness. Thus,

the size of "middle morals" will always change with the pace of development, which includes determining in it, the rate of growth and economic, social, political and cultural development. Because the nature of the middle way doctrine has a dynamic and flexible nuance, this doctrine will be able to continue to apply in accordance with the challenges of the times without removing essential values from the core of moral virtue.

From these differences, it is clear that Miskawayh build ethical theory or scientific sources refer to moral statements of al-Quran and al-Sunnah with abstraction precision and analysis using methods and philosophical category. Therefore, even though Ibn Miskawaih did not mention specifically in his writings by quoting the theorems of the Qur'an and al-Hadist to strengthen the middle road doctrine as a source of knowledge, it is in accordance with the substance of Islamic teachings.

The Measurement of Truth and Classification of Science

Ibn Miskawaih formulated the goals of moral education, as stated in the book *Tahzib al-Akhlak Wa Tathir al-A'raq* is the realization of an inner attitude capable of encouraging someone to give birth to attitudes and personalities that are moral and noble character . From soul or character is born spontaneously noble character in order to achieve perfection and obtain *sa'adat* (perfect happiness). For this reason, Abbudin Nata, citing the views of Ahmad Abd al-Hamid and Muhammad Yusuf Musa, classifying Ibn Miskawaih as a philosopher who has *sa'ada mahzab* in the

field of morals. For Ibn Miskawaih, *as-sa'adat* is a major and fundamental problem for human life and at the same time for moral education. It is no exaggeration to say that the benchmark of the truth of science according to Ibn Miskawaih is that all things that can give birth to *as-sa'adat* can be categorized as a truth to get the perfection of life.

As-Sa'adat raised by Miskawayh is a comprehensive concept in which there are elements of happiness, success, perfection, blessedness and beauty. Because of the extent of this *as-sa'adat* understanding, the generation of Muslims who behave according to the provisions of religion is very important. At the same time, this can be a conclusion that the educational goals to be achieved by Ibn Miskawaih are comprehensive, which includes human happiness in the broadest sense.

When examined carefully, it appears that the main purpose of education according to Ibn Miskawaih is the formation of noble character. Therefore, the knowledge that is taught to students to form the character of noble character must be taught not only for the purpose of science itself, but aims to form the moral character. Therefore, it is in line with the explanation that the scientific source according to Ibn Miskawaih comes from Allah SWT, or according to the morality of the Qur'an and al-Hadist, and then Ibn Miskawaih does not distinguish between religious and non-religious sciences. To achieve the goals formulated and in line with the concept of human beings, in general Ibn Miskawaih views that all sides of humanity are to obtain educational material. These educational

materials are a form of devotion to Allah SWT.

Furthermore, Ibn Miskawaih explained that humans cannot achieve perfection by living alone, but must be supported by the community. The success of educational goals will be achieved if the educator first knows human nature, so that educators will be able to set a strategy on how to nurture humans with different character backgrounds. The character itself according to him is the condition for the soul which encourages the birth of behavior without thoughts and considerations or behaviors of spontaneity.

In connection with the material for educational behavior, Miskawayh stated that there are three basic science materials that must be presented, namely: (1) things that are mandatory for the needs of the human body, (2) things that are mandatory for the needs of the soul, and (3) things that are obligatory for human relations. The three main material can be obtained from two sources, namely: (1) rational sciences (*al-'ul m al-fikriyyat*), and (2) empirical sciences (*al-'ul m al-hissiyah*).

In addition, Ibn Miskawaih divides knowledge into two categories, namely noble sciences (*al-'ulum al sharifah*) and there is lowly science (*al-'ulum al-radi'ah*). Noble science is related to thinking power development (*quwwat al-natiqah*) like the science of education and medical science because the object is about human substance. Whereas, including the lowly sciences, for example is the tanning of animal carcasses. The inclusion of the tanning animal carcass skin as a lowly science is because animals are a group of God's creatures that have a low degree, while God's

creatures who have a high degree are humans. Every science that is related to humans, then it will be categorized as a high-level or noble science.

All classifications of knowledge carried out by Ibn Miskawaih are always associated with devotion to God. Therefore, whatever material is contained in a science, as long as it is inseparable from devotion to God, it can be accepted. Ibn Miskawaih, for example, calls for example nahwu (grammar). In the framework of moral education, Ibn Miskawaih attaches great importance to the material in this science, because the material contained in this science will help people straight in thinking. Likewise, other scientific materials, as long as they help humans lead to their service to God, then that knowledge can be accepted. If this classification is connected with the reality of the development of science and technological progress, then whether a science is noble or not is seen from its field of work (concerning the development of the power of *natiqah* directly or not) but it is seen as beneficial or not for the welfare of human life.

From this division can be expressed that in fact there is no dichotomy in Islamic education knowledge between religious science and general science. Up to now, however in its development even occurred the dualism of knowledge which produces a dichotomy of religious knowledge, science and technology with no criticizing each other and lining according to their respective expertise. Even if we look back when Islam achieved its glory (650 AD - 1100 AD) did not separate between

religion and general science. Although the implementation of the teaching was not formally held, it was carried out in the houses of the muslim scholars personally by obtaining the authority of the government, and some libraries which is the work of Greek philosophers.

Methodology for Obtaining Knowledge

To achieve the expected educational objectives, namely the implementation of an inner attitude that is able to spontaneously encourage good deeds in order to achieve perfection and true happiness, then according to Ibn Miskawaih various efforts must be made to do so. Moral improvement according to Ibn Miskawaih is not an inheritance, but needs an effort in the form of education. Certain efforts need to be made to change it to be good and in effective ways to make it happen. When it is viewed from the perspective of educational epistemology, the method used by Ibn Miskawaih uses analytical methods, namely in obtaining knowledge of the method used is a combination of empirical methods and rationalism methods. This view can be seen through two things, namely:

1. Individual Socialization to the Community.

   In order to achieve perfection (as the purpose of moral education), it will not be obtained by itself, but must go through the life of society. In Ibn Miskawaih's view, perfection will manifest in life if we always get along with the community. The principle of virtue to achieve perfection is based on love for fellow human beings. Without such love,

a society cannot be enforced. Ibn Miskawaih looked at the attitude of *uzlah* (isolating himself from society) as selfish. *Uzlah* cannot change society to be good even though the person who forgives is good. Therefore it can be said that Ibn Miskawaih's view of morals is human morals in the context of society. Therefore it must be there are a large number of individuals and at the same time unite to achieve shared happiness, so that each can be perfected.

2. The willingness to Practice

According to Ibn Miskawaih, human beings are divided into two : *First* , natural and contradictory from the character associated with the temprament, for example there are people who are easily angry because of trivial things, afraid of facing a certain event, anxious, and so on. *Second,* created by habit and exercise at first this situation so as to be considered and thought out, but then through continuous practice then becomes a character. From this division, Ibn Miskawaih stated that character humans are not natural, in the sense that they can be influenced and changed through the process of education and teaching.

Education and teaching can be done through exercises that are primarily directed so that humans do not pursue the willingnes of the soul *al-syahwatiyyat* and *al-ghadabiyyat.* Because these two souls are very much related to the body, then the form of exercise and restraint can be done, among others, by not eating and not drinking which brings damage to the

body, or fasting. This method of training is also found in the work of other philosophical ethics such as Imam al-Ghazali, Ibn Sina, and Ibn Arabi.

Conclusion

Based on the writing in this paper, the conclusion can be drawn that the epistemology of moral education according to Ibn Miskawaih includes; sources of knowledge, benchmarks of truth and classification of science, and methodologies for acquiring knowledge. The source of knowledge, according to Ibn Miskawaih, is epistemologically derived from the truth of revelation, although in his writings Ibn Miskawaih did not directly write the arguments of the Qur'an and al-Hadist. From the standpoint of truth, science will be considered true when it brings value and benefits to the emergence of good deeds that lead to perfect and true perfection and happiness. There is no dichotomy between general science and religious science, the classification of knowledge carried out by Ibn Miskawaih is done in order to serve God. Whereas it is methodologically, the method for acquiring knowledge, Ibn Miskawaih uses the method of Empiricism and Rationalism.

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