THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO THE EDUCATION OF IBNU MISKAWAIH AND AL-GHAZALI

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Abstract:
This study aims to determine the concept of Islamic education according to the education of Ibnu Miskawaih and Al-Ghazali with various studies as a stream based on the science of Islamic religious education. This study uses a descriptive qualitative approach. The analytical method used in this study is the data that is analyzed descriptively and qualitatively by using various theoretical foundations related to the object of research and it is used as a basic reference for qualitative analysis. The results of the analysis examine for Ibnu Miskawaih in detail about the concept of Islamic education according to the education of Ibnu Miskawaih and Al-Ghazali with efforts to form a Muslim personality as the ultimate goal of education that requires a continuous process throughout life so that it does not stop at the limit of human adult achievement.

Abstrak:
Kajian ini bertujuan untuk mengetahui konsep pendidikan Islam menurut pendidikan Ibnu Miskawaih dan Al-Ghazali dengan berbagai kajian sebagai aliran yang didasarkan pada ilmu pendidikan agama Islam. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Metode analisis yang digunakan dalam penelitian ini adalah data yang dianalisis secara deskriptif kualitatif dengan menggunakan berbagai landasan teori yang berkaitan dengan objek penelitian dan dijadikan sebagai acuan dasar analisis kualitatif. Hasil analisis mengkaji secara rinci tentang konsep pendidikan Islam menurut pendidikan Ibnu Miskawaih dan Al-Ghazali dengan upaya membentuk kepribadian muslim sebagai tujuan akhir pendidikan memerlukan proses yang berkesinambungan sepanjang hayat sehingga tercapai tidak berhenti pada batas pencapaian manusia dewasa.

Keywords:
Islamic Education Concept, Ibnu Miskawaih, Al-Ghazali

INTRODUCTION

Education as an effort to foster and develop the human person, physical and spiritual aspects must also take place in stages because maturity must end in the optimization of development that can be achieved if it goes through a process by process towards the final goal of its development. Islamic education is a guidance given by one person to another so that he can be developed optimally by Islamic teachings.

Islamic education is not just a process of inculcating moral values to fortify oneself from the negative access of globalization, but the most urgent thing is how the moral values that have been instilled in Islamic education can play a role in the formation of morals. This shows that Islamic education has a very important role in the process of forming individuals who are not only intelligent but also have good personalities and have understanding. Religion is not only must be understood but also should be applied in everyday life. According to Ibnu Miskawaih's view, humans are creatures that have privileges because humans have the power of thought. Based on this thinking power, humans can distinguish between right and wrong, and between good and bad. Meanwhile, the most perfect human beings are those with the most correct way of thinking, and the noblest in their efforts and actions. This is in line with previous research related to human thinking and good and right ways of thinking (Rohman, 2013). Ibnu Miskawaih views the importance of morals and at the same time places the moral factor as the basis of his thinking. According to Ibnu Miskawaih, education has the goal of realizing a moral personality and noble character. The success of educational goals will be achieved if educators first know human nature, so educators will be able to set strategies on how to foster humans with different character backgrounds (Syah, 2008).

The novelty of this research is the understanding of the importance of applying human thinking power who can think positively and know to distinguish between right and wrong so that positive thinking has an impact on human behavior patterns which of course behave well. According to him, the character is a condition for the soul that encourages it to produce behavior without thought and consideration or spontaneous behavior. Imam Al-Ghazali views that the most central thing in education is the heart because the heart is the essence of humans. According to him, the human substance does not lie in the elements that exist in his physical body, but in his heart, and views humans as being theocentric so that the concept of education is more directed at the formation of noble character (Mahmud, 2011). The contribution of this research is to show an intellectual level, where Sufism can eliminate long-standing doubts that interfere with human beings and human thinking. In Sufism, he finds the belief that he is looking for. Mystical knowledge is like the light that the God sent down into him. That is what made Al-Ghazali regain his confidence. Al-Ghazali and Ibnu Miskawaih are well-known as Moralist figures. However, Al-Ghazali and Ibnu Miskawaih have different backgrounds in life and education, where from an early age, Al-Ghazali lived in simplicity and was raised by a Sufi and he was one of those who liked to study religion, and he was always dissatisfied with the results of his studies achieved. Meanwhile, Ibnu Miskawaih is a philosopher who studied Greek philosophy, especially Aristotle and Plato. The philosophical thinking between them is different in which Al-Ghazali rejects Ibnu Miskawaih's philosophical thoughts about divinity. Many rebuttals were made in his book *Tahafut al-Falasifah* (the chaos of the philosophers) (Daudy, 1986). Al-Ghazali and Ibnu Miskawaih are the figures who cannot be doubted. Both are known to be quite considerate and very concerned with the fate of the education of the people and are broad-minded, especially in terms of Islamic education.

The concept of Islamic education according to the education of Ibnu Miskawaih and Al-Ghazali has not reached the target as expected. Based on the description above, this research is to find out an in-depth study of "The Concept of Islamic Education According to the Education of Ibnu Miskawaih and Al-Ghazali".

It is also necessary to examine education at this time which in general is heavily influenced by western worldviews which are atheistic, secularistic, materialistic, rationalistic, empirical, and skeptical. As a result of such a philosophical view, graduates of the world of education today tend to change. Symptoms include a lack of respect for religious values and a lifestyle that allows anything, such as promiscuity, living together without marriage, abusing illegal drugs, and so on.

RESEARCH METHOD

The research approach used is a descriptive qualitative approach. Research needs to have certain perceptions and assessments that reflect the concept of Islamic Education according to Ibnu Miskawaih and Al-Ghazali Education. The data collection technique in this research is observation, comparing the study of the research object to obtain accurate information and data. The research instrument is through an individual approach, in the form of direct questions and answers to several informants who are considered to be able to provide accurate answers regarding the object of research. The analytical method used in this research is qualitative using various theoretical foundations related to the object of research and it is used as a basic reference to analyze a problem that has been formulated previously and provide an overview of the concept of Islamic education according to the education of Ibnu Miskawaih and Al-Ghazali.

RESULTS AND DISCUSSION

This study examines the concept of Islamic education according to the education of Ibnu Miskawaih and Al-Ghazali. The concept of Islamic education according to Ibnu Miskawaih is that in humans there are a body and a soul. The soul cannot be a function of matter. This is because of two things. First, an object with different forms and states cannot by itself be one of these forms and states. An object which is of various colors is of course, in its nature, colorless. The soul, in perceiving external objects, assumes, as it were, various forms and states. Therefore, the soul cannot be regarded as one of those forms. Second, the attributes are constantly changing; of course, there is, out-of-scope change, a certain permanent sub-stratum that forms the foundation of personal identity. According to him, the soul is not part of the body and is not an accident of the body. In its form, the soul does not need the strength of the body. The soul is a simple substance and cannot be perceived by the five senses. Soul and life are not the same. The soul is a living and eternal essence and can achieve the perfection of life in the world. Furthermore, according to him, the difference between the human soul and the animal soul is the potential of reason. The human soul has the potential to reason. The intellectual potential is the potential to have theoretical knowledge and practical knowledge (Miskawaih, 1997).

Ibnu Miskawaih lived during the Buwaihi dynasty. The Buwaihi dynasty was one of the dynasties that were born into the body of the Abbasid government in Baghdad as the capital of the Abbasids, so it would not be an exaggeration to think of the Buwaihi dynasty as a parasite growing on a tree. At that time the greedy nature of power and wealth became the nature of political figures, as a result of which moral decadence hit almost all levels of society. On the other hand, the Sufis lived by contemplating distancing themselves from the community that has been hit by this moral decadence. This social condition on the next trip was very influential in shaping Ibnu Miskawaih's educational thought. The Biography of Ibnu Miskawaih is: His full name is Abû 'Alî al-Khasim Ahmad bin Ya'kûb bin Miskawaih. He is better known by the name of Ibnu Miskawaih. He was born in 330 H/941 AD, then he died in 421 H/1030 AD in Isfahan. During his life, he pursued several fields of science, so he was dubbed a lot of expertise. Behind that, he is better known as a Muslim philosopher who focuses his attention on Islamic ethics, besides being an expert in Greek philosophy and Roman and Persian culture. As a great thinker, Ibnu Miskawaih has devoured all the books of philosophy from the legacy of pre-Islamic civilization. During his time, he read and studied the books of thinkers from various civilizations such as Greece, Persia, Rome, and others. Because of that, the thoughts of figures from various civilizations had no small influence on Ibnu Miskawaih.

This can be seen clearly when Ibnu Miskawaih formulated his views, he also combined the thoughts of Plato, Aristotle, Galen, and Islamic teachings (Purba, 2009). Ibnu Miskawaih states that Islamic education is that humans have similarities with the universe. Therefore, if the universe is called the macrocosm, then humans are called the microcosm. In addition to having five senses, humans have shared senses. This shared sense acts as a binder of fellow senses. The shared senses can receive sensory images simultaneously, without time, place, and division. Then, the images do not mix and urge each other. This shared sense of power shifts to the level of imagination, a power located in the front part of the brain. From this imagination turn to the power of thought. This thinking power can be related to the active mind to know Divine things.

The basic concept of Ibnu Miskawaih's education can be referred to as the thoughts of philosophers before Islam such as Galen and Aristotle. For Aristotle, a bad person can be turned into a good person through education. Repeated advice and discipline, as well as good guidance, will produce different results in different people. Some of them are responsive and accept it, while others do not accept it (Purba, 2009). The educational goal desired by Ibnu Miskawaih is the realization of an inner attitude that can spontaneously encourage all actions of good value to achieve perfection and true happiness (As-saadah). Goodness carries the meaning of everything that has value or benefit. Therefore, goodness is a desired goal for every individual (Yunus et al., 2022). Goodness is also considered the pinnacle of happiness. Goodness leads to truth, and by upholding truth, a person will always behave rightly. Thus, goodness brings the highest level of happiness (Bunyamin, 2018). Human beings aim to achieve perfection in their lives, starting with the effort to attain knowledge and followed by proper actions (Bakri, 2018). This concept was later classified by some other philosophers as Ibnu Miskawaih

as a philosopher with the Assa'adah school of thought (Mahfudhi, 2016). Assa'adah is a major and fundamental problem for humans because this concept contains comprehensive elements including happiness, prosperity, success, perfection, pleasure, and beauty. Therefore, the educational goals expected by Ibnu Miskawaih are comprehensive. According to Ibnu Miskawaih, the development of human beings is actually the development of the soul based on virtue. This spiritual development must be aligned with physical pleasure, material wealth, and power (Abdullah, 2020). That is the happiness of human life in the broadest sense. In line with the description above, Ibnu Miskawaih argues that there are main things as educational material, namely: first, things that are mandatory for human needs; second, things that relate to the human soul; and third, things that relate to fellow humans.

According to Ibnu Miskawaih, these three things can be obtained from the sciences which can be broadly grouped into two. First, the sciences related to thought or called *al-Ulum al-Fikriyah*, and second, the sciences related to the senses are called *al-ulum al-hissiyah*. In this case, Ibnu Miskawaih does not differentiate between religious and non-religious sciences. Ibnu Miskawaih also did not explain in detail the educational material that is mandatory for human needs. It contained the intention that although it was not explained thoroughly, people were able to understand the continuation. However, it should be noted that because the goal to be achieved is towards the path of Allah, then whatever form of material taught will always help humans to go towards *taqorrub* (close) to their Lord. According to Ibnu Miskawaih, the purpose of moral education is the realization of an inner attitude that can spontaneously encourage all actions of good value to achieve perfection and obtain true and perfect happiness. Therefore, humans can behave commendably and perfectly by their substance as humans and aims to raise humans from the most despicable degrees as degrees that are cursed by Allah SWT.

Ibnu Miskawaih explains that the so-called teacher (*ustadz*) is the one who plays an important role in education while students are the target of teaching activities. The two learning participants (teachers and students) have separate roles according to Ibnu Miskawaih. However, Ibnu Miskawaih does not place the teacher as a whole but as a teacher who is truly able to deliver his students to Allah SWT. According to him, the teacher has the following conditions: trustworthy, intelligent, and loved. Thus, according to Ibnu Miskawaih, his life history must be clear and not previously contaminated (Mahfudhi, 2016). The environment is the most important factor in the educational process because human nature is created to relate to others. As for this issue, Ibnu Miskawaih only explains globally which includes three things, namely the family environment, school, and society. Ibnu Miskawaih argues that the three environments should be pursued as conducive as possible to create a good environment. Regarding the responsibility for the educational environment, Ibnu Miskawih argues that leaders must strive for an existing environment, and that is the responsibility of the government (Mahfudhi, 2016). Recognizing the importance of moral development, Ibnu Miskawaih places significant emphasis on the moral aspect of human beings. Therefore, he emphasizes the importance of moral education starting from childhood (Elhayat, 2019).

Ibnu Miskawaih indicates that the goal of education is to shape individuals with noble character, referred to as *isbah alkhuluq asy-syarif*, which denotes a person who, substantively and essentially, possesses a high moral excellence. Additionally, the goal of education is also intertwined with the purpose of human life (Rahayu, 2019). Ibnu Miskawaih and Al-Ghazali argue that, in the role and function of human beings as servants of Allah and stewards of the Earth, education aims to educate individuals to perform their activities well and perfectly through efforts in *mujahadah* (spiritual struggle), self-control, friendship, love, goodness, and happiness, with the objective of preventing intentions to disrupt the order of this world (Busroli, 2019). Regarding the concept of Islamic education according to Al-Ghazali, it belongs to the Sufistic group which pays great attention to education, because education determines the lifestyle of a nation and determines the lifestyle of a nation.

The importance of this education is based on Al-Ghazali's own life experience, namely as a person who grew up to be a great scholar who mastered various sciences, which was caused by education (Nata, 2005). Ghazali, in full Abu Hamid Muhammad bin Muhammad Al-Ghazali Ath-Thusi, was born in Thus in 450 H (1059 AD). It was a small town in Khurasan which is a part of present-day Persia or Iran. His father was a follower of Sufism who died when Al-Ghazali was a child. Before he died, he had entrusted Al-Ghazali to a Sufi to get maintenance and guidance in his life (Mahmud, 2011). Al-Ghazali lived at a time when various slander in religion and politics shook the security of the state and the peace of its citizens. There was a frightening battle between the madhhabs that was not only limited to debate and discussion but had led to torture and intimidation, bloody clashes, and conflicts between rulers and government people. The history books are full of stories about this conflict where there was a dispute between the Shafi'iyyah, Hanafiyyah, Ahlussunah, Shi'a, Mu'tazilah, and Ash'ariyyah scholars. Al-Ghazali traveled to various countries after leaving Baghdad and ending up in his hometown, Thus. In Thus, he built a madrasa for the *fuqaha* (Islamic law scholars) beside his house and a trough for the Sufis. He divides his time to complete the Koran, sitting with people who want to clean his heart, teaching, worshiping, and doing seclusion until he died when he was reaching the peak of his fame. Al-Ghazali became ill and died in Thus, leaving behind three daughters and a son (Hamid) who had left him earlier. The concept of Islamic Education based on Al-Ghazali's perspective considers that the formation of the Muslim personality as the ultimate goal of education requires a continuous process throughout life. It doesn't stop at the limits of human adult achievement. Al-Ghazali, in addition to being an expert in Islamic thought, is also a prominent educational figure who formulate the concept of education perfectly. In general, he put the concept of Islamic education towards happiness in this world and the hereafter. Of course, his concept is Islamic, although the directions and goals that he describes are Sufi, namely prioritizing the happiness of the hereafter, but he did not neglect in the slightest worldly knowledge.

According to Al-Ghazali, Islamic education in the process must lead to a self-approach to Allah and human perfection, which directs humans to achieve their life goals,

namely happiness in the world and the hereafter. Because of the direction of Al-Ghazali's Islamic education towards perfect humans who can achieve their life goals, namely happiness in the world and the hereafter, humans during their lives are always required to involve themselves in education. Education for an individual should encompass all aspects within oneself, including faith, morals, intellect, social, and physical aspects. In educating each of these aspects, there are different methods or approaches. The method used to educate each aspect is the Islamic education method (Agus, 2018). Starting from the understanding of education according to Al-Ghazali above, it can be understood that education is a tool for achieving goals while education itself in the process also requires tools, namely teaching. The educational process directly or indirectly is closely related to educators and students. For this reason, Al-Ghazali discussed the relationship between the two a lot. In this connection, Al-Ghazali considers the task of teaching for an educator to be the most important and noble task. Al-Ghazali based his opinion on the verses of the Qur'an and the hadith of the Prophet. The high degree of an educator in the eyes of Al-Ghazali in his virtue and glory is equated with his position with the prophets. Regarding educators, Al-Ghazali said that they must like and sympathize with their students and must also display good behavior and morals, so that students imitate the examples given by educators, and thus indirectly he must be a model of the personality of the students. The educators must have full enjoyment of their profession and duties and not discriminate between rich and poor students. Before teaching, an educator must take into account the level of intelligence of the students and should avoid teaching material that is beyond the reach of the students. An educator must also practice the knowledge he teaches. As for students in Islamic education, Al-Ghazali emphasizes the importance of the moral and ethical qualities of students. He expects students to rid themselves of low behavior and evil deeds because knowledge is a worship of the heart and divine, and knowledge can only enter into a child who has a clean heart.

Al-Ghazali advised students to keep themselves from dealing with worldly problems. He also asked students not to be arrogant or proud of their knowledge and not to show their knowledge in front of their teacher. Al-Ghazali then asked the students to stay away from the notion that the teacher was a patient who had to follow the doctor's orders. He advised students not to abandon their respect for teachers who are known to be great or not. The student must be like a soft stone that all the rain that falls on him can overwrite (Alavi, 2003). As for the glory of students, as students of knowledge in the eyes of Al-Ghazali, he compared between the claimant of knowledge and the seeker of treasure. For both of them, there are four possibilities: firstly, obtaining knowledge or wealth without being used; second, saving knowledge or property to be used, among others so that he is not asked for; third, obtaining knowledge or wealth and using it for his own needs; and fourth, getting knowledge or property is then used for the benefit of himself and others. Of the four possibilities, the seeker of knowledge will never lose, but the best is the fourth because the knowledgeable person who guides others with his knowledge is like the eye of the heart that shines on other objects and he shines.

To understand the concept of education according to Al-Ghazali, it is necessary to study his thoughts related to various aspects of education. This includes understanding the goals of education, the roles of educators and students, educational tools, and the environment that influences the development of students (Putra, 2016). According to Imam Al-Ghazali, in compiling the lesson curriculum, he paid special attention to the religious sciences and ethics as he did to the sciences that are very decisive for people's lives. In other words, he is concerned with the factual side of life, namely the side that cannot but exist. In addition, Al-Ghazali also emphasized the cultural aspects. He explained the pleasure of knowledge and its deliciousness. According to him, knowledge must be demanded not because of the benefits beyond its essence, but the essence itself. On the other hand, Al-Ghazali did not attach importance to the sciences that smelled of art or beauty, according to his nature, namely Sufism and asceticism. On the other hand, although Al-Ghazali emphasized the importance of teaching various essential skills in life and society, he did not emphasize the importance of skills (Iqbal, 2013). In designing the curriculum, Al-Ghazali includes three aspects, namely physical, intellectual, and moral, as well as principles that are used to educate children (Shofan, 2021). Traditionally, curriculum means subjects given to students to instill a certain amount of knowledge to be able to adapt to their environment.

The curriculum is structured in such a way that it can achieve the predetermined goals. The curriculum concept proposed by Al-Ghazali is closely related to his concept of science. In formal education, Imam Al-Ghazali emphasizes the responsibility of an educator towards the knowledge imparted to students. He also highlights the importance of educators limiting their teachings according to the understanding of each individual. Al-Ghazali teaches that a teacher should seek and practice knowledge, as well as apply the knowledge they possess. On the other hand, the duty of a student is to maintain a pure heart and not be arrogant due to their knowledge (Akhmad, Ichsan, & Putra, 2021). In shaping individuals with good character, Al-Ghazali equates the role of a teacher with that of a doctor. Just as a doctor treats patients according to their respective ailments, a teacher also cannot address various moral issues and adapt general education using only one method (Muflihin & Madrah, 2019). Al-Ghazali argues that intelligent individuals are those who utilize the world as a means to achieve happiness in heaven. Therefore, knowledge that enhances the quality of the world needs to receive balanced attention. According to him, the world serves as a shelter for humans before reaching heaven. If the world can be used as a means to draw closer to God, then efforts to improve the quality of this world become important (Barni & Mahdany, 2017). According to Al-Ghazali, the most important science is the science of religion with all its branches, because it can only be mastered through perfect reason and clear grasping power. An intellect is the noblest human trait because it is with a reason that God's mandate is accepted by humans, and with a reason people can also be on the side of Allah SWT. Regarding the breadth of the reach of the benefits of reason, there is no need to doubt. The benefit is to gain happiness in this world and the hereafter. In addition, a teacher's job is to take care of the problems of the human heart and soul. It is known that the noblest being on this earth is mankind,

and the noblest part of human matter is himself. He explained the pleasure of knowledge and its deliciousness. According to him, knowledge must be demanded not because of the benefits beyond its essence, but the essence itself. On the other hand, Al-Ghazali did not attach importance to the sciences that smelled of art or beauty, according to his personal nature, namely Sufism and asceticism.

Ibnu Miskawaih and Al-Ghazali emphasize the importance of developing virtuous character and guiding individuals towards happiness and perfection. Ibnu Miskawaih focuses on the existence of the soul and its potential for intellectual development, while Al-Ghazali emphasizes a holistic education encompassing faith, morals, intellect, social skills, and physical aspects. Ibnu Miskawaih integrates ideas from various civilizations into his philosophy, aiming for the perfection of human life through the development of the soul based on virtue. He highlights the role of teachers and the influence of the environment, emphasizing moral development and the realization of inner attitudes that lead to noble actions. Similarly, Al-Ghazali views Islamic education as a means to achieve human perfection and happiness in this world and the hereafter. He considers teaching to be a noble task and emphasizes the importance of educators exhibiting good behavior and serving as role models. The students are expected to possess moral and ethical qualities and maintain humility and respect towards their teachers. In summary, both scholars stress the significance of Islamic education in shaping individuals with virtuous character. They recognize the role of the soul, the impact of the environment, and the responsibilities of teachers and students in the educational process.

CONCLUSION

Based on the research results, the researcher concludes that Ibnu Miskawaih built the concept of education which is based on moral education where morality is a state of the soul. This state causes the soul to act without thought or deep consideration. There are two kinds of human perfection, namely cognitive perfection and practical perfection. Cognitive perfection is realized when humans acquire knowledge in such a way that their perceptions, insights, and frameworks of thought become accurate. While practical perfection is character perfection. Theoretical (cognitive) perfection is concerned with practical perfection.

Theoretical perfection is incomplete without practical perfection, and vice versa. This is because knowledge is the beginning and action is the end. Al-Ghazali stated that the purpose of Islamic education is to develop a character that includes the cultivation of moral and ethical qualities such as obedience, humanity, simplicity, and hatred of bad deeds such as pride, love of luxury, and lying aimed at obeying God's will, surrendering and being grateful to others. Therefore, this study concludes that education focuses on following the teachings of Islamic law. Al-Ghazali has many scientific works in various disciplines of his time. He wrote books in the fields of fiqh, ushul, philosophy, Sufism, morality, and others. He is Imam (leader) in all fields of knowledge that he created so he is nicknamed "Hujjatul Islam," because he used his knowledge to defend religion and refuted his enemies.

Further research can be conducted by delving into the concept of Islamic education according to Al-Ghazali's perspective, by further examining various aspects within formal education. This can also be done by relating it to the curriculum implemented in Indonesia.

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