



The Akhlak Education of Ibn Miskawaih and Its Implementation in the UNIDA Gontor Environment

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Abstract

One of the objectives of moral education in this era is to overcome various problems in education and describe the meaning and objectives of education according to the Law of the National Education System. This research attempts to describe the akhlak education of Ibnu Miskawaih, and its implementation in Islamic education at Darussalam University (UNIDA) Gontor. The method used in this research is a qualitative method with a descriptive case study approach. Research data were collected through documents in the form of books and journals that discussed the moral education of Ibnu Miskawaih and his moral philosophy, field observations related to the implementation of Ibn Miskawaih's moral education in the educational environment at UNIDA Gontor, and interviews with lecturers and students regarding academic and non-academic activities. Relevant to the thought of Ibn Miskawaih. The results of this study are 1) Ibnu Miskawaih is concerned about morals, especially children's morals. He does not only focus on moral philosophy but also various disciplines due to studying with his teacher. No wonder his works also consist of various disciplines. 2) One of the goals of Ibn Miskawaih's moral education is the formation of spontaneous inner attitudes that encourage doing good things. Ibnu Miskawaih also explained in detail regarding educators and students, objectives, materials as well as methods of moral education. So that it can be the basis of moral education 3). The implementation of Ibn Miskawaih's moral education at UNIDA Gontor is contained in all aspects of activities that are integrated with the Islamic boarding school system and the Islamization of Science. These activities are under the guidance of the Directorate of Islamization of Science (DIIP), the Directorate of Language Development (DPB), and the Directorate of Islamic Boarding Schools (DKP) which consist of exercise, feeling, thinking, and practicing dhikr. This research is expected to be a reference in viewing the implementation of Islamic education by a figure in an institution or educational institution.

Keywords: Ibnu Miskawaih; Moral Educations; Implementation

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Introduction

The Akhlak (Moral) Education in this era has become a subject of concern due to various moral issues in Indonesian society. It is also essential to articulate the meaning of education and its objectives according to the National Education System Law (Sisdiknas). Education, as defined by the Sisdiknas Law, is a conscious and planned effort to create a learning atmosphere and learning process in which learners actively develop their potential to possess spiritual and religious strength, self-control, personality, intelligence, noble character, as well as necessary skills for themselves, society, nation, and state. Moral issues include actions inconsistent with Islamic ethics, such as a lack of honesty, murder, human rights violations, immorality, drug abuse, conflicts, bullying, violence, etc. Additionally, the influence of foreign cultures disseminated through the internet has become a source of moral problems¹.

In practice, moral education cannot stand alone; it requires the cooperation of schools, parents, and the community. However, in the practical context of schools, for example, there is often a misunderstanding regarding moral education, which is frequently interpreted as merely transferring knowledge without practical activities. The influence of Westernization on knowledge² has gradually diminished the primary focus of Islamic education, which is rooted in introducing individuals to the purpose of life, namely, knowing Allah and how to worship Him.³ It could also be due to the lack of understanding among society regarding the importance of tripartite collaboration in education, namely, schools, communities, and homes. This collaboration is often overlooked, contributing to the diminishing emphasis on moral education.

Not only in education, but Islam itself places great importance on ethics/morality, which serves as a means to achieve the goals of a Muslim, including within Islamic education. One of the Islamic philosophers who dedicated his attention to ethics is Ibn Miskawaih, as explained in the book "Tahdzib Al-Akhlaq wa Tathir Al-A'raq" (Sulaiman & others, n.d.). He offers a concept of ethics based on the middle path doctrine (Al-Wasath), which generally means balance, harmony, and moderation between two extremes.⁴ According to Benny Prasetya⁵ Ibn Miskawaih and Al-Ghazali share some similarities in the field of ethics. In their efforts to attain *akblaqul karimah* (noble character), Ibn Miskawaih employs two specific methods: habituation and self-restraint, which are also known as *riyadhab* (discipline) and *mujabadab* (striving). These methods are initiated through moral education from parents.

This research aims to describe the implementation of Ibn Miskawaih's moral education in the educational environment of UNIDA Gontor. UNIDA Gontor is a higher education institution that adopts a boarding school system as its basis.⁶ The Pesantren Higher Education system refers to higher education institutions that adopt the values of traditional Islamic boarding schools, according to KH. Imam Zarkasyi, a pesantren is an educational institution that centers its activities around the mosque, provides boarding facilities for students, considers the *kyai* as central figures, and focuses on Islamic education and teaching as its main activities.⁷ The pesantren system is not only for students but also for faculty members, making it a highly

¹ Harpan Reski Mulia, "Pendidikan Karakter: Analisis Pemikiran Ibnu Miskawaih," *Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 1 (2019): 39–51.

² Suharni Suharni, "Westernisasi Sebagai Problema Pendidikan Era Modern," *Jurnal Al-Ijtima'iyyah* 1, no. 1 (2015).

³ Muhammad Hatim, "Problem Filsafat Pendidikan Islam: Proyeksi, Orientasi Ke Arah Filsafat Pendidikan Islam Paripurna," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 13, no. 2 (2019): 168–82.

⁴ Muliatul Maghfiroh, "Pendidikan Akhlak Menurut Kitab Tahzib Al-Akhlaq Karya Ibnu Miskawaih," *TADRIS: Jurnal Pendidikan Islam* 11, no. 2 (2017): 206–18.

⁵ Benny Prasetya, "Dialektika Pendidikan Akhlak Dalam Pandangan Ibnu Miskawaih Dan Al-Gazali," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 10, no. 2 (2018): 249–67.

⁶ Krisna Wijaya, "Upaya Sistem Zona Al-Qur'an Unida Gontor Dalam Menguatkan Kecerdasan Spiritual Mahasiswa," *Jurnal Cerdik: Jurnal Pendidikan Dan Pengajaran* 2, no. 1 (2022).

⁷ Nurul Salis Alamin, "Implementasi Pendidikan Kepemimpinan Di Pesantren (Studi Kasus Di Pondok Modern Darussalam Gontor Indonesia)," *Jurnal Tahdzibi: Manajemen Pendidikan Islam* 5, no. 1 (2020): 33–48.

effective medium for transmitting Islamic educational values. Based on the background information provided earlier, the researcher finds it important to conduct a study on the biography of Ibnu Miskawaih, his thoughts on moral education, and their implementation in Islamic education within the UNIDA Gontor environment.

Let's examine several literature sources regarding Ibnu Miskawaih and his philosophy of moral education. We can find various studies in the form of books, journal articles, and undergraduate, master's, and doctoral theses. For example, Ifa Afidah's⁸ writing states that the mental attitude represents morality or character that drives one to act without hesitation and think to achieve perfection and attain true and complete happiness. According to Ibnu Miskawaih, mental attitude is divided into innate disposition (*watak*) and training. On the other hand, Ibnu Miskawaih focuses more on character education. At the beginning of his book *Tahzib Al-Akhlak*, he mentions that cultivating a well-mannered, morally upright, and virtuous personality is the main objective. One of the ways to achieve this objective is through education by understanding individuals' innate disposition and character. It is important to note that this writing solely focuses on describing Ibnu Miskawaih's moral education and does not discuss the implementation of Ibnu Miskawaih's moral education in the context of a specific educational institution or organization.

Another article can be seen in Nur Hamim's writing,⁹ in which the comparative analysis of the ethical concepts of Ibn Miskawaih and Al-Ghazali is discussed, covering aspects such as the basic concept of ethics, the existential structure of human beings, the main virtues of character, and the components of moral education. The article concludes that the differences in the existential structure of human beings are only related to the use of terminology. Regarding the main virtues of character, Ibn Miskawaih builds his ethical theory based on the precision and philosophical analysis of the Qur'an and Sunnah, referred to as scriptural morality. In contrast, Al-Ghazali's ethical theory is rooted in the conception of the Qur'an and Sunnah, theological concepts, philosophical categories, and Sufism, which is called religious ethics. In terms of the components of moral education, both scholars share a common vision, and their methods are considered ideal in supporting the educational process. The article mentioned above delves deeper into the comparative analysis of the thoughts of Ibn Miskawaih and Al-Ghazali on Moral Education. In contrast, this article focuses on implementing Ibn Miskawaih's moral education.

In a research study, Pangulu Abdul Karim¹⁰ mentioned that the ethics developed by Ibn Miskawaih are closer to religious-philosophical ethics because they are based on the guidance of Islamic teachings. Moreover, Ibn Miskawaih incorporates the thoughts of previous philosophers as a foundation for his thinking. The strength of Ibn Miskawaih's ethical concept lies in its applicability in daily life and its aim to cultivate students' character into *Insan Kamil* (a perfect human being). On the other hand, in the writings of Indah Herningrum and Muhammad Alfian¹¹, it is mentioned that Ibn Miskawaih's moral education aims to achieve an inner attitude that spontaneously leads to virtuous actions to attain perfection and happiness. The three important aspects of moral education are the obligations related to the body, the obligations related to the soul, and the obligations related to interpersonal relationships. Ibn Miskawaih's concept of ethics emphasizes the psychological and religious aspects of the quality of moral character. The writings by Pangulu and Indah mainly discuss the theoretical aspects of Ibn Miskawaih's moral education. At the same time, this article focuses on implementing Ibn Miskawaih's moral education at UNIDA Gontor.

⁸ Ifa Afidah, "Pendidikan Akhlaq Perspektif Pemikiran Ibnu Miskawaih (Tokoh Filosof Muslim Masa Abad Tengah)," *Falasifa: Jurnal Studi Keislaman* 10, no. 1 (2019): 17–26.

⁹ Nur Hamim, "Pendidikan Akhlak: Komparasi Konsep Pendidikan Ibnu Miskawaih Dan al-Ghazali," *Ulumuna* 18, no. 1 (2014): 21–40.

¹⁰ Pangulu Abdul Karim, "Pendidikan Akhlak Ibnu Miskawaih," *ITTILHAD* 4, no. 1 (2021).

¹¹ Indah Herningrum and Muhammad Alfian, "Pendidikan Akhlak Ibnu Maskawaih," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 19, no. 01 (2019): 46–57.

In this research, the research method used is qualitative with a descriptive case study approach. The case study analysis method obtains comprehensive and detailed information about specific events or phenomena on specific objects and subjects.¹² This study will delve deeply into the biography of Ibn Miskawaih, his moral education, and its implementation in Islamic education at UNIDA Gontor.

Data collection is conducted through several techniques, namely observation, interviews, and document collection¹³. Initial data is gathered through documents such as books and journals related to the moral education philosophy of Ibn Miskawaih. One of the primary books used in this research is "Tahdzib Al-Akhlaq wa Tathhir Al-A'raaq." This is followed by field observations regarding implementing Ibn Miskawaih's moral education in the educational context, particularly at Universitas Darussalam (UNIDA) Gontor, encompassing academic and non-academic curricula. The data is further reinforced by interview results from professors and students involved in relevant academic and non-academic activities related to Ibn Miskawaih's thoughts.

The steps used to analyze the data in this research include data collection, data reduction, data presentation, and concluding¹⁴. After obtaining data through documents, observations, and interviews, the data is collected, organized, and categorized to identify the information required for this study. Subsequently, the data is presented following Ibn Miskawaih's moral philosophy and its implementation at UNIDA Gontor. The research concludes by drawing conclusions based on the formulated research questions.

Result and Discussion

The Biography of Ibn Miskawaih

The full name of Ibn Miskawaih is Ahmad ibn Muhammad ibn Ya'qub ibn Miskawaih. He was born 320 AH/932 CE in Ray, near modern-day Tehran, and passed away on 9 Shafar 421 AH/February 16, 1020, CE in Isfahan. Ibn Miskawaih acquired his basic knowledge from his parents, especially in Arabic literature. He also studied other disciplines, such as history under Abu Bakr Ahmad ibn Kami al-Qadli, and philosophy under Ibn al-Khammar. Additionally, he pursued studies in chemistry under Abu al-Tayyib al-Razi, a chemist.¹⁵ According to Muhammad Iqbal, he was renowned as a prominent religious, ethical, and historical thinker.

He is known as the Father of Islamic Ethics and holds the title of the Third Teacher (Al-Mu'allim Al-Tsalits) after Al-Farabi and Aristotle. Ibn Miskawaih is recognized as a philosopher of ethics, although he also showed interest in other fields, such as chemistry, philosophy, logic, medicine, language, literature, and even history (Usman, 2018). He dedicated himself to Adhud Al-Daulah, the ruler of the Buyid Dynasty, and after Adhud Al-Daulah's death, he continued to serve his successor, Shams Al-Daulah. In addition to pursuing knowledge and held positions as a treasurer, secretary, and librarian. He was even named Al-Khazin (Librarian) and an educator for children during the Buwayhid era.

His works consist of various disciplines, including Tahdzib Al-Akhlaq wa Tathhir Al-A'raaq (The Refinement of Character and Purification of Morals), Al-Fauz Al-Akbar, Al-Fauz Al-Asghar, Tajarib Al-Umam (Experiences of Nations), Tartib Al-Sa'adah (Ethics and Politics), Al-Syar (Behavior in Life), Al-Musthofa (Selected Behavior), Jawidan Khirad (Collection of Wise Sayings), Uns Al-Farid, Al-Jami', Al-Asyribah, Kitab Al-Hikmah Al-Khalidah, Kitab Al-Aql wa Al-Ma'qul, Risalah fi Al-Tabi'ah, Thaharat Al-Nafs, Adab Al-'Arabi wa Al-Faris, Mukhtar Al-Asy'ari, Nadim Al-Farid, and others.

¹² H Wina Sanjaya, *Penelitian Pendidikan: Metode, Pendekatan, Dan Jenis* (Kencana, 2015).

¹³ P Dr, "Sugiyono, Metode Penelitian Kuantitatif Kualitatif Dan R&D," *CV. Alfabeta, Bandung*, 2008, 25.

¹⁴ Dr Sugiyono, "Memahami Penelitian Kualitatif," 2010.

¹⁵ Khasan Bisri, *Konsep Pendidikan Akhlak Menurut Ibnu Miskawaih Dan Implikasinya Dalam Pendidikan Islam: Seri Antologi Pendidikan Islam* (Nusamedia, 2021).

The Philosophy of Akhlak by Ibn Miskawaih

teachings of Plato and Aristotle. According to Ibn Miskawaih, human beings consist of the physical aspect (*Jism*) as the material aspect (*jaubar*) and the soul (Nafs) as the spiritual aspect (*aradh*)¹⁶. Humans acquire knowledge through their senses, and the strength of the body continues to increase, leading to perfection.¹⁷ Although the soul is not dependent on the body and is not a part of the body or a result of unexpected events, the soul does not require the body's power because it is a pure substance that the senses cannot perceive. The state of a person's soul is influenced by innate disposition (heredity) and the development through habits and practice over time¹⁸. This state of the soul is what is referred to as ethics (*Akhlak*), which is influenced by the quality of the soul, including its faith. According to Ibn Miskawaih, ethics is the soul's natural state that drives a person to act without hesitation or contemplation.¹⁹

The intellect (*Akal*) is an abstract entity within human beings that is connected to their souls. According to Ibn Miskawaih, the human intellect (the faculty of thought) plays a crucial role in attaining a higher position. Physically, the intellect is associated with the human brain as the motor center, and it is through the brain that the soul responds to stimuli received from the body. The intellect distinguishes between right and wrong, as well as between good and bad.

According to Ibn Miskawaih, human beings possess three faculties of the soul: the appetitive faculty (*An-Nafs Al-Bahimiyah*) as the lowest faculty, the courageous faculty (*An-Nafs As-Sabu'iyah*) as the intermediate faculty, and the rational faculty (*An-Nafs An-Nathiqah*) as the highest faculty.²⁰ Ibn Miskawaih bases the virtue of character on the theory of "the mean" (*Al-Wasath*), which emphasizes balance, moderation, harmony, excellence, or a middle position between two extremes. Ibn Miskawaih explains the theory of the mean through the following schedule, illustrating its two extreme sides:

Extreme Deficiency (<i>Al-Tafrith</i>)	Moderation (<i>Al-Wasath</i>)	Extreme Excess (<i>Al-Ifrath</i>)
Foolishness (<i>Al-Balad</i>)	Wisdom (<i>Al-Hikmah</i>)	Rashness (<i>Al-Safah</i>)
Cowardice (<i>Al-Jabr</i>)	Bravery (<i>Al-Syaja'ah</i>)	Recklessness (<i>Al-Tathawwur</i>)
Cold-heartedness (<i>Al-Khumud</i>)	Self-restraint/Chastity (<i>Al-Iffat</i>)	Greed (<i>Al-Syarah</i>)

Ibnu Miskawaih put forward that four character traits of human nature serve as the foundation for the development of moral education. These traits are:²¹

- Al-Hikmah* (wisdom) emphasizes the importance of rational souls in understanding actions, whether they are good or bad
- Al-Syaja'ah* (courage), which stems from the *Al-ghadabiyah* soul, emerges when the fear of speaking the truth and promoting righteousness is overcome.
- Al-Iffah* (self-control), originating from the *Al-Syahwatiyyah bahimiyah* soul, involves controlling desires by prioritizing reason to engage in righteous actions. Therefore, it requires habitual practice and training to develop this character.
- Al-Adalah* (justice), which combines *al-hikmah*, *al-syaja'ah*, and *al-iffah*, emphasizes the importance of wisdom, courage, and self-control in achieving justice and fairness.

¹⁶ أحمد بن محمد ابن مسكويه, *مخارج الاخلاق* (Al-Ġāmi' at al-amīrkiyyā [American University of Beirut], 1966).

¹⁷ Hadis Purba, "Pemikiran Pendidikan Islam Ibn Miskawaih," *Miqot: Jurnal Ilmu-Ilmu Keislaman*, XXXIII, 2009.

¹⁸ Najwaa Mu'minah, "Character Building Dalam Konsep Pendidikan Imam Zarkasyi Ditinjau Dari Filsafat Moral Ibnu Miskawaih," *Jurnal Filsafat* 25, no. 1 (2015): 100–133.

¹⁹ Prasetya, "Dialektika Pendidikan Akhlak Dalam Pandangan Ibnu Miskawaih Dan Al-Gazali."

²⁰ Ibn Miskawaih, "Menuju Kesempurnaan Akhlak," *Bandung: Mizan* 56 (1994).

²¹ Mohammad Sukron Mubin, "Pendidikan Karakter Menurut Ibnu Miskawaih Dan Implementasinya Terhadap Pembelajaran Masa Pandemi," *Reforma: Jurnal Pendidikan Dan Pembelajaran* 9, no. 2 (2020): 114–30.

Akhlak Education of Ibn Miskawaih

According to him, *akhlak* education begins with the education of children. The souls of children serve as a link between animal souls and human souls. During childhood, the animal soul subsides, and the human soul begins to emerge. The lives of children require two things: psychological conditions (cultivating a disposition for goodness) and social conditions (achieved by choosing good friends, fostering self-confidence, and maintaining good social interaction).²² Specifically, Ibn Miskawaih does not explicitly explain the foundation of education. Still, religious laws (*syariat*) serve as the determinant, supplemented by the knowledge of psychology, as these two factors are closely related in shaping virtuous character through righteous actions. Ibn Miskawaih believes that moral education aims to cultivate noble personal qualities (*Al-kebuluq al-syarif*), essential and substantial states demonstrating personal excellence. In Nisrokha's writings,²³ it is stated that Ibn Miskawaih's education aims to create a state in which individuals have an innate inner drive to perform virtuous actions, aiming to achieve true perfection and happiness. The ultimate goal desired by Ibn Miskawaih in his moral education is the creation of God-like human actions (*Afal Al-Ilahiyyat*). These actions arise from the core of humanity (*Lubb*), which originates from the divine intellect of human beings (*Aqluhu Al-Ilahi*). The perfection of human beings has two levels, including:

- a. Cognitive Faculty: Theoretical perfection cannot be considered complete without practical perfection because the beginning of knowledge culminates in practice/action. Cognitive perfection is manifested in the form of knowledge obtained through the study of logic. By acquiring knowledge of existing knowledge, one will attain divine knowledge, which brings tranquility to the soul, peace to the heart, and dispels doubts.
- b. Practical Faculty (Perfection of Character): Practical perfection is attained through training (*riyadhab*) by organizing oneself in a harmonious life and culminating in the organization of social life within the community to achieve individual happiness.

The materials regarding the education of character, according to Ibn Miskawaih are aimed at the form of human devotion to Allah SWT²⁴. If we look at the materials regarding the education of character, according to Ibn Miskawaih, they can be divided into three aspects:

- a. Obligatory matters for bodily needs
Examples of obligatory matters for bodily needs include prayers, fasting, and pilgrimage (*hajj*). These materials are not explicitly detailed in several literary works by Ibn Miskawaih..
- b. Obligatory matters for the soul
Obligatory matters for the soul involve following correct examples in matters of faith, such as monotheism (*tawhid*) and the greatness of Allah, as well as having the motivation to seek knowledge and find joy in it.
- c. Obligatory matters for social relationships
Materials related to social needs include *mu'amalah* (interactions and transactions), agriculture, marriage, warfare, medicine, and others. These aspects cover various social aspects of life.

Two general groups of knowledge can be categorized based on the three mentioned subjects, namely intellectual sciences (*Al-Ulum Al-Fikriyyat*) that assist humans in thinking straight, and sensory-related sciences (*Al-Ulum Al-Hissiyat*) such as exact sciences that help humans become accustomed to speaking the truth or literary sciences that teach humans to speak politely, and so on. The emphasized subjects are those related to the Shariah that leads humans towards

²² Hasanah Hasanah, AR Nasruddin, and Maulida Maulida, "Akhlak Dalam Kehidupan Ibnu Maskawaih," in *Prosiding SEMDI-UNAYA (Seminar Nasional Multi Disiplin Ilmu UNAYA)*, vol. 3, 2019, 719–27.

²³ Nisrokha Nisrokha, "Membongkar Konsep Pendidikan Akhlak Ibnu Miskawaih," *Madaniyah* 6, no. 1 (2016): 108–23.

²⁴ Ahmad Busroli, "Pendidikan Akhlak Ibnu Miskawaih Dan Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Karakter Di Indonesia," *AT-Tarbiyah: Jurnal Pendidikan Islam* 10, no. 2 (2019): 71–94.

perfection and happiness, as explained in the effort to achieve the goal of Ibn Miskawaih's moral education.

According to Ibn Miskawaih, there are five methods of education:²⁵(1) Natural (potential) method, also known as *Thariqun Thabi'iyun*: Education is directed towards the inherent potential of individuals, addressing physical and spiritual aspects, including basic needs like eating, drinking, and daily etiquette. It involves nurturing the *ghadabiyyah* soul (by providing love and care) and the *natiqah* soul (by cultivating a love for knowledge). (2) Guidance method: This method involves providing advice and instructions about goodness, such as religious practices, and fostering teacher-student interactions, among other things.(3) *Tarhib* (threats/rebukes): This method involves giving warnings or admonitions when students do not adhere to the taught values. It is done to make them aware of their mistakes. (4)*Tarhib* (praise): This method involves praising and acknowledging students who diligently practice the teachings that have been imparted to them. (5) Training and habituation (*riyadhab*): This method includes practical training and habituation through implementing teachings, repetition, and practice.

Ibn Miskawaih pays special attention to educators and learners. According to Ibn Miskawaih, educators and learners have a close relationship. For Miskawaih, parents are the first educators who teach various things, especially knowledge of religious laws (shari'ah), thus necessitating a harmonious relationship of love and care between parents and their children. As for the teacher-student relationship, Ibn Miskawaih believes it is similar to the relationship between students and their parents. According to Ibn Miskawaih, a teacher should possess certain qualities, such as being trustworthy, knowledgeable, loved, and serving as a role model. According to him, a true educator is an ideal individual whose position is equal to that of a prophet, especially in terms of love and care, which is derived and comes second. It is not only the parents and children who need to have a spiritual connection, but also the teacher and student to contribute positively to the success of education.

The Implementation of Ibn Miskawaih's Thought on Akhlak Education in the UNIDA Gontor Environment.

Darussalam University (UNIDA) Gontor is a university under the auspices of Pondok Modern Darussalam Gontor (PMDG). It is also the realization of the mandate stated in the Endowment Charter of PMDG, which emphasizes the obligation to maintain and enhance Pondok Modern Gontor into a quality and meaningful Islamic University. On November 17, 1963, the Darussalam Teacher Institute (IPD)²⁶ was established. Over the years, the institution underwent name changes until it became Darussalam University Gontor in 2013, with eight faculties and 22 study programs. Referring to the Endowment Charter of PMDG, UNIDA Gontor formulates three main focuses in its vision and mission: a) Pesantren system: To establish a high-quality and meaningful pesantren system, emphasizing the development of character and Islamic values., b) Islamization²⁷: To become a center for the development of current knowledge based on the Islamization of knowledge, integrating Islamic principles and values into various academic disciplines., and c) Language: To become a center for the study of the language of the Qur'an, emphasizing the importance of Arabic language proficiency and promoting the understanding and application of the Qur'an through linguistic analysis. These three main focuses reflect UNIDA Gontor's commitment to providing quality education, fostering Islamic values, and nurturing a deep understanding of the Qur'an and its language.

²⁵ Mohammad Ramli and others, "Konsep Pendidikan Akhlak Ibnu Miskawaih," *Sustainable Jurnal Kajian Mutu Pendidikan* 5, no. 2 (2022): 208–20.

²⁶ Hasan Bastomi, "Belajar Toleransi Di Pondok Pesantren Gontor Ponorogo," *EDUDEENA: Journal of Islamic Religious Education* 3, no. 1 (2019).

²⁷ Umi Mahmudah et al., "Adab and Akhlaq in the Islamic Scientific Tradition: Reflection on Curriculum at UNIDA Gontor," 2020.

To carry out education and achieve desired outcomes in line with the desired profile, UNIDA Gontor implements an Outcomes-Based Education (OBE) curriculum that aligns with the Indonesian National Curriculum (KKNI) framework while integrating the pesantren system. When the pesantren system is linked to the three main educational centers, it consists of the dormitory, classrooms, mosque, and campus life, all under the supervision of the rector as the central figure, along with the lecturers and senior students.²⁸ In this context, it is essential to have exemplary role models in education provided directly by the lecturers to the students. As a Pesantren-based university, UNIDA firmly upholds the values, ideas, philosophy, and spirit of Pesantren. These principles are taught directly through the "Kepondokmodernan" subject matter and are practiced in campus life.²⁹ UNIDA Gontor's commitment to the pesantren values ensures that students acquire knowledge, develop their character, and uphold Islamic values in their daily lives. Integrating the pesantren system with the OBE curriculum and the direct transmission of pesantren values by lecturers contribute to a holistic educational experience that encompasses academic excellence and moral development.

The Pesantren system at UNIDA Gontor integrates academic and non-academic activities both inside and outside the classroom, operating 24 hours a day. Pesantren activities encompass Quranic memorization (*tafīd* Al-Qur'an), extracurricular activities through the Student Activity Unit (UKM), Islamic book study (Kitab Dirasah Islamiyah), counseling guidance, all of which are under the supervision directorate. As part of the evaluation process, a grading system is implemented using the Academic Support Credit Points (AKPAM), which accumulates to form the Pondok Achievement Index (IPK) and is assessed every semester. It is also measured based on the Cumulative Grade Point Average (IPK) and cumulatively combined with IPKs. The expected outputs of UNIDA Gontor are guided by the motto of Pondok Modern (high moral character, physical well-being, broad knowledge, independent thinking) and also align with the 10 Competencies identified by the World Economic Forum in 2016 (Complex Problem Solving, Critical Thinking, Creativity, People Management, Coordinating With Others, Emotional Intelligence, Judgement and Decision Making, Service Orientation, Negotiation, and Cognitive Flexibility).

Through the integration of academic and pesantren activities, as well as the evaluation and focus on the desired outputs, UNIDA Gontor aims to cultivate well-rounded individuals who possess strong moral values, critical thinking skills, creativity, effective communication, and the ability to adapt to complex challenges in the real world.

With this system in place, all activities of the academic community at UNIDA Gontor, including worship, learning, research, and community service, are firmly grounded in the values and spirit of the Pondok pesantren, culminating in the understanding and practice of Islam, Iman, and Ihsan in everyday life. Integrating ethics (akhlak) and knowledge leads to wisdom, giving rise to the tagline "The Fountain of Wisdom." The pesantren mentioned above system encompasses both academic and non-academic educational materials. The subjects taught are determined by the respective programs, adhering to applicable regulations. Thus, there are mandatory university-level materials, mandatory faculty-level materials, mandatory program-specific materials, and elective materials. These subjects are integrated with the Islamization of Knowledge, manifested through courses, research, and community engagement.

This integration ensures that the knowledge imparted aligns with Islamic principles, enriching the academic experience and fostering the holistic development of individuals who possess knowledge, skills, and strong moral values. It emphasizes the importance of applying Islamic

²⁸ Imron Agung Khoirudin and Dhika Amalia Kurniawan, "ANALISIS FAKTOR YANG MEMPENGARUHI MAHASISWA REGULERMEMILIH STUDI DI UNIVERSITAS DARUSSALAM GONTOR," *Widya Warta* 2, no. 02 (2019).

²⁹ Fitri Setyo Rini, Muhammad Abdul Wahib Ahsan, and Arifandhy Aldini, "Problematika Pembelajaran Bahasa Arab: Studi Kasus Peserta Program Kaderisasi Ulama (PKU) Gontor Tahun 2021," *Prosiding Konferensi Nasional Bahasa Arab*, no. 7 (2021): 463–71.

teachings in various aspects of academic and personal life, nurturing a sense of purpose, and promoting the well-being of individuals and society.



Picture 1: Overview of the Education System at UNIDA Gontor

The educators at UNIDA Gontor consist of graduates from various universities, both within and outside the country, who have been selected through a rigorous selection process conducted by the campus's HR department, which includes several interviews. Most educators reside within the campus environment and guide students around the clock. In addition to their primary teaching responsibilities, educators also serve as mentors to the students. It is hoped that the Islamic education process can be facilitated through intensive mentoring, fostering a harmonious relationship between educators and students akin to that of parents and children. Moreover, UNIDA provides ample opportunities for professional development to equip educators with the necessary skills. This includes training, conferences, Quranic recitation programs, and other initiatives, particularly those related to knowledge acquisition and the Islamization of Knowledge, as well as supporting the career growth of educators. As a result, educators at UNIDA Gontor can be rightfully regarded as true educators who are dedicated to their profession.

By nurturing a strong bond between educators and students and providing continuous development opportunities, UNIDA Gontor strives to create an enriching educational environment that promotes holistic growth, character development, and applying Islamic principles in both academic and personal spheres.³⁰

To support the curriculum, UNIDA Gontor utilizes several pesantren-based moral education methods based on the teachings of Ibn Miskawaih, such as:

Natural Method (Potensial):

This educational method emphasizes the potential that students bring from birth. To develop the interests, talents, and soft skills of students, UNIDA Gontor facilitates them through:

Markaz Khidmat, where students can receive psychological counseling and assess their interests, talents, and personalities through tests. Interest and talent services are provided under the guidance of Student Activity Units (UKM) and the Student Representative Council (DEMA). These services cover various fields such as sports (martial arts, basketball, etc.), arts (illustration team, dimension team, *kbot* team, etc.), intellectual pursuits (study groups, economics,

³⁰ Maghfiroh Maghfiroh and Sedyas Santosa, "Manajemen Sumber Daya Manusia Dalam Peningkatan Mutu Perguruan Tinggi Di Universitas Darussalam Gontor," *Jurnal Bahana Manajemen Pendidikan* 9, no. 2 (2020): 16–23.

Islamization, etc.), and remembrance of Allah (Luqman Hakim and Thibbun Nabawi). All of these are provided to hone the interests and talents of the students.

Guidance:

To support the guidance method, UNIDA Gontor provides students with³¹ (1) Counseling services related to career guidance and mapping, as well as mapping interests and talents under Markaz Khidmat. (2) Academic and non-academic guidance through Academic Supervisors (DPA). (3) Guidance by residential hall advisors. (4) Guidance through each region's consulates covers various academic and non-academic aspects. (5) Introduction Week (*Khutbatul Aryy'*) is held annually to guide new students in understanding campus life. (6) Guidance from lecturers in the Dosen Mimbar (lecturers' podium) held after the congregational *Dhuhr* prayer in the mosque and the Rektor Mimbar (rector's podium) held after the congregational Friday prayer.

Threats (Punishments):

UNIDA Gontor implements several threat methods, including:

Fulfilling administrative requirements, achieving a minimum academic attendance rate of 75%, passing AKPAM with a minimum score of 200, passing the alikhtibar.com language examination, and completing half a juz of Quran memorization each semester to be eligible for final exams (UAS). The campus has a set of regulations under the Directorate of Kepesantrenan for non-academic matters and life in the residential halls.

Praise:

Praise methods employed at UNIDA Gontor include:

Appreciation is given to exemplary students, both academically (GPA) and non-academically (IPKs).

UNIDA provides various scholarships from external institutions and internal foundations such as the Darussalam Higher Education Foundation (YPTD) and the Zakat, Infaq, Sedekah, and Wakaf Institution (LAZISWAF) of UNIDA Gontor.

Opportunities to participate in national and international competitions and conferences, as well as appreciation for outstanding students.

Practice (Riyadhab):

The practice methods incorporated into the UNIDA Gontor curriculum include Sports, intellectual, remembrance, and artistic activities organized by UKM and DEMA. Islamicization discussions are held weekly according to the respective study programs, guided by academic supervisors. Quran memorization sessions are held weekly under the guidance of academic supervisors. Seminars and conferences are organized to support the academic atmosphere at UNIDA Gontor. Teaching practices include teaching at TPA (Quranic learning center), scouting activities, and training sessions. Friday sermon practice at affiliated mosques. Training sessions aligned with students' interests and talents under UKM and DEMA.

The curriculum system and educational methods at UNIDA Gontor aim to cultivate students with noble character. This can be seen from the results of tracer studies, which show that the highest satisfaction among alumni is in character. This proves that character is prioritized, followed by other aspects of knowledge and skills. *Wallahu a'lam* (And Allah knows best).

Conclusion

From the above discussion, it can be concluded that: (1) Ibn Miskawaih is one of the pioneering philosophers of moral education with his doctrine of "the Golden Mean." Ibn Miskawaih has various works in different disciplines that he acquired throughout his lifetime, and he also held several positions in governance. (2) Ibn Miskawaih's moral education is based on sharia, although not explicitly stated. Ibn Miskawaih also focuses on various aspects of moral education, such as educators and learners, curriculum content, and teaching methods. (3) The implementation of Ibn Miskawaih's moral education is clearly reflected in the curriculum content, teaching methods,

³¹ Ahmad Abdul Qayyum, "Urgensi Pidato Dan Pesan Khutbatul 'Arsy Pimpinan Terhadap Santri Pondok Modern Darussalam Gontor," *Sabaja Journal of Islamic Communication* 3, no. 1 (2020): 73–84.

and human resources (lecturers and students) at UNIDA Gontor, supported by a strong pesantren-based foundation and the Islamization of knowledge.

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