

**A COMPARATIVE STUDY THE CONCEPT OF AKHLAQ  
EDUCATION THOUGHT OF IBN MISKAWAIH AND KH.  
HASYIM ASY'ARI: ITS IMPLICATIONS FOR CHARACTER  
EDUCATION**

**THESIS**



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STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM  
MALANG  
JUNE, 2021**

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EDUCATION THOUGHT OF IBN MISKAWAIH AND KH. HASYIM  
ASY'ARI: ITS IMPLICATIONS FOR CHARACTER EDUCATION**

**THESIS**

*Submitted to The Faculty of Tarbiyah and Teacher Training at The State Islamic  
University of Maulana Malik Ibrahim Malang to Fulfill One of the Requirements to  
Obtain a Bachelor's Degree in Islamic Education (S.Pd)*



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MALANG  
JUNE, 2021**

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IMPLICATIONS FOR CHARACTER EDUCATION**

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EDUCATION THOUGHT OF IBN MISKAWAIH AND KH. HASYIM  
ASY'ARI: ITS IMPLICATIONS FOR CHARACTER EDUCATION**

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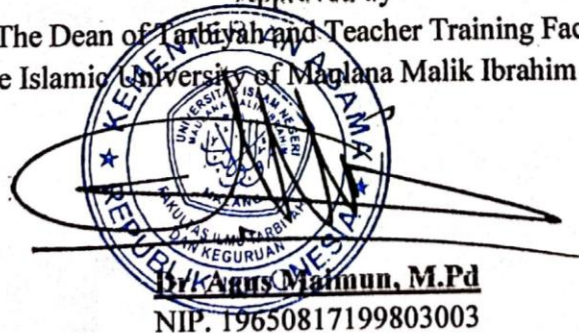
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## DEDICATION



Alhamdulillah for His grace, and prayers and greetings to the Prophet Muhammad SAW, who has given strength and confidence to the author to complete this thesis well. Writing this thesis, the author dedicated it to both parents who were never replaced in life. Two figures who always prayed, provided motivation, and tried hard for their children's future, thus they could be successful both in this world and in the hereafter.

Mr. Rudy Hartono as my beloved father and Mrs. Nur Solihah, S.Pd as my beloved mother, a million thanks have been given for both parents for everything that has been given. May always be given health, sustenance, the convenience of all the business, and always in the protection of Allah SWT.

The author would also convey thanks to the teachers and lecturers who have provided their knowledge, and the advisor, Mr. Imron Rossidy, M.Th, M.Ed, who has guided the author to complete this thesis well.

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## MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

*“The believers with the most perfect faith are the good ones*

*akhlaq.” (HR. al-Tirmidzî).<sup>1</sup>*

---

<sup>1</sup> Muhammad bin Isa bin Saurah al-Tirmidzî, *Sunan al-Tirmidzî*, (al-Riyâd: Maktabahal-Ma’ârif Linatsir wa Tauri’), cet.1, p.276.

## ADVISORY SERVICE NOTE

Imron Rossidy, M.Th, M.Ed  
Lecturer of Training and Teacher Faculty  
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### ADVISORY SERVICE NOTE

Subject: Thesis by Kharisma Nurdiana Putri

Malang, June 10, 2021

App : -

The Honorable,  
The Dean of Tarbiyah and Teacher Training Faculty  
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at Malang

*Assalamu 'alaikum Warahmatullahi Wabarakatuh*

After several times guidance, both in terms of content, language, and writing techniques, and after reading the student's thesis below:

Name : Kharisma Nurdiana Putri  
NIM : 17110088  
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Thesis Title : A Comparative Study the Concept of Akhlaq Education Thought  
of Ibnu Miskawaih and KH. Hasyim Asy'ari: Its Implications for  
Character Education

As an advisor, we think that the thesis is feasible to be submitted for testing. Thus, please understand.

*Wassalamu 'alaikum Warahmatullahi Wabarakatuh*

Advisor



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## STATEMENT OF THESIS AUTHORSHIP

At this moment, I certify that this thesis that has been submitted to obtain a bachelor's degree (S.Pd) entitled **"A Comparative Study the Concept of Akhlaq Education Thought of Ibnu Miskawaih and KH. Hasyim Asy'ari: Its Implications for Character Education"** is genuinely my original work. There are no works or opinions that have been written or published by other people, except those indicate in quotations or bibliography. Due to the fact, I am the only person responsible for the thesis if there is any objection or claim to others.

Malang, June 5, 2021

Who make the statement,



**Kharisma Nurdiana Putri**

NIM. 17110088



## FOREWORD

The author praise and thank Allah SWT. With His permission and power, we were able to complete this thesis with the title **“A Comparative Study the Concept of Education Thought of Ibn Miskawaih and KH. Hasyim Asy'ari: Its Implications for Character Education”**.

This thesis is compiled from several guidebooks, mass media, and direct research objects. However, researchers realize that this thesis is far from perfect. Therefore, researchers expect constructive suggestions and criticism for improvement towards a better direction.

With the completion of the thesis assignment on **“A Comparative Study the Concept of Education Thought of Ibn Miskawaih and KH. Hasyim Asy'ari: Its Implications for Character Education”**, the author would like to thank all those who have participated in the process of preparing this thesis, namely to:

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As an author, I hope that Allah will bring benefits through this thesis to readers.

With all humility, I look forward to constructive suggestions and criticism from all readers.

May Allah always provide mercy and guidance for all of us, aamiin.

Malang, June 5, 2021

A handwritten signature in black ink, appearing to read 'Kh omp', likely representing the author's name.

**Kharisma Nurdiana Putri**

NIM. 17110088

## ARABIC-LATIN TRANSLITERATION GUIDELINES

The writing of Arabic-Latin transliteration in this thesis uses transliteration guidelines based on the joint decree of the Minister of Religion of the Republic of Indonesia and the Minister of Cultural Education of the Republic of Indonesia no. 158 in 1987 and no. 0543 b/U/1987 which can be broadly described as follows:

### A. Consonants

Arabic Script	Roman Script
ا	-
ب	B
ت	T
ث	Ts
ج	J
ح	<u>H</u>
خ	Kh
د	D
ذ	Dz
ر	R

Arabic Script	Roman Script
ز	Z
س	Ss
ش	Ssy
ص	Sh
ض	Dh
ط	Th
ظ	Zh
ع	‘
غ	G
ف	F

Arabic Script	Roman Script
ق	Q
ك	K
ل	L
م	M
ن	N
و	W
ه	H
ء	‘
ي	Y

### B. Short Vowels

Arabic Script	Roman Script
أ	A
إ	I
أ	U

### C. Long Vowels

Arabic Script	Roman Script
آ	Â
إئ	Î
أؤ	Û

### D. Diphthong

Arabic Script	Roman Script
أؤ	Aw
أئ	Ay

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## ABSTRACT

Putri, Kharisma Nurdiana. 2021. *A Comparative Study the Concept of Akhlaq Education Thought of Ibn Miskawaih and KH. Hasyim Asy'ari: Its Implications for Character Education*, Thesis. Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim Malang, State Islamic University of Malang. Advisor: Imron Rossidy, M.Th, M.Ed

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Moral degradation is the biggest problem of the 21<sup>st</sup> century. The main cause of this moral degradation is the influence of globalization which is increasingly entering Indonesia. The parameter of moral degradation can be seen from the number of brawl cases between students, promiscuity, abuse of illegal drugs, theft, and murder, like mistreating a teacher by three students of SMA Negeri 1 Fataleu, Kupang, NTT, and some even tortured their teacher to death in Sampang. Therefore, it is very important to filter in the globalization and maintain good-akhlaq in students. The urgency of cultivating akhlaq education is to create humans who have good behavior, to raise their rank to a more noble place.

The purpose of this study is to understand; (1) the concept of akhlaq educational thought according to Ibn Miskawaih and KH. Hasyim Asy'ari, (2) the similarities and the differences concept of akhlaq education thought between Ibn Miskawaih and KH. Hasyim Asy'ari, (3) the implications for character education.

The qualitative research method is a research method used to research objects scientifically. In this research, the researcher acts as the main research instrument. The data collection technique used by the researcher is the documentation technique. The analysis used by researchers is by reducing irrelevant data, presenting data, comparing and analyzing data, then drawing conclusions.

The research results showed that there were three points of similarities, including; the background of the concept of akhlaq education, the definition of akhlaq, and the purpose of akhlaq education. Then, the author also found five points of differences, including; the basic of akhlaq education, the method of akhlaq education, the material of akhlaq education, educators and students, and the role of soul in akhlaq education. The concepts of akhlaq education presented by Ibn Miskawaih and KH. Hasyim Asy'ari has implications for character education, including; akhlaq education serves to strengthen the potentials possessed by humans, humanize humans being, the urgency to organize akhlaq before studying, educators are needed understand the spirit of shari'a and philosophy, etc.

**Keywords:** The Concept of Thought, Akhlaq Education, Character Education.

## ABSTRAK

Putri, Kharisma Nurdiana. 2021. *Studi Komparatif Konsep Pendidikan Akhlak Ibnu Miskawaih dan KH. Hasyim Asy'ari: Implikasinya terhadap Pendidikan Karakter*, Skripsi. Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Imron Rossidy, M.Th, M.Ed

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Degradasi moral adalah masalah terbesar pada abad ke-21. Penyebab utama degradasi moral adalah pesatnya pengaruh globalisasi yang masuk ke Indonesia. Parameter degradasi moral dapat dilihat dari banyaknya kasus tawuran antar pelajar, pergaulan bebas, penyalahgunaan obat-obatan terlarang, pencurian, dan pembunuhan, seperti kasus penganiayaan guru oleh tiga siswa SMA Negeri 1 Fataleu, Kupang, NTT, bahkan ada yang menyiksa gurunya hingga tewas di Sampang. Oleh karena itu, sangat penting untuk melakukan filterisasi dalam globalisasi dan menjaga akhlak baik siswa. Urgensi pembinaan akhlak adalah menciptakan manusia yang berakhlak baik dan mengangkat derajatnya ke tempat yang lebih mulia.

Tujuan dari penelitian ini adalah untuk memahami; (1) konsep pemikiran pendidikan akhlak menurut Ibnu Miskawaih dan KH. Hasyim Asy'ari, (2) persamaan dan perbedaan konsep pemikiran pendidikan akhlak antara Ibnu Miskawaih dan KH. Hasyim Asy'ari, (3) implikasinya terhadap pendidikan karakter.

Metode penelitian kualitatif adalah metode yang digunakan untuk meneliti objek secara ilmiah. Dalam penelitian ini, peneliti bertindak sebagai instrument penelitian utama. Teknik pengumpulan data yang digunakan peneliti adalah teknik dokumentasi. Analisis yang digunakan peneliti adalah dengan mereduksi data yang tidak relevan, menyajikan data, membandingkan dan menganalisis data, kemudian menarik kesimpulan.

Hasil penelitian menunjukkan bahwa terdapat tiga poin persamaan antara kedua konsep tokoh, antara lain; latar belakang konsep pendidikan akhlak, pengertian pendidikan akhlak, dan tujuan pendidikan akhlak. Kemudian, penulis juga menemukan lima poin perbedaan, antara lain; dasar pendidikan akhlak, metode pendidikan akhlak, materi pendidikan akhlak, pendidik dan peserta didik, serta peran jiwa dalam pendidikan akhlak. Konsep pendidikan akhlak yang dikemukakan oleh Ibnu Miskawaih dan KH. Hasyim Asy'ari berimplikasi pada pendidikan karakter, antara lain; pendidikan akhlak berfungsi untuk memperkuat potensi yang dimiliki manusia, memanusiakan manusia, urgensi menata akhlak sebelum menuntut ilmu, dibutuhkan pendidik yang memahami ruh syariat dan falsafah, dan lain-lain.

**Kata Kunci:** Konsep Pemikiran, Pendidikan Akhlak, Pendidikan Karakter.

## نبذة مختصرة

فوتري، حاريسما نوردييانا. ٢٠٢١. دراسة مقارنة لابن مسكويه وحضرة الشيخ هشيم أشعري: التدايعات على تربية الشخصية، رسالة. قسم التربية الدينية الإسلامية، كلية التربية وتدريب المعلمين، جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانج. مشرف : امران رشيدى، M.Th, M.Ed

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التدهور الأخلاقي هو أكبر مشكلة في القرن الحادي والعشرين. السبب الرئيسي لهذا التدهور الأخلاقي هو تأثير العولمة التي تدخل إندونيسيا بشكل متزايد. يمكن رؤية معيار التدهور الأخلاقي من عدد حالات الشجار بين الطلاب، والاختلاط، وتعاطي المخدرات غير المشروعة، والسرقه، والقتل. لذلك من المهم جدا التصفية في العولمة والمحافظة على الأخلاق عند الطلاب. إن الحاجة الملحة لزراعة تعليم الأخلاق هي خلق بشر يتمتعون بسلوك جيد.

الأهداف من هذا البحث منها؛ (١) مفهوم التربية الأخلاقية عند ابن مسكويه وحضرة الشيخ هشيم أشعري، (٢) أوجه الشبه والاختلاف في مفهوم التربية الأخلاق بين ابن مسكويه مع حضرة الشيخ هشيم أشعري، (٣) آثاره على بناء الشخصية.

منهجية البحث النوعي هي طريقة بحث تستخدم لفحص الأشياء علمياً في هذا البحث، يعمل الباحث كأداة البحث الرئيسية. طريقة جمع البيانات التي يستخدمها الباحثون هي طريقة التوثيق. يتم التحليل الذي يستخدمه الباحثون عن طريق تقليل البيانات غير ذات الصلة، وتقديم البيانات، ومقارنة البيانات وتحليلها، ثم استخلاص النتائج.

أظهرت النتائج البحث أن هناك ثلاث معادلات تشابه، منها؛ خليفة مفهوم التربية الأخلاقية، وفهم الأخلاق، وأهداف التربية الأخلاقية. بعد ذلك، وجد الكاتب أيضاً اختلافًا في خمسة اختلافات، بما في ذلك؛ والتربية الأخلاقية الأساسية، وطرق التربية الأخلاقية، ومواد التربية الأخلاقية، والمربين والطلاب.

مفاهيم التربية الأخلاقية التي قدمها ابن مسكويه وحضرة الشيخ هشيم أشعري له آثار على تعليم الشخصية، بما في ذلك؛ يعمل تعليم الأخلاق على تقوية الإمكانيات الإيجابية التي يمتلكها البشر، وآخرين.

**الكلمات المفتاحية:** تربية الأخلاقية، تربية الشخصية، مفهوم الفكر.

# CHAPTER I

## INTRODUCTION

### A. Research Context

Education and humans are two inseparable things, because the purpose of education itself is to develop the potential that exists in humans. Furthermore, national education has a big mandate: to educate the nation's life by developing capabilities, shaping character and civilization with dignity. This purpose has been explained in Law number 20/2003 concerning the National Education System Article 3.<sup>2</sup> The goal of this law is to increase the ability and potential of students. Furthermore, they become human beings fearing God Almighty, knowledgeable, healthy, capable, noble, independent, creative, democratic, and take responsibility. Education is very important for human life, especially in the globalization's era by fast-paced and complex developments. Therefore, education is an absolute human need and must be fulfilled by humans. Humans cannot live life without education and develop according to changing times.

In Islam, it has been explained clearly about the foundation of education through Islamic law. It has even been explained in the Al-Quran Surah al- Ahzab verse 21. From this verse, Quraish Shihab explains that humans are obliged to

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<sup>2</sup> *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional - Referensi HAM (Laws of The Republic Indonesia 20 of 2003 concerning the National Education System)* accessed through <https://referensi.elsam.or.id/2014/11/uu-nomor-20-tahun-2003-tentang-sistem-pendidikan-nasional/> on September 30, 2020, 10:18 a.m.



make the Prophet as an example to living life in the world because Allah SWT has prepared the Messenger of Allah very well to be an example for all humanity even Allah Himself has taught him. Rasulullah said, "My Lord educates me, so the results of my education are excellent." (Narrated by Ibn Mas'ud in al-Jami 'al-Shaqir).<sup>3</sup>

There are several terms of education in Islam, including *tarbiyah*, *ta'lim* and *ta'dib*. *Tarbiyah* has the meaning of caring for, bearing, raising, growing. Neither the Qur'an nor the hadiths mention the word *tarbiyah* explicitly. *Tarbiyah* comes from Arabic, which means education, while *Murobbi* means educator. *Tarbiyah* is an advanced process from basic level science to the next level.<sup>4</sup> The process of the *tarbiyah* itself includes the introduction stage, the memorization, and memory stages, which then continues at the reasoning and understanding stages.

While the meaning of the *ta'lim* is teaching. *Ta'lim* is a process of transferring knowledge without any limitations or provisions on individuals. Then, in *ta'lim* there is no need for a basic introduction process.<sup>5</sup> Another opinion says that *ta'lim* is a process of transferring knowledge, knowledge, responsibility, which then shapes humans into clean and holypersons, thus that humans are ready to receive knowledge and be able to implement all forms of goodness in

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<sup>3</sup> Gusmian Islah, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi (Treasures of Indonesian Interpretation: from Hermeneutics to Ideology)*, (Jakarta: Taraju, 2003), p. 243.

<sup>4</sup> Muhaimin & Abdul Mujib, *Pemikiran Pendidikan Islam (Islamic Education Thought)*, Bandung: Trigenda Karya, 1993, p. 119.

<sup>5</sup> Muhammad Naquib Al-Attas, *Konsep Pendidikan dalam Islam (Educational Concept in Islam)*, translated by Haidar Bagir, Bandung: Mizan, 1984, p. 66.

themselves.<sup>6</sup>

The last term is *ta'dib*. *Ta'dib* has the meaning of education, discipline, and improvement. Furthermore, *ta'dib* has the definition of an educational process oriented towards the formation of children's personalities who have noble akhlaq, obey the law, and understand ethics.<sup>7</sup> In the *ta'dib* process, educators should be aware that this cannot be separated from God's intervention. God has full authority over the implementation of an educational process. Humans are given knowledge and success in education when they are serious in their studies and purify their intentions solely for worshiping Him. However, it should be noted, that each of the terms above has a different meaning and has its own advantages and disadvantages. This explanation enriched and strengthened the Islamic treasures that were sourced from the Qur'an and hadiths.

Furthermore, the main thing that is the condition for the formation of education is the existence of a clear foundation, goals, and objectives for education. Allah SWT was the first and absolute educator, as explained in Qur'an surah al-Alaq verse 5,<sup>8</sup> "Taught man what he did not know". He is the creator of man, the creator of nature, the giver of ideas, the maker of various developments. He has prescribed religious rules to realize the perfection of

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<sup>6</sup> Abdul Fattah Jalal, *Min al-Ushuli al-Tarbawiyah di al-Islam (One of The Most Pedagogical Religion of Islam)*, (Mesir: Darul Kutub Misriyah, 1977). p. 32.

<sup>7</sup> Attabik Ali dan Muh. Zuhdi Muhdhar, *Kamus al-'Ashry (Al-'Ashry Dictionary)*, (Yogyakarta: Muassasah AliMaksum. 1996), p. 64.

<sup>8</sup> Kementrian Agama RI, *Qur'an dan Terjemahannya Edisi Tajwid (Qur'an and Its Translation in Tajwid Edition)*, translated by Yayasan Penyelenggara Penerjemah Qur'an, (Solo: PT. Tiga Serangkai Pustaka Mandiri, 2014), p. 597.

religion and the benefit of the people. Furthermore, in education, there is a demand for the realization of a tiered program through teaching and increasing activities that are in line with child development. Finally, educators must carry out their roles according with to Allah SWT's purpose in creating this education.

Then, the purpose of the launching of Islamic education is to guide and lead people to behavior and actions by Islamic law. In the Qur'an, it has been explained about the purpose of education itself, to be precise in Qur'an surah al-Ashr verse 3. Time is the main asset of humans in carrying out life, which will pass by when people do not use it properly. As individual beings, humans must develop truth in themselves and develop it in others to form social beings. Humans have faith in Allah by carrying out righteous deeds. However, faith and righteous deeds are not enough. Knowledge must be included in between.<sup>9</sup>

Education will continue to be attached to the joints of human life because education is the foundation of life. Now, education continues to develop and improve to achieve a superior, intelligent, easy-going, skilled, and independent person. Akhlaq is what distinguishes humans from other creatures of Allah. Akhlaq can make humans in the highest rank in front of Him, also applies the opposite. Furthermore, it is crucial to instill good-akhlaq and ethics for students, through the educational process.<sup>10</sup> One of the efforts to improve education is to

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<sup>9</sup> M. Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan dan Keserasian Qur'an (Tafsir Al Misbah: Message, Impression and Harmony of Quran)*, Juz 'Ammah, Vol. 15, (Jakarta: Lentera Hati, 2002), p. 496-506.

<sup>10</sup> Zubaedi, *Desain Pendidikan Karakter Konsepsi dan Aplikasinya dalam Lembaga Pendidikan (Character Education Design: Its Conception and Application in Educational*

impose this akhlaq education. Given that akhlaq education is an important and fundamental thing, which will be very useful in social life.

Akhlaq is a fundamental principle when humans carry out *hablum minallah* and *hablum minannas*. It is implemented akhlaq education considered quite essential. According to Ibn Miskawaih, akhlaq education is carried out simply and *ta'dib*.<sup>11</sup> Thus, there was a process of cultivating *adab* in the educational process. *Adab* or courtesy is often understood as something absolute for students. Therefore, it is crucial to implement akhlaq education.

Ibn Miskawaih defines akhlaq as an ability of the soul to act spontaneously attitudes and behaviors. Furthermore, Ibn Miskawaih also explained that the foundation in concept development in education is akhlaq education.<sup>12</sup> In another case, it is also interpreted as the virtue of knowledge and how to get a clean soul and knowledge of purifying the soul.<sup>13</sup> Akhlaq is an act that is motivated by a unified conscience, feeling, logical thinking, and habit. Then from this was born an akhlaq action that is practiced in everyday life. Akhlaq education is also inseparable from the religious education students get in the family, school, and

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*Institutions*), (Jakarta: Kencana, 2011), p. 1.

<sup>11</sup> Benny Prasetya, *Dialektika Pendidikan Akhlaq dalam Pandangan Ibn Miskawaih dan Al-Ghazali (Dialectics of Akhlaq Education in The View of Ibn Miskawaih and Al-Ghazali)*, Intiqad: Islamic Education Journal, ISSN 1979-9950, (STAI Muhammadiyah Probolinggo, 2015), p. 250.

<sup>12</sup> Arifatul Maulidia, *Konsep Pendidikan Akhlaq Perspektif KH. Hasyim Asy'ari dalam Kitab Adabul 'Alim wal Muta'allim (Concept of Akhlaq Education Perspective KH. Hasyim Asy'ari in the Adabul 'Alim wal Muta'allim Book)*, Thesis, (Surabaya: UIN Sunan Ampel Surabaya, 2016), p. 2.

<sup>13</sup> Ibn Maskawaih, *Tadhizib Al-Akhlaq Wa Thathir Al- 'Araq (Educating Akhlaq)*, (Cet II, Beirut: Dar Al- Maktabah), 1398, p. 27.

community environment.<sup>14</sup> Therefore, it is essential to apply akhlaq values in everyday life.

In general, akhlaq education is divided into two, which include rational akhlaq and mystical akhlaq. Where in rational akhlaq, it has a significant influence on the growth of creativity, activity and motivation that humans have. Meanwhile, the mystical akhlaq hinders this. Mystical akhlaq makes humans passive, uncreative and individuals. The difference between the two categories of akhlaq education is influenced by the approach used. When viewed from its approach, rational akhlaq education is carried out using a humanitarian approach guided not only by the absolute teachings of Islam. The humanitarian approach indicates humans as autonomous beings, wherein this case, apart from acting according to Islamic rules, humans also have akhlaq values internally. It is different from the approach used in mystical akhlaq education, namely the divine approach guided by the absolute teachings of the Islamic religion. This approach places humans as heteronomous beings, who are bound by akhlaq rules externally.<sup>15</sup>

Talking about akhlaq education, KH. Hasyim Asy'ari gave a statement, "It cannot be said that a nation is advanced if its citizens are backward in knowledge. Education is what can change it for the better". He adopted classical Islamic education and always prioritized normativity, which influenced him to make this

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<sup>14</sup> Zakiah Daradjat, *Membina Nilai-Nilai Akhlaq di Indonesia (Fostering Akhlaq Values in Indonesia)*, (Jakarta: Bulan Bintang, 1976), p. 24.

<sup>15</sup> Harun Nasution, *Muhammad Abduh dan Teologi Rasional Mu'tazilah (Muhammad Abduh and Mu'tazilah Rational Theology)*, (Jakarta: UI Press, 1987), p. 1-5.

statement. Not just a mere saying, in the face of a deteriorating educational condition, he also proved it in a natural form. After returning from Makkah, KH. Hasyim Asy'ari founded a pesantren and opened recitations.<sup>16</sup>

From the above definition, it can be concluded that the goal of implementing national education is the achievement of Indonesian civilization in accordance with religious guidance. However, what has happened so far is only education which has the function of developing the potential and skills of students only. Education is also carried out to instill good character, ethics, and akhlaq for students.<sup>17</sup>

However, in reality, modern humans are starting to ignore the importance of ethics and akhlaq. They trapped in the constructivism of the Westernworld, and highly uphold positivist rationalistic logic.<sup>18</sup> They make science and technological sophistication a basis for thought and action without considering akhlaq, ethics, and morals. Modern human life is inevitably, quite capable, both materially, science and technology. It cannot be denied that a life carried out without being based on religious knowledge will never be sufficient to serve as provisions for living this complex life.

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<sup>16</sup> Tamyiz Burhanudin, *Akhlaq Pesantren Solusi bagi Kerusakan Akhlaq (Islamic Boarding School's Akhlaq Solution for the Damage of Akhlaq)*, (Yogyakarta: Ittaqa Press, 2001), p. 19.

<sup>17</sup> I Wayan Cong Sujana, *Fungsi dan Tujuan Pendidikan Indonesia (The Purpose of Indonesian Education)*, Adi Widya: Pendidikan Dasar Journal, Vol. 4 No. 1, April 2019, ISSN: 2527-5445, p. 31.

<sup>18</sup> Sholi Robika, *Pandangan KH. Hasyim Tentang Konsep Dan Hakikat Dan Tujuan Pendidikan Agama Islam (The View of KH. Hasyim About The Concept and Nature and Purpose of Islamic Religious Education)*, Thesis, (Surabaya: UIN Sunan Ampel Surabaya, 2018), p. 1.

Moral degradation is the biggest problem of the 21<sup>st</sup> century. The main cause of this moral degradation is the influence of globalization which is increasingly entering Indonesia. Several signs of moral degradation, which are the occurrence of conflict (this is quite frequent, which includes conflicts between religions, ethnicities, tribes, etc.), increasing cases of corruption, a culture of cheating, theft, sexual harassment and violence, and the lack of respect for others. With this globalization it can improve human moral if it is balanced with adequate knowledge, filterization, and strong preventive action. Education that should improve human akhlaq and moral is only focused on increasing students' understanding in their intellectual realm.<sup>19</sup>

Talking about akhlaq, this has become a timeless issue, it has become more and more important over time. H.A.R Tilaar explained that one of the problems related to national education is the decline in the akhlaq and moral of students. The parameter of moral degradation can be seen from the number of brawl cases between students, promiscuity, abuse of illegal drugs, theft, and murder.<sup>20</sup> In another case, it was also stated that there were inappropriate actions for a student, like mistreating a teacher by three students of Senior High School 1 Fataleu,

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<sup>19</sup> Thomas Lickona, *Educating For Character, How Our Schools Can Teachs Respect And Responsibility*, (New York: Bantam Books, 1991), p. 14.

<sup>20</sup> Ngainun Naim, *Rekonstruksi Pendidikan Nasional Membangun Paradigma yang Mencerahkan (The Reconstruction of National Education Builds an Enlightening Paradigm)*, (Yogyakarta: Teras, 2009), p. 41.



Kupang, NTT,<sup>21</sup> some even tortured their teacher to death in Sampang.<sup>22</sup>

Some examples above illustrate that there are still many students who behave not based on good-akhlaq and ethics. Everything is done based on personal desire and lust alone, without considering the moral values and manners that apply in society. Students apply what they have seen and received, both from the family, school, and community.<sup>23</sup> On the other hand, the era of globalization, which has a diverse flow of information, is also very influential. It not only contains knowledge but also contains values. These values can be positive or negative depending on the prevailing traditions and culture of the community. It does not stop there, globalization impacts the values of hedonism, consumerism, materialism, violence, drug abuse, and promiscuity which can destroy akhlaq and moral in society.

Therefore, it is very important to filter in the face of globalization and maintain good-akhlaq in students as a provision for them in their future lives. The urgency of cultivating akhlaq education is based on a goal, namely to create humans who have good behavior, to raise their rank to a more noble place.<sup>24</sup>

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<sup>21</sup> Ola Keda, "Tak Terima Ditegur, 3 Pelajar SMA di Kupang Aniaya Guru" (Can not Accepted Reprimanded, 3 Senior High School Student in Kupang Abuse Teacher), Liputan6.com, accessed through <https://m.liputan6.com/regional/read/4194378/tak-terima-ditegur-3-pelajar-sma-si-kupang-aiaya-guru> on November 8, 2020, 10:35 p.m.

<sup>22</sup> Martahan Sohuturon, "Kronologi Siswa Aniaya Guru Hingga Tewas di Sampang" (Chronology of Students Persecuting Teachers to Death in Sampang), CNNIndonesia, <https://m.cnnindonesia.com/nasional/20180202124909-12-273381/kronologi-siswa-aniaya-guru-hingga-tewas-di-smpang> accessed on November 8, 2020, 10:42 p.m

<sup>23</sup> Syaiful Sagala, *Etika dan Akhlaq Pendidikan: Peluang dan Tantangan (Ethics and Akhlaq Education: Opportunities and Challenges)*, (Jakarta: Kencana, 2013), p. 219.

<sup>24</sup> Helmi Hidayat, *Menuju Kesempurnaan Akhlaq (Towards Perfection Akhlaq)*, translated by

Discuss akhlaq, there are two Muslim scholars who have focused their attention on akhlaq, namely Ibn Miskawaih and KH. Hasyim Asy'ari. Ibn Miskawaih has poured out his brilliant ideas in various works on akhlaq, including *Tahdzib al-Akhlaq* (a book that discusses akhlaq), *Thaharah al-Hubs* (a book that discusses the purification of the soul), *al-Fauz al-Akbar* (discussing about how to get happiness in life), the book *al-Sa'adah* (books about happiness), and other works.<sup>25</sup> Ibn Miskawaih is a Muslim scholar whose thoughts are considered different from those of other figures. His thoughts were heavily influenced by the thoughts of Greek philosophers, such as Aristotle, Galen, and Plato. This can be seen in his book, *Tadzhib al-Akhlaq*. In addition, his thoughts were also heavily influenced by Muslim philosophers such as al-Farabi, al-Kindi, ar-Razi, and others. These philosophers have the idea, that the purpose of a life is to achieve happiness. The way to achieve this happiness is by behaving with good-akhlaq. Ibn Miskawaih's thoughts are classified as a typology of philosophical ethics, in which the thoughts of philosophers, especially Greek philosophers, have a big share in it.<sup>26</sup> According to him, akhlaq can be cultivated, because good-akhlaq can be manifested through repeated practice and habituation. In the book *Tadzhib al-Akhlaq* it is explained that the purpose of implementing akhlaq education is for the realization of students who have the depth of knowledge and have noble

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The Book of *Tadzhib al-Akhlaq*, (Bandung: Mizan, 1994), p. 61.

<sup>25</sup> Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam: Seri Kajian Filsafat Pendidikan Islam (Thoughts of Islamic Education Leaders Series of Islamic Education Philosophy Studies)*, (Jakarta: PT. Raja Graindo Persada, 2000), p. 6.

<sup>26</sup> Majid Fakhry, *Etika Dalam Islam (Ethics in Islam)*, translated by Zakiyuddin Baidhaw, (Yogyakarta: Pustaka Pelajar, 1995), p. 22.

character.<sup>27</sup>

Another case with KH. Hasyim Asy'ari, in his book *Adab al-'Alim wa al-Muta'allim*, he discussed the akhlaq of a teacher and student. This book also explains that looking for knowledge must show noble akhlaq, because studying is a noble job. KH. Hasyim Asy'ari has the characteristics of practical education thinking based on the Qur'an and Hadith. According to KH. Hasyim, regarding the virtues of studying, someone who can get the knowledge is a person who has a clean heart and is protected from worldly bad things. He saw how important understanding is in education. Therefore, he compiled a treatise (small book) containing the akhlaq that every teacher and student must implement. KH. Hasyim Asy'ari has the characteristics of practical education thinking based on the Qur'an and Hadith.<sup>28</sup>

Education is intended to humanize humans, improve human quality holistically (not partially or reductively), and make humans become agents of change and subjects who benefit their social circle in the future. However, looking at the various problems above, a straight thread can be drawn that education goals have not been achieved, even they are still far from being close. Efforts to uphold the akhlaq of a nation are absolute imperatives. That is because a nation is judged by how it applies akhlaq and moral values in daily life.<sup>29</sup> The better akhlaq and

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<sup>27</sup> Ibn Miskawaih, *Tadzhib al-Akhlaq (Educating Akhlaq)*, (Beirut: Darut al-Kutub al-Ilmiah), 1985, p. 30-31.

<sup>28</sup> Muhammad Rifa'i, *KH. Hasyim Asy'ari Biografi Singkat 1871-1947 (KH. Hasyim Asy'ari: A Brief Biography of 1871-1947)*, (Jogjakarta: Garasi, 2010), p. 76.

<sup>29</sup> P. Said Agil Husain Al-Munawar, *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem*

moral, the better a nation is.

Therefore, in the midst of the phenomenon of moral decline in the Indonesian nation, it is necessary to present a scientific paradigm that is considered to be the solution to all problems in the modern era, especially in the education sector. Researchers have several reasons to juxtapose Ibn Miskawaih and KH. Hasyim Asy'ari's akhlaq education thoughts; (1) the two figures had thoughts or ideas about akhlaq used as references for many educational figures, from one generation to the next, (2) the two figures have phenomenal writing on akhlaq. In the book *Tadzhib al-Akhlaq*, Ibn Miskawaih explains that implementing akhlaq education is for the realization of students who have a depth of knowledge and noble character.<sup>30</sup> On the other hand, KH. Hasyim Asy'ari argues in his book, *Adab al-'Alim wa al-Muta'allim* that studying knowledge is a noble job. Only people with a pure heart can achieve that knowledge. Because of the virtue of this knowledge, he needs to include akhlaq in its implementation.<sup>31</sup>

## **B. Research Focus**

Based on the background and frame of mind above, the researcher focuses on the research, namely:

1. What are the concept of the akhlaq education thought according to Ibn

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*Pendidikan Islam (Actualization of Quran Values in The Islamic Educational System)*, (Ciputat: PT. Ciputat Press, 2005), p. 26.

<sup>30</sup> Ibn Miskawaih, *Loc.Cit.*

<sup>31</sup> Muhammad Rifa'i, *Op.Cit.*, p. 76.

Miskawaih and KH. Hasyim Asy'ari?

2. What are the similarities and the differences concept of akhlaq education thought between Ibn Miskawaih and KH. Hasyim Asy'ari?
3. What are the implications for character education?

### **C. Research Objectives**

In accordance with the research focus above, this study has the following objectives:

1. To understand the concept of akhlaq education thought according to Ibn Miskawaih and KH. Hasyim Asy'ari.
2. To understand the similarities and the differences concept of akhlaq education thought between Ibn Miskawaih and KH. Hasyim Asy'ari.
3. To understand the implications for character education.

### **D. Benefits of Research**

Based on the research objectives to be achieved, this research is expected to provide benefits, including:

1. For researchers

This research is a discourse to expand thinking about the concept of education.

2. For the public

This research is expected to provide information and increase knowledge that can be read, consumed, and studied by the public, especially for students who want to know the concept of akhlaq education thought according to Ibn Miskawaih and KH. Hasyim Asy'ari, the comparison, and the implications for character education.

3. For the development of science and education

This research is expected to contribute to the world of education, especially for education in Indonesia.

#### **E. Research Originality**

These are several research that discussed about akhlaq education. The author found several earlier research that used to be references and wider knowledge about this research, including of:

1. A thesis entitled *Analisis Pendidikan Akhlaq dalam Pandangan Ibnu Miskawaih (Analysis of Akhlaq Education of Ibn Miskawaih's View)*, by Muhammad Hidayat. This thesis discussed about analysis of akhlaq education thought and strategy according to Ibn Miskawaih. The similarities between this research and the author's research are discussed about akhlaq education thought according to Ibn Miskawaih and used the type of library research. Whereas, the differences are the discussion only focused on akhlaq education thought according to Ibn Miskawaih, not a type of comparative study between two

figures, and this research did not discuss about the implication of akhlaq education for character education.

2. A thesis entitled *Konsep Pendidikan Akhlaq Menurut Ibn Miskawaih (Studi Kitab Tadzhib al-Akhlaq) (Studi Kitab Tadzhib al-Akhlaq) (The Concept of Akhlaq Education of Ibn Miskawaih) (Tadzhib al-Akhlaq Studies)* by Muktazzah Fiddini. This thesis discussed about akhlaq education thought based on *Tadzhib al-Akhlaq* book written by Ibn Miskawaih. The primary source is only *Tadzhib al-Akhlaq* book and the topic of discussion only about analysis of this book. The similarities between this research and the author's research are discussed about akhlaq education thought according to Ibn Miskawaih and used the type of library research. Moreover, the differences are the discussion only focused on akhlaq education thought according to Ibn Miskawaih, it was not a type of comparative study between two figures, and this research did not discuss about the implication of akhlaq education for character education.
3. A journal entitled *Konsep Pendidikan Akhlak Menurut Ibn Miskawaih dan Aristoteles (The Akhlaq Education Concept of Ibn Miskawaih and Aristotle)* by Bunyamin. This journal discussed about the concept of akhlaq education according to Ibn Miskawaih and Aristotle, and what the similarities and differences in their opinion about akhlaq education. The similarities between this research and the author's research are discussed about akhlaq education thought according to Ibn Miskawaih, used the type of library research, and this research is a type of comparative study. The differences are we used the different research subject. This subject of this research is Ibn Miskawaih and



Aristotle, whereas the author used Ibn Miskawaih and KH. Hasyim Asy'ari as the subject of research, and this research did not discuss about the implication of akhlaq education for character education.

4. A journal entitled *Dialektika Pendidikan Akhlak dalam Pandangan Ibnu Miskawaih dan Al-Ghazali (Dialectics of Akhlaq Education of Ibn Miskawaih and Al-Ghazali's View)* by Benny Prasetya. This research discussed about the dialectics of akhlaq education according to Ibn Miskawaih and Al-Ghazali's view as muslim philosopher. The similarities between this research and the author's research are discussed about akhlaq education thought according to Ibn Miskawaih, used the type of library research, and this research is a type of comparative study. The differences are we used the different research subject. This subject of this research is Ibn Miskawaih and Al-Ghazali, whereas the author used Ibn Miskawaih and KH. Hasyim Asy'ari as the subject of research, and this research did not discuss about the implication of akhlaq education for character education.
5. A thesis entitled *Studi Komparatif Konsep Akhlak Murid Terhadap Guru Menurut KH. Zainal Abidin Munawwir dalam Kitab Wafaif al-Muta'allim dan KH. Hasyim Asy'ari dalam Kitab Adab al-'Alim wal Muta'allim dan Relevansinya dengan Pendidikan Agama Islam (A Comparative Study The Concept of Student's Akhlaq Towards Teachers KH. Zainal Abidin Munawwir in Wafaif al-Muta'allim Book and KH. Hasyim Asy'ari in Adab al-'Alim wal Muta'allim Book)* by Khusnaeni Khotimah. This research discussed about the concept of student akhlaq towards teacher according to KH. Zainal Abidin

Munawwir and KH. Hasyim Asy'ari. This research used primary sources, including *Wafaif al-Muta'allim* book by KH. Zainal Abidin and *Adab al-'Alim wal Muta'allim* book by KH. Hasyim Asy'ari. The similarities between this research and the author's research are discussed about akhlaq education thought according to KH. Hasyim Asy'ari, made *Adab al-'Alim wal Muta'allim* as the primary source, used the type of library research, and the type of this research is comparative study. Whereas, the differences are we used the different research subject. This subject of this research is KH. Zainal Abidin and KH. Hasyim Asy'ari, whereas the author used Ibn Miskawaih and KH. Hasyim Asy'ari as the subject of research, and this research did not discuss about the implication of akhlaq education for character education.

6. A thesis entitled *Konsep Pendidikan Akhlak Menurut KH. Hasyim Asy'ari dalam Kitab Adab al-Alim wa al-Muta'allim (The Concept of Akhlaq Education of KH. Hasyim Asy'ari in Adab al-Alim wa al-Muta'allim Book)* by Muhammad Ichsan Nawawi Sahal. This research discussed about the concept of akhlaq education according KH. Hasyim Asy'ari which is the primary source is *Adab al-Alim wa al-Muta'allim* book. The similarities between this research and the author's research are discussed about akhlaq education thought according to KH. Hasyim Asy'ari, made *Adab al-'Alim wal Muta'allim* as the primary source, used the type of library research, and the type of this research is comparative study. The differences are this research was not a type of comparative study and did not discuss about the implication of akhlaq education for character education.

7. A thesis entitled *Nilai-nilai Pendidikan Akhlak Perspektif KH. Hasyim Asy'ari dalam Kitab Adabul 'Alim wal Muta'allim dan Relevansinya dengan Pendidikan Islam Kontemporer (The Values of Akhlaq Education of KH. Hasyim Asy'ari's Perspective in Adabul 'Alim wal Muta'allim Book and Its Relevance with Contemporary Islamic Education)*, by Nur Rofiqoh. This research discussed about values of akhlaq education according to KH. Hasyim Asy'ari based on *Adabul 'Alim wal Muta'allim* book and what the relevance to contemporary Islamic education. The similarities between this research and the author's research are discussed about akhlaq education thought according to KH. Hasyim Asy'ari, based on *Adab al-'Alim wal Muta'allim* as the primary source, used the type of library research, and the type of this research is comparative study. The differences are this research was not a type of comparative study and did not discuss about the implication of akhlaq education for character education.

Table 1.1 Research Originality

<b>Num ber</b>	<b>Researcher Name, Title, Form of Scientific Work, and Year</b>	<b>Similarities</b>	<b>Differences</b>	<b>Research Originality</b>
1.	Muhammad Hidayat, <i>Analisis Pendidikan Akhlak dalam Pandangan Ibnu Miskawaih (Analysis of Akhlak Education of Ibn Miskawaih's View)</i> , Thesis, 2017.	- This research discussed about analysis of akhlaq education thought according to Ibn Miskawaih. - The type of the research is library research.	- This research was not a type of library research. - The discussion focused on akhlaq education thought according to Ibn Miskawaih.	This research is a comparati ve study between the thought of akhlaq education according to two Islamic figures,

			- This research did not discuss about the implication of character education.	namely Ibn Miskawaih and KH. Hasyim Asy'ari. And its
2.	Muktazzah Fiddini, <i>Konsep Pendidikan Akhlaq Menurut Ibn Miskawaih (Studi Kitab Tadzhib al-Akhlaq) (The Concept of Akhlaq Education of Ibn Miskawaih)</i>	- This research discussed about akhlaq education thought according to Ibn Miskawaih. - The type of the research is library research. - The	- This research was not a type of library research. - The discussion focused on akhlaq education thought according to Ibn Miskawaih.	implications for character education.

	( <i>Tadzhib al-Akhlaq Studies</i> )), Thesis, 2008.	primary source is <i>Tadzhib al-Akhlaq</i> book.	- This research did not discuss about the implication of character education.	
3.	Bunyamin, <i>Konsep Pendidikan Akhlak Menurut Ibn Miskawaih dan Aristoteles (The Akhlaq Education Concept of Ibn Miskawaih and Aristotle)</i> ,	-This study is a type of comparative study.  -This research discussed about akhlaq education according to Ibn Miskawaih's perspective.	- The figures that discussed did not same as the author's research, namely Ibn Miskawaih and Aristotle.  - This research did not discuss	

	Journal, 2018.	- The type of the research is library research.	about the implication of character education.	
4.	Benny Prasetya, <i>Dialektika Pendidikan Akhlak dalam Pandangan Ibnu Miskawaih dan Al-Ghazali (Dialectics of Akhlaq Education of Ibn Miskawaih and Al-Ghazali's</i>	-This research discussed about akhlaq education according to Ibn Miskawaih's perspective.  - The type of the research is library research.  -This study is a type of	- The figures that discussed did not same as the author's research, namely Ibn Miskawaih and Al-Ghazali.  - This research did not discuss about the implication	

	View), Journal, 2018.	comparative study.	of character education.	
5.	Khusnaeni Khotimah, <i>Studi Komparatif Konsep Akhlak Murid Terhadap Guru Menurut KH. Zainal Abidin Munawwir dalam Kitab Wafaif al- Muta'allim dan KH. Hasyim Asy'ari</i>	-This research discussed about akhlaq education thought according to KH. Hasyim Asy'ari. - This study used <i>Adab al- 'Alim wal Muta'allim</i> as the primary source.	- The subject that discussed did not same as the author's research, namely KH. Zainal Abidin and KH. Hasyim Asy'ari. - This research did not discuss about the implication	



	<p><i>dalam Kitab</i></p> <p><i>Adab al-</i></p> <p><i>'Alim wal</i></p> <p><i>Muta 'allim</i></p> <p><i>dan</i></p> <p><i>Relevansiny</i></p> <p><i>a dengan</i></p> <p><i>Pendidikan</i></p> <p><i>Agama</i></p> <p><i>Islam (A</i></p> <p><i>Comparativ</i></p> <p><i>e Study The</i></p> <p><i>Concept of</i></p> <p><i>Student's</i></p> <p><i>Akhlaq</i></p> <p><i>Towards</i></p> <p><i>Tearchers</i></p> <p><i>KH. Zainal</i></p> <p><i>Abidin</i></p> <p><i>Munawwir</i></p> <p><i>in Wafaif al-</i></p> <p><i>Muta 'allim</i></p>	<p>- The type of</p> <p>the research</p> <p>is library</p> <p>research.</p> <p>-This study</p> <p>is a type of</p> <p>comparative</p> <p>study.</p>	<p>of</p> <p>character</p> <p>education.</p>	
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	<i>Book and KH. Hasyim Asy'ari in Adab al- 'Alim wal Muta'allim Book), Thesis, 2018.</i>			
6.	Muhammma d Ichsan Nawawi Sahal, <i>Konsep Pendidikan Akhlak Menurut KH. Hasyim Asy'ari dalam Kitab Adab al-Alim wa al-</i>	-This research discussed about akhlaq education thought according to KH. Hasyim Asy'ari. - This study used <i>Adab</i>	- The type of this research was not a comparativ e study. - This research did not discuss about the implication of akhlaq education	

	<p><i>Muta'allim</i> (<i>The Concept of Akhlaq Education of KH. Hasyim Asy'ari in Adab al-Alim wa al-Muta'allim Book</i>), Thesis, 2017.</p>	<p><i>al-'Alim wal Muta'allim</i> as the primary source.</p> <p>- The type of the research is library research.</p> <p>-This study is a type of comparative study.</p>	<p>for character education.</p>	
7.	<p>Nur Rofiqoh, <i>Nilai-Nilai Pendidikan Akhlak Perspektif KH. Hasyim Asy'ari dalam Kitab</i></p>	<p>-This research discussed about akhlaq education thought according to</p>	<p>- The type of this research was not a comparative study.</p> <p>- This research did</p>	

	<i>Adabul 'Alim wal Muta'allim dan Relevansinya dengan Pendidikan Islam Kontemporer (The Values of Akhlaq Education of KH. Hasyim Asy'ari's Perspective in Adabul 'Alim wal Muta'allim Book and Its Relevance with Contemporar</i>	<p>KH. Hasyim Asy'ari.</p> <p>- This study used <i>Adab al- 'Alim wal Muta'allim</i> as the primary source.</p> <p>- The type of the research is library research.</p> <p>-This study is a type of comparative study.</p>	<p>not discuss about the implication of akhlaq education for character education.</p>	
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	y Islamic Education),, Thesis, 2016.			
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## F. Definitions of Terms

### 1. Comparative Study

The comparative study consists of two words, namely comparative and study. The word comparative itself comes from the English word comparison, which means comparison. In the Indonesian Dictionary, the word study means scientific research.<sup>32</sup> Furthermore, a comparative study is a descriptive study that uses causal analysis as the main problem solver.<sup>33</sup>

### 2. Akhlaq Education

According to the term, akhlaq is defined as a branch of knowledge that provides an overview of good and bad things, explains what things humans should do when interacting with other humans, and provides an overview of what to do.<sup>34</sup>

As an educational figure, Ibn Miskawaih defined akhlaq. According to

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<sup>32</sup> Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik (Research Procedure: A Practical Approach)*, (Jakarta: Rineka Cipta, 2014), p. 6-7.

<sup>33</sup> Winarno Surakhmad, *Pengantar Penelitian Ilmiah: Dasar, Metode dan Teknik (Introduction to Scientific Research: Fundamentals, Methods and Techniques)*, (Bandung: Tarsito, 1989), p. 84.

<sup>34</sup> Syaifuddin Anwar, *Kamus Al-Misbah (Al-Misbah Dictionary)*, (Jakarta: Bina Iman, [t.t]), 147.

him, akhlaq is a trait embedded in an individual that influences all kinds of actions that are carried out spontaneously, without going through logical thinking or careful consideration.<sup>35</sup>

Education comes from the basic words of students who get the affix and meaning of way, process, or behavior, to educate. When viewed from the term, education is a process of maturing a person by changing attitudes and behavior through teaching and training.<sup>36</sup> Education is also defined as a human effort to develop the potentials that he carries from birth, both spiritual and physical, related to social values.<sup>37</sup>

Akhlaq education is a means of giving humans concrete rules or instructions about how to live and act in a good human life, and how to avoid reprehensible behavior. Akhlaq is the most important thing in everyday life, especially in the interaction between people.<sup>38</sup>

### 3. Ibn Miskawaih Thought

Ibn Miskawaih is one of the most famous philosophers who focused his attention on akhlaq. As an akhlaq philosopher, Ibn Miskawaih paid serious attention to akhlaq education.<sup>39</sup>

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<sup>35</sup> Muhammad Hidayat, *Analisis Pendidikan Akhlaq Dalam Pandangan Ibn Miskawaih (Analysis of Akhlaq Education in the View of Ibn Miskawaih)*, Tesis UIN Alauddin Makassar, p. 20.

<sup>36</sup> KBBI Online (*Online Indonesian Dictionary*).

<sup>37</sup> M. Djumransjah, *Filasafat Pendidikan (Educational Philosophy)*, (Malang: Bayumedia Publishing, 2004), p. 22.

<sup>38</sup> Muslim, *Metode Pendidikan Akhlaq bagi Anak (Akhlaq Education Methods for Kids)*, Journal, Number 2/April 2011, (Jambi: IAIN Sultan Thaha Saifuddin, 2011), p. 215.

<sup>39</sup> Ibn Miskawaih, *Op.Cit.*, p. 64-65.

#### 4. KH. Hasyim Asy'ari Thought

KH. Hasyim Asy'ari is one of the most famous Islamic figures. He is the founder of the largest Islamic organization *ahlus sunnah wal jama'ah* in the world, called Nahdlatul Ulama. He also paid serious attention to akhlaq education too.<sup>40</sup>

#### 5. Implication

According to KBBI Online, the definition of implication is interactions or circumstances involved. The implication is often interpreted as the effect caused by an action. It is being often used in the context of scientific research. The research implication aims is to find out whether an action or variable could influence other variables.<sup>41</sup>

#### 6. Character Education

The word character comes from the Greek *charassein*, which means to engrave (painting, drawing), such as a person who paints paper, sculpts rock or metal. Rooted from such an understanding, character is then interpreted as a special sign or characteristic, thus giving birth to a view that character is a pattern of behavior that is individual, a person's akhlaq condition. After passing the childhood stage, a person has character, a predictable way that a person's character is related to the behavior that is

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<sup>40</sup> Badrudin Ibn Jama'ah, *Tadzkirah Al-Sami' Wa Al-Muta'allim Fi Abadi Al-Alim Wa Al-Muta'allim* (Mesir: Daar Al-Atsar, 2005), p. 71.

<sup>41</sup> KBBI Online (Online Indonesian Dictionary).

around him.<sup>42</sup> Another definition of character is *tabiat* or habit.<sup>43</sup> In general, character is defined as behavior based on values based on religious, cultural, legal/constitutional norms, customs, and aesthetics.<sup>44</sup>

Character education in schools can be defined as understanding, caring for, and implementing virtue. Therefore, character education in schools refers to cultivating values, in the form of understandings, procedures for caring for and living these values, and how a student has the opportunity to practice these values in a real way.<sup>45</sup>

## **G. Systematics of The Discussion**

To get a brief description of the matters that the researcher will discuss, the discussion is briefly described.

The following is a systematic discussion of six chapters:

### **Chapter I**

Chapter I is an introduction that contains the context of the research, the formulation of the problem, the research objectives, the benefits of the research,

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<sup>42</sup> Daryanto, dkk., *Implementasi Pendidikan Karakter di Sekolah (Implementation of Akhlaq Education in School)* (Yogyakarta: Penerbit Gava Media, 2013), p. 63-64.

<sup>43</sup> Safuan Alfandi, *Kamus Lengkap Bahasa Indonesia (Indonesian Dictionary)*, (Solo: Sendang Ilmu, 2002), h. 278.

<sup>44</sup> Abdullah Munir, *Pendidikan Karakter (Membangun Karakter Anak Sejak dari Rumah) (Character Education (Building Character of Kids Since from Home))*, (Yogyakarta: Peadagogja, 2010), p. 2.

<sup>45</sup> Doni Koesoema Albertus, *Pendidikan Karakter (Character Education)*, (Jakarta: PT. Grasindo, 2011), p. 192-193.



the originality of the research, the definition of terms and the systematic of the discussion.

## Chapter II

Chapter II discusses the literature used in research. The literature is used to analyze research. This literature review consists of two sub-chapters, namely the epistemology of akhlaq education and the second is a short biography of Ibn Miskawaih and KH. Hasyim Asy'ari.

## Chapter III

Chapter III is a research methodology, wherein this chapter, the researcher discusses the techniques and methods used in research. This chapter consists of six sub-chapters, namely the approach and type of research, data and sources data, data collection techniques, data analysis, checking data validity, research procedures.

## Chapter IV

Chapter IV is a description of data and research results. This chapter consists of two sub-chapters, namely data exposure and research results. This chapter provides an overview of the research, exposure to research data, and research findings. Researchers describe the data and research findings in descriptions of what researchers do as they are, have not received interpretation from researchers.

## Chapter V

Chapter V is the discussion. This chapter presents the researcher's interpretation and analysis of the data and research results. The discussion in chapter V aims to answer research problems, interpret research results, compare findings with other findings, and draw its implication for character education.

#### Chapter VI

Chapter VI is the final part of this writing. Chapter VI contains two main sub-chapters, namely conclusions and suggestions. The conclusion is the answer to the problem formulation obtained by the researcher through a series of studies. In contrast, the suggestions put forward come from the research findings.

## CHAPTER II

### LITERATURE REVIEW

#### A. The Concept of Akhlaq Education Thought

##### 1. Concept Akhlaq Education Thought

###### a. Definition of Akhlaq

When viewed in terms of language, the word akhlaq comes from the Arabic language *khuluq*, which means temperament, behaviour and character. Meanwhile, in terms of akhlaq, it is defined as a desire that underlies a person to do good deeds with full awareness. The word akhlaq is rooted in the same word as *khaliq*, which means a creator and a being who has the meaning of creation or created.<sup>46</sup> A person can be said have a nice manner if he does something with self-awareness, not because of internal or external compulsion.

The following are some of the characteristics of akhlaq actions, namely:

- 1) Actions that arise from within a person, not because of coercion by others.
- 2) Actions that can be done easily without any burden.

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<sup>46</sup> Mahmud Yunus, *Pokok-Pokok Pendidikan dan Pengajaran (Fundamentals of Education and Teaching)*, (Jakarta: Hidakarya Agung, 1990), cet. III, p. 6.

- 3) Actions are a habit thus that they are embedded in a person.
- 4) Actions taken seriously without being mixed with drama.
- 5) Actions carried out with pure and sincere intentions because of Allah SWT.<sup>47</sup>

Meanwhile, in terms of akhlaq is an action that has a relationship with three important things, including:<sup>48</sup>

- 1) Cognitive

Based on *Kamus Besar Bahasa Indonesia*, cognitive is something that has a relationship with empirical factual knowledge. Another opinion says that cognitive is the child's ability to think critically to understand and solve a problem at hand. The development of cognitive abilities in children has a significant influence on their daily life. Because children can solve problems by finding the right solution and reacting naturally.<sup>49</sup>

Another source states that cognitive comes from the English cognition which has the same meaning as knowing. Furthermore, cognitive can also be defined as the individual's

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<sup>47</sup> Oemar Hamalik, *Kurikulum dan Pembelajaran (Curriculum and Learning)*, (Jakarta: Bumi Aksara, 2001), p. 57.

<sup>48</sup> Hamdani Hamid dan Beni Ahmad Saebani, *Pendidikan Karakter Perspektif Islam (Islamic Perspective Character Education)*, (Bandung: CV. Pustaka Setia, 2013), p. 43-44.

<sup>49</sup> Hamdani Hamid dan Beni Ahmad Saebani, *Loc.Cit.*

ability to learn new things, understand what is going on around him, and use memory well and work on simple problems.<sup>50</sup> From the explanation above, it can be concluded that cognitive is the ability to think that makes rational knowledge the main key to critical thinking solve problems by finding logical solutions.

## 2) Affective

The affective domain is the realm related to values. This affective domain has an important role in the success of the cognitive domain. The purpose of implementing affective learning is to facilitate the development of values, aesthetics, and ethics in students.<sup>51</sup>

These affective characteristics include four aspects, namely attitudes, interests, values, and self-concept.<sup>52</sup> Here, attitude is defined as a person's tendency to judge whether something is good or bad for him. Interest is assessed as an individual's tendency to be interested in something, to feel happy when studying it. Value is the thing that is used as a guide to weigh and decide something in the social

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<sup>50</sup> Khadijah, *Pengembangan Kognitif Anak Usia Dini (Early Childhood Cognitive Development)*, (Medan: IKAPI, 2016), p. 31.

<sup>51</sup> *Ibid.*, p. 32.

<sup>52</sup> Basrowi and Siskandar, *Evaluasi Belajar Berbasis Kinerja (Learning Evaluation based on Action)*, (Bandung: Karya Putra Darwati, 2012), p. 109.

environment. The last one is the self-concept, where this self-concept is defined as an assessment made by the individual to recognize his strengths and weaknesses.

### 3) Psychomotor

Bloom argues that psychomotor is the achievement of learning outcomes that involve physical strength. Psychomotor learning outcomes are a continuation of the cognitive and affective domains, which will impact daily activities. Psychomotor learning outcomes can be assessed in several ways, namely directly when the learning process takes place or when the learning is over.<sup>53</sup>

Talking about akhlaq, Zakiah Drajat provides a broader definition. According to her, akhlaq is behavior that grows from the heart, mind, and habits that form an activity carried out in daily life.<sup>54</sup>

Akhlaq is an attitude of spontaneity that arises from within a person who is not temporary. Akhlaq can be trained and educated. The approach that can be taken to train akhlaq is to do exercises, question and answer and imitate. Besides that,

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<sup>53</sup> Depdiknas 2008, *Pengembangan Perangkat Penilaian Psikomotor (Development of Psychomotor Assessment Tool)*, Direktorat Pembinaan Sekolah Menengah Atas.

<sup>54</sup> Dzakiah Drajat, *Pendidikan Islam dalam Keluarga dan Sekolah (Islamic Education in Family and School)*, (Jakarta: CV. Ruhama, 1993), p. 10.

it can also be done with knowledge such as lectures, discussions, and da'wah.<sup>55</sup>

#### b. Definition of Education

Education has a comprehensive meaning. In terms of education, experts have different definitions based on their disciplines and experiences. Some of them are:

##### 1) Based on *KBBI*

Based on the *Kamus Besar Bahasa Indonesia*, education is an effort to mature the attitudes of a person or group carried out through training and teaching.<sup>56</sup>

##### 2) According to D. Marimba

Regarding education, D. Marimba provides a definition, namely education is the guidance and direction carried out by the teacher to achieve the development of student attitudes and behavior, which aim to form a good personality.<sup>57</sup>

##### 3) According to Plato

Plato understood education as an activity to nurture body and

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<sup>55</sup> *Ibid.*, p. 11.

<sup>56</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia (KBBI) (Indonesian Dictionary)*, Cet III, p. 26.

<sup>57</sup> Hery Noer Aly, *Ilmu Pendidikan Islam (Islamic Education Sciences)*, (Jakarta: Logos, 1999), p. 2-3.

soul to get happiness, beauty, and perfection.<sup>58</sup> From the descriptions of several figures above regarding the definition of education, it can be concluded that education is an effort to nurture, guide, and mature individuals and groups as a process of developing attitudes and behavior for the realization of an effective and efficient generation of the nation.

## 2. Basic of Akhlaq Education

In language, basic means base, foundation.<sup>59</sup> Basic is also interpreted as a basis for the occurrence of actions for the achievement of a goal.<sup>60</sup> In Islamic teachings, which is used as the basis for the implementation of education is the Qur'an and *Sunnah*.

Qur'an and *Sunnah* contain akhlaq teachings, values, commands and prohibitions, as a guide for humans to live a good and true life according to the Shari'a. As has been explained in Qur'an surah al-Baqarah verse 185:<sup>61</sup>

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

*"The month of Ramadhān is one in which the Qur'ān was sent down as*

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<sup>58</sup> Mahmud Yunus, *Loc.Cit.*

<sup>59</sup> KBBI Online (*Indonesian Dictionary*).

<sup>60</sup> Ramayulis, *Ilmu Pendidikan Islam (Islamic Education Sciences)*, (Jakarta: Kalam Mulia, 1994), cet. I, p. 12.

<sup>61</sup> Departemen Agama RI, *al-Quran dan Terjemahannya (al-Quran and Its Translation)*, (Jakarta: Pustaka Al-Fatih, 2009), p. 28.



*guidance to mankind, with manifest proofs of guidance and the Criterion.<sup>1</sup> So let those of you who witness it fast (in) it, and as for someone who is sick or on a journey, let it be a (similar) number of other days. Allah desires ease for you, and He does not desire hardship for you, and thus that you may complete the number, and magnify Allah for guiding you, and that you may give thanks.”*

The Qur'an discusses various kinds of issues that are closely related to one another, including:

- a. The concept of God's Obedience, Creation, and His revelations.
- b. The concept of *hablum minannas* (human relationship with God).
- c. Man's responsibility to God for all the actions he has done.
- d. Teachings, guidelines, commands, and prohibitions.
- e. The role of the Prophet in guiding mankind.

That is the basic core of Islamic teachings from a religious perspective which aims to understand the philosophy of Islamic education, namely education that refers to the Qur'an and hadiths. In the Qur'an, it is also explained about the purity of the Prophet's characteristics to serve as an example in his daily behavior. This is explained in the Qur'an, surah al-Ahzab verse 21:<sup>62</sup>

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<sup>62</sup> *Ibid.*, p. 352

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا

*“In the Apostle of Allah there is certainly for you a good exemplar, for those who look forward to Allah and the Last Day, and remember Allah greatly.”*

From this verse, it can be drawn a straight line that the basis of education, especially akhlaq education is the Qur'an and *Sunnah*, and to make Rasulullah the best role model in life.

### 3. Scope of Akhlaq Education

The scope of akhlaq has in common with the scope of Islamic teachings. In general, the scope in Islam is divided into two, namely the worldly scope (human relations) and the *ukhrawi* scope (human relations with Allah SWT). The purpose of implementing akhlaq education itself is to achieve a good relationship between creatures and Allah SWT, creatures with fellow creatures, and creatures with their environment. Furthermore, Muhammad Ali said that akhlaq consist of three aspects, including:<sup>63</sup>

#### a. Human Akhlaq to Allah SWT

As servants, humans must have a proper manner when serving Him. Akhlaq to Allah SWT is interpreted as an act or attitude that

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<sup>63</sup> Mohammad Daud Ali, *Pendidikan Agama Islam (Islamic Education)*, (Jakarta: Raja Grafindo Persada, 2000), p. 4.

humans must do as a servant to Allah SWT as the Creator.<sup>64</sup> Several reasons that underlie the application of akhlaq to Allah SWT, including:

- 1) Allah is the *Khaliq*, the creator of mankind. As has been explained in the al-Quran surah al-Mu'minun verse 12:<sup>65</sup>

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

*“Certainly We created man from an extract of clay”.*

- 2) Allah is the most gracious God, who gave perfect bodies to humans. He equipped humans with five senses: hearing, sight, touch, taste, and also reason. Allah gave humans superiority in physical terms, when compared to other creatures of Allah. This verse is described in the al-Quran surah an-Nahl verse 78 which reads:<sup>66</sup>

وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ

وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ

*“And Allah has brought you forth from the bellies of your mothers while you did not know anything. He made for you hearing,*

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<sup>64</sup> Abudin Nata, *Akhlaq Tasawuf (Sufism)*, (Jakarta: Raja Grafindo Persada, 1997), p. 147.

<sup>65</sup> Departemen Agama RI, *Op. Cit.*, p. 342.

<sup>66</sup> *Ibid.*, p. 342.

*eyesight, and hearts thus that you may give thanks."*

- 3) Apart from giving a perfect body, Allah's love is also manifested through the availability of various kinds of human needs for his survival. As described in the Qur'an, surah al-Jatsiyah verse 13:<sup>67</sup>

وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ  
لِّقَوْمٍ يَتَفَكَّرُونَ

*"To forgive those who do not expect Allah's days, that Hemay (Himself) requite a people for what they used to earn".*

This verse explains how great His ar-Rahman is to humans. Allah has subdued everything in the sky to include the sun and moon, the stars, solely to fulfill human needs. Not only that, Allah also provides for human needs by subjecting everything on earth, such as plants, animals, trees, ships, and so on. In fact, all of it contains lessons, signs, evidence, and arguments for those who want to take lessons from it. As for those who are reluctant to think, they will not get a clue from these signs.<sup>68</sup>

- 4) Allah gave humans a higher rank than other creatures. Humans are

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<sup>67</sup> *Ibid.*, p. 499.

<sup>68</sup> *Tafsir Al-Mukhtasar/Markaz Tafsir Riyadh*, under the supervision of Syaikh Dr. Shalih bin Abdullah bin Humaid (Imam Masjidil Haram) <https://tafsirweb.com/9505-quran-surat-al-jatsiyah-ayat-13-html> accessed on Friday, October 16, 2020, 7:27 a.m.

given reason and freedom to control land and sea areas. This has been alluded to in the Qur'an surah al-Isra verse 70 as follows:<sup>69</sup>

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ  
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

*“Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference.”*

The relationship between humans and Allah SWT, or what is often called *hablum minallah*, examines how humans relate to and worship Allah SWT.<sup>70</sup>

b. Human Akhlaq towards Fellow Humans

Humans cannot avoid social interactions with other humans in carrying out life, because humans are actually social creatures. Therefore, the importance of akhlaq when carrying out social life. It has been very much described in the Qur'an regarding the importance of maintaining good relations with others which includes orders to do good such as helping each other, helping each other, giving, forgiving,

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<sup>69</sup> Departemen Agama RI, *Op.Cit.*, p. 289.

<sup>70</sup> Thoyib and Sugiyanto, *Islam dan Pranata Sosial Kemasyarakatan (Islam and Social Institutions)*, (Jakarta: Raja Grafindo Persada, 2002), p. 14.

and the prohibition of disgraceful actions such as maintaining jealousy, gossip, spreading disgrace, killing, adultery, and other immoral acts.<sup>71</sup>

Islam is a religion that regulates human life as a whole, and in dealing with fellow humans. Allah SWT really loves His servants who do good, for themselves and for others. As explained in the following verse:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ

الْمُحْسِنِينَ

*"And spend your belongings in the way of Allah SWT and do not plunge yourself into destruction. Do good, because verily Allah loves those who do good." (Q.S. al-Baqarah: 195)*

c. Human Akhlaq towards Environment

The meaning of akhlaq for the environment is that humans should include akhlaq in it in all his actions. The environment itself is defined as living and inanimate objects around humans. This living thing includes plants and animals, while inanimate objects include soil, stones, buildings, and others. The application of this akhlaq must be accompanied by the belief that everything in this world is the creation

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<sup>71</sup> Abudin Nata, *Op.Cit.*, p. 149.

of Allah SWT. There is a connection between God's creatures with one another. Therefore, it is important to care for and treat the environment well to bring benefits and blessings to human life.<sup>72</sup>

In fact, the purpose of implementing akhlaq education itself is for the creation of a generation that produces goodness, perfection, and benefits for others. Akhlaq encourages people always to do good, accompanied by sincere intentions from a clean and pure heart.<sup>73</sup>

#### 4. Akhlaq Education According to Al-Qur'an, al-Hadits, and Muslim Scholars

##### a. Akhlaq Education According to Al-Quran

In the Al-Quran, the word akhlaq is not found, but directly uses its singular form, namely *al-Khuluq*. As explained in the Q.S. al-Qalam:

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وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*“And in fact, you are truly of great character.”*<sup>74</sup>

Allah SWT has made Rasulullah a role model who can be used as an example for human life. In terms of the cause of his descent (*Asbab*

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<sup>72</sup> *Ibid.*, p. 150.

<sup>73</sup> Ahmad Amin, *Etika (Ilmu Akhlaq) (Ethics (Akhlaq Sciences))*, (Jakarta: Bulan Bintang, 1972), p. 6-7.

<sup>74</sup> Departemen Agama Republik Indonesia, *Mushaf al-Qur'an Terjemah (Al-Quran and Its Translation)*, translated by Yayasan Penyelenggara Penerjemah al-Qur'an, (Jakarta: Pustaka Al-Huda Kelompok Gema Insani, 2002), p. 565.

*an-Nuzul*), narrated by Dr. Abu Nu'aim in the book of *Asbabun Nuzul* by Imam al- Wahidi and the book of *Dala'il Al Nubuwwah* by Abu Nu'aim al-Asbahani, with sanad sourced from 'Aisyah ra. that no one has akhlaq that nobler than the *akhlaq* of the Prophet. When someone calls him, be it friends, family, or occupants of his house, Rasulullah saw. always answered: "*Labbaik* (I fulfil your call)". This verse came down as an affirmation of the nature of the Prophet, he had very noble akhlaq.<sup>75</sup>

b. Akhlaq Education According to al-Hadith

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

*"The believers with the most perfect faith are the good ones*

*akhlaq.*" (HR. al-Tirmidzî).<sup>76</sup>

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*"I was sent to perfect akhlaq glory."* (HR. Ahmad).<sup>77</sup>

The two hadiths above explain the virtue of akhlaq for human life.

One of the characteristics of a Muslim who has perfect faith is having

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<sup>75</sup> Syarifah Habibah, *Akhlaq dan Etika dalam Islam (Akhlaq and Ethics in Islam)*, Primary School Education of Syiah Kuala University, *Pesona Dasar Journal*, Vol. 1 Number 4, October 2015, ISSN: 2337- 9227, p.73-74.

<sup>76</sup> Muhammad bin Isa bin Saurah al-Tirmidzî, *Loc.Cit.*.

<sup>77</sup> Mâlik Ibn Anas, *al-Muwatta'*, (Beirut: Dâr Ihyâ al-Turâs al- 'Arabi, 1985), p. 904.



good-akhlaq. Akhlaq are the teachings received by the Prophet to improve the condition of the people who were at that time in ignorance, where humans glorify lust, and become servants of lust. This is why akhlaq are a requirement for perfecting one's faith because perfect faith can be a force for goodness in a person, both vertically and horizontally, which means that faith is able to move a person to always do good things to humans.<sup>78</sup> In this process, the indicator concludes that akhlaq development is a guide for humanity to have a mental attitude and personality as good as that shown by the Qur'an and Hadith. Coaching, education and maintaining good-akhlaq values are essential for students so they don't experience deviations.

c. Akhlaq Education According to Muslim Scholars

1) Al-Ghazali

According to al-Ghazali, akhlaq education is the soul of Islamic education, and the goal of implementing education is to achieve perfect akhlaq.<sup>79</sup>

Al-Ghazali known as *Hujjatul Islam* (Defender of Islam), he expressed the meaning of akhlaq, which is the strength of nature rooted in the soul from which spontaneity occurs without the need

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<sup>78</sup> Abuddin Nata, *Pendidikan dalam Perspektif Hadits (Education in Hadith Perspective)*, (UIN Jakarta Press: Jakarta, 2005), p. 276.

<sup>79</sup> Zainuddin, *Seluk-Beluk Pendidikan dari Al-Ghazali (Ins and Outs of Education by Al-Ghazali)*, (Jakarta: Bumi Aksara, 1991), p. 44.

for thought or consideration.<sup>80</sup>

According to him, akhlaq are divided into two, namely akhlaq *mahmudah* (good-akhlaq) and akhlaq *madzmumah* (bad-akhlaq).<sup>81</sup> Akhlaq *mahmudah* is one of obedience to Allah SWT. Some examples of akhlaq *mahmudah* include; being faithful and obedient to Allah, respecting parents, behaving politely, akhlaq *mahmudah*, and akhlaq *madzmumah* is one of the traits that can damage and drop human faith. Some examples of akhlaq *madzmumah* are arrogant, stingy, playing one another, jealousy, killing, and all actions that according to Islamic teachings have a bad impact on oneself and others.

## 2) Ibn Hazm

Ibn Hazm did not provide a clear definition of the concept of akhlaq or morals, because according to him, what was important was not the definition of akhlaq itself. However, the most important thing was the essence of akhlaq itself. Akhlaq is created and formed by Allah SWT, not from human efforts that cause an act.<sup>82</sup>

From Ibn Hazm's view, it can be seen that akhlaq does not

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<sup>80</sup> Al-Imam Abu Hamid Muhammad Ibn Muhammad al-Ghazali, *Ihya 'Ulum al-Din (Reviving The Sciences of Religion)*, (Beirut: Dar Ibn Hazm, 2005), p. 934.

<sup>81</sup> *Ibid.*, p. 53.

<sup>82</sup> I. Hazm, *Al-Akhlaq Wa al-Siyar Au Risalatuh Fi Mudawatin Nufus*, (Iqo Riyadh: Dar Ibn Hazm, (t.t)), p. 18.

come from the results of human actions but come from Allah, who created humans. These actions were created by Allah at the same time humans were created. Meanwhile, the good deeds that humans do come from God. This is based on the view that God does not only create man by His deeds but also determines human actions. The creation of good and bad as a whole depends on the provisions of His will. Humans are only given the power to predict these two mysteries through their natural potential, they can only take knowledge of the good and the bad from the al-Qur'an and *Sunnah*. Human efforts to provide rational justification for God's commands and prohibitions as a whole are futile.<sup>83</sup>

### 3) Ibn Qayyim al-Jauziyah

Ibn Qayyim defines education as an effort to educate humans with the knowledge, that an educator understands student's physical and spiritual development to give birth to servants who are obedient to Allah, have a noble character, have extensive knowledge, and are physically and mentally healthy.

Ibn Qayyim defines akhlaq as behavior that results from the source of correct knowledge, good/holy will, and from the practices that are born and inward as well as correct speech in

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<sup>83</sup> M. Fakhry, *Etika dalam Islam (Ethics in Islam)*, translated by Zakiyuddin Baidhawry, (Yogyakarta: Pustaka Pelajar, 1995), p. 92

accordance with the principles of justice, wisdom, and *maslahat*, which lead to actions. born from the soul.<sup>84</sup> In the book *Madariju Salikiin*, Ibn Qayim states that all the contents of religion are akhlaq, as long as there are additional akhlaq in you, it means that there is additional religion.<sup>85</sup>

## **B. Implication the Concept of Akhlaq Education for Character Education**

### **1. Implication**

#### **a. Definition of Implication**

According to *KBBI* Online, the definition of implication is interactions or circumstances involved. The implication is often interpreted as the effect caused by an action. It is being often used in the context of scientific research. The research implication aims is to find out whether an action or variable could influence other variables.<sup>86</sup>

On the other hand, Islamy defines implication as everything that is produced by the policy formulation process. In other words, implications are the consequences and consequences caused by the

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<sup>84</sup> Mahmudi, dkk., *Urgensi Pendidikan Akhlaq dalam Pandangan Ibn Qayyim al-Jauziyyah (Urgency of Akhlaq Education in Ibn Qayyim al-Jauziyyah's View)*, Islamic Education Journal of Ta'dibuana, Vol. 8, Number. 1, April 2019, p. 21.

<sup>85</sup> *Ibid.*, p. 21.

<sup>86</sup> *KBBI Online (Online Indonesian Dictionary)*.

implementation of certain policies or activities.<sup>87</sup> Moreover, Amin Silalahi has another definition of implication as a consequence resulting from the implementation of a program or policy, which may or may not be good for the parties who are the target of the implementation of the policy program.<sup>88</sup>

#### b. Kind of Implications

Kind of implications including of:<sup>89</sup>

##### 1) Theoretical Implications

Theoretical implications serve to support and convince examiners about the contribution to science and the theories used to solve the problem of a research.

##### 2) Managerial Implications

Managerial implications serve to discuss the conclusions of a study. This conclusion is obtained based on the policies applied in the research method. This policy is taken in a comprehensive and participatory manner from all research members in an appropriate managerial manner.

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<sup>87</sup> Islamy, *Prinsip-Prinsip Kebijakan Negara (The Principles of State Policy)*, (Jakarta: Bina Aksara, 2003), p. 114-115.

<sup>88</sup> Amin Silalahi, *Strategi Pelatihan dan Pengembangan Sumber Daya Manusia (Strategy of Training and Developing Humans Potential)*, (Surabaya: Batavia Press, 2005), p. 43.

<sup>89</sup> M. Afif Dalma, *Implikasi: Pengertian, Jenis, dan Contoh (Implication: The Definition, Kinds, and Examples)*, accessed through <https://dosenpintar.com/pengertian-implikasi/> on May 30, 2021, 10:18 a.m.

### 3) Methodological Implications

This type of implication is optional and provides the author's reflection on the methodology used in the study.

## 2. Character Education

### a. Definition of Character Education

The word character comes from the Greek *charassein*, which means to engrave (painting, drawing), such as a person who paints paper,sculpts rock or metal. Rooted from such an understanding, character is then interpreted as a special sign or characteristic, thus giving birth to a view that character is a pattern of behavior that is individual, a person's akhlaq condition. After passing the childhood stage, a person has character, a predictable way that a person's character is related to the behavior that is around him.<sup>90</sup> Another definition of character is *tabiat* or habit.<sup>91</sup> In general, character is defined as behavior based on values based on religious, cultural, legal/constitutional norms, customs, and aesthetics.<sup>92</sup>

Character education in schools can be defined as understanding, caring for, and implementing virtue. Therefore, character education in schools refers to cultivating values, in the form

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<sup>90</sup> Daryanto, dkk., *Loc.Cit.*

<sup>91</sup> Safuan Alfandi, *Loc.Cit.*

<sup>92</sup> Abdullah Munir, *Loc.Cit.*

of understandings, procedures for caring for and living these values, and how a student has the opportunity to practice these values in a real way.<sup>93</sup>

### 3. Implication for Character Education

The biggest problem we face in the 21<sup>st</sup> century is moral degradation, which is caused by the influence of globalization that increasing entering Indonesia. Implementing akhlaq education in the school is one of the way to improve human akhlaq and moral. Therefore, it is very important to filter in the face of globalization and maintain good-akhlaq in students as a provision for them in their future lives. The urgency of cultivating akhlaq education is based on a goal, namely to create humans who have good behavior, to raise their rank to a more noble place.<sup>94</sup> The application of akhlaq education in character education in schools is expected to have implications in the form of a good impact on the development of student's akhlaq and morals. The transfer of akhlaq values is one of the efforts that can be done in the formation and improvement of akhlaq in character education at schools.

## C. Thinking Framework

Ibn Miskawaih and KH. Hasyim Asy'ari, both of them are Muslim figures

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<sup>93</sup> Doni Koesoema Albertus, *Loc.Cit.*

<sup>94</sup> Helmi Hidayat, *Op.Cit.*, p. 61.

who contributed to the world of Islamic education through their phenomenal works. Both of them come from a similar background and social environment in the context of an intellectual ethos. They both come from families who are very fond of science. Although fellow Muslim figures, Ibn Miskawaih and KH. Hasyim Asy'ari was born and existed in a completely different era. Ibn Miskawaih was born in 330 H/941 M.<sup>95</sup> He lived in the era of the Abbasid empire when his intellectual condition was at its peak.<sup>96</sup> Meanwhile, KH. Hasyim Asy'ari was born in 1871 M/1287 H, and he grew up in an Islamic boarding school.<sup>97</sup>

The conditions and social constructs of the two figures are very different. Both during the time of Ibn Miskawaih and KH. Hasyim Asy'ari, they met complaints about akhlaq. They both feel that akhlaq is not something natural, but can be pursued and cultivated through education. Therefore, both of them reach the conclusion that the importance of implementing akhlaq education is to achieve perfect happiness (*al-sa'adah*),<sup>98</sup> manifesting human beings who behave well (*akhlaq al-karimah*),<sup>99</sup> practice their knowledge and get closer to Allah SWT.<sup>100</sup>

In simple terms, here is the framework thinking for this research:

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<sup>95</sup> A. Musthofa, *Filsafat Islam (Islamic Philosophy)*, (Bandung: CV. Pustaka Setia, 2007), cet III, p. 166.

<sup>96</sup> Kamal Azmi Abd. Rahman, *Falsafah Akhlaq Miskawaih (Akhlaq Philosophy of Miskawaih), on International Conference On Aqidah, Da'wah and Syariah*, (2016), p. 417.

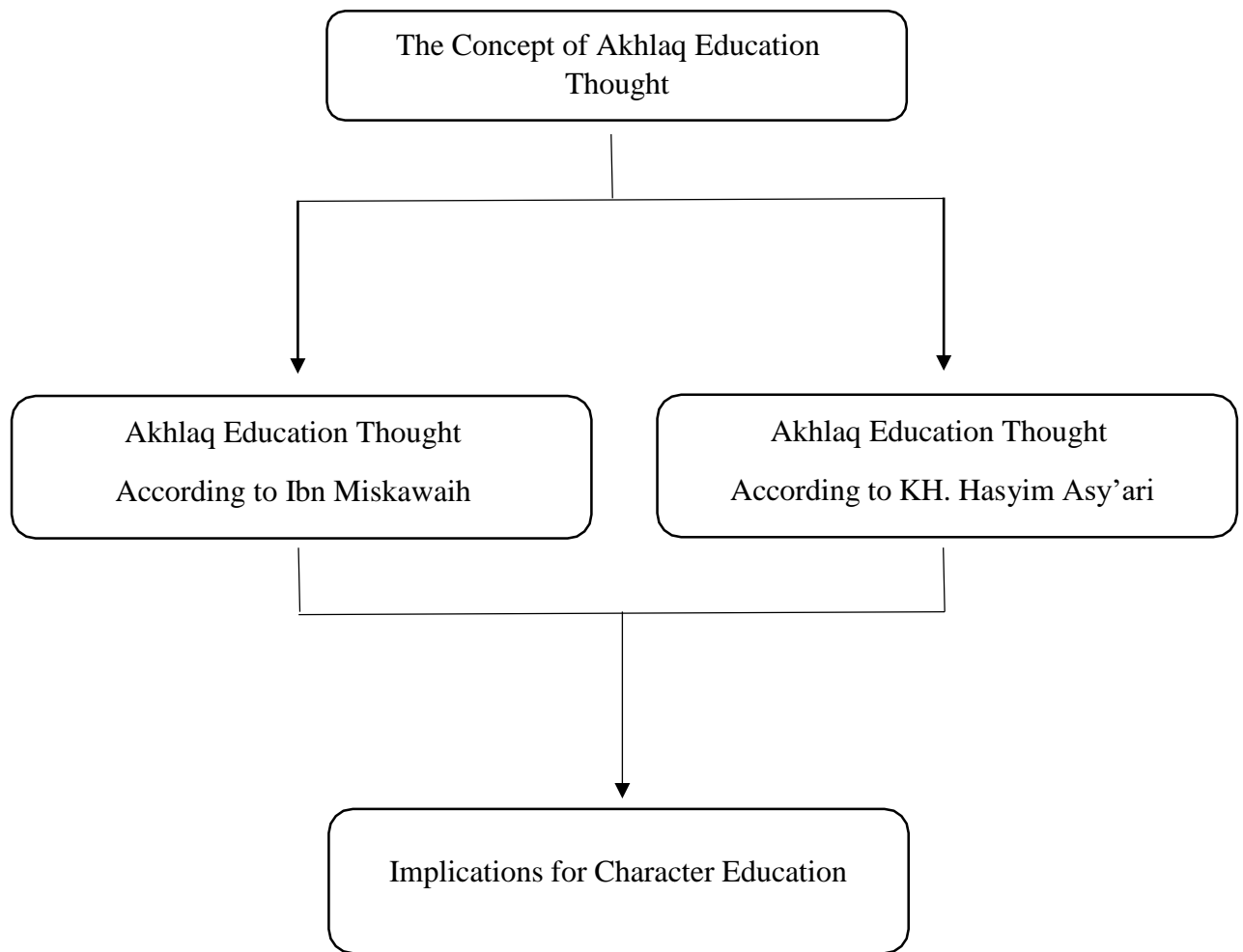
<sup>97</sup> Lathiful Khuluq, *Fajar Kebangunan Ulama Biografi KH. Hasyim Asy'ari (Dawn of Ulama Awakening Biography of KH. Hasyim Asy'ari)*, (Yogyakarta: LKIs, 2000), p. 14-15.

<sup>98</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

<sup>99</sup> Suwendi, *Konsep Pendidikan KH. Hasyim Asy'ari (Education Concept of KH. Hasyim Asy'ari)*, (Ciputat: LekDis, 2005), p. 44.

<sup>100</sup> KH. Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren: Adabul 'Alim wal Muta'alim (Character Education of Pesantren; Akhlaq Education for Educators and Learners)*, (Tangerang: Tira Smart, 2017), p. 4-7.





Picture 2.1 Thinking Framework

## CHAPTER III

### RESEARCH METHODS

#### A. Approach and Type of Research

This research methodologically uses a qualitative descriptive approach. Qualitative descriptive research is one way to wider and deepen our understanding of how we should interact in our social circle.<sup>101</sup> Qualitative descriptive research is not aimed at testing the truth or validity of a particular hypothesis. However, it describes clearly and what it is about the concept, variable, or situation that is the object of the study.<sup>102</sup> This statement is in line with Lexy Moleong in his book entitled “Qualitative Research Methodology”, that is one of the characteristics of qualitative research is the descriptive nature (especially in relation to data), where qualitative research also puts forward the research process rather than the final result.<sup>103</sup>

The type of this research is library research, which examines by exploring data and information derived from papers or literature that are relevant to the object of research.<sup>104</sup> The objects chosen were various written works, both books

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<sup>101</sup> Beverly Hancock, etc. *An Introduction to Qualitative Research*, (Birmingham: The NIHR RDS for The East Midlands, 2009), p. 4

<sup>102</sup> Sukardi, *Metodologi Penelitian Pendidikan: Kompetensi dan Praktiknya (Educational Research Methodology: Competence and Practice)*, (Jakarta: Bumi Aksara, 2012), p. 34.

<sup>103</sup> Lexy J. Moloeng, *Metodologi Penelitian Kualitatif (Qualitative Research Methods)*, (Bandung: PT. Remaja Rosdakarya, 2004), p. 8.

<sup>104</sup> Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan (Education Research Methods)*, (Bandung: Remaja Rosdakarya, 2007), p. 60.

and scientific journals about Ibn Miskawaih and KH. Hasyim Asy'ari that discussed akhlaq.

## **B. Researcher's Presence**

In qualitative research, the presence of the researcher is an essential element. The presence of researchers in collecting research data is the main instrument, because the researcher's position in the qualitative research model is as one of the instruments or research tools.<sup>105</sup> In this library research, researchers try to observe various literature carefully and thoroughly, either in credible books, research and scientific journals, or other scientific papers. Furthermore, researchers can obtain precise and accurate data to be processed in the next stage. Thus, they can produce optimal and ideal research results.

## **C. Research Location**

Researchers apply a qualitative research model based on literature studies. Furthermore, the research base in carrying out their duties is in various places that allow obtaining research data, including various university libraries, online/virtual libraries, and utilizing internet networks to access research journals or scientific papers which supports the on going research.<sup>106</sup>

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<sup>105</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, (California: SAGE Publications, 2014), p. 9.

<sup>106</sup> *Ibid.*, p. 9.

#### D. Data Sources

This study uses textual qualitative data (written) which means the data is in the form of arguments and written statements by Ibn Miskawaih and KH. Hasyim Asy'ari, as well as several other figures related to the research discussion. There are two classifications of sources in this study, namely primary and secondary. Primary data sources are the main data used as the main study material in this study.

The following are primary data sources in this study:

1. *Tahzibul Akhlaq wa Tathirul 'Araaq*
2. *Adabul 'Alim wal Muta'alim*

Meanwhile, secondary sources used in this research are all scientific papers in the form of research such as: the book of *Filsafat Pendidikan Akhlaq Ibn Miskawaih (Islamic Education Philosophy by Ibn Miskawaih)* by Prof. Dr. Suwito, the book of *Pendidikan Akhlaq untuk Pengajar dan Pelajar (Akhlaq Education for Educators and Learners)* by Hadratussyaiikh KH. Hasyim Asy'ari, journals, and scientific articles that support the study discussion.

Table 3.1 Data Sources

Data Sources	
Primary Sources	1. <i>Tadhzibul Akhlaq wa Tathirul 'Araaq (Educating Akhlq)</i> , a book by Ibn Miskawaih
	2. <i>Adabul 'Alim wal Muta'alim (Akhlaq Education for</i>

	<i>Educators and Learners</i> ), a book by KH. Hasyim Asy'ari
<b>Secondary Sources</b>	1. <i>Filsafat Pendidikan Akhlaq Ibn Miskawaih (Islamic Education Philosophy by Ibn Miskawaih)</i> , a book by Prof. Dr. Suwito
	2. <i>Membongkar Konsep Pendidikan Akhlak Ibn Miskawaih (Unpacking the Concept of Ibn Miskawaih's Akhlaq Education)</i> , a journal by Nisrokha
	3. <i>Filsafat Akhlaq: Ibn Miskawaih-Menjadi Manusia Ideal (Philosophy of Akhlaq: Ibn Miskawaih-Becomings an Ideal Man)</i> by Media Koentji Youtube Channel
	4. <i>Pendidikan Akhlaq Ibn Miskawaih, Konsep dan Urgensinya dalam Pembangunan Karakter di Indonesia (Ibn Miskawaih's Akhlaq Education, The Concept and Its Urgency for Character Development in Indonesia)</i> a thesis by Nurul Azizah
	5. <i>Menuju Kesempurnaan Akhlaq (Towards Perfection of Akhlaq)</i> , a book by Helmi Hidayat
	6. <i>Pemikiran Para Tokoh Pendidikan Islam: Seri Kajian Filsafat Pendidikan Islam (Islamic Scholars</i>

	<i>Thoughts: Islamic Education Philosophy Study Series</i> ), a book by Abuddin Nata
	7. <i>Etika dalam Islam (Ethics in Islam)</i> , a book by Majid Fakhry
	8. <i>Akhlak Tasawuf (Sufism)</i> , a book by Abuddin Nata
	9. <i>Analisis Pendidikan Akhlaq dalam Pandangan Ibnu Miskawaih (Analysis of Akhlaq Education in Ibn Miskawaih's View)</i> , a thesis by Muhammad Hidayat
	10. <i>Konsep Pendidikan Akhlaq Menurut Ibn Miskawaih (Studi Kitab Tadzhib al-Akhlaq) (The Concept of Akhlaq Education of Ibn Miskawaih (Tadzhib al-Akhlaq Studies))</i> , a thesis by Muktazzah Fiddini
	11. <i>Konsep Pendidikan Akhlak Menurut Ibn Miskawaih dan Aristoteles (The Akhlaq Education Concept of Ibn Miskawaih and Aristotle)</i> , a journal by Bunyamin
	12. <i>Dialektika Pendidikan Akhlaq dalam Pandangan Ibnu Miskawaih dan Al-Ghazali (Dialectics of Akhlaq Education of Ibn Miskawaih and Al-Ghazali's View)</i> , a thesis by Benny Prasetya

	13. <i>Pendidikan Akhlaq untuk Pengajar dan Pelajar (Education for Educators and Learners)</i> , a book by Hadratussyaikh KH. Hasyim Asy'ari
	14. <i>Ibn Miskawaih (Filsafat al-Nafs dan al-Akhlaq) (Ibn Miskawaih (Philosophy of Humans and Akhlaq)</i> , a journal by Safii
	15. <i>Analisis Filosofis Pemikiran Ibn Miskawaih (Sketsa, Biografi, Konsep Pendidikan, dan Relevansinya di Era Modern) (Philosophical Analysis of Ibn Miskawaih Thoughts (Sketch, Biography, Educational Concept, and Its Relevance in Modern Era)</i> , a journal by Ahmad Wahyu and Ulfa Kesuma
	16. <i>KH. Hasyim Asy'ari Biografi Singkat 1871-1947 (A Short Biography of KH. Hasyim Asy'ari 1871-1974)</i> , a book by Muhammad Rifa'i
	17. <i>KH. Hasyim Asy'ari Memodernisasi NU &amp; Pendidikan Islam (KH. Hasyim Asy'ari Modernizes NU &amp; Islamic Education)</i> , a thesis by Rohinah M. Noor
	18. <i>Konsep Pendidikan Akhlak Menurut KH. Hasyim Asy'ari dalam Kitab Adab al-Alim wa al-Muta'allim (The Concept of Akhlaq Education of</i>

	<p><i>KH. Hasyim Asy'ari in Adab al-Alim wa al-Muta'allim Book</i>), a thesis by Muhammad Ichsan Nawawi Sahal</p>
	<p>19. <i>Nilai-Nilai Pendidikan Akhlak Perspektif KH. Hasyim Asy'ari dalam Kitab Adabul 'Alim wal Muta'allim dan Relevansinya dengan Pendidikan Islam Kontemporer (The Values of Akhlaq Education of KH. Hasyim Asy'ari's Perspective in Adabul 'Alim wal Muta'allim Book and Its Relevance with Contemporary Islamic Education)</i>, a thesis by Nur Rofiqoh</p>
	<p>20. <i>Konsep Pendidikan Akhlaq Perspektif KH. Hasyim Asy'ari dalam Kitab Adabul 'Alim wal Muta'allim (The Concept of Akhlaq Education of KH. Hasyim Asy'ari's Perspective in Adabul 'Alim wal Muta'allim Book)</i>, a thesis by Arifatul Maulidia</p>
	<p>21. <i>Pendidikan Karakter Khas Pesantren: Adabul 'Alim wal Muta'alim (Character Education of Pesantren; Akhlaq Education for Educators and Learners)</i>, a book by KH. Hasyim Asy'ari</p>
	<p>22. <i>Fajar Kebangunan Ulama Biografi KH. Hasyim</i></p>



	<i>Asy'ari (Dawn of Scholars Awakening Biography of KH. Hasyim Asy'ari)</i> , a book by Lathiful Khuluq
	23. <i>Sikap Ilmiah: Kitab Adabul 'Alim wal Muta'allim (Scientific Attitude: The Book of Adabul 'Alim wal Muta'alim)</i> by Media Koentji Youtube Channel
	24. <i>Al-Quran dan Terjemahannya (Al-Quran and Its Translation)</i> by Departemen agama RI
	25. <i>Metodologi Penelitian Pendidikan: Kompetensi dan Praktiknya (Education Research Methods: Its Competence and Practice)</i> , a book by Sukardi
	26. <i>Metodologi Penelitian Kualitatif (Qualitative Research Methods)</i> , a book by Lexy J. Moloeng
	27. <i>An Introduction to Qualitative Research</i> , a book by Beverly Hancock
	28. <i>Research Design: Qualitative, Quantitative, and Mixed Methods Approaches</i> , a book by John W. Creswell
	29. <i>Research Methods Handbook: Introductory Guide to Research Methods for Social Research</i> , a book by Stuart MacDonald & Nicola Headlam,
	30. <i>How to Design and Evaluate Research in Education</i> , a book by Fraenkel, J.P. & Wallen N.E

	31. Etc.
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## E. Data Collection Techniques

The qualitative research can assume any of the forms discussed, such as interviews, observations, documents, and records. This study uses documentation techniques in collecting data. The documentation method is a way of getting data based on notes and looking for data on matters or variables in the form of notes, transcripts, books, newspapers, magazines, photos, meeting minutes, and agenda ledgers.<sup>107</sup> By using documentation techniques, researchers try to collect textual data from books, research journals, or scientific articles that support the research discussion. In addition, the authors also took data in the form of videos both offline and online. Here are some of the steps that researchers went through in collecting research data:

1. Specifies the location of the data source

In literature research, especially in the current era of globalization, data can be accessed anywhere with an internet connection. Various websites that provide free and paid books and research journals.<sup>108</sup> Even so, there are still some data that require researchers to look directly to the library.

2. Search for the required data

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<sup>107</sup> Koentjaraningrat, *Pengantar Antropologi I (Introduction of Anthropology)*, (Jakarta: PT Rineka Cipta, 2005), p. 145.

<sup>108</sup> John W. Creswell, *Op.Cit.*, p. 9.

After finding the correct location or site, the researcher looks for the desired data that fits the research needs. Data search is by reading. Of course, researchers may not read the entire contents of scientific books or journals related to research.<sup>109</sup> Apart from wasting time and energy, reading entire books also reduces the efficiency of using research time. Researchers read effectively and efficiently, which data can be used in research.

### 3. Take notes of important data pieces

In reading the textual data, there are essential data, will have a great potential to be forgotten if not recorded. Therefore, the researcher recorded data that were considered relevant again substantially for research. Researchers recorded these important data using various instruments, both electronic and manual writing. It is also an important thing to do, because saving records will keep our data more safe based on regulation.<sup>110</sup> Sometimes the writer uses smartphones and laptops to record data. Recording on electronic media is more accessible than manual instruments. Researchers can practically take pictures of books or research journals that contain important data and do not bother to spend energy writing manuals. However, at other times, researchers also recorded data using manual writing in small books.

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<sup>109</sup> Koentjaraningrat, *Op.Cit.*, p. 145.

<sup>110</sup> Beverly Hancock, etc. *An Introduction to Qualitative Research*, (Birmingham: The NIHR RDS for The East Midlands, 2009), p. 24.

#### 4. Categorizes data

After going through the various stages of the collection above, the data were grouped into several categories. The purpose of categorizing this data is to make it easier for further researchers to identify and analyze it.<sup>111</sup> Researchers can systematically use the data with categorized data, no need to look directly to the data source or the notes that the author has made.

The researcher divided the data into several categories as follows:

- a. Data containing an element of akhlaq and ethical values
- b. Data containing education elements
- c. Data containing religion elements
- d. Data containing philosophy elements

After going through the series of steps above, the raw data is ready for analysis.

#### **F. Data Analysis**

Basically, the characteristic of qualitative model research is that its data analysis is descriptive and interpretive. Descriptive means explaining the existence of research data and interpretive means that the researcher tries to interpret based on visible data.<sup>112</sup> This research uses a descriptive analysis.

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<sup>111</sup> Stuart MacDonald & Nicola Headlam, *Research Methods Handbook: Introductory Guide to Research Methods for Social Research*, (Manchester: CLES, 1986), p. 24.

<sup>112</sup> Andi Mappiare AT, *Dasar-Dasar Metodologi Riset Kualitatif Untuk Ilmu Sosial dan Profesi (Fundamentals of Qualitative Research Methodology for Social and Professional Sciences)*,

According to Barelson, descriptive analysis is a research technique to produce objective and systematic descriptions of the content contained in communication media. Descriptive analysis is also interpreted as a systematic technique to analyze the meaning of messages and how to express messages. At first, descriptive analysis developed in the realm of communication science, but in its development, it is now used in various fields of science.<sup>113</sup>

Fraenkel and Wallen stated that descriptive analysis is a technique that researchers can use to study human behavior in directly through analysis of their communication, such as: textbooks, essays, newspapers, novels, magazine articles, songs, advertising images, and all types of communication that can be analyzed.<sup>114</sup>

The objectives of descriptive analysis are:<sup>115</sup>

1. Describe the tendency of the communication/message content
2. Track the development of science
3. Detecting the existence of hidden propaganda or ideology
4. Identify the intent and nature of the communicator/writer

There are five basic principles of descriptive analysis: (1) The process follows the rules. Every step is done based on of explicitly prepared rules and

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(Malang: Jenggala Pustaka Utama, 2009), p. 80.

<sup>113</sup> Darmiyati Zuhdi, *Panduan Penelitian Analisis Konten (Guidance for Research and Content Analysis)*, (Yogyakarta: Lembaga Penelitian IKIP Yogyakarta, 1993), p. 3.

<sup>114</sup> Fraenkel, J.P. & Wallen N.E, *How to Design and Evaluate Research in Education*, (New York: McGraw-Hill Companies, Inc, 2008), p. 483.

<sup>115</sup> Darmiyati Zuhdi, *Op.Cit.*, p. 10.

procedures; (2) Descriptive analysis is a systematic process. This step means that to form categories thus that the entry and exclusion of categories is carried out based on rules that comply with principles; (3) Descriptive analysis is a process that is directed to generalize; (4) Descriptive analysis questions the manifested content. Thus, if the researcher is going to draw conclusions, it must be based on the contents of a manifested document; (5) Descriptive analysis can be analyzed quantitatively, but it can also be done by qualitative analysis.<sup>116</sup>

The procedures of descriptive analysis as follows:<sup>117</sup>

1. The researcher decides the specific goals to be achieved
2. Defining important terms must be explained in detail
3. Specify the unit to be analyzed
4. Search for relevant data
5. Build rational or conceptual relationships to explain how data relates to objectives
6. Planning for sampling
7. Make categories for research content

Researcher select descriptive analysis as the tool of analysis in this research, because the descriptive analysis approach is what is considered

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<sup>116</sup> Aan Komariah and Djam'an Satori, *Metodologi Penelitian Kualitatif (Qualitative Research Methods)*, (Bandung: Alfabeta, 2014), p. 157.

<sup>117</sup> Fraenkel, J.P. & Wallen N.E, *Op.Cit.*, p. 485.

appropriate in analyzing the comparison of the concept of akhlaq education between the two Muslim scholars.

## **G. Checking the Validity of Data**

Validity is the accuracy that measures the thing with method what thing that wants to measures.<sup>118</sup> In this study, checking the validity of the data was carried out as a confirmation that the data obtained were valid and that the research carried out was truly scientific research.<sup>119</sup>

Researchers chose triangulation as the main technique in testing the credibility of this study. Triangulation is a research credibility test technique that use of something outside of research to compare and verify research data. In this research, data triangulation was used. The researcher compared the research data with scientific writings, either books or research journals, which are one topic of discussion to check the credibility of the research data.<sup>120</sup>

## **H. Research Procedure**

In carrying out research, researchers need clear and systematic procedures. Therefore, the research processes do not overlap with one another. The following is the procedure for this research:

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<sup>118</sup> H.O' Connor and N. Gibson, *A Step by Step Guide to Qualitative Data Analyzes*, Pimatiziwin, A Journal of Aboriginal and Indigenous Community Health, p.72.

<sup>119</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D (Quantitative, Qualitative, and R&D Research Methods)*, (Bandung: Elfabeta, 2007), p. 270.

<sup>120</sup> Lexy J. Moloeng, *Op.Cit.*, p. 330.

1. Make a mind map of the problems to be studied
2. Looking for theoretical frames that fit the topic of the problem
3. Collecting research data in the form of textual data (books and research journals relevant to research)
4. Grouping data according to the division of categories that the researcher has compiled
5. Perform data analysis
6. To check the validity of data, the researcher using the main method of triangulation (comparing the data with other relevant papers for data verification)
7. Write research results in stages and systematically
8. Checking and consulting with supervisors and colleagues who are credible in the field of philosophy and education.



## CHAPTER IV

### EXPOSURE AND RESEARCH RESULTS

#### A. Biography of Ibn Miskawaih and KH. Hasyim Asy'ari

##### 1. Biography of Ibn Miskawaih

###### a) Curriculum Vitae and Education

Ibn Miskawaih is one of the most famous philosophers who focused his attention on akhlaq. He has the full name Abu Ali Ahmad Ibn Muhammad Ibn Ya'kub Ibn Miskawaih. The name Miskawaih itself is taken from his grandfather's name, who initially adopted the Mahjusi religion and then converted to Islam. Ibn Miskawaih received the title Abu Ali, this title he got from the name of Ali bin Abi Thalib's friend, where Ali bin Abi Thalib was a figure who was deemed fit to replace the position of Rasulullah by the Shia. No wonder Ibn Miskawaih is considered a follower of the Shia sect.<sup>121</sup>

Ibn Miskawaih was born in Rayy, Iran. Regarding the year of his birth, no one can say for sure. There are several different opinions regarding his birth. Morgoliouth said, Ibn Miskawaih was born in 330 H/941 M. Furthermore, M. Syarif said that he was born in 320 H/932 M. Finally, Abdul Aziz stated that Ibn Miskawaih's birth year was 325 H.<sup>122</sup>

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88. <sup>121</sup> Sudarsono, *Filsafat Islam (Islamic Philosophy)*, (Jakarta: PT. Rineka Cipta, 2004), cet II, p.

<sup>122</sup> A. Musthofa, *Loc.Cit.*

The city of his birth, namely the City of Rayy is not a city where he studied. He studied at Isfahan, then pursued several fields such as philosophy, logic, chemistry, literature, and history, these sciences he acquired over a long period. In the history of Islam, Ibn Miskawaih is known as the first intellectual who pioneered thoughts on moral philosophy in the Muslim world.<sup>123</sup>

Regarding his educational history, no one clearly explains it because he never wrote his autobiography. Besides that, the writers of his history also never clearly stated his educational background. Allegedly, Ibn Miskawaih's education was not much like that of the children of his time. At that time, children learned to read, write, Arabic and its grammar (*nahwu*), learned reading and making *sya'ir* (*arudh*), as well as learning the procedures for reading Qur'an. The activity of studying basic knowledge is carried out in mushola, but the teacher is brought to his house to give lessons specifically and intensively for rich families. After being given basic sciences, the children will get advanced lessons such as *fiqh*, history, hadith, and mathematics. There are allegations that Ibn Miskawaih did not bring teachers to his house to study privately due to the economic situation of his family, who was underprivileged, especially to pay for expensive advanced lessons. Ibn Miskawaih also obtained his

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<sup>123</sup> Abd al-Aziz Izzat, *Ibn Miskawaih: Falsafatuha al-Akhlaqiyat wa Masdaruha*, (Mesir: Musthafa al-Babi al-Halabi, 1946), p. 8.

knowledge from his penchant for reading books.<sup>124</sup>

Ibn Miskawaih studied many branches of knowledge from several teachers. The teacher in philosophy is Ibn al-Khamr, and the teacher in history is Abu Bakr Ahmad Ibn Kamil al-Qadhi. In addition, he also studied chemistry with Abu al-Thayyib al-Razi.<sup>125</sup> Ibn Miskawaih's main job is as a historian, librarian, treasurer, secretary, and leading child educator in Buwaihi. Apart from that, Ibn Miskawaih was also known as a linguist, doctor, and poet.<sup>126</sup> Ibn Miskawaih is known as *Mu'allim al-Thalith*, where *Mu'allim al-Thalith* is the third teacher after Al-Farabi and Aristotle in his mastery of Greek philosophy and logic. He lived in the era of the Abbasid empire when his intellectual condition was at its peak. At that time, the translation of Greek into Arabic was in full swing. However, Ibn Miskawaih was more active in writing during the last 20 years of his life. When he was 80 years old, he wrote a very excellent book, namely the *Tadzhib al-Akhlaq*.<sup>127</sup>

In history, it is known that Ibn Miskawaih made his dedication to the Bani Buwaihi government a significant part of his life. The Bani Buwaihi were a dynasty that had Shi'ah traditions. Ibn Miskawaih spent most of his time serving as a librarian belonging to Ibn Al-Amid, where

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<sup>124</sup> A. Musthofa, *Op.Cit.*, p. 168.

<sup>125</sup> Maftuhin, *Filsafat Islam (Islamic Philosophy)*, (Yogyakarta: Teras, 2012), p.116.

<sup>126</sup> Suwito, *Filsafat Pendidikan Akhlaq Ibn Miskawaih (Akhlaq Education Philosophy of Ibn Miskawaih)*, (Yogyakarta: Belukar, 2004), p. 68.

<sup>127</sup> Kamal Azmi Abd. Rahman, *Falsafah Akhlaq Miskawaih (Philosophy of Ibn Miskawaih)*, on International Conference On Aqidah, Da'wah and Syariah, (2016), p. 417.

Ibn Al-Amid was a prince of Bani Buwaihi who had significant influence in government. From Ibn Al-Amid, Ibn Miskawaih obtained useful knowledge, various kinds of positive things, position in government, and became an influential person at that time.<sup>128</sup> Later, during his tenure as a librarian, Ibn Miskawaih received the title *al-Khazin*, because he was known as a librarian who kept many secrets.<sup>129</sup>

That is the biography of Ibn Miskawaih. From this biography, that Ibn Miskawaih spent his life doing various positive things, such as studying, teaching, becoming a doctor, poet, and writing several books that have had a major influence on the times to date. Regarding his age, no one clearly states, but it is stated that he died in Isfahan, on Shafar 9, 421 H/February 16, 1030 M.<sup>130</sup>

#### b) Style of Thought

In expressing his thoughts, Ibn Miskawaih received knowledge from various sources, including Islamic law, Persian civilization, Greek philosophy, and his personal experiences. According to him, *akhlaq* is an act based on a spontaneous attitude without going through thought and consideration. Ibn Miskawaih is known as a moralist, whose discussion of *akhlaq* and ethics always gets the main attention. Ibn Miskawaih

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<sup>128</sup> Hadariansyah AB, *Pengantar Filsafat Islam: Mengenal Filsuf-Filsuf Muslim dan Filsafat Mereka (Introduction to Islamic Philosophy: Exposure to Muslim Philosophers and Their Philosophies)*, (Banjarmasin: Kafusari Press, 2012), p. 74-75.

<sup>129</sup> Hasyimiyah Nasution, *Filsafat Islam (Islamic Philosophy)*, Cet. I, (Jakarta: Gajah Mada Press, 1999), p. 56.

<sup>130</sup> MM. Syarif, *Para Filsuf Muslim (Islamic Philosophers)*, (Bandung: Mizan, 1985), p. 84.

earned the nickname the Father of Islamic Ethics because he was known as a philosopher who had very superior knowledge, as evidenced by his 41 books printed and were still in the form of manuscripts.<sup>131</sup>

In his various works, many have examined the context in akhlaq excellence, such as akhlaq education. In discussing akhlaq education, it is an obligation to raise issues that will provide psychological changes that will affect human life.<sup>132</sup>

Ibn Miskawaih argues that in its application, this akhlaq education has a goal not only to achieve a standard of academic competence, but higher than that, namely the achievement of noble akhlaq. Every knowledge is excellent and valuable. The higher one's knowledge, the higher one's akhlaq.<sup>133</sup>

He defines akhlaq as a mental attitude that encourages individuals to take action without prior consideration. This mental attitude is instinctive (carried from birth) and can also be trained by doing daily habits. Ibn Miskawaih rejected the opinion of Greek thought that akhlaq came from a disposition that could not change. According to him, there is a possibility of akhlaq change, one of which is by taking education. Therefore, people who have good and bad character are always found in

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<sup>131</sup> A. Musthofa, *Loc.Cit.*

<sup>132</sup> Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam Seri Kajian Filsafat Pendidikan Islam (Thoughts of Islamic Education Leaders Series of Islamic Education Philosophy Studies)*, (Jakarta: PT. Raja Grafindo Persada, 2003), p.33.

<sup>133</sup> *Ibid.*, p. 94.

civilization.<sup>134</sup>

Ibn Miskawaih discussed the soul as the main point because he saw that the first step that must be taken to achieve akhlaq is to know the soul.<sup>135</sup>

He defines the soul as a spiritual realm that the destruction of a body will not destroy. The soul is not a physical thing, is not a part of it, nor can it be said to be a physical condition. The soul has a higher, nobler, more superior, and substantial position than all the physical forms in the world.<sup>136</sup>

The soul is a unity that cannot be divided, cannot be touched with the five senses, and will always live. Ibn Miskawaih argued, that the soul can perceive something simultaneously, such as black and white, but not the mind with the body.<sup>137</sup> Then, his thoughts like this are considered as a dualism school, which states that reality consists of two opposing substances, each of which is unique and irreducible, example body with the soul, God with the universe, also the spirit with matter. Because akhlaq comes from the soul, this is what makes the recognition and assessment of the specifications of the soul the main thing that must be

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<sup>134</sup> Hasyimiyah Nasution, *Filsafat Islam (Islamic Philosophy)*, Cet. I, (Jakarta: Gajah Mada Press, 1999), p. 61.

<sup>135</sup> Muhammad Ustman Najati, *Jiwa dalam Pandangan Para Filsafat Muslim (Muhammad, the Soul in the View of Muslim Philosophers)*, (Bandung: Pustaka Hidayah, 2002), p. 87.

<sup>136</sup> *Ibid.*, p. 88.

<sup>137</sup> Sirajudin Zar, *Filsafat Islam, Filsuf, dan Filsafatnya (Islamic Philosophy, Philosopher, and His Philosophy)*, (Jakarta: PT. Raja Grafindo Persada, 2007), p. 133.

done.<sup>138</sup> The concept of dualism was first promoted by Thomas Hyde, then agreed with by Plato. Plato said that this world consists of two substances: the world that can be understood and the world that can be sensed. The world that can be understood is eternal. Meanwhile, the world that can be sensed is a world that is constantly changing and imperfect.<sup>139</sup>

c) Ibn Miskawaih's work

Ibn Miskawaih is known as one of the most famous philosophers and has many works. He tries to spread positive things to others by pouring them into a work. Mentioned in the book *The History of The Muslim Philosophy*, his works are as follows:<sup>140</sup>

15 works in the form of printed manuscripts, including:

- 1) *Tadzhib Al-Akhlaq Wa Tathir al-A'raq*
- 2) *Tartib al-Sa'adat*
- 3) *Al-Hikmad al-Khaidat*
- 4) *Al-Fauz al-Asghar fi Ushul al-Dinayat*
- 5) *Maqalat an-Nafs wa al-'Aql*
- 6) *Risalah fi al-Ladzat wa al-A'lam*
- 7) *Risalat fi Manhiyat al-'Adl*

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<sup>138</sup>Ahmad Muhammad Subhi, *Filsafat Etika: Tanggapan Kaum Rasional dan Intuisionalis (Ethical Philosophy: Responses of Rationalists and Intuitionists)*, (Jakarta: PT. Serambi Ilmu Semesta, 2001), p. 301.

<sup>139</sup>Save M. Dagon, *Kamus Besar Ilmu Pengetahuan (Sciences Dictionary)*, (Jakarta: Lembaga Pengkajian Kebudayaan Nusantara (LPKN), 1997), p. 189.

<sup>140</sup>Muhammad Yusuf Musa, *Filsafat Akhlaq fi Al-Islam (Akhlaq Philosophy in Islam)*, (Kairo: Dar Al-A'rif, 1945), p. 71.

- 8) *Al- 'Aql wa al-Ma 'qul*
- 9) *Wassiyat Ibn Miskawaih*
- 10) *Tajarib al-Umam*
- 11) *Risalah al-Ajwibah wa As 'ilah fi an-Nafs al- 'Aql*
- 12) *Jawidzan Khirad*
- 13) *Laghz Qabis*
- 14) *Risalah Yaruddu biha 'ala Risalat Badi' al-Zaman al-Hamadzani*
- 15) *Waashiyyat li Thalib al-Hikmah*

8 of manuscripts, including:

- 1) *Risalah fi Thabi 'yyah*
- 2) *Risalah fi Jauhar an-Nafs*
- 3) *Fi Ishbat al-Shuwar al-Ruuhaniyyah al-Lati la Hayula Laha*
- 4) *Ta 'rif al-Dahr wa al Zaman*
- 5) *Al-Jawab fi al-Masail al-Tsalats*
- 6) *Thaharat an-Nafs*
- 7) *Majmu' at Rasail Tantawi 'ala Hukum Falasufat al-Syarqi wa al-Yunani*
- 8) *Al-Washaya al-Dzahabiyah li-Phitagoras*

18 lost creations, including:

- 1) *Al-Musthofa*
- 2) *Uns al-Farid*
- 3) *Al-Adawiyah al-Mufridah*



- 4) *Tarkib al-Bijah min al-Ath'imah*
- 5) *Al-Fauz al-Akbar*
- 6) *Al-Jami'*
- 7) *Al-Siyar*
- 8) *Maqalah fi al-Hikmah wa ar-Riyadhah*
- 9) *'Ala ad-Daulat al-Dailani*
- 10) *Kitab Siyasat*
- 11) *Kitab al-'Asyaribah*
- 12) *Adab al-Dunya wa al-Din*
- 13) *Al-'Udain fi 'ilmi al-'Awwamil*
- 14) *Ta'aliq Hawasyi Mantiq*
- 15) *Faqr Ah al-Kutub*
- 16) *Al-Mukhtasar fi Shima'*
- 17) *Haqaiq al-Nufus*
- 18) *Ahwal as-Salaf wa Shifat Ba'dl al-Anbiyat al-Sabiqin*

All of Ibn Miskawaih's writings cannot be separated from the philosophy of *akhlaq*. This causes Ibn Miskawaih to be known as a moralist because his thoughts were influenced by Greek philosophy.<sup>141</sup> He is a successful philosopher. This success is evidenced by the many works he has produced.<sup>142</sup>

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<sup>141</sup> Ahmad Amin, *Zuhr Al-Islam*, (Kairo: tp, 1952), p. 177.

<sup>142</sup> Istighfarotur Rohmaniyah, *Pendidikan Etika: Konsep Jiwa dan Etika Perspektif Ibn Miskawaih dalam Kontribusinya di Bidang Pendidikan (Ethical Education: The Concept of the Soul and Ethics of Ibn Miskawaih's Perspective in His Contribution to Education)*, (Malang: UIN Maliki Press,

## 2. Biography of KH. Hasyim Asy'ari

### a) Curriculum Vitae and Education

KH. Hasyim Asy'ari has the full name Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdul Halim bin Abdul Rahman bin Abdullah bin Abdul Aziz bin Abdul Fattah bin Maulana Ishak bin Ainul Yaqin.<sup>143</sup>

He is the son of Kiai Asy'ari and Halimah, who was born on Tuesday Kliwon, 14 February 1871 M/12 Dzulqa'dah 1287 H. He was born in the village of Gedang. He was born and raised in a pesantren family. Kiai Asy'ari was the founder and influence of Pesantren Keras south of Jombang. Meanwhile, his grandfather, Kiai Usman, was the founder and leader of the Gedang Islamic Boarding School. Initially, KH. Hasyim was one of the Kiai Usman students at the Gedang Islamic Boarding School. However, because he had good-akhlaq, was smart, diligent, and sociable, Kiai Usman finally married him to his daughter, Nyai Halimah. From this marriage, a leader who was able to become a role model for many people was born, namely KH. Hasyim Asy'ari.<sup>144</sup>

As a child, KH. Hasyim Asy'ari earned the nickname Muhammad Hasyim. He grew up in a pesantren environment. When he was 1-5 years old, he lived in Pesantren Gedang, the pesantren raised by his grandfather,

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2010), p. 129.

<sup>143</sup>Ahmad Muhibbin Zuhri, *Pemikiran KH. Hasyim Asy'ari Tentang Ahl Al-Sunnah wa Al-Jama'ah (Thoughts KH. Hasyim Asy'ari About Ahl Al-Sunnah wa Al-Jama'ah)*, (Surabaya: Khalista, 2010), p. 67.

<sup>144</sup>Lathiful Khuluq, *Op.Cit.*, p. 14-15.

Kiai Usman. Then he followed his father to commute to the Keras area, an area south of Jombang. Furthermore, it was in 1876 that KH. Hasyim founded Pesantren Keras. He is a brave and resolute figure because when he was a child, he was educated by people who were competent in their fields and were always in an Islamic environment. This statement underlies the creation of his superior personality and knowledge. In fact, when he was 13 years old, he was brave and able to teach students who were older than him.<sup>145</sup> Apart from being intelligent, brave, polite, he is also independent. From childhood, the grandfather taught him to be an independent person and not dependent on others. He has a high work ethic, as evidenced by the fact that he has practiced his independent attitude by farming and trading. The results of his work are used for his interest in studying.<sup>146</sup>

Due to his thirst for knowledge, when he was 15 years old KH. Hasyim Asy'ari explored various Islamic boarding schools in Java and Madura. Some of these Islamic boarding schools are Pesantren Tenggilis Surabaya, Pesantren Wonokromo Probolinggo, Pesantren Kademangan Bangkalan, and Pesantren Siwalan Panji Sidoarjo. He studied fiqh, Sufism, literature, and Arabic grammar at the Kademangan Bangkalan Islamic Boarding School, which was raised by KH. Kholil for three years. Then, he

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<sup>145</sup> Hartono Margono, *KH. Hasyim Asy'ari dan Nahdlatul Ulama': Perkembangan Awal dan Kontemporer* (KH. Hasyim Asy'ari and Nahdlatul Ulama': Early and Contemporary Developments), Akademika Media, 2011, Vol. 26, Number 3, p. 337.

<sup>146</sup> Zuhairi Misrawi, *Hadratussyaikh KH. Hasyim Asy'ari (Moderasi, Keutamaan, dan Kebangsaan)* (Hadratussyaikh KH. Hasyim Asy'ari (Moderation, Virtue and Nationality)), (Jakarta: PT. Kompas Media Nusantara, 2010), p. 40.

studied fiqh, tauhid, tafsir and hadith, as well as manners at Pesantren Siwalan Panji Sidoarjo, under the tutelage of Kiai Ya'qub. Until finally he was asked to marry the daughter of Kiai Ya'qub, the caretaker of a pesantren located in Siwalan Panji, Sidoarjo. Initially, KH. Hasyim Asy'ari objected to the wishes of Kiai Ya'qub, who would marry him off to his daughter, because of his strong desire for knowledge. However, he finally melted after he advised KH. Hasyim Asy'ari. The marriage took place in 1892 M, when KH. Ashari is still very young, which is 21 years.<sup>147</sup> After marrying Nafisah, daughter of Kiai Ya'qub, KH. Hasyim Asy'ari received a Hajj prize from his father-in-laws. He performed the pilgrimage with his wife and his father-in-laws for 7 months.<sup>148</sup>

Not only performing the pilgrimage, while in Makkah KH. Hasyim Asy'ari also studied. KH. Hasyim Asy'ari received direct guidance and was fond of following the halaqah organized by Shaykh Ahmad Khatib Minankabawi. In which Shaykh Ahmad Khatib Minankabawi is the son-in-law of Shaykh Shaleh Kurd, the ruler in Mecca and the imam at the Grand Mosque. KH. Hasyim Asy'ari made Shaykh Ahmad Khatib Minankabawi as the direction for the *thariqah* and its critical thoughts.<sup>149</sup> In addition, for 7 months in Makkah KH. Hasyim Asy'ari also studied from Shaykh al-

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<sup>147</sup> Muhammad Rifa'i, *Op.Cit.*, p. 22.

<sup>148</sup> Supriyadi, *Ulama Pendi, Penggerak dan Intelektual NU dari Jombang (Founder, Motivator and Intellectual of NU from Jombang)*, (Jombang: Pustaka Tebuireng), p. 12.

<sup>149</sup> Ahmad Muhibbin Zuhri, *Op.Cit.*, p. 78.

'Allamah Abdul Hamid al-Darustany and Shaykh Muhammad Syuaib.<sup>150</sup>

Happiness accompanies KH. Hasyim Asy'ari, because during the next seven months, his wife gave birth to a child who was named Abdullah. However, soon, happiness turned into sadness, because his wife died not long after giving birth to the child. 40 days later, Abdullah died following his mother.<sup>151</sup> Disasters that came repeatedly made KH. Hasyim Asy'ari was completely devastated and felt a deep sadness. However, he still steadfastly accepted Allah's destiny, because everything that comes from Him, will return to Him too.

At the age of 22, he returned to Makkah to study. This time he was accompanied by his younger brother named Anis. However, disaster came back to him. His younger brother died. Makkah is the place where three people he loved died. This event did not dampen his enthusiasm for studying. At that time, Makkah became the most targeted place for seekers of knowledge. Many scholars live and teach there. He lived in Makkah for 7 years. Then deepen the knowledge of hadith to Shaykh Mahfudh al-Tarmasy, the son of Kiai Abdullah, founder of the Tremas Islamic Boarding School, Pacitan. Shaykh Mahfudh al-Tarmasy is a well-known scholar competent in his field, namely the science of hadith. At the Grand Mosque, he taught Sahih Bukhari and Sahih Muslim.<sup>152</sup> Apart from that, he also

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<sup>150</sup> Muhammad Rifa'i, *Op.Cit.*, p. 23.

<sup>151</sup> Zuhairi Misrawi, *Op.Cit.*, p. 45.

<sup>152</sup> Supriyadi, *Op.Cit.*, p. 16.

studied fiqh madzhab Syafi'i from Shaykh Ahmad Khatib Minankabawi.

Another KH. Hasyim Asy'ari teacher include: Shaykh Syuaib bin Abdirrahman, Shaykh Ibrahim Arab, Shaykh Amin al-Athar, Shaykh Said al-Yamani, Shaykh Bafadhal, Shaykh Rahmatullah. He also studied from several sayyids, such as: Sayyid Sultan Hasyim al-Daghistani, Sayyid Abad al-Maliki, Sayyid Abdullah al-Zawawi, Sayyid Ahmad bin Hasan al-Alattas, Sayyid Abu Bakar Syatha al-Dimyati, Sayyid Husain al-Habsyi, and Sayyid Alwi as-Segaf.<sup>153</sup> Among the many teachers, some of the teachers who have influenced his thinking are Shaykh Mahfudh al-Tarmasy, Sayyid Alwi bin Ahmad as-Segaf, and Sayyid Husain al-Habsyi.<sup>154</sup>

KH. Hasyim Asy'ari received the mandate to become a teacher at the Grand Mosque at the age of 30, and received the title *Hadratusyyaikh*, which this title shows the depth and breadth of knowledge possessed by KH. Hasyim Asy'ari. He has also memorized six major hadiths: Sahih Bukhari, Muslim, Turmudzi, Abu Daud, Ibn Majjah, and Nasa'i. For his extraordinary achievement, Kiai Romli, the caretaker of the Kediri Karangates Islamic Boarding School, was amazed and wanted to marry him off to his daughter, Khadijah. Finally, the marriage between KH. Hasyim Asy'ari and Khadijah were performed in Makkah in 1899. Not long after that, KH. Hasyim Asy'ari returned to Indonesia to practice his

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<sup>153</sup> Hartono Margono, *Op.Cit.*, p. 337.

<sup>154</sup> Zuhairi Misrawi, *Op.Cit.*, p. 49.

knowledge in his beloved homeland.<sup>155</sup>

Besides being superior in the realm of intellectuality, KH. Hasyim Asy'ari is also known as the founder of one of the largest *Ahlisunnah Waljama'ah* organizations in Indonesia, namely Nahdlatul 'Ulama. He founded this organization together with several other scholars, namely Kiai Abdul Wahab Hasbullah, Shaykh Bisri Samsuri, and other Javanese scholars on 16 Rajab 1334 H.<sup>156</sup>

He also founded Islamic boarding schools in Java. Coinciding on 26 Rabiul Awwal 1318 H, the Tebuireng Islamic Boarding School was founded. Then this pesantren was inaugurated in 1899 M / 1324 H.<sup>157</sup> At that time, Tebuireng was known as a dark area because its people had decreased values and akhlaq. This is motivated by a rental system, which fosters bad habits in society, such as drinking, gambling, robbery, and adultery. This situation is what drives KH. Hasyim Asy'ari founded a pesantren and spread Islam in the area. Initially, the Tebuireng Islamic Boarding School only used the *sorogan* and *bandongan* systems in the learning process. Over time, this pesantren has developed with the construction of the *Salafiyyah Syafi'iyah Madrasah*, which combines formal schools and *pesantren* education.<sup>158</sup> Then in 1912, madrasah began

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<sup>155</sup> Supriyadi, *Op.Cit.*, p. 18-19.

<sup>156</sup> Muhammad Ishom Hadziq, *al-Ta'rif bi al-Mu'allif dalam Muhammad Hasyim Asy'ari, Adab al-Alim wa al-Muta'allim*, (Jombang: Maktabah at-Turats al-Islami, 2012), p. 7.

<sup>157</sup> P3M, *Direktori Pesantren I (Directory of Islamic Boarding Schools I)*, (Jakarta: P3M, 1986), p. 363.

<sup>158</sup> Muhammad Ishom Hadziq, *Op.Cit.*, p. 6.

to introduce general science, in addition to religious knowledge.<sup>159</sup>

He died on July 25, 7 Ramadhan 1366 H.<sup>160</sup> A few hours before he died, KH. Hasyim Asy'ari gave lessons to his students. It is known that he had a history of Hershen Bloeding (bleeding in the brain suddenly) because he got bad news about the condition of his homeland at that time. He died at 03.00 a.m. and was buried in the Tebuireng Jombang Pesantren Complex.<sup>161</sup>

#### b) Style of Thought

His thought style was heavily influenced by Shaykh Mahfudh al-Tarmasy, Sayyid Alwi bin Ahmad as-Segaf, and Sayyid Husain al-Habsyi, the teacher of KH. Hasyim Asy'ari.<sup>162</sup>

Many scholars acknowledge his excellence in the intellectual field. He was known as a smart, diligent, tenacious, polite and independent child from a young age.<sup>163</sup> He grew and grew up in the pesantren environment and founded the pesantren as well. The pesantren that was founded was a *salafiyyah* Islamic boarding school, namely the Tebuireng Islamic Boarding School. At the beginning of the Tebuireng Islamic Boarding School establishment, the implementation of learning activities only used the *sorogan* and *bandongan* methods. The subject matter presented only

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<sup>159</sup> Zamakhsyari Dhofier, *Tradisi Pesantren (Islamic Boarding School Tradition)*, (Jakarta: LP3ES, 1990), p. 104.

<sup>160</sup> Aboe Bakar, *Sejarah Hidup KH. A Wahid Hasjim (A Biography of KH. A. Wahid Hasyim)*, (Bandung: Mizan Pustaka, 2011), p. 130.

<sup>161</sup> Ahmad Muhibbin Zuhri, *Op.Cit.*, p. 73.

<sup>162</sup> Zuhairi Misrawi, *Op.Cit.*, p. 49.

<sup>163</sup> Hartono Margono, *Op.Cit.*, p. 337.



revolves around religious materials, such as shari'a and Arabic.

Along with the development of the times, Pesantren Tebuireng made innovations but still made religious learning the main thing, especially learning the yellow book. In addition, a deliberation class was also formed, which in turn created excellent Nahdlatul 'Ulama scholars. This system is known as the madrasah or classical system, and was formalized in 1919 as *Madrasah Salafiyah*.<sup>164</sup>

From the above explanation, it can be concluded that KH. Asy'ari is a *salafiyah* or traditional thought. It is proven by his persistence in maintaining the old traditions in the pesantren. KH. Hasyim Asy'ari argues that it is inevitable when maintaining a good old tradition, in addition, developing innovations to keep up with the times is also necessary.<sup>165</sup>

Apart from maintaining good traditions, he is also very open to the times.<sup>166</sup> Because according to him, maintaining a good tradition is a foundation that strengthens individuals to face the various kinds of modernities they face.

#### c) KH. Hasyim Asy'ari's Work

KH. Hasyim Asy'ari is one of the leading Islamic figures who has succeeded in creating various Islamic Studies disciplines. His works are in Arabic and Javanese, including:<sup>167</sup>

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<sup>164</sup> Zuhairi Misrawi, *Op.Cit.*, p. 67.

<sup>165</sup> *Ibid.*, p. 67.

<sup>166</sup> *Ibid.*, p. 68.

<sup>167</sup> Muhammad Ishom Hadziq, *Op.Cit.*, p. 85.

- 1) *Adab al-'Alim wa Muta'allim fima Yahtaj ilaih al-Muta'allim fi Ahwal Ta'allumih wama Yatawaffaq alaih al-Mu'allim fi Maqamat Ta'limih.*

(Discussing the ethics of a teacher and student about matters relating to teaching in learning activities).

- 2) *Yizadah Ta'liqat.*

(This book talks about KH. Hasyim Asy'ari's rebuttals about Abdurrahman Yasin al-Fasuruwani's verses criticizing the scholars of Nahdlatul Ulama).

- 3) *At-Tanbihat al-Wajibat liman Yasna 'al-Maulid bi al-Munkarat.*

(The book that discusses the warning for people who carry out the Prophet's birthday by taking the path of evil).

- 4) *Ar-Risalah al-Jami'ah.*

(The book containing the complete treatise).

- 5) *An-Nur al-Mubin fi Mahabbah Sayyid al-Mursalin.*

(A book that describes love for the Majesty Muhammad Saw).

- 6) *Hashiyah ala Fath ar-Rahman bi Syarh Risalah al-Wali Ruslan li Shaykh al-Islam Zakariyya al-Ansari.*

(This book is an explanation of the Wali Ruslan Risalah Book by Shaykh al-Islam Zakariyya al-Ansari).

- 7) *Ad-Durar al-Mansurah fi al-Mansa'il at-Tis'a 'Asyarah.*

(The book that contains the sparkling pearls that discusses 19 problems).

- 8) *At-Tibyan fi an-Nahi an-Maqati'ah al-Ikhwan.*

(This book contains the prohibition against breaking kinship and

brotherhood relations).

9) *Ar-Risalah at-Tauhidiah.*

(Risalah Tauhid).

10) *Al-Qalaid fi Bayyan ma Yajib min al-'Aqaid*

11) *Muqadimah al-Qanun al-Asasi li Jami'iyyah Nahdah al-'Ulama*

(Discussing the opening of the articles of association of the Nahdatul 'Ulama organization).

12) *Arbain Hadisan Tata'allaq bi Mabadi 'Jami'iyyah Nahdah' Ulama.*

(A book that discusses 40 traditions related to the establishment of the Nahdlatul 'Ulama organization).

13) *Risalah fi Ta'qid Akhz bi Ahad al-Mazahib al-Aimmah ar-Ba'in.*

(A treatise on the arguments for the participation of the four schools of thought.)

14) *Risalah Ahl al-Sunnah wa al-Jama'ah fi Hadis al-Mawta 'wa Asrat as-Sa'ah wa Bayan Ma'fhum al-Sunnah wa al-Bid'ah.*

(Contains a treatise of the *sunnah waljama'ah* experts who discusses death and the signs of the end of the world, as well as *sunnah* and innovation).

15) *Daw al-Misbah fi Bayan Ahkam an-Nikah.*

(Lantern light explaining the laws of marriage).

Apart from the books mentioned above, there are also several works

of KH. Hasyim Asy'ari which is still a manuscript, including:<sup>168</sup>

- 1) *Manasik Sughra*
- 2) *Tamyuz al-Haq min al-Bathil*
- 3) *Al-Jahsus fi Ahkam al-Nuqus*

Muhammad Ishom Hadziq, who is a descendant of KH. Hasyim Asy'ari collected some of his other works. These works are in the form of books, magazines, articles, newspapers, speeches and fatwas. These works are:<sup>169</sup>

- 1) *Halqats as-As'ilah wa Halwaq al-Wajibah*
- 2) *Al-Mawaiz*
- 3) *Ihya 'Ammal al-Fudala' fi Tarjamah al-Qanun al-Asasi li al-*
- 4) *Jami'iyah an-Nahdah al-'Ulama*
- 5) *Al-Qanun al-Asasi li Jami'iyah an-Nahdah al-'Ulama*
- 6) *Pidato Ketoea Besar Masjoemi*
- 7) *Prajoerit Pelindung Tanah Air*
- 8) *Ideologi Politik Islam*
- 9) *Pembukaan Pidato Kongres 17th NU di Madiun*

## **B. The Concept of Akhlaq Education Thought According to Ibn Miskawaih**

Ibn Miskawaih was the first figure who contributed to the development

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<sup>168</sup> Zuhairi Misrawi, *Op.Cit.*, p. 96-99.

<sup>169</sup> Muhammad Rifa'ie, *Op.Cit.*, p. 44-45.

of akhlaq education with a psychiatric approach.<sup>170</sup> Ibn Miskawaih's paradigm of thought in the field of akhlaq can be said to have a different style from other thinkers. His thoughts were heavily influenced by Greek philosophers, such as Plato, Aristotle, and Galen. Apart from that, Ibn Miskawaih's thoughts were also influenced by Muslim philosophers such as al-Kindi, al-Farabi, al-Razi, and others. It is not surprising that many scholars classify his thoughts into a typology of philosophical ethics, that it meant an ethical thought that has been heavily influenced by philosophers, especially Greek philosophers.<sup>171</sup>

Ibn Miskawaih's thoughts in akhlaq education are among the most fundamental to his concept in education.<sup>172</sup> The concept of akhlaq described by Ibn Miskawaih has a close relationship with spiritual matters. He likened the nature of the spirit to the virtues of having three kinds of carriage of rationality, courage, and passion. Besides that, the spirit also has three kinds of interrelated virtues: wisdom, courage, and simplicity.<sup>173</sup>

#### 1. Definition of Akhlaq Education

Ibn Miskawaih defines akhlaq as follows:<sup>174</sup>

الخلق حال للنفس داعية لها إلى أفعالها من غير فكر ولا روية

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<sup>170</sup> M. Natsir, *Capita Selecta*, (Jakarta: Bulan Bintang, 1954), p. 23.

<sup>171</sup> Tarbiyah Faculty Lecturer Team of UIN Maulana Malik Ibrahim Malang, *Pendidikan Islam Klasik hingga Kontemporer (Classical to Contemporary Islamic Education)*, (Malang: UIN-Malang Press, 2009), p. 143.

<sup>172</sup> A. Musthofa. *Op.Cit.*, p. 175.

<sup>173</sup> Abudin Nata, *Pemikiran Para Tokoh Pendidikan Islam (Thoughts of Islamic Philosopher)*, (Jakarta: Raja Grafindo Persada, 2000), p.8.

<sup>174</sup> Ibn Miskawaih, *Tahzib Al-Akhlaq Ibn Miskawaih (Educating Akhlaq of Ibn Miskawaih)*, (Beirut: Dar Al-Kutub AlAlamiyah, 1985), p. 25.

"*Khuluq* is a mental state that influences humans to perform actions spontaneously without going through a process of thought and consideration."

Ibn Miskawaih argues that in Islam, *akhlaq* is built on the foundation of good and bad. Here, he defines goodness as something that humans can achieved by carrying out their will, with the aim that humans can direct their actions towards created goals. On the other hand, he defined badness as all forms of obstacles that prevent humans from achieving goodness. These obstacles can be in the form of laziness, reluctance to seek goodness, and so on.<sup>175</sup> Thus, humans have the potential to do good and bad based on their instincts. These instincts will continue to exist in humans and sometimes will appear by themselves.

He also believes that *akhlaq* is a natural trait. On the other hand, *akhlaq* can also change over time due to noble advice. At first, this is something that needs to be considered and thought. However, by implementing it in everyday life, it will unwittingly turn into *akhlaq*. As explained by Ibn Miskawaih in his book, *Tadzhibul Akhlaq*:

وقال آخرون ليس شيء من الاخلاق طبعيا للانسان ولانقول انه غير طبعى.

وذلك انا مطبوعون على قبول الخلق بل ننتقل بالتأديب والمواعظ<sup>176</sup>

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<sup>175</sup> *Ibid.*, p. 8-9.

<sup>176</sup> *Ibid.*, p. 25.

“Others say that there is no natural akhlaq for a person, and we would not say that is normal. And this is what I printed when I received creation. But we are moving through discipline (education) and advice.”

According to Ibn Miskawaih, virtue and glory are not natural, but something that must be worked out. Thus, from that the importance of planting akhlaq education from an early age. The most essential knowledge for children is shari’a, because this is the main obligation to achieve true virtue and happiness.<sup>177</sup>

Discussing about akhlaq, Ibn Miskawaih argues that akhlaq is closely related to the state of the soul. Akhlaq is related to the soul that encourages humans to do an action. Actions that are meant here are actions that are born because of effort (endeavor). If the action is done out of compulsion, then the action will have no value. An act that is done because of an effort is an act of value. It is called an act of value because it is born of goodwill, accompanied by a sense of responsibility (*taklifi*). *Taklifi* is defined as an unconditional command that arises from within, which orders humans to perform an action.<sup>178</sup>

Ibn Miskawaih argues that the soul (spirit) is a distant or element that lives eternally, does not die and perishes.<sup>179</sup> It is different from matter,

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<sup>177</sup> Ahmad Mahmud Subkhi, *Al-Falsafah Al-Akhlaqiyyah Fi Al-Fikr Al-Islami*, translated by Yunan Askaruzzaman, (Beirut: Daran Nahdhah Al-‘Arabiyah, 1992), p. 310.

<sup>178</sup> Faisal Abdullah, *Konsep Ibn Miskawaih Tentang Moral, Etika, dan Akhlaq serta Relevansinya Bagi Pendidikan Islam (Ibn Miskawaih's Concept of Morals, Ethics, and Akhlaq and Their Relevance for Islamic Education)*, JRTIE: Journal of Research and Thought of Islamic Education, Vol. 3 Number 1. April, 2020, State Islamic Institution of Pontianak, p. 42.

<sup>179</sup> Zainal Arifin Abbas, *Perkembangan Pikiran Terhadap Agama (The Development Thought*

because the soul perceives events, whether material or spiritual or mental, which have innate rational knowledge.<sup>180</sup> From this it can be understood that the soul is not part of the human body, nor is it a state in the body, but something else with the body, both in terms of its substance, judgments, characteristics and behavior.<sup>181</sup>

This state of the soul makes humans act without going through a process of thought or consideration. Initially, this situation was carried out by including deep thought and consideration, but because it was done continuously, it became akhlaq. Akhlaq and characteristics of a person depend on the type of soul that rules over him. If animal lust rules in him, then he will show animal behavior. On the other hand, if what is in power is human desire, then what is displayed in its behavior is human behavior.<sup>182</sup>

This statement affirms Ibn Miskawaih's opinion that akhlaq is not natural. Even though, humans are created by accepting akhlaq, these akhlaq can be cultivated through education. Education that is carried out continuously can shape akhlaq according to their habits.

ولذلك قال قوم ان النفس واحدة ولها قوي كثيرة وقال آخرون بل هي واحدة بالذات

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*of Religion*), (Jakarta: Pustaka al Husna, 1984), p. 306.

<sup>180</sup> C.A. Qadir, *Filsafat dan Ilmu Pengetahuan Dalam Islam (Philosophy and Science in Islam)*, (Jakarta: Yayasan Obor Indonesia, 1989), p.214.

<sup>181</sup> Majid Fakhry, *Etika Dalam Islam (Ethics in Islam)*, translated by Zakiyauddin Baidhawry, (Yogyakarta: Pustaka Pelajar dan Pusat Studi Islam UMS, 1996), cet-1, p. 116.

<sup>182</sup> Rosihan Anwar, *Akhlaq Tasawuf (Sufism)*, (Bandung: Pustaka Setia, 2010), p. 223.



“That is why some people said that the soul is one and has many strengths. Others said, rather, it is one in essence, many in width and subject.”

Ibn Miskawaih revealed that humans have three kinds of powers, also known as mental powers. The sequence of emergence of the human psychic powers begins with *al-Bahimiyyah*, *al-Ghadbiyyah*, and the last is *al-Natiqah*.<sup>184</sup> A more in-depth explanation is as follows:

a. *Al-Nafs al-Bahimiyyah* (النفس البهيمية)

*Al-Nafs al-Bahimiyyah* is the soul force that first appeared. It is also known as the material character, which will give birth to the ability to tend to physical pleasures, such as eating, drinking, growing and reproducing.<sup>185</sup> In this faculty, humans use physical tools in the form of heads or hearts and will be destroyed with the destruction of the body. This faculty also has the characteristics of cowardice, ridicule, liar, cheater, extravagant, arrogant, and so on.<sup>186</sup>

<sup>183</sup> Ibn Miskawaih, *Op.Cit.*, p. 43-44.

<sup>184</sup> Ibn Miskawaih, *Menuju Kesempurnaan Akhlaq (Towards Perfection Akhlaq)*, translated by Helmi Hidayat, (Jakarta: Mizan, 1994), p. 44.

<sup>185</sup> Media Koentji, *Filsafat Akhlaq: Ibn Miskawaih – Menjadi Manusia Ideal (Philosophy of Akhlaq: Ibn Miskawaih – Becoming Ideal Man)*, accessed through <https://youtu.be/OySYpAV5qJ4> on March 20, 2021, 6:52 p.m.

<sup>186</sup> Depag RI, 1987/1988, *Ensiklopedi Islam di Indonesia*, (Jakarta: Dirjen Pembinaan Kelembagaan Agama Islam), p.353.

b. *Al-Nafs al-Ghadhabiyyah* (النفس الغضبية)

Ibn Miskawaih called as faculty of bestiality, which gave rise to courage in the face of risk, ambition for power, position and honor.<sup>187</sup> If there is harmony in these three things, there will be primacy in humans. This harmony will give rise to another virtue, namely wisdom (الحكمة), courage (الشجاعة), chastity (العفة), and justice (العدالة). The four akhlaq virtues are the noble points of morality.<sup>188</sup>

In this faculty, humans use physical tools in heart or *qalb* and will be destroyed along with the destruction of the body. This faculty will give birth to two abilities, namely:<sup>189</sup>

- 1) Physical abilities in the form of the five senses.
- 2) Spiritual abilities, such as *al-takhayul*, *al-tafakkur*, *al-ta'aqul*.

This sense-sense connection will terminate the potential of the natural spirit (*ruh thabi'i*) and the satan spirit (*syaithani*).

c. *Al-Nafs al-Natiqah* (النفس النطقية)

The emergence of *al-Natiqah's* mental power begins with the ability to think/*aqil*, topped with a longing for absolute virtue thus that

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<sup>187</sup> Busyairi Madjidi, *Al-Jami'ah*, Islamic Science Journal, (Yogyakarta: IAIN Sunan Kalijaga, 1995), p. 53.

<sup>188</sup> Nisrokha, *Membongkar Konsep Pendidikan Akhlaq Ibn Miskawaih (Unpacking the Concept of Ibn Miskawaih's Moral Education)*, Madaniyah Journal, Vol. 1 Edisi X Januari 2016, ISSN 2086-3462, p. 114.

<sup>189</sup> Media Koentji, *Loc. Cit.*

it can receive the emanations of wisdom from God. This faculty is the highest, has the highest mental function of the power of thinking seeing facts.<sup>190</sup> The fact is that it is sensitive in seeing the situation and conditions that occur around it. Significantly, an intelligent soul has the nature of justice, dignity, courage, generosity, courage, and love.<sup>191</sup> When this *natiqah* power is optimal, then one can become a wise person. This *natiqah* power is pursued by philosophers. Also known as the human/divine character. The sign of the start of the '*aqil* phase is when humans have the power of shame. With the arrival of this shame, it indicates that a person begins to have the ability to distinguish good from bad. When this power appears, it means that the human soul is ready to receive an education.<sup>192</sup>

The mental power of *natiqah* has three levels, including:<sup>193</sup>

- 1) Potential Intellect (العقل الحيواني)
- 2) Actual Intellect (العقل الفعال)
- 3) Acquisition Intellect (العقل المستفاد)

This acquisition intellect can receive the emanation of *al-hikmah*

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<sup>190</sup> Busyairi Madjidi, *Op.Cit.*, p. 51.

<sup>191</sup> Hamzah Yakub, *Etika Islam (Islamic Ethics)*, (Bandung: Diponegoro, 1983), p. 89.

<sup>192</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 6:04 p.m.

<sup>193</sup> *Ibid.*, on March 20, 2021, 7:00 p.m.

from the active mind (*al- 'aql al-af'al*), as for the way it is by a severe effort in sharpening the power of thought.<sup>194</sup> This acquired intellect can receive wisdom from the actual intellect (*al-aql al-af'al*). As human beings, we should move from potential reason to actual reason. If there is potential to be a good person, it must be actualized. Moreover, when it has been actualized, they will get a lesson from Allah SWT.

## 2. Basic of Akhlaq Education

There are several components of Islamic education, namely objectives, methods, educators, and students. Some of these components constitute a complete unit called the Islamic education system.<sup>195</sup> Ibn Miskawaih said, the components of education consist of basic education, educational objectives, educators and students, educational materials, and educational methods.

According to *KBBI*, the basic is the base, the foundation.<sup>196</sup> Then, the basis is defined as a foundation for establishing of something that functions as a direction giver for the goals to be achieved. Ibn Miskawaih never mentions basic education directly in his book. In his book *Tadzhib al-Akhlaq*, the discussion of akhlaq is associated with two main problems,

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<sup>194</sup> Ibn Miskawiyh, "*Fi al- 'Aql wa al-Ma'qul*", in Arabica, (Leiden: Swets & Zeitlinger BV., Vol. XI, 1964), 85; Qs. al-Qalam (68): 4.

<sup>195</sup> Maragustam, *Mencetak Pembelajar Menjadi Insan Paripurna (Falsafah Pendidikan Islam)* (Creating Learners to Become Plenary People (Philosophy of Islamic Education)), Yogyakarta: Nuha Litera, 2010, p. 81.

<sup>196</sup> *KBBI* Online.

namely religious law and psychology. Thus, it can be concluded that these two factors are the basis for the akhlaq education he put forward, namely:

a. Islamic Shari'a

He stated that the language of religious law is a determinant of the uprightness of human akhlaq and behavior. By carrying out the correct religious law, humans will get al-Quran used to do good deeds. The references of religious law are the al-Quran and the *Sunnah*, in which the al-Quran and the *Sunnah* act as the most important sources. As Allah says in al-Qur'an surah al-Baqarah verse 185:<sup>197</sup>

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

Meaning: “(The specified days are) the month of Ramadhan, the month in which the al-Quran was revealed as a guide for humans and explanations regarding that guidance and differentiation (between the right and the false).”

b. Psychological Sciences

Ibn Miskawaih emphasized that there is a link between education and mental conditions. Good-akhlaq formation can be achieved when humans understand the meaning of the soul. The proper mental

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<sup>197</sup> Departemen Agama RI, *al-Quran dan Terjemahannya (al-Quran and Its Translations)*, (Jakarta: Pustaka Al-Fatih, 2009), p. 27.

formation will lead people to perfection and perfect happiness (*al-sa'adah*),<sup>198</sup> and mental development to form good-akhlaq can be cultivated through education.

### 3. The Purpose of Akhlaq Education

In this case, at least Ibn Miskawaih explained that the purpose of akhlaq education consists of three things, namely:

#### a. Create humans with good-akhlaq.

This is done to create an inner attitude that can encourage human attitudes to do good deeds, achieve perfection as a human being according to its substance, and obtain true and perfect happiness (*al-sa'adah*).<sup>199</sup>

According to Ibn Miskawaih, human perfection consists of two kinds, namely:

#### 1) Cognitive Faculty

This faculty will bring forth knowledge with perceptions, insights, and accurate thought patterns. That way, he will not do anything wrong in his belief and will not doubt the truth. It is in this condition that he clings to his soul. His heart will be at ease, doubts will disappear. This is also called the way of attaining perfection. What perfection means here is perfect knowledge.<sup>200</sup>

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<sup>198</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

<sup>199</sup> Ibn Miskawaih, *Loc.Cit.*

<sup>200</sup> *Ibid.*, p. 63.

## 2) Practical Faculty

Perfection of character or akhlaq starts from disciplining the faculties and activities unique to the faculties themselves thus that they do not clash with each other but live in harmony within themselves. This one will also later effect social life, where the actions of society occur in harmony and society achieves mutual happiness.<sup>201</sup>

Happiness starts with kindness. Furthermore, goodness is something of value, it can also be called a human act that is divine. Here it needs to be underlined that according to Ibn Miskawaih, people with noble character are happy people. A good person is a person whose thoughts and actions go hand in hand when doing good deeds. *Al-sa'adah* cannot be found in the context of English, although in general it can be interpreted as happiness, actually *al-sa'adah* has a comprehensive meaning. *Al-sa'adah* itself has various elements in it, namely the elements of happiness, prosperity, success, perfection, pleasure, and beauty.<sup>202</sup>

فأما السعادة فهي الخير بالاضافة الى صاحبها وهي كمال له فالسعادة اذاخير

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<sup>201</sup> *Ibid.*, p. 64.

<sup>202</sup> Halimatus Sa'diah, *Konsep Akhlaq Perspektif Ibn Miskawaih (The Concept of Akhlaq of Ibn Miskawaih's Perspective)*, Tadris Journal, Vol. 6, December 2, 2011, published by Madura University, p. 267.

ما وقد تكون سعادة الانسان غير سعادة الفرس وسعادة كل شيء في تمامه وكماله

الذي يخصه<sup>203</sup>

“As for happiness, it is goodness in addition to its owner, and it is his perfection.”

Ibn Miskawaih argued that happiness (*al-sa'adah*) is the peak and perfection of kindness. Truly perfect happiness will only be enjoyed by special and perfect people. In this case, he revealed that happiness is something that is most enjoyable, foremost, best, and trust. True happiness can be realized by giving up worldly demands and accepting abundant emanations from Allah, which will perfect the intellect and make it possible to be illuminated by divine light.<sup>204</sup>

Happiness is a conditions for the fulfillment of a happiness, among others, when the following things have been gathered:<sup>205</sup>

- 1) Physical health
- 2) Ownership of property
- 3) Reputation/honor among respectable circles
- 4) Success in various areas of life
- 5) Upright in thinking and healthy in the belief

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<sup>203</sup> Ibn Miskawaih, *Op.Cit.*, p. 62.

<sup>204</sup> Seyyed Hossein Nasr and Oliver Larnan, *Ensiklopedi Tematis Filsafat Islam (Thematic Encyclopedia of Islamic Philosophy)*, (Bandung: Mizan), p. 314.

<sup>205</sup> Media Koentji, *Op.Cit.*, on March 9, 2021, 8.08 p.m.



- b. To lift man from the most despicable degree, which is cursed by Allah SWT.

Humans can be at the highest level when he does something good. On the other hand, if he commits a bad deed, then he will be at the lowest level, which is this position which is condemned by Allah SWT.

- c. Directing humans to become perfect humans (*al-Insan al-Kamil*)

In this context, the purpose of early childhood akhlaq education is to develop and shape noble behavior in children thus that they can become perfect humans, thus that children can become noble humans before Allah SWT.

#### 4. Method of Akhlaq Education

The educational method is defined as a way to achieve the goals of education that have been set, which can have a good impact and a better chance from the previous situation. Ibn Miskawaih believed that akhlaq is not inherited, because if so there is no need for education. He argues that a person's akhlaq can be cultivated or can change when cultivated. Thus, we need effective ways to change these akhlaq.<sup>206</sup>

This method of akhlaq improvement is more aimed at adult/older people because the condition of the three souls of an adult/older person has matured, while in the child, the soul that appears first is the soul of *al-*

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<sup>206</sup> Suwito, *Op.Cit.*, p. 132.

*bahimiyyat*, only after that it rises to the soul of *al-ghadabiyyat* and finally reaches the soul of *al-natiqat*. The sign of the emergence of the soul of *al-natiqat* is when a child feels ashamed of something. However, Ibn Miskawaih did not give an age limit in his discussion. Ibn Miskawaih revealed that there are at least four methods that can be used in order to achieve good-akhlaq, including:<sup>207</sup>

- a. There is genuine will and restraint.

The first method of akhlaq education proposed by Ibn Miskawaih is *al-adat wa al-jihad*. This method understands that there is a sincere will to practice continuously and to hold back.<sup>208</sup> This first method is intended thus that humans do not continue to obey the will of the soul of *al-syahnawaniyyat* and *al-ghadabiyyat*. These two souls are closely related to the organs of the body, the form of practice is fasting, because fasting is a form of exercise to refrain from eating and drinking which will cause damage to the body. Then, if a feeling of laziness in the body appears, it can be tricked by doing exercises that require a lot of energy, such as doing long prayers or doing good work that can make the body tired.<sup>209</sup>

This method is also found in the ethical work of other philosophers because it is considered the most effective method for

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<sup>207</sup> Ibn Miskawaih, *Op.Cit.*, p. 60.

<sup>208</sup> *Ibid*, p. 65.

<sup>209</sup> Suwito, *Op.Cit.*, p. 37.

obtaining the primacy of the soul of *al-syahwaniyyat* and *al-ghadabiyyat*.<sup>210</sup>

- b. Make all the knowledge and experiences of others as a mirror of himself.

Through this method, it is hoped that someone can reflect on the actions of others and not imitate the bad done by that person. When he sees someone doing a bad thing, he suspects himself that he can do the same thing. Then, he always reviewed the activities he had done every day, thus that not a single act escaped his attention. The bad that has been done will not easily disappear, it will definitely make an impression on the memory. This memory must be erased immediately and then replaced with good deeds.<sup>211</sup> This method has a dual function, namely as a method to achieve good-akhlaq, on the other hand this method also functions as a method of correcting bad-akhlaq.

- c. Introspection/*muhasabat al-nafs*

Introspection is also referred to as *muhasabat al-nafs*. This method is defined as the awareness of someone who has the will to seek out personal disgrace seriously. In this method, several steps can be taken, including:<sup>212</sup>

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<sup>210</sup> Al-Ghazali, *Ihya' Ulum ad-Din (Reviving The Sciences of Religion)*, Chapter III, (Kairo: 'Isa al-Babi al-Halabi, tt), p. 56057.

<sup>211</sup> Ibn Miskawaih, *Op.Cit.*, p. 161.

<sup>212</sup> Media Koentji, *Op.Cit.*, on March 21, 2021, 6.52 p.m.

- 1) Make friends with sincere people who are willing to show their deficiencies/mental disabilities.
- 2) Knowing personal disgrace through the enemy.
- 3) Reflecting on the behavior of others.

In this case, the second step is likely more effective than the first step. Because it is scarce to find sincere friends, who can really show the bad side of their friends, most of his friends, he only intends to take heart from his friend which makes him hide his ugliness and harbor envy. Whereas enemies or people who don't like us often show their shortcomings openly and without hesitation. The best people are those who can benefit from their enemies.<sup>213</sup>

d. Opposition

The opposition here is defined as taking action against the will of the heart. According to Ibn Miskawaih, there are at least two steps that can be taken in applying this method, namely:<sup>214</sup>

- 1) Knowing mental illness and its causes.

The first step that must be taken is knowing mental illness and its causes. After making a mistake, usually the day often feels uncomfortable and feels guilty. If someone already know mental illness, then they can continue by carrying out the second step.

- 2) Fight the mental illness by presenting opposite characteristics.

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<sup>213</sup> Ibn Miskawaih, *Op.Cit.*, p. 163.

<sup>214</sup> Suwito, *Op.Cit.*, p. 39.

Example: When we are reluctant to help a friend who borrows money because that they do not have money, even though they have more money. Therefore, from there, you will feel guilty for being stingy and lying to friends. The way to overcome this is by presenting the opposite of this fragmented nature: being a generous and honest person. When a friend needs of money, it is best to try to help. Continue to practice good traits by presenting opponents to bad traits. Therefore, we will get used to doing good, and this will be embedded in us, then become good-akhlaq.

In addition to the above methods of akhlaq improvement, Ibn Miskawaih also revealed that there are ways to maintain mental health or strengthen akhlaq, including:<sup>215</sup>

- a. Since childhood, get used to thinking and learning mathematics, such as geometry, arithmetic, music, and astronomy. A person who is accustomed to thinking and learning mathematics from a young age will be accustomed to honesty and likes the truth.
- b. They were doing activities related to knowledge and practice, thus that it can serve the soul. Because of the soul no longer thinks and no longer seeks meaning, it will be dull and stupid and lose the substance of goodness.

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<sup>215</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 10.15 p.m.

- c. Do not associate with wicked people who like these despicable pleasures and take pride in sin.
- d. It is necessary to realize that external happiness is happiness that has no end, so do not get into the habit of living excessively.
- e. Prepare to face enemies. The enemies referred to here are despicable qualities, such as greed, anger, or anything that hinders the virtue of the soul.
- f. Always practice not to stir up lust and anger.
- g. Pay attention to all plans and actions to be carried out, and the organs of the body and soul that will be used to carry out the plan.
- h. Self-introspection. It should be realized that there are times when the enemy is more beneficial to us than friends because the enemy is not ashamed to show the location of our defects.

## 5. Material of Akhlaq Education

Several things need to be learned, taught, then practiced to achieve the goals. Ibn Miskawaih wanted all sides of humanity to get material that would later provide a way for the achieve the goal of life, namely happiness. This material will be used as a form of devotion to Allah SWT. In this case, Ibn Miskawaih explained three things that are used as material for akhlaq education, including:<sup>216</sup>

- a. Compulsory education for the needs of the soul

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<sup>216</sup> Ibn Miskawaih, *Op.Cit.*, p. 33-39.

Ibn Miskawaih mentioned akhlaq education material that is mandatory for the needs of the human soul, namely correct *aqidah* (*tauhid*), affirming Allah with all His greatness and motivation to be happy with science.

b. Compulsory education for the needs of the body

Ibn Miskawaih said that among the akhlaq education materials that are mandatory for the needs of the human body, namely:<sup>217</sup>

1) Prayer

Prayer movements regularly performed at least five times a day, such as raising hands, standing, bowing, and prostration, are all dimensions of exercise. Furthermore, praying as a type of bodily exercise can be felt and we realize it as a bodily exercise if we do not stand, bow, and prostrate in a hurry.

2) Fasting

Even in the case of fasting, there are also many health benefits for the human body. Physically, it can maintain the balance of the body by withholding food and drinking for a limited time and efforts to control oneself from lust or evil and forbidden actions.<sup>218</sup>

3) Hajj

Even in the hajj activities, more activities have bodily functions

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<sup>217</sup> Suwito, *Op.Cit.*, p. 20.

<sup>218</sup> Hasyimsyah Nasution, *Filsafat Islam (Philosophy of Islam)*, (Jakarta: Gaya Media Pratama, 1999), p. 62.

such as *thawaf*, *sa'i*, and throwing *jumrah*.<sup>219</sup> In addition, there are also values of akhlaq development because the pilgrimage in Islam must be comprehensive. Besides having to master the knowledge, it must also be physically healthy.<sup>220</sup>

From this description it can be understood that Ibn Miskawaih did not understand the obligation to perform prayers, fast and hajj as only religious doctrines. But Ibn Miskawaih thought that humans have elements of the body that are obliged to receive an education.

c. Compulsory education is related to human relations with others.

As for material related to human needs, such as material in *mu'amalat* science, agriculture, marriage, mutual advice, warfare and other materials. These various materials are always related to devotion to Allah. As previously explained, Ibn Miskawaih considers religious law and psychology determine factors in akhlaq development.

Two things make the role of religion so important, there are:

- 1) With its teachings, religion accustoms people to doing good deeds, and prepares them to receive wisdom, strive for virtue, and achieve happiness through accurate thinking and reasoning.
- 2) Besides that, adherents of all religions, including Islam, adhere to their religious teachings because they believe in religious teachings,

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<sup>219</sup> Suwito, *Op.Cit.*, p. 12.

<sup>220</sup> Abuddin Nata, *Op.Cit.*, p. 61.



which basically have the doctrine that all human actions in the world have two consequences, namely in the world's life and in the hereafter. If he does bad things in the world, then he will not find happiness in this world and in the next life after death he will be put into hell. Therefore, it is seen that Ibn Miskawaih based his akhlaq education on the form of happiness that humans will obtain in this world and in the hereafter. That's why he considers good-akhlaq to be happy people.<sup>221</sup>

Ibn Miskawaih continued, in addition to the educational material mentioned above, other materials are used as akhlaq education material. This is because akhlaq education material is all material contained in this type of knowledge whose essence cannot be separated from the purpose of serving Allah SWT, including:<sup>222</sup>

- a) Arabic grammar (*Nahwu* science)

This knowledge will help humans learn the proper and correct way of using the language.

- b) Logic (*Mantiq* science)

*Mantiq*'s knowledge will help people to think straight.

- c) Geometry (*al-Handasat*)

This knowledge will help people to get used to telling the truth

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<sup>221</sup> Media Koentji, *Op.Cit.*, on March 9, 2021, 10.20 p.m.

<sup>222</sup> Suwito, *Op.Cit.*, p. 64.

and hate falsehood.<sup>223</sup>

## 6. Educators and Learners

### a. Educators

Ibn Miskawaih revealed that in education, parents are the first and foremost educators. Therefore, it is necessary to have a harmonious relationship between parents and children. A teacher has a role as a psychiatric educator of his students in achieving true psychology. Educators has a noble degree before Allah SWT, bestowed upon him divine goodness. The teacher referred to in this case is not a teacher in the formal sense because of the position. However, a teacher is someone who can be trusted, clever, loved, whose life history is not tainted in society, is an example, and must be even nobler than the person he teaches.<sup>224</sup> In the learning process, it needs to be based on love, because it will affect success. Teaching and learning activities based on love and compassion will positively impact on the success of education.

### b. Learners

Regarding learners, Ibn Miskawaih interpreted it broadly. According to him, learners are all people who get guidance, assistance,

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<sup>223</sup> *Ibid.*, p. 74.

<sup>224</sup> Nurul Azizah, *Pendidikan Akhlaq Ibn Maskawaih Konsep dan Urgensinya dalam Pengembangan Karakter di Indonesia (The Concept of Akhlaq Education According to Ibn Miskawaih and Its Urgency for Character Development in Indonesia)*, Islamic Education of Wahid Hasyim University Journal, PROGRESS – Vol. 5, Number 2, December 2017, p. 191.

and training from others, both in the form of knowledge and self-development skills.<sup>225</sup>

### **C. The Concept of Akhlaq Education Thought According to KH. Hasyim Asy'ari**

Educational thinking has developed since the early days of Islam until now. The characteristics of thought are influenced by socio-political and religious constructs, thus that a thought or literature with the social situation at that time has a significant correlation. It means that the social environment of society and personal experiences will influence their mindset. The educational situation at the time of KH. Hasyim Asy'ari experienced changes and rapid development from old habits (traditional) into an increasingly modern form of education. This was influenced by the increasingly Dutch solid imperialist education system in Indonesia.<sup>226</sup>

His thought style was heavily influenced by Shaykh Mahfudh al-Tarmasy, Sayyid Alwi bin Ahmad as-Segaf, and Sayyid Husain al-Habsyi, the teacher of KH. Hasyim Asy'ari.<sup>227</sup>

Many scholars acknowledge his excellence in the academic field. He was known as a smart, diligent, tenacious, polite and independent child from a young age.<sup>228</sup> He grew and grew up in the pesantren environment and founded

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<sup>225</sup> *Ibid.*, p. 192.

<sup>226</sup> Rohinah M. Noor, *Op.Cit.*, p.25.

<sup>227</sup> Zuhairi Misrawi, *Op.Cit.*, p. 49.

<sup>228</sup> Hartono Margono, *Op.Cit.*, p. 337.

the pesantren as well. The pesantren that was founded was a *salafiyyah* Islamic boarding school, namely the Tebuireng Islamic Boarding School. At the beginning of the Tebuireng Islamic Boarding School establishment, the implementation of learning activities only used the *sorogan* and *bandongan* methods. The subject matter presented only revolves around religious materials, such as shari'a and Arabic.

The book of *Adabul 'Alim wal Muta'alim* describes good ethics or akhlaq that students and educators must apply in the learning process. He revealed that seeking knowledge must be accompanied by akhlaq. He further explained that before seeking knowledge, the first thing to do is to organize one's akhlaq first. Moreover, akhlaq must be arranged initially, not simultaneously with the learning process or at the end of the lesson. A *muta'alim* must be *'alim*, someone who studies then has understood that knowledge, therefore he must teach it to others. The opposite is also true, people who *'alim* must be *muta'alim*. With the meaning, someone who already has knowledge must continue to learn, and continue to deepen his knowledge, and not to become an arrogant person.<sup>229</sup>

#### 1. Definition of Akhlaq Education

The book of *Adabul 'Alim wal Muta'alim* presents the verses of the al-Quran and hadiths as the opening explanation, and making it the main guideline. Like the verse below, which explains the virtues of studying.

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<sup>229</sup> Media Koentji, *Op.Cit.*, on March 9, 2021, 10.27 p.m.

Allah SWT has said in the al-Quran surah al-Mujadilah, verse 11:<sup>230</sup>

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Meaning: "Surely Allah will exalt those who believe among you and those who are given some degree of knowledge."

Regarding the verse, KH. Hasyim Asy'ari said, "Seek knowledge, then your degree will be high. This is a promise of Allah SWT. Make every action you do as a lesson. Rest assured, when we are on the path of knowledge, we will get a high degree. "

The next verse is Surah Fathir verse 28, as follows:<sup>231</sup>

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Meaning: "Indeed, those who fear Allah among His servants, are only scholars."

Regarding this verse, KH. Hasyim explained, "That among the servants of Allah SWT, the people who fear Allah the most are the '*ulama*. The characteristics of '*ulama* are fear of Allah SWT. The more afraid of something, the less someone will believe in Allah SWT. Because the higher a person's knowledge, he will realize that there is no one worthy of hanging and being feared other than Allah SWT. "

According to the hadith of the Prophet Muhammad SAW:<sup>232</sup>

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<sup>230</sup> Departemen Agama RI, *Op.Cit.*, p. 543.

<sup>231</sup> *Ibid.*, p. 437.

<sup>232</sup> Media Koentji, *Sikap Ilmiah: Kitab Adabul 'Alim wal Muta'alim (Scientific Attitude: The*

من غدا إلى المسجد لا يريد إلا أن يتعلم خيرا أو يعلمه كان له كأجر حج تام

"Whoever goes out in the morning towards mosque, while he wants nothing but to learn goodness or to teach goodness, has the right to get a reward like reward of a person who performs the pilgrimage perfectly." In this case, we need to know whether or not we understand something that we have learned is not our concern because it is Allah SWT's preliminary right.

Rasulullah Saw said in a different editorial:

قال النبي صلى الله عليه وسلم كن عالما أو متعلما أو مستمعا أو محبا ولا تكن خامسا

فتهلكك (رواه البيهقي)

Rasulullah Saw said: "Be you a knowledgeable person, a person who studies, a person who wants to listen to knowledge, or a person who likes knowledge, and do not become the fifth person then you will be hurt." (HR. Baihaqi)<sup>233</sup>

Thus, it can be concluded:

- a. Be the people who knowledgeable, or
- b. People who study, or
- c. People who want to listen to knowledge, or

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*Book of Adabul 'Alim wal Muta'alim*), accessed through <https://youtu.be/1jb26kCWNVw> on March 20, 2021, 11:49 a.m.

<sup>233</sup> *Ibid.*, on March 20, 2021, 11:56 a.m.

- d. People who like knowledge and do not become the fifth person then they will be hurt.

Rasul SAW ordered his people to become *'Alim* (knowledgeable person, teacher, cleric). However, if people unable to, become a *Muta'allima* (person who studies, students) or becomes a *Mustami'an* (good listeners), at least become a *Muhibban* who loves knowledge, recitation sympathizers, donors of foundations, *da'wah* and education institutions with assets, energy, or thoughts, or support scientific assemblies.

Regarding the definition of akhlaq education itself, KH. Hasyim Asy'ari did not explain it explicitly. He argues that the significance of education is the effort to humanize humans as a whole. Moreover, humans can taqwa in the eyes of Allah SWT, by practicing all His commands, doing good deeds, upholding justice, and deserving of the title of being the noblest creature before Allah SWT.<sup>234</sup>

## 2. Basic of Akhlaq Education

In the book *Adabul 'Alim wal Muta'alim* KH. Hasyim said, “Islamic education material should first encourage someone to know the existence of God and His attributes, the messengers, angels, books, doomsday, the day of resurrection, heaven and hell. Therefore, it is hoped that people will be able to have a complete understanding of the science of religion as a

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<sup>234</sup> Rohinah M. Noor, *Op.Cit.*, p.18

whole, be it regarding the obligation to carry out His commands, stay away from His prohibitions, or be satisfied with the destiny of Allah SWT. Then in the end, students can understand and carry out the laws of the Shari'a correctly which originate from the teachings of the Islamic religion, namely al-Qur'an, hadiths, *ijma'* and *qiyas*.”<sup>235</sup> From this explanation, it can be concluded that the basis of education according to him is al-Quran, hadith, *ijma'* and *qiyas*.

### 3. The Purpose of Akhlaq Education

According to KH. Hasyim Asy'ari, the ideal educational goal is to form a society that has good-akhlaq (*Akhlaq al-Karimah*). Furthermore, he explained that the most important point in implementing education is its practice because it can provide benefits both in this world and hereafter. Therefore, a knowledgeable human then puts his knowledge into practice is one of the lucky people. Conversely, humans who are knowledgeable but do not put it into practice are included in the group of people at a loss.<sup>236</sup> Then in his book *Adab al-'Alim wa Al-Muta'alim*, KH. Hasyim Asy'ari explained that implementing education also aims to form human beings who are always closer to Allah SWT and gain happiness in the world and the hereafter.

As Allah SWT says in the al-Quran surah al-Mujadilah, verse 11:<sup>237</sup>

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<sup>235</sup> KH. Hasyim Asy'ari, *Op.Cit.*, p. 44.

<sup>236</sup> Suwendi, *Op.Cit.*, p. 44.

<sup>237</sup> Departemen Agama RI, *Op.Cit.*, p. 543.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ

أَنْشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ

حَبِيرٌ

Meaning: “O you who believe, when it is said to you,” Have room in the majlis, then make it clear that Allah will give you space. Moreover, when it is said: “Stand up you”, then stand up, surely Allah will raise up those who believe among you and those who are given some degree of knowledge. Moreover, Allah knows best what you are doing”.

The meaning of the above verse is that Allah will exalt the knowledgeable person because he has been able to unite knowledge and charity at the same time.<sup>238</sup> The purpose of this education can be realized if the students first get closer (*muraqabah*) to God. When processing in education, students or students must avoid elements of materialism, such as wealth, position, popularity, and so on. This continued KH. Hasyim Asy'ari, was that when knowledge was not sought for religious purposes, destruction was only a matter of time for its arrival.<sup>239</sup>

KH. Hasyim Asy'ari explained that there are at least three dimensions to be achieved in the concept of education, including:<sup>240</sup>

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<sup>238</sup> KH. Hasyim Asy'ari, *Op.Cit.*, p. 4-7.

<sup>239</sup> Mukani, *Berguru ke Sang Kyai Pemikiran KH. Hasyim Asy'ari*, p. 113.

<sup>240</sup> Tamyiz Burhanudin, *Op.Cit.*, p.104.

a. Scientific Dimension

Students are directed always to develop their knowledge. Not only focused on the field of religion, although also on knowledge in general. Furthermore, students are also required to be someone who is critical and sensitive to the environment they are facing.

b. Practice Dimension

Students can realize the knowledge they have obtained as a form of mutual good in the experimental dimension. After that, he also must account for the knowledge he has obtained as a form of gift from Allah SWT.

c. Religious Dimension

The relationship between humans and God is not just a religious ritual, but humans must rely on Allah SWT for the sole purpose of seeking His pleasure.

4. Method of Akhlaq Education

Basically, KH. Hasyim Asy'ari did not explain explicitly in his essay regarding the learning system and learning methods. However, suppose we look at the learning system that has been implemented at the Tebuireng Islamic Boarding School. In that case, it actually accommodates the classical Islamic education system (before the Nidzamiyah madrasah in Baghdad), namely the individual system or *halaqah* as also explained by al-Zarnuji in his book. The teaching system applied by the Tebuireng

Islamic Boarding School from its establishment (1899) to 1916 was to use the *bandongan*, *sorogan*, and *wetonan* systems with the main study of the yellow book or classical books.<sup>241</sup>

In addition, KH. Hasyim also developed a deliberation system, which only participates in senior santri and has followed a fairly strict selection. This system is intended to recruit future ulama candidates thus that they can develop them in their respective regions. Moreover, this is indeed proven, because all of the participants in this deliberation became great Kiai.<sup>242</sup> The character education method used by KH. Hasyim Asy'ari, in instilling character values in children or students, is to use the exemplary method. As explained earlier, KH. Hasyim sees a teacher as a role model, a person who is followed by his actions and becomes a place to ask the public about various legal issues. The teacher figure is likened to a mirror. If the mirror is opaque, the mirroring person is also blurred. However, if the mirror is clean or good, the person who looks in the mirror will clearly show his proper form. For that, the teacher must be able to set an example, be gentle and teach courtesy in an excellent way to students.

As this concept is embodied in the al-Quran surah al-Ahzab verse 21, Allah says:<sup>243</sup>

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<sup>241</sup> Muhammad Rifai, *KH. Hasyim Asy'ari Biografi Singkat 1871- 1947*, (Jogjakarta: Garasi, 2018), p.63.

<sup>242</sup> Rohinah M. Noor, *Op.Cit.*, p. 63-64.

<sup>243</sup> Departemen Agama RI, *Op.Cit.*, p. 420.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ حَسَنَةً لِّمَن كَانَ يَرْجُوا

اللَّهُ وَالْيَوْمَ

“Indeed, the Prophet (himself) was a good example for you (namely) for those who hope for (the mercy) of Allah and (the arrival of) the Day of Resurrection and he chants a lot of Allah.”

In addition to methods in implementing akhlaq education, he also explained what things an educator must master before starting the teaching and learning process. According to him, a teacher or educator is a very noble profession. Everything related to this profession is associated with a form of obedience to Allah SWT. Therefore, the teacher's personality must be instilled in the following principles:

“Always be *muraqabah* to Allah, being *khauf* and *khasyyah*, *sakinah* or calm, keeping yourself from *syubhat*, being humble, being devoted, *tawakal*, *wira'i* from *syubhat*, glorifying knowledge, not making knowledge as a medium for searching the world, being ascetic, not having a despicable profession according to both shari’a and custom, implementing Islamic law, maintaining shari’a *sunnah*, eliminating despicable *akhlaq*, not being ashamed to ask questions, extinguishing heresy, getting along well, having good work ethics, and compiling papers related to the field of study that is controlled.”<sup>244</sup>

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<sup>244</sup> Muhammad Hasyim Asy’ari, *Op.Cit.*, p. 55-60.

Furthermore, he explained that in actualization, educators must apply the following points when attending a learning place, including:<sup>245</sup>

- a. Always maintain our appearance by dressed politely and neatly.
- b. Keeping ourself pure from *hadats* and unclean.
- c. Saying *dzikr* to Allah SWT to the place of learning.
- d. Greet students from a good position.
- e. Starting the lesson by reading the verses of the al-Quran in the hope of getting blessings from Allah SWT.
- f. Avoid joking when giving material to students.
- g. Speak in a firm, loud voice.
- h. Explain the subject matter concisely and clearly.
- i. Avoid giving long and tedious material.
- j. Provide opportunities for students to conduct questions and answers and discuss.
- k. Conclude the lesson by reading the closing prayer of the joint council.

Then, in the book *Adabul 'Alim wal Muta'alim* it is explained that as educators, teachers must have a high level of professionalism and competence in educating their students, in accordance with the quality and scientific capabilities of teachers that have been owned and recognized by other parties, and continue to strive increase scientific understanding in the

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<sup>245</sup> KH. Hasyim Asy'ari, *Op.Cit.*, p. 78-85.

subjects being taught.<sup>246</sup> From this explanation, a teacher must take several ways in the transfer of knowledge and good character, including as follows:

- a. Improve teaching intentions. Intending to gain the pleasure of Allah and in harmony with it, is like spreading knowledge.
- b. Interacting with students with compassion and patience for student behavior is not good, while improving the student's behavior.
- c. Make it easy for students to understand and master knowledge (field of study).
- d. Enthusiastic about doing student's tests memorization and understanding.
- e. Choose subjects according to ability student. Thus, the students do not study the lessons that exceeded their abilities.
- f. Being democratic means giving the same treatment to all students without favoritism (descriptive) unless there is a special reason.
- g. Pay attention to attendance and speak praiseworthy words to students.
- h. Moreover, do not forget to supervise (monitor) student behavior. If students do a behavior that is not praiseworthy, then educators need to correct it in subtle ways to firm ways.<sup>247</sup>

## 5. Material of Akhlaq Education

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<sup>246</sup> KH. Hasyim Asy'ari, *Op,Cit.*, p. 59.

<sup>247</sup> *Ibid.*, p. 88-101.

KH. Hasyim Asy'ari explained that the essential material to implementing akhlaq education is about akhlaq/character, which is used as a parameter for student's understanding of aspects of *tauhid*, which is reflected in the prevailing law in society and the actualization of faith in its application in everyday life. From this explanation, it can be understood that it is essential to provide material that directs students to do all things well in interacting with the community. Then, he divided knowledge into three parts, namely:

a. Praiseworthy science

An example of this type of knowledge is the study of religion, worship procedures, and so on.

b. Science under certain circumstances can be praiseworthy, but when it is deepened, it can become reprehensible (*kufr*).

An example of this type of knowledge is the knowledge of belief and mysticism.

c. Disgraceful and forbidden science

Examples of this type of knowledge are sorcery, astrology, divination, and so on.<sup>248</sup>

KH. Hasyim Asy'ari's background in the *pesantren* environment greatly influenced him in classifying knowledge in akhlaq education material. Of the three materials described above, the first material that

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<sup>248</sup> Muhammad Rifai, *Op.Cit.*, p.76.

students must learn is about divinity or *tauhid*. That because the material of *tauhid* is the foundation for other learning materials. KH. Hasyim said, “Islamic education materials should first encourage a person to know the existence of God and His attributes, the apostles, angels, books, the apocalypse, the day of resurrection, heaven and hell. Therefore, it is hoped that people will be able to have a complete understanding of the science of religion as a whole, be it regarding the obligation to carry out His commands, stay away from His prohibitions, or be satisfied with the destiny of Allah SWT. Then in the end, students are able to understand and carry out the laws of the Shari’a correctly which originate from the teachings of the Islamic religion, namely al-Qur’an, hadiths, *ijma’* and *qiyas*.”<sup>249</sup>

KH. Hasyim added, that other subject matter that is no less important than the three materials above, such as history, social science, mathematics, computers, and so on. For example, in providing historical material, he emphasized the importance of knowing and studying the biographies of Islamic figures. He revealed that someone who can look back at historical reflections and learn about their struggles so hard that they are approaching their extinction, of course, he will know that the glory, pride, and glory that they had once clothed and had become an ornament on them. They have a powerful principle, namely unity in ideals and aligning goals and

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<sup>249</sup> KH. Hasyim Asy’ari, *Op.Cit.*, p. 44.



thoughts.<sup>250</sup> This effort is made to study the biographies of figures who have died and study the biographies of figures who are still alive. This step is expected to be used by students as a good role model for their life, to take lessons from studying the biography. Other examples of biographies that are recommended to be studied are the persistence of the Prophet Muhammad in his efforts to uphold Islam, the scholars and *tabi'in* who afterward still adhered to Islamic teachings, and so on.

## 6. Educators and Learners

The book of *Adabul 'Alim wal Muta'alim* is a book whose discussion focuses on akhlaq, whether it is the akhlaq that must be applied by students or the teacher. According to KH. Hasyim Asy'ari, before entering the teaching and learning process, the first thing to do is to organize akhlaq. KH. Hasyim explained the wrong scientific process, which has been adopted by the community so far. Then, Hasan al-Basri has said: “The torment of science is a dead heart”. Then he asked, “What is meant by a dead heart?” He replied, “The death of the heart is while seeking treasures of the world with the deeds of the hereafter.”<sup>251</sup>

In the description above, it can be concluded that society's fatal mistake when studying is to expect only worldly benefits. Searching for the world's treasures with the afterlife that is intended such as teaching in the hope of getting a salary, preaching to gain popularity, deepening

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<sup>250</sup> Aboebakar Atjeh, *Loc, Cit.*

<sup>251</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 4:47 p.m.

knowledge to defeat someone. Intentions like this are wrong intentions and need to be reorganized. If this is reversed, it will be more meaningful and valuable. We are doing deeds of the world with the aim of the hereafter, such as studying, hoping that it can benefit oneself and others, working to worship *lillahita'ala* striving to improve life, and so on. Of course, this kind of intention will be much better and bring benefits in the future.

a. Student Akhlaq towards Himself

To form good intentions, akhlaq need to be arranged in advance. The following is akhlaq that must be possessed by knowledge seekers.<sup>252</sup>

1) Purify the heart

ان يطهر قلبه من كل غش وغل وحسد وسوء عقيدة وسوء خلق، ليصلح

بذلك لقبول العلم وحفظه الاطلاع علي دقائق معانيه والفهم لغوامضه<sup>253</sup>

“To purify his heart from all deceit, malice, envy, bad faith and bad manners, so that it is suitable for accepting knowledge and memorizing it by covering its subtle meanings and understanding its ambiguities.”

It is not fortunate for those who seek knowledge without the

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<sup>252</sup> Hadratussyaikh KH. M. Hasyim Asy'ari, *Pendidikan Akhlaq untuk Pengajar dan Pelajar (Akhlaq Education for Educators and Learners)*, translated by Tim Dosen Ma'had Aly Lecturer Team, (Tebuireng: Tim Pustaka Tebuireng, 2002), p. 19.

<sup>253</sup> Muhammad Hasyim Asy'ari, *Op.Cit.*, p. 20.

strength of the soul and the glory of life, but on the other hand, those who are lucky in seeking knowledge are those who have the strength of the heart and the glory of life and are able to serve the scholars/teachers. That is, students should clean their hearts from all dirty whispers or dirty thoughts, envy and despicable akhlaq, and seriously follow the instructions and suggestions of educators with full glory.<sup>254</sup>

## 2) Improve the intention to seek knowledge

ان يحسن النية في طلب العلم بان يقصد وجه الله عزوجل والعمل به والتقرب

من الله تعالى

“To be well-intentioned in seeking knowledge by seeking the face of God, the Mighty and Sublime, and acting upon it, and drawing close to God Almighty.”

In order to find knowledge, we should set our intentions by only really hoping for the pleasure of Allah SWT. That way, in the process, we will not expect worldly problems to be involved in it. Demanding knowledge is always accompanied by sincerity and sincerity.<sup>255</sup>

## 3) Live the shari'a

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<sup>254</sup> Yaya Fauziah, *Makna Pendidikan Hadratussyaikh KH. Hasyim Asy'ari (The Meaning of Education of KH. Hasyim Asy'ari)*, (Yogyakarta: Baitul Press, 2017), p. 139.

<sup>255</sup> Hasyim Asy'ari, *Op.Cit.*, p. 20.

Things that can be done such as intensifying worship, diligently reading the al-Quran, increasing alms, following Islamic studies, filial piety to parents and so on.

- 4) Brighten the heart, adorns the mind, and draws closer to Allah SWT.

وتنوير قلبه وتحلية باطنه

“Brighten his heart and decorate his heart.”

As much as possible, we try to do things that make us closer to Allah by intensifying our worship, doing good deeds, sadaqah, and so on. These things are done solely for the pleasure of Allah SWT. Because seeking knowledge is an obligation of humans, but to understand or not that knowledge is entirely the prerogative of Allah SWT, humans have absolutely no authority in this matter.

- 5) We are not aiming for worldly goals.

For example, being a leader, wanting a position, possessions, defeating rivals, being respected by the community, etc.

- 6) Hurry up and do not procrastinate

The goal is that we become productive individuals, make the best use of our time with positive activities. As Allah says in the al-

Quran surah al-Insyirah verse 7:<sup>256</sup>

فَإِذَا فَرَغْتَ فَانصَبْ

“Thus, when you have finished (of an affair), do seriously (business) other.”

In this verse, humans are instructed by Allah SWT to manage time as best as possible and fill it with valuable activities. When it is finished, we should immediately continue other work thus that our time is not wasted.

7) *Qana'ah* or always have enough

Sometimes, without realizing it, humans always complain about things that they do not have and are beyond their abilities, making this a scapegoat for the obstruction of a job. Like complaining about a laptop that works sluggishly, then comparing it with a friend's laptop with faster performance, things like this are the reasons for not completing a job. If we do *qana'ah*, we will always feel that we have enough of what we have and try hard to finish the job, not complain.

8) Manage the time as best as possible.

ان يقسم اوقات ليله ونهار ويغتني ما بقي من عمره، فان بقية العمر لاقيمة لها

Before starting work, please set a schedule first to be more

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<sup>256</sup> Departemen Agama RI, *Op.Cit*, p. 596.

effective and efficient later. Never feel like we do not have the time, and never try to keep ourselves busy when we do not have anything to do. In Islam, time is likened to a sword:<sup>257</sup>

الوقت كالسيف ان لم تقطعه قطعك

“Time is like sword if you do not cut it, it will cut you.”

#### 9) Eat and drink less

What is meant by eating and drinking less here is not reducing the portion, although reducing the time to think about it. Do not make eating and drinking a top priority in life, as if the time we have is used up just thinking about what menu we should eat every day. Do not make eating and drinking a burden. However, make eating and drinking as energy suppliers in carrying out daily activities. Among the benefits of eating and drinking a little is that the body becomes healthy and is prevented from disease caused by eating and drinking a lot, as the saying goes:

فان الداء اكثر ما تراه، يكون من الطعام او الشراب

“Indeed, the disease that you know most about comes from food and drink.”<sup>258</sup>

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<sup>257</sup> Hasyim Sami Alatas, *Artikel Begitu Berartinya Waktu*, Antara News.co, accessed through <https://www.antaranews.com/berita/1486180/betapa-berartinya-waktu#:~:text=Al%2Dwaktu%20kassaif%2C%20fa%20in,%2C%20ia%20yang%20akan%20menebas%20mu%22> on Tuesday, March 23, 2021, 10:46 a.m.

<sup>258</sup> Hadratussyaiikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 21.

#### 10) Wira'i

ان يؤاخذ نفسه با لورع والاحتياط في جميع شانه ويتحري الحلال في طعامه

وشرا به ولباسه ومسكنه

*Wira'i* is to guard ourselves against all things that have the potential to damage us. Sometimes humans have shame on other humans. The characteristic of a person who has committed wrongdoing is when he is ashamed of his actions being known by others. However, they are not aware that Allah is All-Seeing, Allah is All-Knowing what humans have done. Supposedly, humans are more ashamed if Allah knows these bad deeds. People who are ashamed of Allah will undoubtedly have a better life.<sup>259</sup>

#### 11) Not wasting much time sleeping

ان يقلل نومه ما لم يلحقه ضرر في بدنه وذهنه

Sleep is an activity of re-charging the spirit, energy, and refreshing the mind after long work's hours. Adequate sleep, of course, will help maintain stamina, which in turn will improve the quality of our work. However, when we sleep too much, it will make us lazy and unproductive. Therefore, get enough sleep and not overdo it.

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<sup>259</sup> Hasyim Asy'ari, *Op.Cit.*, p. 22.

- 12) It is minimizing the use of food that will harm the brain and weaken the five senses.

ان يقلل استعمال المطاعم التي هي من اسباب البلادة وضعف الحواس

Several types of food are likely to affect brain performance and weaken the performance of the five senses. Foods that will cause numbness include sour apples, beans, and vinegar. While foods that can slow down the brain's performance are foods that can increase phlegm. Then, foods that can weigh in on the body are excessive milk and fish. In addition, students should avoid things that cause memory to weaken or become forgetful, such as eating rat leftovers, reading the writing on the gravestone, entering between two camels side by side, and removing lice alive.<sup>260</sup>

- 13) Not too busy socializing

ان يترك العشرة

Make friends sufficiently, especially with the opposite sex. We must really know the boundaries. Thus we do not cross them. Take advantage of associations to seek knowledge, such as spending time with friends as discussions, hone skills, develop talents, and various other positive activities.<sup>261</sup>

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<sup>260</sup> Hadratussyaikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 22.

<sup>261</sup> Hasyim Asy'ari, *Op.Cit.*, p. 20.



b. Students Akhlaq towards Teachers:<sup>262</sup>

- 1) Before studying, a student should consider the teacher who will educate him first.

ينبغي للطالب ان يقدم النظر ويستخير الله تعالى فيمن ياخذ العلم عنه

ويكتسب حسن الاخلاق والاداب منه

The teachers who will be selected have the following criteria, including: having expertise in their field, having a good image, cleverness in maintaining self-purity, full of compassion, having the ability to understand students well. Since science is religion, we should be careful in studying religion.<sup>263</sup>

- 2) We are seriously looking for teachers who have expertise in the field of shari'a.

يجتهد ان يكون الشيخ ممن له علي العلوم الشريعة تمام

In this case, the teacher gets knowledge from frequent dialogue with experts and conducts research, not a teacher who only gets knowledge from papers that he studies individually, without ever learning directly from the *musyaikh* (expert teachers).<sup>264</sup>

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<sup>262</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 5:13 p.m.

<sup>263</sup> Hasyim Asy'ari, *Op.Cit.*, p. 24.

<sup>264</sup> *Ibid.*, p. 24.

- 3) Obey the teacher, and do not oppose the teacher in any way.

ان يتقاد لشيخه في اموره ولا يخرج عن رايه وتدبير

Students and teachers are likened to the positions of patients and doctors. As a patient, he must obey what the doctor has said because doctors will never inflict bad things on his patients, neither does the teacher. Therefore, in pursuing knowledge, students should ask the teacher for guidance in reaching their goals, getting His pleasure, and always getting closer to Allah SWT.

- 4) Look at the teacher with respect and *ta'dhim*.

As a student, he should always look at the teacher with respect and respect. Teachers have a noble position before Allah SWT. As explained in the following hadith:<sup>265</sup>

قال النبي صلى الله عليه وسلم كن عالما أو متعلما أو مستمعا أو محبا ولا

تكن خامسا فتهلكك

Rasulullah saw said: “Be you a knowledgeable person, a person who studies, a person who wants to listen to knowledge, or a person who likes knowledge, and do not become the fifth person then you will be hurt.” (HR. Baihaqi)

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<sup>265</sup> KH. Hasyim Asy'ari, *Op.Cit.*, p. 104.

- 5) Knowing teacher rights and not forgetting it.

ان يعرف له حقه ولا ينسي له فضله

Always pray for the teacher, whether the teacher is alive or dead. Maintain good relations with family and relatives. Then continue the religious and scientific traditions that he had lived during his life.<sup>266</sup>

- 6) Be patient with everything bad from the teacher.

أن يتصبر على جفوة تصدر من الشيخ أو سوء خلقه

When the teacher scolds the student, the student should immediately realize his mistake and apologize for the mistake. That way, the teacher will feel happy to teach virtue to students and remind him when he makes mistakes.

- 7) We did not meet teachers other than in *majlis ta'lim*.

أن لا يدخل الشيخ في غير المجلس العام إلا باستئذان سواء كان الشيخ

وحده أو كان معه غيره

In this case, it is described in detail in the book *Adabul 'Alim wal Muta'alim*. When a student wants to meet his teacher other than in *majlis ta'lim*, he must pay attention to the following things:<sup>267</sup>

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<sup>266</sup> Hasyim Asy'ari, *Op.Cit.*, p. 25.

<sup>267</sup> Hadratussyaikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 27-51.

- a) When the student has asked permission (gave greetings) to the teacher once, but the teacher is not pleased and does not allow it, the student does not repeat the request for permission to meet and must leave that place.
- b) When a student asks permission from the teacher, although he is unsure whether the teacher is listening, he may repeat it up to three times by knocking on the door in full manners.
- c) If the teacher allows entry, the student must enter by saying greetings and maintaining his politeness in front of the teacher.
- d) If the student comes to the teacher's place, but the teacher is not there, the student must wait for the teacher first.
- e) If the teacher asks for a particular time (replacement time) because he cannot attend the agreed time, the student should agree.
- f) When students are in front of the teacher, students should maintain ethics and manners.
- g) Students was tried to say kind and polite to the teacher, whether when asking questions, giving suggestions, or giving criticism.
- h) When the teacher explains something that the student already knows beforehand, the student should still listen to the

teacher's explanation well, always feel thirsty for knowledge, and try to take advantage of the explanation.<sup>268</sup>

- i) Do not precede or interrupt the teacher's explanation.

As a good student, he should have a patient attitude in listening to and understanding the material presented by the teacher. Even if the student understands the material, he should not show that he knows it because this action shows the student does not need a teacher. Students should always concentrate on the *majlis* and avoid unnecessary conversations with friends.

- j) If the teacher gives something to a student, the student should accept it with his right hand. If the position between the student and the teacher is far away, while the teacher's hand does not reach the student, the student should have the initiative to approach the teacher. When walking with the teacher, the student should not go ahead of the teacher or go hand in hand with the teacher, but he must put the teacher first and walk behind him. When meeting a teacher on the street, students should say hello first. That is the explanation of the *akhlaq* of students towards teachers. As a student, he must

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<sup>268</sup> *Ibid.*, p. 27-51

have respect and *tawadhu*’ towards the teacher because he is a noble person in front of Allah SWT.

c. Akhlaq in Learning:

1) Putting first knowledge that is *fardhu ‘ain*.

أن يبدأ بفرض عينه فيحصل أولاً أربعة لوم، علم الذات العالوية، وعلم الصفات،

وعلم الفقه، العلم الرابع علم الاحوال والمقامات ومخادع الفوس ومكايدها وما

يجري مجري ذلك

Things that include *fardhu ‘ain* laws include; (1) Knowledge of the essence of Allah SWT, (2) Knowledge of the nature of Allah SWT, (3) Knowledge of Islamic laws (*fiqh*), (4) Knowledge of various states and levels (*al-ahwal wa al-maqamat*).<sup>269</sup>

2) Students should study the al-Qur’an to strengthen the sciences of *fardhu ‘ain*.

أن يتبع فرض عينه بتعلم كتاب الله العزيز، فيتقنه إتقاناً جيداً

“They should follow their own obligation by learning the al-Qur’an, and mastering it well.”

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<sup>269</sup> *Ibid.*, p. 39-45.

- 3) Do not get caught up in the discussion of disagreement between scholars and people at all.

أن يحذر في ابتداء أمره من الاشتغال في الاختلاف بين العلماء وبين الناس

مطلقا في العقلية والسمعية فإنه يحير الذهن ويدهش العقل<sup>270</sup>

"Do not get caught up in the discussion of disagreement between scholars and people at all. That is because it will create confusion and make the mind uneasy."

- 4) Before memorizing, it would be better to recite it to the expert first

أن يصحح ما يقرأه قبل حفظه تصحيحا جيدا إما على الشيخ أو على غيره ممن

يتقنه

"We correct what our reads before memorizing it as a good correction what is required of the Shaykh and others who master it."

- 5) We should have left earlier in studying.
- 6) After successfully mastering the basic sciences, then discuss the advanced material.
- 7) Must be diligent and *istiqamah*.

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<sup>270</sup> Hasyim Asy'ari, *Op.Cit.*, p. 26.

8) Give respect to the teacher by glorifying him when he meets or separates from the teacher.

9) When we do not understand the lesson, we should not be ashamed to ask questions in soft and polite language.

أن لا يستحي من سؤال ما أشكل عليه وتفهم ما لم يعقله بتلطف وحسن خطاب

وأدب وسؤال<sup>271</sup>

“Do not shy about asking confusing questions and what they do not understand. Student should ask politely.”

10) In the *sorogan* system, we should wait our turn orderly and patiently queue up. What is meant by the *sorogan* system is a method of learning progress one by one, then being listened to directly by the teacher.

أن يراعي نوبته فلا يتقدم عليها بغير رضا من هي له<sup>272</sup>

“Waiting for the turn to learn. It is not allowed to take another person's turn unless there is a willingness from the person concerned.”

11) Maintain politeness during the learning process. In addition, as students, they must also pay attention to the habits or traditions that teachers in teaching have used.

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<sup>271</sup> *Ibid.*, p. 26.

<sup>272</sup> *Ibid.*, p. 48.



12) Do not move to another lesson before the initial lesson can be adequately understood. It is also not advisable to change schools or change countries, except in urgent and emergencies.

13) Have a high enthusiasm for achieving success, then try to make it happen with positive and useful activities, and avoid things that have the potential to cause self-anxiety.

d. Teacher Akhlaq towards Himself:

1) *Muraqabah*

أن يديم مراقبة الله تعالى في السر والعلانية

“*Muraqabah* is feeling that he is always being watched by Allah SWT.”

When humans have the awareness that they are always being watched by Allah, then this awareness will encourage people to always be diligent in carrying out orders and avoiding His prohibitions.<sup>273</sup>

2) *Khauf*

أن يلازم خوفه تعالى في جميع حركاته وسكناته وأقواله وأفعاله

“*Khauf* is a feeling of fear, worry, and anxiety.”

According to the term, *khauf* is knowledge in his heart about Allah’s greatness and majesty and the pain of His torments. As has been

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<sup>273</sup> Muhammad Hasyim Asy’ari, *Op.Cit.*, p. 55.

explained in the al-Quran surah al-Quraish verse 4:<sup>274</sup>

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

"Who gave them food to eliminate hunger and keep them safe from fear."

### 3) *Tawadhu'*

أن يلازم السكينة، التواضع، الخشوع لله تعالى

"To be accompanied by serenity, humility, reverence to God Almighty."

A teacher will deliver the subject matter well if previously he has arranged his heart well. Therefore, he will convey it calmly and solemnly (focus). In addition, teachers are always expected to be *tawadhu'*. Because as the saying goes, the more rice is filled, the more it will lower its head. In a sense, the higher a person's knowledge, the humbler he will be.

### 4) *Wira'i*

أن يلازم الورع<sup>275</sup>

"In the accompanying piety."

*Wira'i* is to guard ourselves against all things that have the potential to damage ourselves. Sometimes humans have shame on other

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<sup>274</sup> Departemen Agama RI, *Op.Cit.*, p. 602.

<sup>275</sup> Muhammad Hasyim Asy'ari, *Op.Cit.*, p. 55.

humans. The characteristic of a person who has committed wrongdoing is when he is ashamed of his actions being known by others. Nevertheless, they are not aware that Allah is All-Seeing, Allah is All-Knowing what humans have done. Supposedly, humans are more ashamed if Allah knows these bad deeds. People who are ashamed of Allah will undoubtedly have a better life.

5) Rely only on Allah SWT.

أن يكون تعويله في جميع أموره على الله تعالى

“That his dependence in all his affairs is on God Almighty.”

Everything in this world and the hereafter belongs to Allah SWT. By realizing this, teachers will not have the opportunity to behave arrogantly and always rely on Allah SWT only. As a teacher, we should always be sincere in providing knowledge and only hope for the pleasure of Allah SWT.

6) Not pursuing worldly gain.

As KH. Hasyim Asy'ari said we should do everything in the world to worship Him. When teaching is intended to gain worldly gain, maybe all obtained is limited to money or position. However, when teaching is focused on spreading knowledge and hoping to be pleased with Him, Allah will give goodness many times both in this

world and hereafter.<sup>276</sup>

7) Not privileging students because of the son of the ruler.

As a teacher, he must be able to treat all students with equal and fair treatment because Allah likes people who are, as He says in Surah al-Maidah verse 42:<sup>277</sup>

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Meaning: “And if you decide their case, then decide (the matter) among them fairly, Allah loves those who are just.”

8) *Zuhud*

*Zuhud* is an effort made by humans to leave the world, by diverting their attention away from the world and more concerned with the affairs of the hereafter. It does not mean that for 24 hours, always worship Allah SWT without doing any activities such as working, studying, socializing with the community, and others. However, what is meant by leaving worldly affairs is when a person focuses his intention on doing all worldly affairs for the sole purpose of expecting His pleasure. That way, when doing work in the world, we will get a reward for provision in the hereafter too, not just for seeking temporary world pleasures.

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<sup>276</sup> Suwendi, *Op.Cit.*, p. 44.

<sup>277</sup> Departemen Agama RI, *Op.Cit.*, p. 115.

Allah has said in the Quran surah al-Hadid verse 23:<sup>278</sup>

لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Meaning: “(We explain this) thus that you do not grieve over what he has missed, and that you may not be overly excited about what he has given you. And Allah does not like everyone who is proud anymore.”

In this verse, Allah SWT warns humans not to be sad about what they have lost, or to be too proud of all their achievements. Because Allah does not like people who pride themselves above others for what they already have.

9) Stay away from low behavior.

أَنْ يَتَّبِعَا عَدُوَّ دُنْيَا الْمَكَاسِبِ وَرَذِيلَتِهَا طَبْعًا<sup>279</sup>

“Stay away from all forms of low and despicable livelihood according to common sense.”

Teachers have a role as role models for students. Thus, everything that is done will affect student behavior, either directly or indirectly. There is a saying that says, "Teachers pee standing up, students pee running." Therefore, teachers are expected to maintain their

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<sup>278</sup> *Ibid.*, p. 540.

<sup>279</sup> Hasyim Asy'ari, *Op.Cit.*, p. 54.

behavior both within the school environment and outside the school environment.

10) Avoid from places that will invite immorality

أن يجتنب مواضع التهم وإن بعدت<sup>280</sup>

“To avoid the accusations, even if they are far away.”

Places of immorality are places where there an enormous potential for immorality to occur in them. Therefore, there is absolutely no goodness there.

11) Carry out Islamic shari’a and *dhohir* law

أن يحافظ على القيام بشعائر الاسلام وظواهرالأحكام كإقامة الصلاة في

مساجد الجماعة<sup>281</sup>

“To preserve the performance of the rituals of Islam and the phenomena of rulings, such as establishing prayer in congregational mosques.”

The example of carry out Islamic shari’a and *dhohir* law are doing pray together, ‘*amar ma’ruf nahi munkar*, always endure suffering, rely only on Allah SWT.

12) Carry out the *sunnah*.

Whatever we want to do, we should first consider the pros and cons,

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<sup>280</sup> *Ibid.*, p. 54.

<sup>281</sup> *Ibid.*, p. 55.

benefits and *mafsadat*. For example: If students are reluctant to listen to the teacher's explanation in class, the teacher can make two action choices. Kindly remind him or scold him thus that he will be afraid. In this case, scolding students is indeed an action that can be done, because afterward students will feel deterred, afraid, and finally want to obey the teacher to follow the lesson well. Therefore, if the student still doesn't care about the teacher and leaves the classroom instead, there is another possibility. Since bad things might happen, it is better not to have the option to scold students, although remind them with kind and loving language. As explained in the rules of fiqh:<sup>282</sup>

درأ المفساد مقدم على جلب المصالح

"Eliminating benefits (*mafsadat*) takes precedence over taking advantage."

### 13) Get along with good-akhlaq

Teachers should be able to position themselves well when dealing with students. In schools, teachers act as parents and as friends of students, adjusting their needs and not exaggerating. If the teacher's treatment of students is excessive, be it good or bad, it will cause social inequality between one student and another.<sup>283</sup>

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<sup>282</sup> Duski Ibrahim, *al-Qawaid al-Fiqhiyyah (Kaidah-Kaidah Fiqh)*, (Palembang: CV. Amanah, 2018), ISBN 978-602-447-284-9, p. 84.

<sup>283</sup> Hasyim Asy'ari, *Op.Cit.*, p. 27.

14) Cleanse the heart and actions from bad-akhlaq

أن يطهر باطنه ثم ظاهره من الاخلاق الرديئة

“To purify his inwardly and then outwardly from bad manners.”

الأمر بمقاصدها

“All matters depend on the intention.”<sup>284</sup>

This fiqh rule explains that intention is the most crucial thing in every action. Before setting the intention, we must clean the heart first. Then focus on teaching knowledge to students, solely expecting the pleasure of Allah SWT and hoping for benefits to the students being taught.

15) Always be passionate and develop knowledge.

أن يديم الحرص على ازدياد العلم والعمل بملازمة الجهد والإجتهاد والمواظبة على

وظائف الأوراد من العبادة<sup>285</sup>

“To perpetuate the eagerness to increase knowledge and work by persevering with diligence and diligence, and persevering in the functions of wird in worship.”

A teacher who is passionate about delivering lesson material will

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<sup>284</sup> Duski Ibrahim, *Op.Cit.*, p. 42.

<sup>285</sup> Hasyim Asy'ari, *Op.Cit.*, p. 61.



certainly spread positive energy to his students. Conversely, if the teacher teaches half-heartedly, the students will absorb the lesson less optimally. In addition, teachers are expected not to feel enough of their knowledge. A teacher must continue to strive to develop his knowledge by continuing to learn. Thus, the knowledge of the teacher will be broad.

16) Take lessons from anyone.

As explained by KH. Hasyim Asy'ari, a man who is said to be pious, it is not seen from the extent of the knowledge that can be taught. However, people who want to listen to anyone, get knowledge from anywhere and have a mental attitude that is always willing to learn. '*Alim* is seen from his willingness to learn. A person who does not talk much does not rush to comment on something if he does not understand. Trying to understand first, then comment.<sup>286</sup>

17) Getting used to compiling or summarizing books.

Summarizing the subject matter will make it easier to understand. Both teachers and students are strongly encouraged to do this. After summarizing, it would be nice to continue with the creation of a concept map. This thing will significantly help teachers to provide targeted and practical subject matter.

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<sup>286</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 7:11 p.m.

e. Teacher Akhlaq in Teaching

In this case, a teacher must take several ways in the transfer of knowledge and good character, including the following:<sup>287</sup>

- 1) Always maintain our appearance by dressed politely and neatly.
- 2) Keeping ourselves pure from *hadats* and unclean.
- 3) Saying *dhikr* to Allah SWT to the place of learning.

ويديم ذكر الله تعالى إلى أن يصل مجلس التدريس<sup>288</sup>

“When leaving the house, the teacher should pray. After that, the teacher should say *dhikr* until he arrives at the teaching place.

- 4) Greet students from a good position.

When arriving at the teaching place, the teacher should greet students from a good position, then sit facing the Qibla quietly.

- 5) Starting the lesson by reading the verses of the al-Quran in the hope of getting blessings from Allah SWT.

ويقدم على الشروع في التدريس قراءة شيء من كتاب الله تعالى تباركا

وتيمنا<sup>289</sup>

- 6) Avoid joking when giving material to students.
- 7) Speak in a firm, loud voice.

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<sup>287</sup> Hadratussyaikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 72-80.

<sup>288</sup> Hasyim Asy'ari, *Op.Cit.*, p. 66.

<sup>289</sup> *Ibid.*, p. 67

- 8) Explain the subject matter concisely and clearly.
- 9) Avoid giving long and tedious material.
- 10) Provide opportunities for students to conduct questions and answers and discuss.
- 11) Conclude the lesson by reading the closing prayer of the joint council.

f. Teacher Akhlaq towards Students

Teachers have to several of ways interacting with the student based on good-akhlaq, include of:<sup>290</sup>

- 1) Teaching and educating students sincerely, only expecting the pleasure of Allah SWT.

أن يقصد بتعليمهم وتحذيرهم وجه الله تعالى<sup>291</sup>

Indeed, to spread knowledge and implement shari'a and defend truth and justice, and preserve the goodness of the people by increasing the number of scientists, and expecting rewards from those who complete their studies.

- 2) Not reluctant to teach his student despite the bad intentions or treatment of the student.

ألا يمتنع عن تعليم الطالب لدم خلوص نية<sup>292</sup>

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<sup>290</sup> Hadratussyaikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 39-45.

<sup>291</sup> Hasyim Asy'ari, *Op.Cit.*, p. 74.

<sup>292</sup> *Ibid.*, p. 75.

- 3) Loving knowledge, seeking knowledge, and seekers of knowledge.
- 4) Simplify the delivery of knowledge thus that students can understand it more easily.

أن يسمح له بسهولة الإلقاء في تعليمه وحسن التلفظ في تفهيمه<sup>293</sup>

- 5) Serious in teaching and giving understanding, not excessive, burdensome, and beyond one's ability.

g. Akhlaq for Books:

The teacher and students have to treat the books carefully because the book is the source of knowledge. There are various ways to treat a book nicely:<sup>294</sup>

- 1) Trying to get the books needed in the learning process.<sup>295</sup>

ينبغي لطالب العلم أن يعتني بتحصيل الكتب المحتاج إليها بما أمكنه بشراء وإلا

فإجارة أوعارية

- 2) Lend books to people who can look after and care for books properly and do not cause damage to books. People who have lent the book should thank the person who lent the book.<sup>296</sup>

يستحب إعارة الكتاب لمن لا ضرر عليه فيها ممن ضرر منه فيها

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<sup>293</sup> *Ibid.*, p. 77.

<sup>294</sup> Media Koentji, *Op.Cit.* on March 20, 2021, 7:11 p.m.

<sup>295</sup> Hasyim Asy'ari, *Op.Cit.*, p. 88.

<sup>296</sup> Hadratussyaiikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 102.

- 3) If we want to reread or copy the contents of a book, do not put the book on the ground in an open state. It would help if we put the book on our lap.

إذا نسخ من كتاب أو طالعاه فلا يضعه الأرض مفروشا<sup>297</sup>

- 4) Thorough and observant in buying books.

إذا استعار كتابا أو اشتراه تفقد أوله وآخره ووسطه وترتيب أبوابه وكراريسه

وتصفح أوراقه<sup>298</sup>

“If the student borrows a book or buys it, check its beginning, end and middle, arrange its doors and pamphlets, and browse through its papers.”

Before buying a book, we should sift through the book carefully, both on the cover, title, and book contents. Avoid criticizing the book because we feel disappointed with the contents of the book that are not suitable. This act will remove the blessings in our knowledge.

- 5) When copying the contents of a book in the form of shari’a knowledge, it should be in a holy state and facing the Qibla.<sup>299</sup>

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<sup>297</sup> Hasyim Asy’ari, *Op.Cit.*, p. 89.

<sup>298</sup> *Ibid.*, p. 91.

<sup>299</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 7:17 p.m.

## CHAPTER V

### DISCUSSION

#### **A. The Concept of Akhlaq Education According to Ibn Miskawaih and KH. Hasyim Asy'ari**

Ibn Miskawaih's paradigm of thought in the field of akhlaq can be said to have a different style from other thinkers. His thoughts were heavily influenced by Greek philosophers, such as Plato, Aristotle, and Galen. Apart from that, Ibn Miskawaih's thoughts were also influenced by Muslim philosophers such as al-Kindi, al-Farabi, al-Razi, and others.

The characteristics of thought of KH. Hasyim Asy'ari influenced by socio-political and religious constructs, thus that a thought or literature with the social situation at that time has a significant correlation. It means that the social environment of society and personal experiences will influence their mindset. The educational situation at the time of KH. Hasyim Asy'ari experienced changes and rapid development from old habits (traditional) into an increasingly modern form of education. This was influenced by the increasingly Dutch solid imperialist education system in Indonesia.<sup>300</sup> His thought style was heavily influenced by Shaykh Mahfudh al-Tarmasy, Sayyid Alwi bin Ahmad as-Segaf, and Sayyid Husain al-Habsyi, the teacher of KH. Hasyim Asy'ari.<sup>301</sup>

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<sup>300</sup> Rohinah M. Noor, *Op.Cit.*, p.25.

<sup>301</sup> Zuhairi Misrawi, *Op.Cit.*, p. 49.

## 1. Definition of Akhlaq Education

Ibn Miskawaih defines akhlaq as a trait embedded that influences humans to perform actions spontaneously without going through a process of thought and consideration.<sup>302</sup> Ibn Miskawaih believes that akhlaq is a natural trait. On the other hand, akhlaq can also change over time due to noble advice. At first, this is something that needs to be considered and thought. However, by implementing it in everyday life, it will unwittingly turn into akhlaq.<sup>303</sup> Ibn Miskawaih argues that akhlaq is closely related to the state of the soul. Akhlaq is related to the soul that encourages humans to do an action. Actions that are meant here are actions that are born because of effort (endeavor). Ibn Miskawaih revealed that humans have three kinds of powers, also known as mental powers. The sequence of emergence of the human psychic powers begins with *al-Bahimiyyah*, *al-Ghadbiyyah*, and the last is *al-Natiqah*.<sup>304</sup>

From the definition above, it can be concluded that according to Ibn Miskawaih, akhlaq is related with the condition of human's soul. He defines that akhlaq is trait that influences human to performs an action spontaneously without going through of thought and consideration. Akhlaq is not a natural, because by the time akhlaq can changes by good advice and implementing it in everyday life. As human beings, we have three kinds of mental power. There

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<sup>302</sup> Ibn Miskawaih, *Op.Cit.*, p. 25.

<sup>303</sup> Ibn Miskawaih, *Loc.Cit.*

<sup>304</sup> Ibn Miskawaih, *Op.Cit.*, p. 44.

are *al-Bahimiyyah* (also known as the material character, which will give birth to the ability to tend to physical pleasures, such as eating, drinking, growing, etc.), *al-Ghadbiyyah* (called as faculty of bestiality, which gave rise to courage in the face of risk, ambition for power, position and honor, such as physical and spiritual abilities), and the last is *al-Natiqah* (the highest and has the highest mental function of the power of thinking seeing facts, such as potential intellect, actual intellect, and acquisition intellect).<sup>305</sup> As human beings, we should move from potential reason to actual reason. If there is potential to be a good person, it must be actualized. Moreover, when it has been actualized, they will get a lesson from Allah SWT.

In other hand, KH. Hasyim Asy'ari did not explain the definition of akhlaq explicitly. He argued that the significance of education is the effort to humanize humans as a whole. Moreover, humans can *taqwa* in the Allah SWT by practicing all His commands, doing good deeds, upholding justice, and deserving of the title of being the noblest creature before Allah SWT.<sup>306</sup>

KH. Hasyim revealed the importance of taking education to improve akhlaq. This explanation shows that Ibn Miskawaih argues that akhlaq can change through the educational process. In his book *Adabul 'Alim wal Muta'alim*, he cites the hadith of the prophet in the form of an order that Muslims must be you a knowledgeable person, or a person who studies, or a

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<sup>305</sup> Ibn Miskawaih, *Loc.Cit.*

<sup>306</sup> Rohinah M. Noor, *Loc.Cit.*



person who wants to listen to knowledge, or a person who likes knowledge.<sup>307</sup>

He also emphasized that the most important thing in the implementation of education is its application in everyday life. With this application, it is hoped that humans can obtain good for themselves, as well as good for society.

## 2. Basic of Akhlaq Education

According to KBBI, the basic is the base, the foundation.<sup>308</sup> Then, the basic is defined as a foundation for establishing of something that functions as a direction giver for the goals to be achieved. Basic of akhlaq education according to Ibn Miskawaih including of two aspects, including; (1) Islamic Shari'a (al-Qur'an and Sunnah), (2) Psychological Sciences.<sup>309</sup>

In terms of the basics of akhlaq, Ibn Miskawaih also explained the importance of psychology in akhlaq education efforts. He revealed that there is a connection between akhlaq and the human soul. Good-akhlaq can be achieved if humans understand the meaning of soul. The proper mental formation will lead people to perfection and perfect happiness (*al-sa'adah*),<sup>310</sup> and mental development to form good-akhlaq can be cultivated through education. Therefore, besides being expected to understand the Shari'a properly and correctly, a teacher is expected to understand psychology before he teaches students in the educational process.

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<sup>307</sup> Media Koentji, *Loc. Cit.*

<sup>308</sup> KBBI Online.

<sup>309</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

<sup>310</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

Regarding the basic of akhlaq education, KH. Hasyim Asy'ari explained that students can understand and carry out the laws of the Shari'a correctly which originate from the teachings of the Islamic religion, namely al-Qur'an, hadiths, *ijma'* and *qiyas*." From that explanation, can be concluded that the basic of education according to him, include of; (1) Al-Quran, (2) Hadith, (3) *Ijma'*, (4) *Qiyas*.

KH. Hasyim assumes that the basis of moral education that must be understood by students is Islamic law. The Islamic Shari'a he means here are the Qur'an, hadith, *ijma'* and *qiyas*. He revealed that the material of education should encourage someone to know of God and His attributes, the messengers, angels, books, doomsday, the day of resurrection, heaven and hell. By understanding the Shari'a thoroughly, humans will be able to carry out orders and stay away from the prohibitions of His Lord obediently.

### 3. The Purpose of Akhlaq Education

Ibn Miskawaih explained that the purpose of akhlaq education consists of three things, including; (1) Create humans with good-akhlaq; (2) To lift man from the most despicable degree, which is cursed by Allah SWT, (3) Directing humans to become perfect humans (*al-Insan al-Kamil*).<sup>311</sup>

According to him, humans should understand their soul before they trying to manage their akhlaq. In this case, he revealed that happiness is something that is most enjoyable, foremost, best, and trust. A good-akhlaq person is a

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<sup>311</sup> Halimatus Sa'diah, *Op.Cit.*, p. 267.

person whose thoughts and doing good deeds. By doing good deeds, humans can be the highest level and they also can become perfect human (*al-Insan al-Kamil*).

The ideal educational goal is to form a society that has good-akhlaq (*Akhlaq al-Karimah*). Furthermore, the most essential point in implementing education according to KH. Hasyim Asy'ari is its practice because it can provide benefits both in this world and hereafter. Conversely, humans who are knowledgeable but do not put it into practice are included in the group of people at a loss.<sup>312</sup> KH. Hasyim Asy'ari explained that there are at least three dimensions to be achieved in the concept of education, including; (1) Scientific dimension, (2) Practice dimension, and (3) Religious dimension.<sup>313</sup>

In another side, KH. Hasyim explained that practice is the most essential point in implementing education. He also revealed that any several dimension that will achieve in education, scientific dimension (students directed to develop their knowledge), practice dimension (students directed to obtain mutual good by the experiment), and religious dimension (students directed to have a good relationship between humans and God).

#### 4. Method of Akhlaq Education

The educational method is defined as a way to achieve the goals of education that have been set, which can have a good impact and a better chance from the previous situation. Ibn Miskawaih believed that akhlaq is not inherited,

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<sup>312</sup> Suwendi, *Op.Cit.*, p. 44.

<sup>313</sup> Tamyiz Burhanudin, *Loc.Cit.*

because if so there is no need for education. He argues that a person's akhlaq can be cultivated or can change when cultivated. Thus, we need effective ways to change these akhlaq.<sup>314</sup>

Ibn Miskawaih revealed that there are at least four methods that can be used in order to achieve good-akhlaq, including; (1) There is genuine will and restraint, (2) Make all the knowledge and experiences of others as a mirror of ourselves, (3) Introspection/*muhasabat al-nafs*, (4) Opposition.<sup>315</sup>

In the discussion about the method of akhlaq education, Ibn Miskawaih emphasizes several aspects that can be applied and trained in each individual's personality. The first aspect is genuine will and restraint. As in his explanation, he revealed that in akhlaq education, students must first understand the state of their soul, because what can change akhlaq is a strong will to change them. It is undeniable that external factors such as motivation from parents or guidance from teachers are indeed important, but the strongest factor is the factor from within the students themselves, namely a strong will to have good akhlaq. The next aspect is make all the other knowledge and experiences as a mirror of ourselves and always introspection. From the other experiences, we can introspect ourselves, whether we have done good things or have made the same mistakes as that person. Therefore, important is self-reflection, thus that you can realize your mistakes and do not fall into deeper mistakes. The last is the method of opposition, where in this method, we have to do the opposite of the

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<sup>314</sup> Suwito, *Loc.Cit.*

<sup>315</sup> Ibn Miskawaih, *Op.Cit.*, p. 60.

usual bad behavior. By doing the above methods regularly, then over time we will get used to good behavior and leave bad behavior.

Method of education according to KH. Hasyim Asy'ari is classic education methods. At the Tebuireng Islamic Boarding School, he applied some method of education, consist of; (1) *halaqah*, (2) *sorogan* and *bandongan/wetonan*, (3) deliberation, and (4) exemplary.<sup>316</sup>

The method proposed by KH. Hasyim is more inclined towards classical educational methods. He lived in a pesantren environment and founded the Tebuireng Islamic Boarding School. This had a great influence on his thinking about the method of moral education. He applied several methods in his pesantren. The first is the *halaqah* method, where in this method the students form a large circle, then listen to the lesson delivered by the teacher. Next is the *sorogan* method, where in its application, students get the opportunity individually to learn directly to study the book with the ustadz. The next method is the *bandongan/wetonan* method, this method is almost the same as the *halaqah* method, namely listening to the teacher's explanation and interpreting the book. Then there are the deliberation and exemplary methods, these methods are still used today, both in Islamic boarding schools and in modern education. All methods applied by KH. Hasyim has proven to be successful because many students who graduate from his pesantren have good akhlaq and are successful in their careers.

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<sup>316 316</sup> Muhammad Rifai, *KH. Hasyim Asy'ari Biografi Singkat 1871- 1947*, (Jogjakarta: Garasi, 2018), p.63.

## 5. Material of Akhlaq Education

Material of education is several things need to be learned, taught, then practiced to achieve the goals. Ibn Miskawaih wanted all sides of humanity to get material that would later provide a way for the achieve the goal of life, namely happiness. This material will be used as a form of devotion to Allah SWT. In this case, Ibn Miskawaih explained three things that are used as material for akhlaq education, including: (1) Compulsory education for the needs of the soul, (2) Compulsory education for the needs of the body, (3) Compulsory education is related to human with others.<sup>317</sup>

Ibn Miskawaih revealed several materials of akhlaq education. The first material is material that necessary for the soul, namely *tauhid* (correct *aqidah*). As Muslims, we must to affirming Allah with all greatness. The second material is material that necessary for body, consist of prayer, fasting, and hajj. These thing has many of benefits for our body. Muslim prayer regularly five times a day, such as raising hands, standing, bowing, and prostration, are all dimensions of exercise. Fasting can maintain the balance of body by control food and drink. Then, in hajj, there are many activities bodily functions such as *thawaf*, *sa'i*, and throwing *jumrah*.<sup>318</sup> The last is material that necessary to human relationship with others, such as *mu'amalat* science, agriculture, marriage, mutual advice, warfare and other materials.

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<sup>317</sup> Ibn Miskawaih, *Op.Cit.*, p. 33-39.

<sup>318</sup> Suwito, *Op.Cit.*, p. 12.

In other hand, KH. Hasyim Asy'ari divided material of akhlaq education into several things, consist of; (1) Praiseworthy science, (2) Science under certain circumstances can be praiseworthy, but when it is deepened, it can become reprehensible (*kufr*), (3) Disgraceful and forbidden science.<sup>319</sup>

KH. Hasyim explained there are three materials in akhlaq education. The first material is praiseworthy science, such as study of religion, worship procedures, etc. The second material is science under certain circumstances can be praiseworthy, but when it is deepened, it can become reprehensible (*kufr*), such as knowledge of belief and mysticism. The last material is disgraceful and forbidden science, such as knowledge of sorcery, astrology, divination, and so on. He added, Of the three materials described above, the first material that students must learn is about divinity or *tauhid*. That because the material of *tauhid* is the foundation for other learning materials.

## 6. Educators and Learners

Ibn Miskawaih revealed that parents are the first and foremost educators in education. Therefore, it is necessary to have a harmonious relationship between parents and children. A teacher has a role as a psychiatric educator of his students in achieving true psychology. A teacher is someone who can be trusted, clever, loved, whose life history is not tainted in society, is an example, and must be even nobler than the person he teaches.<sup>320</sup> It needs to be based on

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<sup>319</sup> Muhammad Rifai, *Loc. Cit.*

<sup>320</sup> Nurul Azizah, *Pendidikan Akhlaq IBN Maskawaih Konsep dan Urgensinya dalam Pengembangan Karakter di Indonesia*, Islamic Education of Wahid Hasyim University Journal,

love in the learning process, because it will affect success. Teaching and learning activities based on love and compassion will positively impact on the success of education. Moreover, Ibn Miskawaih defined learners broadly. Learners are all people who get guidance, assistance, and training from others, both in the form of knowledge and self-development skills.<sup>321</sup>

From the explanation above, it can be concluded that Ibn Miskawaih emphasizes the importance of the role of parents as the first and foremost educators. Therefore, it is very necessary to have a good relationship between family members, to support the development of children's education. In addition, he has several teacher qualifications, including trusted, clever, loved, whose life history is not tainted in society, is an example, and must be even nobler than the person he teaches. This explanation shows that teachers cannot be chosen from just anyone. He also added the teacher should to study and understand the psychology of children before he goes directly into the learning process. In education, love is also needed, because teaching and learning activities that based on love and compassion will positively impact on the success of education.

According to KH. Hasyim Asy'ari, before entering the teaching and learning process, the first thing to do is to organize akhlaq. In his book, *Adabul Alim wal Muta'allim*, he focused on discussion about akhlaq, wheter it is the akhlaq must be applied by students or the teacher, including; (1) Student akhlaq

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PROGRESS – Vol. 5, Number 2, December 2017, p. 191.

<sup>321</sup> *Ibid.*, p. 192.



towards himself, (2) Student akhlaq towards teachers, (3) Student's akhlaq towards knowledge/lessons, (4) Teacher akhlaq towards himself, (5) Teacher akhlaq in teaching, (6) Teacher akhlaq towards student, and (7) Akhlaq for books.<sup>322</sup>

In this case, KH. Hasyim Asy'ari explains about educators and students in detail, which includes what things educators and students must do from before the start of the lesson, when the lesson takes place, he even explains the akhlaq that must be applied to science and books. In his book *Adabul 'Alim wal Muta'allim*, he explained that both of teacher and student have to manage their akhlaq first before study. Teacher and student have to purify the heart, improve the intention too seek knowledge, live the shari'a, *qana'ah*, *zuhud*, manage the time wisely, etc. He also revealed how the akhlaq of teacher towards student and vice versa, such as teaching the student sincerely, simplify the delivery of knowledge, serious in teaching, etc. In other hand, akhlaq of the student towards teacher such as obey the teacher, do not oppose the teacher, be patient with everything bad from the teacher, etc. Student akhlaq towards knowledge/lesson such as putting the knowledge of *fardhu'ain* first, study the al-Qur'an to strengthen the sciences of *fardhu'ain*, must be diligent and istiqamah, etc. Akhlaq teacher in teaching such as always maintain appearance by dressed politely and neatly, keeping the body pure from *hadats* and unclean, saying *dhikr* to the place of learning, etc. And the last is akhlaq of the teacher and

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<sup>322</sup> Hadratussyaikh KH. M. Hasyim Asy'ari, *Loc.Cit.*

student towards books, such as trying to get the books that needed in the learning process, lend books to the people who can take care for books properly, thorough and observant in buying books.

## **B. Comparison of the Similarities and the Differences of Concept of Akhlaq Education Thought of Ibn Miskawaih and KH. Hasyim Asy'ari**

Regarding the concept of akhlaq education according to Ibn Miskawaih and KH. Hasyim Asy'ari, author found several similarities and differences in several aspects that the two figures had put forward. The similarities in these aspects the authors meet in five points, including the background of the idea of akhlaq education, the definition of akhlaq education, the basic of akhlaq education, the purpose of akhlaq education, educators, and learners. The authors still find some differences between the two concepts of akhlaq education, including material of akhlaq education and method of akhlaq education.

The following is an explanation of the similarities between the two concepts of akhlaq education:

1. The Similarities of the Concept of Akhlaq Education According Ibn Miskawaih and KH. Hasyim Asy'ari
  - a. Background of the Concept of Akhlaq Education

Ibn Miskawaih and KH. Hasyim Asy'ari was born in different geographical conditions with a life span that is hundreds of years apart. Nevertheless, the things that become the background for creating the idea

of akhlaq education for both of them are relatively the same. Both Ibn Miskawaih and KH. Hasyim, they both saw the importance of akhlaq education in society. It is happened because akhlaq is the main key for humans to carry out the shari'a. When someone does not have a good-akhlaq, he does not run then shari'a, irreligious, and does believe in monotheism.<sup>323</sup>

Ibn Miskawaih was born in Rayy City, Iran in 330 H/941 M.<sup>324</sup> Ibn Miskawaih lived in the decline of the Abbasid dynasty under the rule of Bani Buwaihi in Iraq and Persia. After he studied almost all branches of education, he finally focused his attention on the philosophy of ethics and history, then became a prominent person in these two fields.

Ibn Miskawaih's thoughts in the field of akhlaq can be said to have a different style from other thinkers. His thoughts were heavily influenced by Greek philosophers, such as Plato, Aristotle, and Galen. Apart from that, Ibn Miskawaih's thoughts were also influenced by Muslim philosophers such as al-Kindi, al-Farabi, al-Razi, and others. It is not surprising that many scholars classify his thoughts into a typology of philosophical ethics, what is meant is an ethical thought influenced by many philosophers, especially Greek philosophers.<sup>325</sup>

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<sup>323</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 7:21 p.m.

<sup>324</sup> A. Musthofa, *Op.Cit.*, p. 166.

<sup>325</sup> Tarbiyah Faculty Lecturer Team of UIN Maulana Malik Ibrahim Malang, *Pendidikan Islam Klasik hingga Kontemprorer (Classical to Contemporary Islamic Education)*, (Malang: UIN-Malang Press, 2009), p. 143.

According to Ibn Miskawaih, he argues that akhlaq is entirely acquired and studied. The formation of akhlaq is influenced by time, place, customs, traditions, systems, situations and society's conditions.<sup>326</sup>

Although born in different years with a span of hundreds of years, in different conditions of society, the background for the concept of akhlaq education that was put forward by Ibn Miskawaih with KH. Hasyim was in harmony. KH. Hasyim was born in Gedang Village, an Islamic boarding school in Jombang. He was born on Tuesday Kliwon, February 14, 1871 M/12 Dzulqa'dah 1287 H.<sup>327</sup> Just like Ibn Miskawaih, KH. Hasyim is very thirsty for knowledge. He grew up in an Islamic boarding school, then continued his education at several Islamic boarding schools in Java and Madura. Not only that, he also studied with Shaykh Ahmad Khatib Minankabawi, and he studied with Shaykh al-'Allamah Abdul Hamid al-Darustany and Shaykh Syuaib for 7 months in Mecca.<sup>328</sup> His thinking style was heavily influenced by Shaykh Mahfudh al-Tarmasy, Sayyid Alwi bin Ahmad as-Segaf, and Sayyid Husain al-Habsyi, teachers.<sup>329</sup>

KH. Hasyim revealed that it is so essential to implement akhlaq education in schools. This proves that his opinion is in line with Ibn Miskawaih who said that akhlaq could be changed through education.

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<sup>326</sup> Ibn Miskawaih, *Op.Cit.*, p. 28.

<sup>327</sup> Lathiful Khuluq, *Loc.Cit.*

<sup>328</sup> Muhammad Rifa'i, *Op.Cit.*, p. 23.

<sup>329</sup> Zuhairi Misrawi, *Op.Cit.*, p. 49.

According to him, before studying, a student and teacher must first improve their akhlaq.<sup>330</sup> In his book *Adabul 'Alim wal Muta'alim*, he explains the various kinds of akhlaq that must be applied by students and teachers, including: the akhlaq of the students themselves, the akhlaq of students to the teacher, the akhlaq of students to knowledge, the akhlaq of teachers towards themselves, the akhlaq of teachers towards themselves, the akhlaq of teachers towards students, and teacher akhlaq in teaching.

b. Definition of Akhlaq

Ibn Miskawaih defines akhlaq as a state of the soul that can influence humans to act spontaneously without thinking and considering.<sup>331</sup> He argued that akhlaq is a natural trait possessed by humans. However, in the other hand Ibn Miskawaih also explained that akhlaq could change over time due to noble advice. Therefore, he revealed that it is so important to instill akhlaq education from an early age.<sup>332</sup>

Regarding the definition of akhlaq, KH. Hasyim never explained the definition of akhlaq explicitly, because according to him, he said, "Because of the importance of these akhlaq, while the detailed akhlaq

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<sup>330</sup> Media Koentji, *Op.Cit.*, on March 9, 2021, 10.27 p.m.

<sup>331</sup> Ibn Miskawaih, *Op.Cit.*, p. 25.

<sup>332</sup> Ahmad Mahmud Subkhi, *Al-Falsafah Al-Akhlaqiyyah Fi Al-Fikr Al-Islami* translated by Yunan Askaruzzaman, (Beirut: Daran Nahdhah Al- 'Arabiyah, 1992), p. 310.

criteria are not yet clear."<sup>333</sup> Furthermore, he explained that the significance of education itself is the effort to humanize humans fully. Moreover, humans could piety to Allah SWT, by practicing all His commands, doing good deeds, upholding justice, and deserving of the title of being the noblest in front of Allah SWT.<sup>334</sup> From the explanation above, it can be concluded that according to him, akhlaq is a state of the soul that is still possible to improve. This is in line with what has been stated by Ibn Miskawaih. Both of them also have the same opinion about the urgency of implementing akhlaq education as an effort to improve akhlaq for students.

c. The Purpose of Akhlaq Education

Both Ibn Miskawaih and KH. Hasyim Asy'ari has the same akhlaq education purpose: to create human beings who have noble akhlaq, who can provide benefits to society in the future.

However, in this akhlaq education, Ibn Miskawaih revealed a connection between akhlaq and psychology. Where when humans have succeeded in realizing good-akhlaq, then they will also get true happiness or what is known as *al-sa'adah*. After attaining perfect happiness, he will grow and form noble behavior, which will make him a perfect human (*al-insan al-kamil*), who is noble in the presence of Allah SWT.<sup>335</sup>

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<sup>333</sup> Media Koentji, *Op.Cit.*, on March 9, 2021, 11:23 a.m.

<sup>334</sup> Rohinah M. Noor, *Op.Cit.*, p.18

<sup>335</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

Perfect happiness here is not about individual happiness, but social happiness. Perfection of character starts from curbing individual activities thus that they do not clash with each other but live in harmony within them. This will also later affect social life, where actions in society occur in harmony and society achieves mutual happiness.<sup>336</sup>

Agrees with Ibn Miskawaih's opinion, KH. Hasyim revealed that the purpose of implementing akhlaq education is to form a society that has good-akhlaq (*akhlaq al-karimah*). Then he continued that the most important point in akhlaq education lies in its implementation or practice. Knowledgeable people then apply their knowledge to others, then that person is a lucky group of people. On the other hand, people who are knowledgeable but are reluctant to put their knowledge into practice are the losers. Finally, he stated that the implementation of goals is not solely for worldly goals, although aims to form human beings who are always closer to Allah SWT and hope for His pleasure.<sup>337</sup>

There are at least three dimensions which are the targets for the implementation of education, consist of:<sup>338</sup>

#### 1) Scientific Dimensions

Students are directed always develop their potential in various scientific fields.

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<sup>336</sup> *Ibid.*, p. 64.

<sup>337</sup> Suwendi, *Op.Cit.*, p. 44.

<sup>338</sup> Tamyiz Burhanudin, *Loc.Cit.*

## 2) Practice Dimensions

Students are expected to be able to realize the knowledge they have learned to achieve the common good.

## 3) Religious Dimension

Not just a religious ritual, the relationship between humans and God is more than that. Humans must rely on Allah SWT and only hope for His pleasure.

## 2. The Differences of The Concept of Akhlaq Education According Ibn Miskawaih and KH. Hasyim Asy'ari

Despite finding similarities in several aspects, the authors still find significant differences regarding the methods of akhlaq education, akhlaq education materials, educators and students used by Ibn Miskawaih and KH. Hasyim Asy'ari. The explanation is as follows:

### a. Basic of Akhlaq Education

Regarding the basic akhlaq education, Ibn Miskawaih and KH. Hasyim have almost the same opinion. Where Ibn Miskawaih classified basic akhlaq education into two, namely; (1) Islamic Shari'a, which consists of al-Qur'an and *Sunnah*, then (2) Psychological Sciences. Ibn Miskawaih stated that the determinant of the uprightness of human akhlaq and behavior is Islamic law. The references of Islamic law itself are the al-Quran and the *Sunnah*, which are the main sources for Muslims carrying out their obligations. He also revealed that there is a relation



between education and mental conditions. Where a process of akhlaq education will run well if humans can understand the meaning of the soul. Man has understood the meaning of the soul well, he will be successful in cultivating the soul which will bring him to perfect happiness.<sup>339</sup>

Regarding the basis of education, KH. Hasyim did not clearly mention the basis of education. Nevertheless, in his book, *Adabul Alim wal Muta'allim* he used al-Quran and the *Sunnah* as the main sources for his book. He also mentioned several verses of the al-Quran and several hadiths in the initial description of akhlaq in the book *Adabul Alim wal Muta'allim*. From this explanation, it can be concluded that the basis of Islamic education is meant by KH. Hasyim is al-Qur'an and Sunnah. His reinforced statement this that the purpose of akhlaq education is to know the existence of Allah, the apostles, angels, books, doomsday, the day of resurrection, heaven and hell. Then, students are expected carry out Allah's commands, and stay away from His prohibitions. Then the ultimate goal of all of that is to carry out the Shari'a laws properly based on the teachings of the Islamic religion, al-Qur'an, hadiths, *ijma'*, and *qiyas*. According to him, the four complements are one unit, therefore students are expected to be able to apply akhlaq based on the al-Quran, hadith, *ijma'* and *qiyas*.<sup>340</sup>

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<sup>339</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

<sup>340</sup> KH. Hasyim Asy'ari, *Op.Cit.*, p. 44.

b. Method of Akhlaq Education

In the method of akhlaq education, Ibn Miskawaih and KH. Hasyim Asy'ari has a different opinion. This method of akhlaq improvement is more aimed at adults/older people because the condition of the three souls of an adult/older people has matured, while in the child the soul that appears first is the soul of *al-bahimiyyat*, only after that it rises to the soul of *al-ghadabiyyat* and finally reaches the soul of *al-natiqat*. The sign of the emergence of the soul of *al-natiqat* is when a child, feels ashamed of something. However, Ibn Miskawaih did not give an age limit in his discussion. Ibn Miskawaih revealed that there are at least four methods that can be used in order to achieve good-akhlaq, including:<sup>341</sup>

1) There is a sincere will and restraint.

The first method of akhlaq education proposed by Ibn Miskawaih is *al-adat wa al-jihad*. This method has the understanding that there is a sincere will to practice continuously and to hold back.<sup>342</sup> This first method is intended thus that humans do not continue to obey the will of the soul of *al-syhwaniyyat* and *al-ghadabiyyat*. These two souls are closely related to the organs of the body. The form of practice is fasting, because fasting is a form of exercise to refrain from eating and drinking, which will later bring damage to the body. Then, if a feeling of laziness in the body appears,

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<sup>341</sup> Ibn Miskawaih, Op.Cit., p. 60.

<sup>342</sup> *Ibid.*, p. 65.

it can be tricked by doing exercises that require a lot of energy, such as doing long prayers or doing good work that can make the body tired.<sup>343</sup> A method like this is also found in the philosopher's ethical work of others because it is considered the most effective method for obtaining the primacy of the soul of *al-syahwaniyyat* and *al-ghadabiyyat*.<sup>344</sup>

- 2) Making all the knowledge and experiences of others as a mirror of himself.

The knowledge that is meant here is intended thus that the prevailing akhlaq laws remain the cause of the emergence of good and bad for humans. In this way, it is hoped that someone can reflect on the actions of others and not imitate the bad done by that person. When he sees someone doing a bad thing, he suspects himself that he has the potential to do the same thing. Then, he always reviewed the activities he had done every day, thus that not a single act escaped his attention. The bad that has been done will not easily disappear, it will definitely make an impression on the memory. This memory must be erased immediately and then replaced with good deeds.<sup>345</sup> This method has a dual function, namely as a method to achieve good-akhlaq, on the other hand this method also functions as a

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<sup>343</sup> Suwito, *Op.Cit.*, p. 37.

<sup>344</sup> Al-Ghazali, *Op.Cit.*, p. 56057.

<sup>345</sup> Ibn Miskawaih, *Op.Cit.*, p. 161.

method of correcting bad-akhlaq.

### 3) Introspection

Introspection is also referred to as *muhasabat al-nafs*. This method is defined as the awareness of someone who has the will to seriously seek out personal disgrace. In this method, several steps can be taken, including:<sup>346</sup>

- a) Make friends with sincere people who are willing to show their deficiencies/mental disabilities.
- b) Knowing personal disgrace through the enemy.
- c) Reflecting on the behavior of others.

In this case, the second step is likely more effective than the first step. Because it is scarce to find sincere friends, who can show the bad side of their friends. Most of the friends, are those who only intend to take heart from their friends. Which makes him hide his ugliness and harbor envy. Whereas enemies or people who do not like us often show their shortcomings openly and without hesitation. The best people are those who can benefit from their enemies.<sup>347</sup>

### 4) Opposition

The opposition here is defined as taking action against the will of a bad heart. According to Ibn Miskawaih, there are at least two

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<sup>346</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 6:52 p.m.

<sup>347</sup> Ibn Miskawaih, *Op.Cit.*, p. 163.

steps that can be taken in applying this method, namely:<sup>348</sup>

- a) Knowing mental illness and its causes.

The first step that must be taken is knowing mental illness and its causes. After making a mistake, usually the day often feels uncomfortable and feels guilty. If we already know mental illness, then we can continue by carrying out the second step.

- b) Fight the mental illness by presenting opposite characteristics.

Example: When we are reluctant to help a friend who borrows money on the pretext of not having money, even though we have more money. Thus, from there you will feel guilty for being stingy and lying to friends. The way to overcome this is by presenting the opposite of this fragmented nature: by being a generous and honest person. When a friend needs of money, it's best to try to help. Continue to practice good traits by presenting opponents to bad traits. Thus, we will get used to doing good, and this will be embedded in us, then become good-akhlaq.

Although KH. Hasyim agrees with Ibn Miskawaih's opinion that akhlaq can be cultivated through education, but he has a different opinion regarding the method used in applying akhlaq education, caused by several factors, such as: different educational backgrounds, growing up

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<sup>348</sup> Suwito, *Op.Cit.*, p. 39.

in different environments, and different experiences. KH. Hasyim Asy'ari grew up in the *pesantren* environment, which made him pay close attention to the learning system applied in the *pesantren*. He used the classical Islamic education method, namely the *halaqah* or individual system. Then there was a development around 1899-1916, he used the *sorogan*, *bandongan* or *wetonan* method with the study of yellow books or classical books.<sup>349</sup> The *sorogan* method is a teaching and learning method in which students read the book being studied directly in front of the *ustadz*. Then, the *bandongan* or *wetonan* method is where the students listen to the explanation given by *ustadz* or *kiai*. Not only that, he also used deliberation and exemplary methods. The deliberation method is aims to recruit future '*ulama* candidates thus that they can develop them in their respective regions. Moreover, this is indeed proven because all of the participants in this deliberation became great *Kiai*.<sup>350</sup> This exemplary method is applied in character education to instill character values in children or students. As explained earlier, KH. Hasyim sees a teacher as a role model, a person who is followed by his actions and becomes a place to ask the public about various legal issues. Therefore, it can be concluded that the akhlaq education method was initiated by KH. Hasyim includes:

1) *Halaqah*

2) *Sorogan* and *bandongan/wetonan*

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<sup>349</sup> Muhammad Rifai, *Op.Cit.*, p.63.

<sup>350</sup> Rohinah M. Noor, *Op.Cit.*, p. 63-64.

3) Deliberation

4) Exemplary

c. Material of Akhlaq Education

Ibn Miskawaih wanted materials that would benefit all sides of humanity, which would later give happiness which is the purpose of life. The following is the material for akhlaq education according to Ibn Miskawaih, including:

1) Compulsory education for the needs of the soul.

This part includes akhlaq education material for the needs of the human soul, namely true aqidah (*tauhid*), affirming Allah SWT and being happy with science.

2) Compulsory education for the needs of the body.

Ibn Miskawaih said that among the akhlaq education materials obligatory for the body are prayer, fasting, and pilgrimage. The three kinds of worship provide good benefits for the health of the body and unwittingly also act as a body exercise.<sup>351</sup>

3) Compulsory education related to human relations with others.

Educational materials that are related to the needs of humans and others include the knowledge of *mu'amalat*, agriculture, marriage, mutual advice, warfare, and other materials related to devotion to Allah SWT.<sup>352</sup>

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<sup>351</sup> Suwito, *Op.Cit.*, p.20

<sup>352</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

In addition to the material described above, Ibn Miskawaih also added some material that is no less important. Because, in fact, akhlaq education materials are all things that bring humans closer to Allah SWT. The educational materials are Arabic grammar (*science nahwu*), logic (*science mantiq*), geometry (*al-handasat*).<sup>353</sup>

Regarding akhlaq education material, KH. Hasyim has several classifications, including:<sup>354</sup>

1) Praiseworthy science

An example of this type of knowledge is the study of religion, methods of worship, and so on.

2) Science which under certain circumstances can be praiseworthy, but when it is deepened, it can become reprehensible (*kufur*).

An example of this type of knowledge is the knowledge of belief and mysticism.

3) Disgraceful and prohibited science

Examples of this type of knowledge are sorcery, astrology, divination, and so on.

KH. Hasyim continued that among the three classifications of educational material above the first material that students must study is material that discusses divinity or monotheism. This material is the foundation for other material. He grew up in a pesantren environment,

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<sup>353</sup> *Ibid.*, p. 74.

<sup>354</sup> Muhammad Rifai, Op.Cit., p. 76.



this is what influenced him in classifying akhlaq education materials. However, he also explained some materials that are also important to study, such as history, social science, mathematics, computers, and so on.<sup>355</sup>

d. Educators and Learners

Ibn Miskawaih and KH. Hasyim Asy'ari provides a similar definition regarding educators and learners. The educator is defined as someone who has a noble rank before Allah SWT. The first and foremost educators are parents. Therefore, parents have a crucial role in children's education. In an educational process, a harmonious relationship between children and their parents is needed. In addition, the learning process affection is also needed because this will affect the success or failure of the education. Ibn Miskawaih gave criteria for educators, including trustworthy, clever, loved, his life history is not polluted in society, be an example, and must be even nobler than the person he educates.<sup>356</sup> Then, Ibn Miskawaih defined learner in a comprehensive sense. Learners are all people who get guidance, assistance and training from others, both in knowledge and self-development skills.<sup>357</sup>

KH. Hasyim agreed on the definition of educators and learners

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<sup>355</sup> Aboebakar Atjeh, *Loc.Cit.*

<sup>356</sup> Nurul Azizah, *Op.Cit.*, p. 191.

<sup>357</sup> *Ibid.*, p. 192.

that had been disclosed by Ibn Miskawaih. However, regarding educators and learners, KH. Hasyim explained in detail the akhlaq that must be possessed by educators and students, including:

1) Student's akhlaq towards themselves

Several akhlaq that students must do before they pursue knowledge, include: purifying their intentions, improving their intention to seek knowledge, animating the law, enlightening the heart, decorating the mind, and getting closer to Allah SWT, not aiming to obtain worldly goals, hastening and not procrastinating on work, qanaah, and so on.<sup>358</sup>

2) Student's akhlaq towards teachers

The first step that must be taken before studying, students should consider the teacher who will educate them. The teacher at least has the following criteria; have expertise in their field, have a good image, are clever in maintaining self-purity, full of love, can understand students well. The next step is that students should obey the teacher, look at the teacher with respect, know the teacher's rights, be patient with everything bad from the teacher, do not meet the teacher outside the assembly, and so on.<sup>359</sup>

3) Student's akhlaq towards knowledge/in learning

Students should prioritize knowledge that is fardhu'ain, study

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<sup>358</sup> Yaya Fauziah, *Loc.Cit.*

<sup>359</sup> Hadratussyaiikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 6.

knowledge that strengthens belief, depart early in studying, be diligent and istiqamah, and so on.<sup>360</sup>

#### 4) Teacher's akhlaq towards himself

Before teaching, the teacher must apply *muraqabah*, *khauf*, calm, *khusyu'*, *tawadhu'*, *wira'i*, relying only on Allah SWT, not pursuing worldly benefits, treating all students fairly and wisely, *zuhud*, keeping away from low behavior, and so on to himself.<sup>361</sup>

#### 5) Teacher's akhlaq in teaching

When teaching, teachers are expected to take several ways in transferring knowledge and knowledge, including improving teaching intentions, interacting with students in a loving, democratic manner, choosing subjects according to student's abilities, making it easier for students to understand science, and so on.<sup>362</sup>

#### 6) Teacher's akhlaq towards students

Teaching sincerely, simplifying the delivery of knowledge, being serious in teaching, not being reluctant to teach his students even though the student gave unfavorable treatment, and so on.<sup>363</sup>

#### 7) Akhlaq towards books

Among the akhlaq that must be applied by educators and students

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<sup>360</sup> *Ibid.*, p. 39.

<sup>361</sup> Muhammad Hasyim Asy'ari, *Op.Cit.*, p. 55

<sup>362</sup> KH. Hasyim Asy'ari, *Op.Cit.*, p. 88-100.

<sup>363</sup> Hadratussyaikh KH. M. Hasyim Asy'ari, *Op.Cit.*, p. 84-101.

to books are trying to obtain books in the learning process, lending books to people who can take good care of them, be careful and observant in buying books, and so on.

e. The Role of the Soul in Akhlaq Education

Ibn Miskawaih revealed that akhlaq education is inseparable from a person's mental state. When a person can understand the state of his soul well, he will achieve the goal of carrying out akhlaq education, namely achieving a perfect human being and obtaining perfect happiness. The proper mental formation will lead people to perfection and perfect happiness (*al-sa'adah*),<sup>364</sup> and mental cultivation to form good-akhlaq can be cultivated through education.

Ibn Miskawaiah explained that humans have three mental powers, namely:

1) *al-Nafs al-Bahimiyyah/Syahwatiyyah*

The soul-power that first arises and tends to physical pleasures, such as eating, drinking, growing and reproducing.<sup>365</sup>

2) *al-Nafs al-Sabuiyyah/al-Ghadbiyyah*

The animalistic faculty engenders courage in the face of risk, ambition for power, position and honor.<sup>366</sup>

3) *al-Nafs Natiqah/al-Quwwat al-Aqilat/al-Quwwat al-Mumayyizat*

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<sup>364</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

<sup>365</sup> Depag RI, *Loc.Cit.*

<sup>366</sup> Busyairi Madjid, *Loc.Cit.*

The emergence of this mental power begins with the ability to think/*aqil*. This faculty is the highest, has the highest mental function of the power of thinking seeing facts.<sup>367</sup> The mental power of *natiqah* has three levels; potential reason, actual reason, and acquisition sense. As human beings, we should move from potential reason to actual reason. If there is potential to be a good person, it must be actualized. Moreover, when it has been actualized, we will later get wisdom from Allah SWT and get perfection.

Another case with Ibn Miskawaih, KH. Hasyim did not explain the relationship between soul and akhlaq. Regarding akhlaq education, his discussion focused on the teachers' or students' akhlaq/manners that must have when studying. He emphasized that when seeking knowledge, it must be accompanied by akhlaq. The first step taken before seeking knowledge is to organize akhlaq first. Therefore, akhlaq must be arranged at the beginning of the lesson.<sup>368</sup> In fact, he revealed that whether he understood or not in studying, it was not a human affair, because it was Allah SWT's prerogative right. The task of humans as servants of Allah is only to earnestly pursue knowledge and intend solely to hope for the pleasure of Allah. If humans do this, then Allah will exalt him. In addition, humans have an obligation to teach

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<sup>367</sup> *Ibid.*, p.51.

<sup>368</sup> Media Koentji, *Op.Cit.*, on March 20, 2021, 7:21 p.m.

their knowledge to others, because this will bring goodness to the world and the hereafter for them.<sup>369</sup>

Table 5.1 Comparison Concept of Akhlaq Education Thought of Ibn Miskawaih and KH. Hasyim Asy'ari

Number	Comparison	Aspects	Discussion
1.	Similarities	Background of Akhlaq Education Thought	Ibn Miskawaih and KH. Hasyim Asy'ari argued that it is so essential to implementing akhlaq education in schools, because that akhlaq could be changed through education.
		Definition of Akhlaq Education Thought	Ibn Miskawaih defines that akhlaq is trait embedded that influences humans to act spontaneously without thinking and considering. KH. Hasyim Asy'ari does not explain the definition of akhlaq explicitly, but he

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<sup>369</sup> Suwendi, *Op.Cit.*, p. 44

			agrees that akhlaq is not a natural trait, because akhlaq could be changed through education.
		The purpose of Akhlaq Education Thought	Both of them have a similarity purpose that having same essence that is to realizing humans to get a good akhlaq and get true happiness, both self-happiness or society happiness.
2.	Differences	Basic of Akhlaq of Akhlaq Education Thought	Ibn Miskawaih explain that akhlaq education based of Islamic shari'a (al-Qur'an and hadist), and psychological science.
			In other hand, KH. Hasyim Asy'ari revealed that basic of akhlaq education are al-Qur'an, <i>Sunnah</i> , <i>ijma'</i> and <i>qiyas</i> .

		Method of Akhlaq Education Thought	<p>Methods according to Ibn Miskawaih:</p> <ul style="list-style-type: none"> <li>a. There is a sincere will and restraint</li> <li>b. Making all the others knowledge and experiences as a mirror of ourselves</li> <li>c. Introspection</li> <li>d. Opposition</li> </ul>
			<p>Methods according to KH. Hasyim Asy'ari:</p> <ul style="list-style-type: none"> <li>a. <i>Halaqah</i></li> <li>b. <i>Sorogan</i> and <i>bandongan/wetonan</i></li> <li>c. Deliberation</li> <li>d. Exemplary</li> </ul>
		Material of Akhlaq Education	<p>Ibn Miskawaih explained several materials for akhlaq education, include of:</p> <ul style="list-style-type: none"> <li>a. Compulsory education for the needs of the</li> </ul>



			<p>soul</p> <p>b. Compulsory education for the needs of the body</p> <p>c. Compulsory education related to human relations with others</p>
			<p>Whereas, akhlaq education material according to KH. Hasyim Asy'ari including:</p> <p>a. Praiseworthy science</p> <p>b. Science which under certain circumstances can be praiseworthy, but when it is deepened, it can become reprehensible (<i>kufur</i>)</p> <p>c. Disgraceful and prohibited science</p>
			<p>According to Ibn Miskawaih, educator</p>

		Educators and Learners	defined as someone who has a noble rank before Allah SWT. Then, learner is all people who get guidance, assistance and training from others, both in knowledge and self-development skills
			<p>KH. Hasyim Asy'ari does not give explanation about the definition of educators and learner, but he explained in detail the akhlaq that must be possessed by educators and learners, including:</p> <ul style="list-style-type: none"> <li>a. Student's akhlaq towards himself</li> <li>b. Student's akhlaq towards teachers</li> <li>c. Student's akhlaq in learning</li> <li>d. Teacher's akhlaq</li> </ul>

			<p>towards himself</p> <p>e. Teacher's akhlaq in teaching</p> <p>f. Teacher's akhlaq towards students</p> <p>g. Akhlaq towards books</p>
		<p>Role of the Soul in Akhlaq Education</p>	<p>Ibn Miskawaih revealed that akhlaq education is inseparable from a person's mental state. When a person can understand the state of his soul well, he will achieve the goal of carrying out akhlaq education, namely achieving a perfect human being and obtaining perfect happiness.</p> <p>KH. Hasyim did not explain the relationship between soul and akhlaq. Regarding akhlaq education, his discussion focused on the</p>

			<p>teachers' or students' akhlaq/manners that must have when studying. He emphasized that when seeking knowledge, it must be accompanied by akhlaq. The first step taken before seeking knowledge is to organize akhlaq first.</p>
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### **C. Implications of the Concept of Akhlaq Education Thought According to Ibn Miskawaih and KH. Hasyim Asy'ari on Character Education**

The discussion of akhlaq education in the current context is very relevant in overcoming the moral crisis that is hitting the Indonesian State, both education which has aim shape akhlaq or education to develop character.<sup>370</sup>

Character education began to be recognized by the broader community around the 1990s. At least, character education contains three main elements: knowing goodness, loving kindness, and doing good.<sup>371</sup> This character education does not just teach children to distinguish between good and bad things. However,

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<sup>370</sup> Muhammad al-Abd, *al-Akhlaq fi al-Islam (Akhlaq in Islam)*, (Cairo: al-Jami'ah al-Qahirah, t.t.), p. 11.

<sup>371</sup> Thomas Lickona, *Educating for Character: Mendidik untuk Membentuk Karakter*, translated by Juma Wadu Wamaungu, (Jakarta: Bumi Aksara, 2012), p. 11.

more than that, character education instills habits about good things, thus that students can understand, feel, and actualize in everyday life. Therefore, character education carries the same vision as character education. The character has something to do with akhlaq concepts, akhlaq attitudes, and akhlaq behavior.<sup>372</sup> Based on the three components that have been mentioned, it can be said that good character is supported by knowledge of goodness, the desire to do good, and do good deeds. In other words, this character refers to a series of knowledge, attitudes, motivation, behavior and skills.<sup>373</sup> Thomas Lickona defines that character education is a conscious effort to realize goodness, where goodness here is defined as an objectively good human quality, not only good for individuals but good for society as a whole.<sup>374</sup> This definition is also in line with the opinion expressed by Ibn Miskawaih and KH. Hasyim, that akhlaq education should not only provide benefits within the scope of the individual, but must be able to provide benefits and happiness for the wider community.

However, over time, phenomena and conditions in society show akhlaq and moral decline. This situation is indicated by the attitudes and behavior of Indonesian people, who now tend to increasingly ignore the noble values that have long been upheld and ingrained in their daily behavior.<sup>375</sup> Therefore, the

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<sup>372</sup> Zubaidi, *Desain Pendidikan Karakter (Character Education Design)*, (Jakarta: Prenada Media), p. 2.

<sup>373</sup> Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*, (New York, Toronto, London, Sidney, Aucland: Bantam Books, 1991), p. 51.

<sup>374</sup> Thomas Lickona, *Character Matters: Persoalan Karakter*, translated by Juma Wadu Wamaungu, (Jakarta: Bumi Aksara, 2012), p. 5.

<sup>375</sup> Marzuki, *Konsep Dasar Pendidikan Karakter (Basic Concept of Akhlaq Education)*, 2009, p. 1.

implementation of akhlaq education from an early age is considered very important to be carried out to prevent children from deviant actions and juvenile delinquency when they grow up.

One of the factors in character education in children still not getting the attention it deserves is the educational curriculum that prioritizes subject matter. In this case, educational materials should be adapted to the conditions of students, both in terms of quality, morality, psychology, economics, and others. Balanced material will greatly support the learning process, which will be needed to formulate an ideal teaching methodology. Therefore, the combination of material, object, and methodology, thus that the big goals of education can be carried out properly and successfully.<sup>376</sup>

#### 1. Implications of Ibn Miskawaih's Concept of Akhlaq Education on Character Education

According to Ibn Miskawaih, systematic education can be carried out by understanding the science of the soul properly. Therefore, in addition to religious law, he also emphasizes psychological science to improve the quality of someone's akhlaq. It is done because mental science has an essential position in the process of education. It is hoped that the study of the concept of education conveyed by Ibn Miskawaih will realize the concept of Islamic education, especially in the actualization of akhlaq education. The concept of education is crucial to be inculcated comprehensively because in every custom

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<sup>376</sup> S. Nasution, *Asas-Asas Kurikulum (Curriculum Principles)*, (Jakarta: Bumi Aksara, 2009), p. 172.

or tradition there are norms that must be obeyed.<sup>377</sup> Therefore, akhlaq here is defined as a universal, comprehensive, and actual human phenomenon that only exists in humans.<sup>378</sup>

The importance of psychology in the educational process has long been recognized by modern education experts. In modern education, this science is better known as Educational Psychology. In Indonesia, especially in 2014, the approach used is more focused on character education.<sup>379</sup> However, there are obstacles in its implementation because the lack of psychology possessed by educators implements character education only seem to be a discourse.

Here are some of the implications of akhlaq education for character education, according to Ibn Miskawaih:

a) In the implementation of character education, akhlaq education serves to strengthen the positive potentials possessed by humans.

The purpose of carrying out akhlaq education according to Ibn Miskawaih is to form humans who have good behavior, elevate humans from a despicable degree, and direct humans to become perfect humans.<sup>380</sup>

It is closely related to the character education carried out in schools. Of course, the implementation of character education has a goal that is not

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<sup>377</sup> Ahmad Wahyu and Ulfa Kesuma, *Analisis Filosofis Pemikiran Ibn Miskawaih (Sketsa, Biografi, Konsep Pendidikan, dan Relevansinya di Era Modern)* (*Philosophical Analysis of Ibn Miskawaih Thoughts (Sketch, Biography, Educational Concept, and Its Relevance in Modern Era)*), *Islamic Education Journal*, Vol. 2 Number 1 (2019), p. 102.

<sup>378</sup> Safii, *Ibn Miskawaih (Filsafat al-Nafs dan al-Akhlaq)* (*Ibn Miskawaih (Philosophy of Humans and Akhlaq)*), *Theologia Journal*, Vol. 25 No. 1 (Januari-Juni), p. 1-13.

<sup>379</sup> [www.dikti.go.id/files/atur/UU20-2003Sisdiknas.pdf](http://www.dikti.go.id/files/atur/UU20-2003Sisdiknas.pdf), accessed on April 4, 2021.

<sup>380</sup> Media Koentji, *Op.Cit.*, on March 9, 2021, 8.08 p.m.

much different from that expressed by Ibn Miskawaih, because the implementation of character education functions to shape children to behave well, which will later bring benefits to the people around them.

That way, it is hoped that in the implementation of character education, teachers will realize the urgency of implementing education itself, namely to maximize the potential that exists in students. In character education, these potentials should be strengthened and strengthened again, because good-akhlaq is a foundation for implementing potential with the right target.

- b) In the implementation of character education, akhlaq education system is based on the development of the human soul.

In this case, Ibn Miskawaih emphasized the importance of mental development in the actualization of akhlaq education. According to him, when humans can understand the meaning of their souls. The proper mental formation will lead people to perfection and perfect happiness (*al-sa'adah*),<sup>381</sup> and mental cultivation to form good-akhlaq can be cultivated through education.

With an understanding of the meaning of the soul, it is hoped that teachers will prepare themselves first by having knowledge of psychology to implement character education in schools.<sup>382</sup> This way is done with the aim that teachers can understand the mental condition of their students.

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<sup>381</sup> Ibn Miskawaih, *Op.Cit.*, p. 58.

<sup>382</sup> *Ibid.*, p. 58.



When he understands the condition of the student's soul, he will understand how to cultivate the soul in the right way to achieve the goal of education, namely to become a perfect human being and achieve perfect happiness. Because according to Ibn Miskawaih, akhlaq is closely related to the state of the human soul. Therefore, before forming or improving student akhlaq, the teacher must understand the meaning of the soul first.

- c) In the implementation of character education, it takes educators who can understand the spirit of shari'a and the spirit of philosophy.

In implementing akhlaq education approach that leads to the achievement of the virtues of a passionate and courageous spirit, educators who understand the spirit of shari'a are needed, thus that they are expected to be able to provide good examples to students. As for the mental thinking approach, it is hoped that there will be educators who understand the spirit of philosophy, thus that educators will be able to realize the empowerment of thinking soul power.<sup>383</sup>

Educational materials have akhlaq educational values that place shari'a and philosophy in their respective portions. Shari'a will help people get used to having a firm stand. Philosophy will help humans perfect the mind, strengthen the mind, and improve the quality of actions. Logic will help people think straight. *Nahwu* science will help people learn the proper and correct way of using the language. Then, the science of geometry will

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<sup>383</sup> Suwito, *Op.Cit.*, p. 86.

help people tell the truth and hate falsehood.<sup>384</sup>

Regarding educators, Ibn Miskawaih has several criteria. The educators that is meant here is not those who gets a position as a teacher. However, someone who can be trusted, clever, loved, whose life history is not polluted in society, is an example, and must be even nobler than the person he teaches.<sup>385</sup> From this explanation, it can be concluded that in the implementation of character education, teachers have a crucial role. The teacher must understand the spirit of shari'a and philosophy, which aims to achieve empowerment of the soul well. Not only that, but a teacher must also have the criteria mentioned above. This is done thus that students get the right teacher in accordance with their field and can understand the student's mental condition.

d) Akhlaq education methods for implementation of character education.

There are four methods of akhlaq education presented by Ibn Miskawaih that can be applied in character education, among others; (1) There is a sincere will and restraint, (2) Making all the knowledge and experiences of others a reflection of oneself, (3) Introspection, (4) Opposition.<sup>386</sup> The four methods are relevant to character education today. The first step is to have genuine will and restraint. To train and improve akhlaq, the first thing a student must have is that there is a firm intention in

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<sup>384</sup> *Ibid.*, p. 64.

<sup>385</sup> Nurul Azizah, *Op.Cit.*, p. 191.

<sup>386</sup> Ibn Miskawaih, *Op.Cit.*, p. 60.

his heart. Because everything depends on the intention, when students have a strong intention to improve their akhlaq, it will be easy to undergo the process. Besides that, it also requires the desire to refrain from reprehensible behavior.<sup>387</sup>

## 2. Implications of KH. Hasyim Asy'ari's Concept of Akhlaq Education on Character Education

As time goes by, the problems that exist in society become so complex due to moral degeneration. This situation explains that even the highest mastery of technological knowledge does not guarantee a strong defense if it is not balanced with good-akhlaq. Akhlaq includes all aspects of human life. Therefore, cultivating akhlaq or improving akhlaq is a solution to the problems that are being faced by contemporary Islamic education.

The book *'Adabul 'Alim wal Muta'alim* by KH. Hasyim is a book that discusses akhlaq. The discussion focuses on the akhlaq that must be applied by students and teachers in the learning process. Of course, it has an important role in contemporary character education which can later build a personality that has good-akhlaq (*akhlaqul karimah*). The values of akhlaq education found in the book *'Adabul 'Alim wal Muta'alim* are a collection of good advice from the al-Qur'an and hadiths.<sup>388</sup>

The following are the implications of akhlaq education for character education according to KH. Hasyim Asy'ari:

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<sup>387</sup> *Ibid.*, p. 65.

<sup>388</sup> KH. Hasyim Asy'ari, *Op.Cit.*, p. 44.

- a) The significance of akhlaq education in the implementation of character education is to humanize humans.

KH. Hasyim did not explicitly mention the definition of akhlaq. He explained that in carrying out Islamic shari'a, akhlaq is needed. A person who has no akhlaq, does not run shari'a, irreligious, nor does monotheism. Because akhlaq is so important, while the detailed akhlaq criteria are not yet clear. Regarding the significance of education itself, it is to humanize humans as a whole, with the aim that humans can devote themselves to Allah SWT by carrying out all His commands and staying away from all His prohibitions, he also does good deeds, upholds justice, which in the end is this man who deserves to be title as the noblest creature in front of Allah SWT.<sup>389</sup>

When studied further, the educational significance is described by KH. Hasyim is in line with the objectives of implementing character education. Because in fact, the purpose of implementing character education itself is the formation of a good human person.<sup>390</sup> A good human being here means good vertically (having a good relationship with God), and means good horizontally (having a good relationship with one another). This explanation is in line with the significance of akhlaq education delivered by KH. Hasyim, namely humanizing human beings as a whole,

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<sup>389</sup> Rohinah M. Noor, *Op.Cit.*, p.18.

<sup>390</sup> Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan (Character Education Design: Its Conception and Application in Educational Institutions)*, (Jakarta: Kencana, 2011), p.17.

aims to devote to Allah SWT and carry out their obligations as social beings properly.

- b) The urgency in organizing akhlaq before studying is also important to applied in character education.

In the book *Adabul 'Alim wal Muta'allim*, KH. Hasyim explains that before studying, the most important thing to do is to organize akhlaq first.<sup>391</sup> Thus, here akhlaq is arranged first, then seek knowledge, not organize akhlaq when the learning process progresses. Why is that? Because everything is done, it would be better based on understanding the knowledge. Because someone who does not know usually carries out his activities without being based on knowledge, just joining in. Likewise, with studying, one must understand the steps before pursuing that knowledge, namely by managing akhlaq.

Akhlaq that must be applied by students before pursuing knowledge include: purifying the heart, improving the intention to follow knowledge, enlivening the shari'a, enlightening the heart, decorating the mind, getting closer to Allah SWT, and so on.<sup>392</sup> Likewise, with a teacher, he also has an obligation to organize his akhlaq before teaching, such as; *muraqabah*, *khauf*, calm, *khusyu'*, *tawadhu'*, *wira'i*, only relying on Allah SWT, zuhud, and so on.<sup>393</sup>

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<sup>391</sup> Media Koentji, *Op.Cit.*, on March 9, 2021, 8.08 p.m.

<sup>392</sup> Yaya Fauziah, *Loc.Cit.*

<sup>393</sup> Muhammad Hasyim Asy'ari, *Op.Cit.*, p. 55

The crucial thing is the application of the above akhlaq before studying. Likewise, in the implementation of character education, the teacher should understand the urgency of managing akhlaq before pursuing knowledge, to know what things must be prepared before teaching. In addition, it is hoped that the teacher can provide understanding to students, thus they organize and apply good-akhlaq before the study. Because everything we will do, it would be better if we understand the knowledge, as well as studying, the first thing that must be done is to arrange akhlaq first.

- c) Akhlaq education methods and material is essential for implementation of character education.

Regarding the method of akhlaq education, KH. Hasyim is more inclined towards classical educational methods in pesantren such as *halaqah*, *sorogan* and *bandongan*. This *halaqah* is defined as a method of individual learning. *Sorogan* and *bandongan* are ways of learning religious knowledge by studying a book by peeling and discussing it letter by letter, word for word, sheet by sheet until it is finished, then continue with the following books. This method is very structured and systematic, because the discussion starts with the most basic book, then continues with a book with a more in-depth and specific discussion. However, there are drawbacks in this method, namely students do not have the opportunity to think critically about the explanations given by the teacher.

In addition, to the *sorogan* and *bandongan* methods, KH. Hasyim

also applies the method of deliberation and exemplary.<sup>394</sup> The author feels this method is more suitable when applied to character education at this time. The deliberation method will make students think critically and be able to express their opinions by gambling. In addition, they also practice good discussion, accept other people's opinions, accept criticism and suggestions wisely, and make the most appropriate decisions based on consensus. The exemplary method is no less important than the deliberation method. Teachers are often used as role models for students. Therefore, as teachers, they should give examples of noble behavior to students, both inside and outside of school. There is a saying, "Teachers pee standing up, students pee running." This sentence reinforces the explanation that the role of the teacher is very essential for building the *akhlaq* and character of students.

d) Akhlaq of educators and learners in character education.

Regarding educators, KH. Hasyim and Ibn Miskawaih agree that parents are the first and foremost educators. Children's behavior is a result of active interaction between individual factors and environmental factors. Character education is defined as developing children's character by balancing internal potential with external stimuli or learning given to them. Therefore, children are expected to be able to optimize the potential that exists in their series. In the character-building process, the role of the

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<sup>394</sup> Rohinah M. Noor, *Op.Cit.*, p. 63-64.

family is needed as:<sup>395</sup>

#### 1) Character builder

In the swift current of globalization which has resulted in several character deterioration, this role is felt to be very heavy. Here the family has to uphold akhlaq values and actualize them in their daily activities. The intended akhlaq values are honesty, tolerance, empathy, compassion, responsibility, help, and so on.

#### 2) Character enabler

After character formation, the next step that must be taken is to carry out continuous empowerment. The family has an important role here. The family, especially the parents, must be a role model for children to build and develop positive values in society.

#### 3) Character engineer

The last role that families have in character education is continuous learning. The development of the times demands a modification of education by the needs. Therefore, the family must follow the times well to make engineering and modification in line with the positive values developed in the family.<sup>396</sup>

Thus, it can be concluded that the crucial role of educators in the

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<sup>395</sup> Yusti Probowati, dkk., *Pendidikan Karakter Perspektif Guru dan Psikolog (Character Education of Teacher and Psychologist's Perspective)*, (Malang: Penerbit Selaras, 2011), Cet. I, ISBN: 978-602-9047-65-3, p. 69.

<sup>396</sup> *Ibid.*, p. 79.



character education process takes place. The first and foremost educator is the family, especially parents. Furthermore, the family should educate children by giving good direction and setting good examples. In addition, there is also a need for a harmonious relationship between parents and children.

## CHAPTER VI

### CLOSING

#### A. Conclusion

The following conclusions are obtained:

1. Ibn Miskawaih concept of educational akhlaq based on Islamic worldview which profoundly derived from Quran, *Sunnah*, Western Greek and Muslim Philosophers. Ibn Miskawaih defined akhlaq as a mental state that influences humans to perform actions spontaneously without going through a process of thought and consideration. Meanwhile, KH. Hasyim Asy'ari's concept also deeply rooted from Quran and *sunnah*, Muslim *salafi* and *kholafi* scholar. He viewed that akhlaq as that Akhaq can be changed through education.
2. There are three points of similarity between the concept of akhlaq education presented by Ibn Miskawaih and KH. Hasyim Asy'ari: definition of akhlaq, and the purpose of akhlaq education. Then, the five differences: the basic of akhlaq education, the method of akhlaq education, the material of akhlaq education, educators and learners, and the role of soul in the akhlaq education.
3. The concepts of akhlaq education Ibn Miskawaih and KH. Hasyim Asy'ari has implications for character education: akhlaq education serves to strengthen the potentials possessed by humans, humanize humans being, the urgency to organize akhlaq before studying, educators are needed understand the spirit of shari'a and philosophy.

## **B. Suggestions**

In connection with the research results that have been obtained, the researchers have several constructive suggestions that need to be conveyed, namely:

1. For society, especially Muslims, should increase their awareness of the urgency of character building in character education in schools, both by reading the concept of akhlaq education as discussed in this study and in all possible ways to increase public awareness of the importance of planting akhlaq education since early stage.
2. The increasing number of moral crises that occur in society, makes society have to do complete improvements of akhlaq level individually and socially.
3. This way is done with the hope of making individuals have good-akhlaq. That way, we will carry out his obligations to Allah SWT and get perfect happiness because the true purpose of life is to get happiness, both individual happiness and social happiness.

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



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## APPENDIX

### Appendix 1

#### PROOF OF GUIDANCE

Name : Kharisma Nurdiana Putri  
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Advisor : Imron Rossidy, M.Th, M.Ed  
The Title of Thesis : A Comparative Study the Concept of Akhlaq Education.  
Thought of Ibn Miskawaih and KH. Hasyim Asy'ari:  
Its Implications for Character Education

No.	Date	Guidance Material	Signature
1	3/11/2020	Title revision and addition of research variables	
2	5/11/2020	Revision of Chapter I (focused on introduction)	
3	15/11/2020	Revision of Chapter II (focused on thinking framework)	
4	27/11/2020	Revision of Chapter II (allocation the biography of figures)	
5	2/12/2020	Revision of Chapter III (addition footnote from English literature)	
6	7/12/2020	Revision of Chapter III (focused on analysis data)	
7	9/12/2020	Translating from Indonesia language to English language and revision of structure and grammar	
8	14/12/2020	Final review before thesis proposal exam	
9	12/03/2021	Revision of Chapter IV (focused on biography of figures)	



10	23/03/2021	Revision of Chapter IV (addition footnote from Arabic literature)	+
11	06/05/2021	Revision of Chapter V (deleted the comparison of advantages and disadvantages of the concept of akhlaq education by both figures)	+
12	21/05/2021	Revision of Chapter VI (focused on conclusion)	+
13	10/06/2021	Final review before thesis exam	+

Approved by,  
Advisor



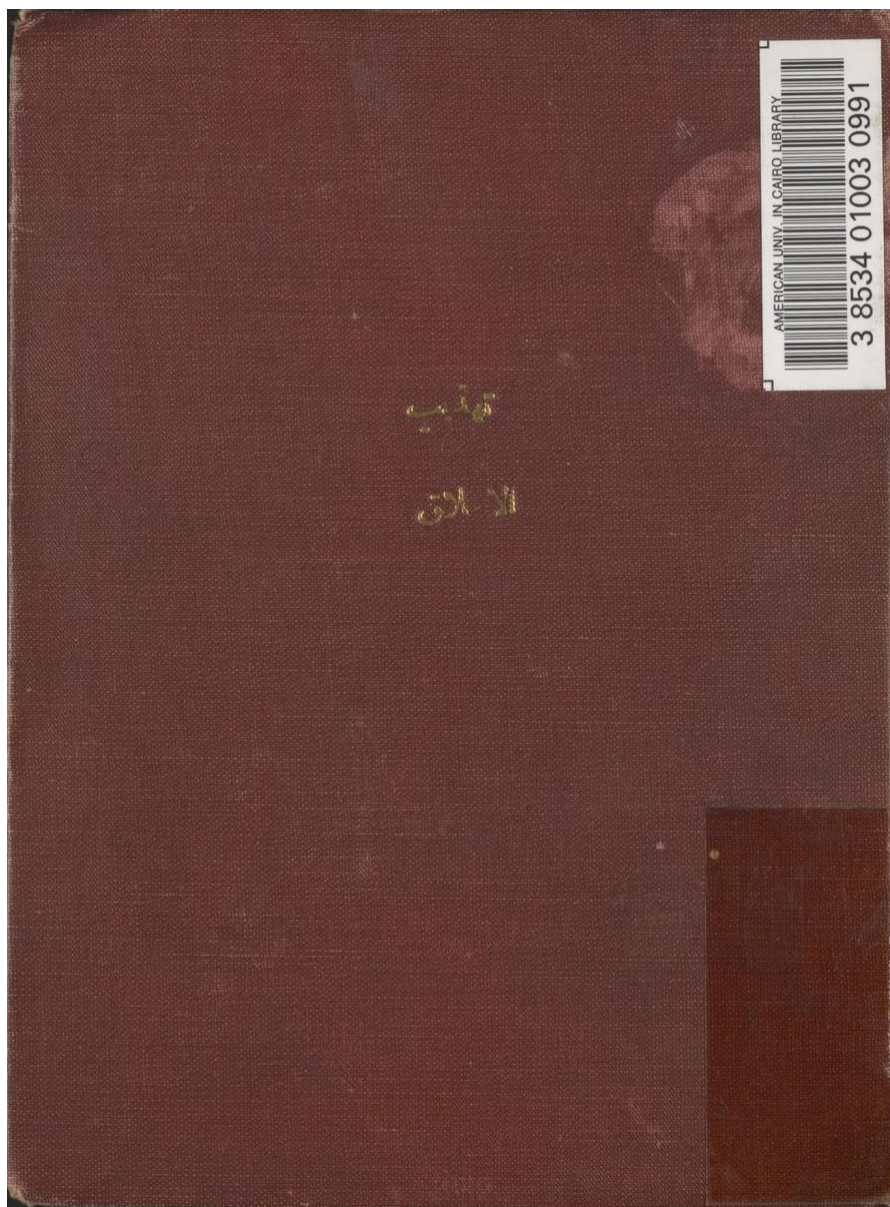
**Imron Rossidy, M.Th, M.Ed**

NIP. 19651122000031001

## Appendix 2

### REFERENCES

1. The book of *Tadzhibul Akhlaq wa Tathirul 'Araq*



# كتاب

تهذيب الأخلاق

وتطهير الأعراق

للشيخ أبي علي أحمد بن محمد المعروف بابن مسكويه

المتوفى سنة ٤٢١

﴿ محل مبيعه ﴾

بالمكتبة الحسينية المصرية

بشارع الحلوجي بجوار الازهر المنير بمصر

﴿ الطبعة الاولى ﴾

بالمطبعة الحسينية المصرية سنة ١٣٢٩ هجرية

على نفقة السيد محمد عبد اللطيف الخطيب وشركاه بمصر

١٩٠٨

٢٢٥٤٤



2. The book of *Filsafat Pendidikan Akhlak Ibnu Miskawaih* by Prof. Dr. Suwito



# FILSAFAT

## PENDIDIKAN AKHLAK

### IBNU MISKAWAIH



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Ibn Miskawaih merupakan salah seorang tokoh muslim di bidang filsafat akhlak dan juga sejarawan yang hidup pada masa pemerintahan dinasti Buwaihi (320-450H/932-1062M).

Sebagai seorang tokoh, Ibn Miskawaih memperoleh banyak gelar. 'Abd al-'Aziz 'Izzat misalnya, menyatakan bahwa Ibn Miskawaih adalah pemikir Islam pertama di bidang akhlak. Ia dapat digolongkan sebagai Guru Ketiga (*al-Mu'allim al-Sâlis*) setelah al-Farabi dan Aristoteles. M.S. Khan menilai Ibn Miskawaih telah berhasil dengan baik mengkombinasikan pemikiran Yunani dengan Al-Quran dan al-Sunnat dalam bukunya *Tahzîb al-Akhlâq wa Tathhîr al-A'râq*. Majid Fakhry memberi gelar kepada Ibn Miskawaih sebagai *Chief Moral Philosopher of Islam* dan *The most important ethical writer in Islam*. Muhammad Yusuf Musa juga menyatakan bahwa, Ibn Miskawaih telah berhasil mengkompromikan agama dan falsafat.

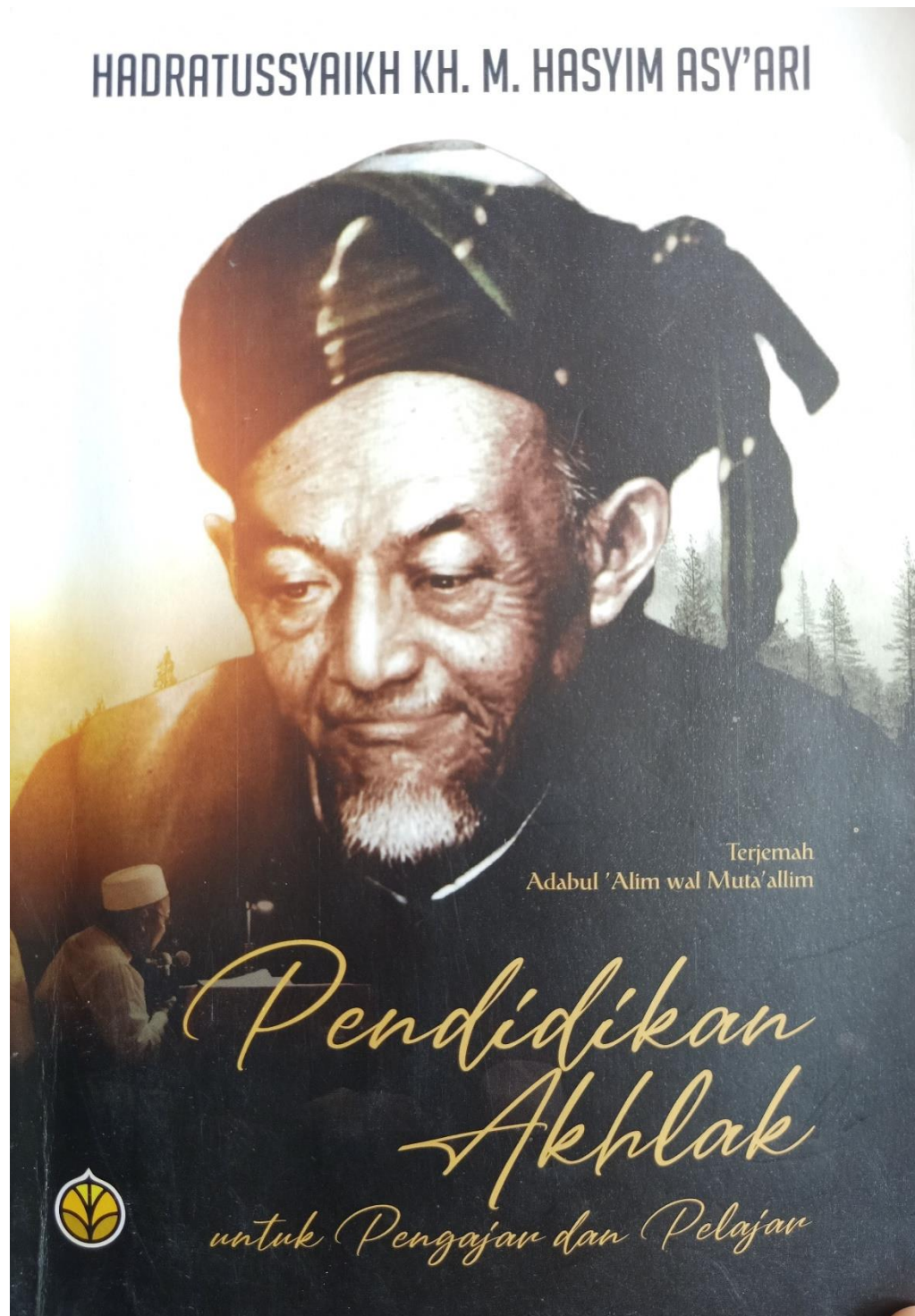
Muhammad Abduh, salah seorang tokoh Pembaharu Islam di Mesir telah menjadikan salah satu karya Ibn Miskawaih yang berjudul *Tahzîb al-Akhlâq wa Tathhîr al-A'râq* sebagai buku ajar di bidang pendidikan akhlak. Dengan demikian dapat diasumsikan bahwa, pendidikan akhlak rasional sebagaimana pemikiran Ibn Miskawaih dapat membawa konsekuensi bagi pertumbuhan kreativitas dan inisiatif. Karena pendidikan akhlak rasional melakukan pendekatan ajaran Islam melalui pendekatan kemanusiaan dan bukan semata sebagai doktrin yang absolut.

#### Sasaran Pembaca:

Seluruh Mahasiswa Fakultas Tarbiyah, Praktisi Pendidikan, dan Peminat Pendidikan Akhlak



3. The book of *Pendidikan Akhlak untuk Pengajar dan Pelajar* by Hadratussyaikh KH. M. Hasyim Asy'ari translated from *Adabul 'Alim wal Muta'allim*



# آداب العالم والمتعلم

فيما يحتاج إليه المتعلم في أحوال تعلمه  
وما يتوقف عليه المعلم في مقامات تعليمه



تأليف

العلامة الشيخ محمد هاشم أشعري الجنباني

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### Appendix 3

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