

IBNU MISKAWAIH'S THOUGHTS ON ISLAMIC EDUCATION AND ITS RELEVANCE IN CONTEMPORARY ISLAMIC EDUCATION

PEMIKIRAN IBNU MISKAWAIH TERHADAP PENDIDIKAN ISLAM DAN RELEVANNYA DALAM PENDIDIKAN ISLAM KONTEMPORARI

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Abstract

This paper attempts to explore Ibn Miskawaih's thoughts on Islamic education and its relevance in contemporary Islamic education. Currently, there is a tendency for the quality of education to decline along with the development of communication and information technology. Islamic education faces big challenges in the current era. The tendency for morals to decline and figures who can serve as role models is a challenge in itself. It is necessary to present the concept of Islamic education in the current era which focuses on improving morals and ethics. The preparation of this paper used a qualitative approach using library research methods. Data was collected through books, articles and other documents related to the study of Ibn Miskawaih's Thoughts on Islamic Education and Its Relevance in Contemporary Islamic Education. The results of the study show that first, there is a need to integrate Islamic values in the school curriculum. Integrating Islamic values in the school curriculum is an important step in forming a generation with noble morals and noble character. Second, student character development. The integration of Islamic values in education can produce a strong foundation for the formation of students' character with noble and noble character, in accordance with Islamic teachings which are rich in moral and ethical values. Third, increasing spiritual understanding in modern education. An increased understanding of spirituality can help students find meaning and purpose in their lives. True education is education that not only includes intellectual and practical dimensions, but also deep spiritual dimensions.

Keywords: *Thought, Ibnu Miskawaih, Islamic Education, Contemporary*

Abstrak

Paper ini berupaya mengeksplor Pemikiran Ibnu Miskawaih tentang Pendidikan Islam dan Relevansinya dalam Pendidikan Islam Kontemporer. Saat ini, ada kecenderungan kualitas pendidikan semakin menurun seiring perkembangan teknologi komunikasi dan informasi. Pendidikan Islam menghadapi tantangan besar pada era sekarang. Adanya kecenderungan kemerosotan akhlak dan sosok-sosok yang bisa menjadi teladan merupakan tantangan sendiri. Perlu hadirnya konsep Pendidikan Islam pada era sekarang yang fokus kepada pembenahan akhlak dan etika. Penyusunan makalah ini menggunakan pendekatan kualitatif dengan metode kepustakaan atau library research. Data-data dikumpulkan melalui buku-buku, artikel dan dokumen lain yang terkait dengan kajian mengenai Pemikiran Ibnu Miskawaih tentang Pendidikan Islam dan Relevansinya dalam Pendidikan Islam Kontemporer. Hasil kajian menunjukkan bahwa *pertama*, perlunya integrasi nilai-nilai Islam dalam kurikulum sekolah. Pengintegrasian nilai-nilai islam dalam kurikulum sekolah adalah langkah penting dalam membentuk generasi yang berakhlak mulia dan berbudi pekerti luhur. *Kedua*, pengembangan karakter siswa. Integrasi nilai-nilai islam dalam pendidikan dapat menghasilkan landasan kuat bagi

pembentukan karakter siswa yang berakhlak mulia dan berbudi pekerti luhur, sesuai dengan ajaran islam yang kaya akan nilai-nilai moral dan etika. *Ketiga*, peningkatan pemahaman spiritual dalam pendidikan modern. Peningkatan pemahaman spiritualitas dapat membantu siswa menemukan makna dan tujuan dalam hidup mereka. Pendidikan sejati yaitu pendidikan yang tidak hanya mencakup dimensi intelektual dan praktis, tetapi juga dimensi spiritual yang mendalam.

Kata Kunci: *Pemikiran, Ibnu Miskawaih, Pendidikan Islam, Kontemporer*

1.0 Introduction

Education is a necessity for every human being to develop and be of quality. A country's civilization will progress if it is supported by people who are well and truly educated. Times continue to develop and change. Advances in communication and information technology have also influenced the development of education, including Islamic education.

Today's students are very different from before the digital era. Currently, everything is moving very fast, information is so massive in various media. Educators must of course strive to be able to convey material effectively and efficiently. Technological progress is inevitable. Educators who are unwilling or unable to adapt to current developments may be crushed by the times. Moreover, many of today's students are quicker to accept changes in technological advances.

To analyze the issue of education problems in Indonesia further, you can look at the results of the working meeting of the Education and Culture Journalists Forum (Fortadik) which was held at the Ministry of Education, Culture, Research, and Technology on January 19, 2024.

One of the crucial issues in the world of education observed by Fortadik is the problem of violence in educational units. Based on the 2023 Education Report Card, school security indicators for junior high school and senior high school levels have decreased. In the school security climate indicator, it was recorded that the junior high school and equivalent level dropped 2.96 points this year from the score in 2021 of 68.25. Based on the last assessment, the score was 65.29.

From what was recorded by Fortadik, it is sufficient evidence that the quality of education today, instead of leading to a better trend, is decreasing, indicating an educational climate that is less safe and friendly for students in every educational unit.

The issue of violence in educational units highlighted by Fortadik is certainly not the only crucial problem. Without intending to ignore other problems, researchers see the problem of violence in educational units as being caused by disorientation in the concept of education. Or in other words, it is necessary to enrich educational perspectives from relevant thinkers to improve the quality of education in Indonesia today.

Friend Ali Bin Abi Talib said that parents should teach their children according to their time. The presence of children and parents has changed over time. Referring to the words of Friend Ali bin Abi Talib, it is implied that pursuing relevant educational concepts is an effort that must not stop. Each period is needed to brainstorm thoughts and ideas to implement educational concepts that are most relevant at that time. One way is to look back at the thoughts that have been compiled by Muslim thinkers regarding Islamic education.

Muslim educational thinkers left behind ideas that can be adopted and adapted in the current era. One of the classical-era Muslim thinkers who has received a lot of attention from modern academics is Ibnu Miskawaih. Many ideas related to morals or ethics have been studied or explored about current conditions.

Islamic education faces big challenges at this time. There is a tendency for morals to decline and figures who can become role models are a challenge in itself. Moral degradation becomes collective homework so that the current generation, which is often referred to as the lying down generation, can open its eyes, hearts, and minds. (Bisri.K, 2021)

The educational thought initiated by Ibnu Miskawaih, which is known to be based on an educational concept that focuses on improving morals and ethics, can thus be an alternative for creating a friendly and safe educational climate for every student in Indonesia.

2.0 Significance of the Problem

The educational unit which is the center of each student's learning activities must of course fulfill security aspects. School should be a fun and friendly place for students. A safe school, filled with love and friendship, must of course be seen as a non-physical facility that supports the smooth running of teaching and learning activities.

However, in reality, there are still many educational units that often fail, resulting in violence involving students. Bullying or bullying that occurs in educational units has recently frequently filled the news in Indonesia. Then what is the impact? The impact of the portrait was that students and their guardians became anxious. More acutely, the school will be seen as an unpleasant place.

If that happens, then the agenda for implementing the national education system as per the law will be hampered. Quoted from the book *Introduction to Education* by Husamah, et al., according to the National Education System Law Number 22 of 2003 article 1 paragraph 1 concerning the National Education System, education is: "Conscious and planned efforts to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state."

Considering the problems facing education in Indonesia, researchers feel the need to revisit ideal thoughts, especially Muslim thinkers, regarding how education for students is carried out. By highlighting the ideas of Muslim thinkers regarding education, it is hoped that educational units in Indonesia will have various alternatives to solve the problems that plague Indonesia.

Apart from that, it is hoped that the small efforts contained in this paper will be able to contribute, to ensuring that the education system in Indonesia does not deviate far from the ideals of national education as contained in the 1945 Constitution.

Furthermore, in this paper, we will review further the spectrum of Ibn Miskawaih's thoughts regarding Islamic education and see how far the thoughts of this figure called the Father of Islamic Ethics are relevant in answering the problems of contemporary Islamic education.

3.0 Research Question

Specifically, this paper was prepared based on the problem formulation, namely:

1. What do Ibn Miskawaih think about Islamic Education?
2. To what extent is the relevance of Ibn Miskawaih's thoughts in answering the problems of contemporary Islamic education?

4.0 Research Method

The method for writing this paper is literature, namely by examining books, journals, papers, or websites, regarding Ibn Miskawaih's thoughts regarding Islamic Education and its relevance in the world of Contemporary Education.

5.0 Basic Argumentation

In presenting Ibn Miskawaih's thoughts about Islamic Education, as well as the relevance of these thoughts in the era of Contemporary Islamic Education in this paper, the researcher relies on a concept or theory of Cognitive Development put forward by Piaget and Vygotsky.

Cognitive Development Theory is a theory that emphasizes the importance of understanding the stages of cognitive development in the learning process. Based on this theory, we can evaluate the extent to which the characters' thoughts reflect an understanding of children's cognitive development and how their teaching methods are relevant to this stage of development. (Sahidin, La., Ridwan.R. & Sumiati, 2022)

In this study, the authors used a qualitative approach with a library research method. Data collection was carried out by collecting sources that were relevant to the discussion of Ibn Miskawaih's thoughts regarding Islamic Education and Contemporary Islamic Education. These sources were obtained through books, journal articles and other supporting documents. The materials obtained from various references were then analyzed in depth to support the statements and ideas.

6.0 Discussion

6.1.0 Biography and Thoughts of Ibn Miskawaih

In understanding how Ibn Miskawaih thought about Islamic education, it would be necessary to introduce at the beginning, Ibn Miskawaih's profile. In the subtitle regarding Ibnu Miskawaih's profile, the name, place of birth, where Ibnu Miskawaih spent his childhood, the history of his education, and the works of Ibnu Miskawaih will be stated. Then it continued with a discussion of Ibn Miskawaih's thoughts on Islamic Education.

Ibn Miskawaih was a Muslim philosopher who lived between 320-412 H/932-1030 AD. His full name was Abu Ali Ahmad Ibnu Muhammad ibn Miskawaih. He was born in Ray City which is now known as Tehran, Iran. Ray City when Ibnu Miskawaih was still small was an intellectual environment that helped shape Ibnu Miskawaih's intellect. Ibn Miskawaih received a broad education in the fields of Islamic science, philosophy and natural sciences. He was educated in the Islamic intellectual tradition that was developing rapidly at his time, and he studied under the leading scholars of his time. (Sahidin, La., Ridwan.R. & Sumiati, 2022)

It is known that when it comes to studying, Ibnu Miskawaih focuses on the study of history and ethics. He studied history, especially the Date of Ath Thabari to Abu Bakr Ahmad ibn Kamil Al Qadhi (350 AH/960 AD). Studied philosophy from Ibn Al-Khammar, the famous commentator on Aristotle's works, and studied chemistry from Abu Al-Thayyib al-Razi.

Ibn Miskawaih is known for his diverse works in the fields of ethics, moral philosophy, and political philosophy. One of his famous works is "Tahzib al-Akhlaq" (Purification of Morals), which is a collection of ethics and moral philosophy. Apart from that, he also wrote about politics, natural sciences, and philosophy. (Sahidin, La., Ridwan.R. & Sumiati, 2022)

Ibnu Miskawaih is still a reference in educational thinking to this day. This cannot be separated from his position as a thinker and scholar who was respected in the Muslim intellectual world of his time. Although not much is known about his specific academic positions, he is recognized as one of the leading figures in Islamic intellectual thought. (Bisri K, 2021)

Referring to the book entitled "The Pioneers of Islamic Awakening" by Rizem Aizid (2018), it is stated that Ibnu Miskawaih paid great attention to moral and ethical education. He believes that education is not only about intellectual knowledge, but also about the formation of individual character and morality.

Apart from that, education, according to him, must help humans achieve moral and spiritual perfection. His thoughts on ethics and morality, as contained in his work "Tahzib al-Akhlaq", provide an in-depth view of how education can play an important role in the development of good morals. (Bisri K, 2021)

Education according to Ibnu Miskawaih can be said to be oriented towards self-formation, creating a moral personality, noble character. The goals of education will be successfully realized if educators understand and recognize human character, so that educators are able to develop efforts to develop humans with various character backgrounds. Ibn Miskawaih defines character as a state of the soul that moves a person to act without thought and consideration or spontaneous behavior.

Humans have differences in absorbing education. Among humans there are those who are rude, timid, angry, spiteful, stingy, gentle, sensitive, insensitive and so on. If you don't pay attention to these various kinds of habits, they will develop naturally. This is where he saw the importance of education (religious law) to enforce the habit of doing good deeds.

In proposing his idea regarding Islamic Education, Ibnu Miskawaih emphasized that every Muslim understands the true purpose of education itself. Ibnu Miskawaih outlines the aims of education, as quoted from the book "Getting to Know Muslim Philosophical Figures and Their Thoughts" by Abu Bakar Dja'far, S.Ag, including:

First, humanizing humans or subordinating humans according to their essence as the noblest creatures compared to other creatures. Education at this point is useful for raising human status, because through the knowledge obtained with natural power that is mastered naturally it will raise human dignity.

Second, the socialization of individual humans, namely education must be a socialization process so that they are able to establish relationships with society because goodness is for the benefit of the people. For this reason, there must be a majority of individuals and society, together to achieve happiness, so that they achieve perfection, by helping each other, giving advice to each other.

Third, instill a sense of shame. Parents must instill a sense of shame in their children from tamyiz, namely when the child already knows and has started to think critically. The role of parents as al-madrasah al-ula to teach and instill a sense of shame is very important. Because, by having a sense of shame, children will be awake and protected from acting wrongly. Shame (al Haya'u) is the fear that something disgraceful will emerge from oneself. In Islamic teachings, it is stated that shame is part of faith.

Based on research to dig up information about Ibn Miskawaih's thoughts on Islamic Education, researchers found that the Father of Islamic Ethics, in formulating the concept of education, did not stop at a purely philosophical level. Rather, it reaches the realm of what Islamic education materials need to be included in the human learning process. In other words, Ibnu Miskawaih presents an educational concept that is ready to use, because what is prepared can practically be implemented as a reference for Islamic education. In more detail, the following is a description of the concept of Islamic Education compiled by Ibnu Miskawaih:

6.2 Curriculum

In general, a curriculum is defined as a plan or guideline that details the objectives, content, methods, and evaluation of learning that will be carried out in an educational program. A curriculum is a framework designed to guide the learning process in achieving certain goals. (Syafaruddin, B., Amiruddin., Satriani, 2021)

In developing the concept of Islamic Education, Ibnu Miskawaih systematically created a curriculum for how the Islamic Education process was carried out. Ibnu Miskawaih conveyed three main things that can be understood as material for moral education, namely, 1) obligatory materials for the needs of the human body, 2) obligatory materials for the soul, and 3) obligatory materials for relationships with fellow humans. The following is an explanation of these three materials:

6.2.1 Mandatory Materials for Human Body Needs

This material relates to human obligations to the creator, namely Allah Azza wajalla, for example, prayer, fasting, and Hajj. Some of these materials are also related to physical human needs.

In its application, among others, namely:

a) Performing Prayers

The movements in regular prayer are performed at least five times a day, for example raising hands, standing, bowing and prostrating are done at a fairly long tempo. Congregational prayer is also emphasized as a way of education, considering that congregational prayer forges each person to love their neighbors in a wider scope.

b) Fast

As is known, fasting is beneficial for the body in maintaining body balance by refraining from eating and drinking during specified periods. Fasting is also a means of training oneself to control one's desires so as not to commit vile acts.

c) Hajj

The Hajj pilgrimage has value for moral development. This worship is comprehensive and requires many requirements. Prospective pilgrims must also master knowledge, be physically healthy, have strong intentions, be civilized in carrying it out require high costs, and be willing to leave their homeland, possessions, and wealth.

6.2.2 Obligatory materials for the soul

Apart from the obligatory material for bodily needs, Ibnu Miskawaih also describes the moral material to be studied for the needs of the soul, including:

- a) Have true beliefs
- b) Understand the oneness of Allah, glorify and magnify Him
- c) Contemplate all the gifts that Allah has bestowed on the world because of His mercy and wisdom and deepen this knowledge
- d) Motivate to enjoy knowledge

Ibn Miskawaih is of the view that religious rules are the soul's guidance to good morals and noble character. All acts of worship become mental training that aims to build mental good morals, as well as emphasize a sense of social superiority, all based on love within humans themselves.

6.2.3 Obligatory materials for relationships with fellow humans

The material must be related to fellow humans when interacting socially, including transactions (muamalat knowledge), farming (agriculture), marriage, carrying out mandates, discussing with each other, as well as fighting to eradicate enemies, protecting women and property.

Philosophers are of the view that various types of worship are means or paths that can bring humans closer to God and are creatures' obligations towards Him. The various materials that exist are often related to devotion to God, so whatever substance is contained in science as long as it remains aimed at serving God.

6.3 Method

Ibnu Miskawaih conveyed a method so that humans can achieve perfection. Miskawaih said that a human must understand his various weaknesses both in body and soul. Not only that, humans must also know their primary needs and try to eliminate their deficiencies and be able to fix them.

Some physical needs include food, clothing, intercourse, and so on. Humans must take what is needed for their survival. A human being should not go beyond the limits in fulfilling his body's needs.

The needs of the human soul such as knowledge, obtaining objects of thought, proving the truth of opinions, accepting the truth, and so on. A human being must be able to fulfill these soul needs, as well as know weaknesses and overcome those weaknesses. (Syafaruddin, B., Amiruddin., Satriani, 2021)

Ibnu Miskawaih believes that a person's morals can be improved or changed for the better if education is carried out using effective methods, namely:

- 1) Be truly determined to study continuously and exercise self-restraint to obtain the virtues and decency that are truly by the virtues of the soul. This method is
- 2) primarily directed at preventing humans from following the wishes of the souls of *al-syahnaniyyat* and *al-dhadabiyyat*.
- 3) Make all other people's knowledge and experience a mirror for themselves. It is hoped that this method will illustrate that someone will not drift into disgraceful actions. He can see bad actions

and the impacts experienced by other people. A person must learn to be alert so that they will be more careful in their behavior.

6.4 Educators and Students

Educators or teachers have a very important role. Miskawaih said that educators do not only teach in learning activities. Educators must pay great attention to teaching and education. (Syafaruddin, B., Amiruddin., Satriani, 2021)

Miskawaih believes that parents are the first and most important educators for children. (AlDarmono, A. 2014) Parents have a very big role in children's education in instilling sharia material. For this reason, there needs to be a harmonious relationship between parents and children based on love. According to Miskawaih, a student's love for his teacher must exceed his love for his parents. The love of students is equated with the love of servants for their Lord. However, because of this love of God, rarely anyone can do it, Miskawaih places the student's love for the teacher as being between the love of the teacher and the love of God. A teacher is considered to play a more important role in educating students' souls in the red of true happiness. Teachers play the role of parents or spiritual fathers, figures who are glorified, and the goodness they give is divine. Apart from that, the teacher's function is to invite students to wisdom, fill the students' souls with high wisdom, and show them eternal life and eternal enjoyment.

Miskawaih does not place all teachers in that position and degree, only teachers who have the rank of mu'allim, for example, al-hakim or al-muallim al-hikmat. Miskawaih places the position of a true educator on a par with the position of a prophet, especially regarding love. (AlDarmono, A. 2014)

For educators or teachers who are not at that level, they are considered the same as relatives or friends. They can also gain knowledge and manners. Those who are classified as friends or relatives are people of one descent or another, both children and parents. Students' love for ordinary teachers still occupies a higher position than children's love for their parents. In other words, the position of an ordinary teacher lies between the position of a parent and an ideal teacher.

Miskawaih defines regular teachers as those who teach not just as formal teachers because of their position. Teachers must have the requirements: trustworthy, intelligent, and loved, their life history is not contaminated in society. Apart from that, he is an example and even more noble than the people he educates.

6.5 Contemporary Islamic Education

Contemporary Islamic education is interpreted as a form of education that can initiate and format Islamic education as an initiator, driver, change, and formation of superior humans in various aspects, including moral, social, intellectual, and spiritual aspects. (AlDarmono, A. 2014) Islamic education is an embodiment of the fundamental values contained in the Al-Qur'an and As-Sunnah. According to Mohammad Hamid an-Nasyir and Kulah Abd Al-Qadir Darwis, Islamic education is a process of directing human development in various aspects of life, such as physical, intellectual, language, behavior, social and religious life, with the hope of achieving perfection. Contemporary Islamic Education, on the other hand, is an activity carried out in a planned and systematic manner to develop students' abilities by referring to Islamic principles in the current context.

The goals of Contemporary Islamic Education must be in line with the goals of national education which are based on Pancasila and the 1945 Constitution of the Republic of Indonesia. This includes the roots of religious values, and national culture, as well as responses to the dynamics of ever-changing times. In this context, Contemporary Islamic Education aims to create individuals who understand and can implement Islamic teachings in everyday life, and have an awareness of universal values such as tolerance, justice, and unity within the framework of the prevailing culture and social context. (Ibadin, H & Santosa, S, 2022)

- a. Islamic Boarding School

Islamic boarding schools are religious institutions that provide education and teaching and develop Islamic religious knowledge. The origin of word "pondok" may come from the Arabic word "funduk", which means lodging house or hotel. However, in Indonesia, especially on the island of Java, Islamic boarding schools are more similar to boarding houses in a hermitage environment, namely simple housing which is divided into rooms as student dormitories. The term "Islamic boarding school" etymologically comes from "pe-santri-an", which means the place where students live. (Ibadin, H & Santosa, S, 2022)

Santri or students study Islam from a Kyai or Shaykh at an Islamic boarding school. As an educational institution that is native to Indonesia and has strong roots in society, Islamic boarding schools occupy the top position. However, ironically, even though it is considered a popular institution, Islamic boarding schools still face various problems and their ability to respond to the challenges of the times is often doubted, especially in facing the current of modernization. To change this negative image, a long process and continuous efforts are needed. (Ibadin, H & Santosa, S, 2022)

Islamic boarding schools are currently facing a dilemma between tradition and modernity. If Islamic boarding schools continue to adhere to tradition without opening themselves up to modernity, only relying on traditional teaching that focuses on the Koran, Al-Hadith, and classical books without methodological innovation, then these Islamic boarding schools will probably be abandoned by society. Traditional Islamic teaching certainly needs to be updated to improve students' mastery of religious material. Apart from that, non-religious knowledge also needs to be included in the Islamic boarding school curriculum. An ideal Islamic boarding school can overcome the view that Islamic boarding school alumni lack quality. Therefore, the main focus of reform must be on mental development. Islamic boarding schools need to change their approach from just developing a human mentality to building a proactive and innovative mentality. In this way, Islamic boarding schools can remain relevant and meet the demands of the times, while maintaining the traditional values that are their identity. (Yati, A.W., & Ramadhan, R.M, 2020)

b. Integrated Islamic School

The Integrated Islamic School (IT) offers an integrated approach between science and Islam in its curriculum. One of the main features of the IT curriculum is the provision of Tahfizul Qur'an subjects, which require students to memorize the Al-Qur'an, as well as insert spiritual content into general subjects. Even though traditional tahfidzul Qur'an education is still available at TPA (Al-Qur'an Education Park), limited time and busy elementary, middle, and high school students make them reluctant or do not have time to take part in activities at TPA. On the other hand, Islamic boarding schools that offer comprehensive Al-Qur'an memorization programs do not accommodate students' needs to deepen their scientific knowledge simultaneously. (Yati, A.W., & Ramadhan, R.M, 2020)

This shows the need for adjustments in the education system to meet the needs of today's students. A possible solution is to integrate the tahfidzul Qur'an program into the curriculum of public schools, including Integrated Islamic schools, by providing adequate time and facilities for memorizing the Qur'an. In this way, students can learn science and religion in a balanced way without having to choose one of them.

Al-Qur'an memorizers in Indonesia are a relatively small group, but with the rapid development of IT-based schools, the number of Al-Qur'an memorizers is increasing, although it does not yet cover all juz. Nevertheless, the role of IT schools is very important in promoting the culture of memorizing the Koran in a society that tends to prioritize academic education. (Alivermana Wiguna, 2015)

However, there are challenges faced by IT school students. Many of them do not continue their education to a higher level at the same school, because they think that state schools have better prospects. As a result, those who leave IT school face difficulties in maintaining their

memorization of the Qur'an, because the culture of memorizing the Qur'an is not brought into their homes.

Because of this, it is not uncommon for students who graduate from IT schools to experience a decrease in the number of memorizing Al-Qur'an, even though they had previously mastered some juz. Nevertheless, the role of IT schools in spreading the culture of memorizing the Koran in Indonesia is very important. Apart from that, IT schools also provide important lessons for other Islamic schools in terms of improving quality and recognition from the government. In the current global era, the need for scientists who are not only skilled in academic matters but also in morals and spirituality is very important. Technology that continues to develop will not be able to change human civilization for the better without individuals who have integrated knowledge between science and Islam. (Alivermana Wiguna, 2015)

c. Madrasa

Madrasas are educational institutions under the auspices of the Ministry of Religion, which includes educational levels such as ibtidaiyah, tsanawiyah, aliyah, mu'allimin, mu'allimat, and diniyyah. The term "madrasah" comes from Arabic which means school or place of study. Although in the Arab world, this term refers to schools in general, in Indonesia, madrasas more specifically refer to Islamic schools whose subject focus is the Islamic religion.

Madrasas are a continuation of the Islamic boarding school system, with the basic elements of Islamic boarding schools still present in it. However, unlike Islamic boarding schools, madrasas do not have to have huts, mosques or recitation of classical Islamic books. Priority factors in madrasas include leaders, teachers, students, hardware, software, and teaching of Islamic subjects.

As formal educational institutions recognized by the government, madrasas have a vital role in spreading Islamic religious education in Indonesia. Although the main focus is on Islamic subjects, madrasas also deliver general subjects such as mathematics, Indonesian, and so on, to ensure students have comprehensive knowledge.

Madrasas have the principle of forming individuals who uphold the principles of Pancasila, maintain physical and spiritual health, have useful knowledge and skills, encourage creativity and tolerance, and develop democratic attitudes. Apart from that, madrasas also aim to increase intelligence and form good character,

including a sense of love for the nation and fellow human beings by the values stated in the 1945 Constitution. The characteristics of madrasas include:

- 1) Madrasas are educational institutions that follow procedures similar to public schools.
- 2) Islamic religious subjects at madrasas are core subjects, in addition to providing other general subjects.

6.6 Challenges of Contemporary Islamic Education

The Islamic education system in Indonesia is faced with fundamental challenges, which require continuous reform efforts. These challenges include: (Alivermana Wiguna, 2015)

- a. Is the Indonesian Islamic education system capable of becoming a center of excellence in the development of science and technology (IPTEK) which is rooted in Islamic values, namely integrating science with the teachings of the Qur'an and As-Sunnah?
- b. Can the Indonesian Islamic education system become a center for the renewal of Islamic thought that can respond to the dynamics of the times without ignoring basic dogmatic principles?
- c. Can Islamic education experts form strong personalities in faith and devotion to God, while gaining unlimited scientific thinking abilities?

These are complex challenges that require a holistic approach and continuous efforts to achieve improvements and improvements in the Islamic education system in Indonesia.

6.7 The Relevance of Ibn Miskawaih's Thoughts on Islamic Education in Contemporary Islamic Education

The thoughts of Ibn Miskawaih, a 10th-century Muslim philosopher, have made a valuable contribution to Islamic educational thought. His concepts of moral education, character formation, and the integration of science and spirituality have become important foundations in the Islamic educational tradition. In the context of contemporary Islamic education which is faced with the challenges of globalization and modernization, the relevance of Ibn Miskawaih's thoughts in guiding Islamic education has never diminished. (Farida, N.A., & Makbul, M., 2023) Ibnu Miskawaih's thoughts highlight the importance of ethics in education, underscoring that true education aims not only to convey knowledge but also to build noble character. This is closely related to the moral values which are the foundation of Islamic teachings. In contemporary Islamic education, where ethical values are often marginalized by the pressures of globalization and modernization, Ibn Miskawaih's thoughts provide a strong basis for rebuilding the focus on forming good character and morals in the young Muslim generation. (Farida, N.A., & Makbul, M., 2023)

The relevance of Ibn Miskawaih's thoughts about Islamic education in contemporary Islamic education can be integrated with several things such as:

a. Islamic values in the school curriculum

Education is the main foundation for forming individual character and values in society. In the context of education in the Islamic world, Islamic religious values play a key role in the development of school curricula. The integration of Islamic values in the school curriculum is an important effort to implement Islamic teachings in all aspects of education. This includes teaching Islamic religious material, ethics, and morals, as well as implementing behavior such as honesty, justice, and compassion in every subject. Thus, Islamic education is not limited to religious studies only but also becomes an integral part of every aspect of learning.

The integration of Islamic values in the school curriculum has great benefits in shaping student character. Values such as simplicity, hard work, and mutual respect taught in Islam can form a strong and responsible personality. Apart from that, this integration also helps students understand the relationship between science and religious teachings so that they can develop a holistic understanding of the world.

Integrating Islamic values in the school curriculum is an important step in forming a generation with noble morals and noble character. By understanding and applying Islamic teachings in every aspect of education, students can become people who have strong personalities, integrity, and care for others. This not only helps in the formation of a good person but also in forming a just and harmonious society.

b. Development of student character

Student character development is an important aspect of education that aims to develop individuals who have good moral and ethical values. This process involves efforts to build a personality that is strong, responsible, and caring towards others. Thus, education does not only focus on academic knowledge but also on forming positive character. One effective approach to developing student character is the integration of Islamic values into the school curriculum. Islam has clear guidelines in terms of ethics and morality, such as honesty, justice, and compassion. By incorporating these values into daily learning, students can learn to become individuals with noble and noble character. (Berkowitz, M. W., & Bier, M. C., 2007)

Student character development also involves the formation of good social and emotional skills. This includes the ability to interact well, work in teams, and manage emotions and conflict healthily. By developing these skills, students can become individuals who can interact positively with their surrounding environment. Apart from that, the school environment also plays an important role in developing student character. Schools must create an atmosphere that supports the formation of positive character, such as through self-development programs, extracurricular

activities, and good interaction patterns between teachers and students. (Narvaez, D., & Lapsley, D. K. [Eds.], 2014) The importance of student character development has been widely recognized in educational literature. Many studies have stated that students who have good character tend to be more successful in life, both academically and socially. Therefore, education that focuses on building students' character is not only important for individual development but also for the progress of society as a whole.

In the context of contemporary Islamic education, developing student character with Islamic values becomes more relevant. The integration of Islamic values in education can produce a strong foundation for the formation of students' character with noble and noble character, through Islamic teachings which are rich in moral and ethical values. Ibnu Miskawaih himself emphasized the importance of forming students' character through the educational process. For him, true education is not only about the transfer of knowledge but also about the formation of individuals with strong character and morals. Therefore, in education, according to his thoughts, the role of teachers is very important in guiding students to develop positive traits such as integrity, honesty, and patience. By forming students' strong character, education can help create individuals who are responsible and play a positive role in society. (Ravzi, 2012)

c. Increasing spiritual understanding in modern education

According to Ibnu Miskawaih's thoughts, moral values and the role of spirituality play an important role in the educational process. Ibnu Miskawaih taught that the main goal of education is not only to acquire academic knowledge but also to build good character and strong morality. Therefore, Miskawaih believes that education must include moral and spiritual aspects. (Al-Attas, S. M. N, 1980)

First, Ibnu Miskawaih emphasized the importance of moral values in the educational process. According to him, students must be taught to value principles such as honesty, justice, compassion, and altruism. These principles are the values that underlie good moral behavior in society. By forming students into individuals with noble character, education can function as an agent of positive change in society. *Second*, Ibnu Miskawaih also considers spirituality to be an important component of education. For him, a strong relationship with God and a deep understanding of spiritual values are inseparable aspects of the formation of a complete individual. Therefore, education should not only focus on developing students' intellectual aspects but also on their spiritual growth. In this way, education can support students to find meaning and purpose in their lives and guide them towards a meaningful and fulfilling life.

Third, Ibn Miskawaih views education as a means to achieve spiritual perfection. According to him, education is not only about gaining knowledge about the material world but also about gaining a deeper understanding of the universe and its creator. In this context, education must help students to understand the nature of human existence and the purpose of life. By strengthening students' relationship with God and increasing their understanding of spiritual values, education can help them achieve the desired spiritual perfection. (Al-Attas, S. M. N, 1980)

By integrating moral values, character formation, and spirituality in the educational process, Ibnu Miskawaih believes that education can be a means of creating individuals who are spiritually, morally, and intellectually complete. This means that, according to his thoughts, education is not only about preparing students for the world of work but also about shaping them into better human beings as a whole. In Ibn Miskawaih's thinking, moral values and spirituality are not only an addition to education but are an integral part of the process. Therefore, effective education must include character formation and students' spiritual growth as the main focus. In this way, students can become intellectually intelligent individuals, have noble characters, and have a strong relationship with God.

It can be underlined that an increasing understanding of spirituality according to Ibnu Miskawaih is an important aspect in modern education. Ibn Miskawaih taught that spiritual awareness is the key to achieving human happiness and perfection. According to him, a strong relationship with God and a deep understanding of the universe are the foundations for a meaningful and fulfilling life. In

modern education, this concept has great relevance, because it brings us to the understanding that education is not only about providing knowledge but also about the formation of a spiritually complete individual. In the context of modern education, increasing understanding of spirituality as taught by Ibnu Miskawaih can make it easier for students to understand the meaning and purpose of their lives. By strengthening their relationship with God and increasing their understanding of spiritual values, students can develop a strong foundation for overcoming challenges and difficulties in life. (Al-Attas, S. M. N, 1980)

Modern education often focuses on developing intellectual aspects and practical skills but often ignores the spiritual dimension. However, a deep understanding of spirituality can provide students with an important framework for navigating the complexities of the modern world and facing the challenges of everyday life.

Increasing understanding of spirituality can also help create a more inclusive and empathetic educational environment. By knowing spiritual values, students can develop a more tolerant attitude and respect the diversity of cultures and beliefs. These conditions can create a more harmonious and mutually supportive society.

Apart from that, understanding spirituality can also give students tools to deal with stress and mental pressure that often occur in modern life. By having strong faith and a deep relationship with God, students can develop strong mental resilience and the ability to better face challenges.

In the context of modern education which is increasingly influenced by technological advances and globalization, increasing understanding of spirituality can help students find meaning and purpose in their lives. This can provide greater motivation to learn and develop as a spiritually and morally complete individual. Thus, increasing the understanding of spirituality according to Ibnu Miskawaih has major implications in modern education, because it brings us to the understanding that true education is education that not only includes intellectual and practical dimensions, but also deep spiritual dimensions.

7.0 Conclusion

The current implementation of Contemporary Islamic Education is still relevant using the basis of previous Islamic thinkers. One of them is Ibn Miskawaih's thoughts. Educators who play an important role according to Ibnu Miskawaih must have the requirements: trustworthy, intelligent, loved, and their life history is not contaminated in society. Apart from that, he is an example and even more noble than the people he educates.

The relevance of Ibn Miskawaih's thoughts regarding Islamic education in contemporary Islamic education can be integrated with several things such as:

1. Islamic values in the school curriculum

Education is the main foundation for forming individual character and values in society. In the context of education in the Islamic world, Islamic religious values play a key role in the development of school curricula.

2. Development of student character

Student character development is an important aspect of education that aims to create individuals who have good moral and ethical values. This process involves efforts to build a personality that is strong, responsible, and caring for others.

3. Increasing spiritual understanding in modern education

In this section, there are three points of Ibnu Miskawaih's thoughts that are still relevant to be applied to Contemporary Islamic education. First, Ibnu Miskawaih emphasized the importance of moral values in the educational process. Second, Ibnu Miskawaih also considers spirituality

to be an important component of education. Third, Ibn Miskawaih views education as a means to achieve spiritual perfection.

As a generation in this modern era, we should study the stories of ancient scholars who lived in a different time from us, with purer teachings as a reference and barometer as well as a reflection of behavior and thought patterns in this era. It also gives us

positive energy to continue developing and experimenting. If in the past era, scholars were enthusiastic and did not give up on studying science, then that is the motivation and encouragement for those of us who live in the current era to also be more enthusiastic in living life and challenges, especially in studying and teaching science. Thus, this article is prepared, and hopefully, it will be useful and blessed. Amen.

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