

THE CONCEPT OF SUFI ETHICS IN IBN MISKAWAYH'S TAHDZIB AL-AKHLAQ IN THE CHAPTER AN NAFS

E-ISSN 2721-2521

<https://jurnal.uia.ac.id/index.php/Tahdzib/article/view/5253>

DOI: <https://doi.org/10.34005/tahdzib.v8i1.5253>

Received: 01/11/2025

Accepted: 06/11/2025

Published: 07/11/2025

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Abstract (In English). *This study examines the concept of Sufi ethics (akhlāq tasawuf) in Ibn Miskawayh's Tahdzīb al-Akhlāq, particularly in the chapter al-Nafs, and explores its relevance to contemporary Islamic education. Using a qualitative approach with library research as the primary method, this study analyzes primary sources from Ibn Miskawayh's works and secondary literature related to ethics, Sufism, and Islamic education. The findings indicate that Ibn Miskawayh views the soul (nafs) as an immaterial, rational, and moral substance that guides human behavior. The soul has three fundamental faculties: al-quwwah al-syahwiyyah (desire), al-quwwah al-ghadabiyyah (emotion), and al-quwwah al-nāṭiqah (intellect). The balance among these faculties results in four principal virtues: hikmah (wisdom), 'iffah (self-restraint), syaja'ah (moral courage), and 'adālah (justice). This concept aligns with the Sufi process of tazkiyah al-nafs, which includes takhallī, taḥallī, and tajallī, yet Ibn Miskawayh frames it within a rational-humanistic perspective. The study concludes that Ibn Miskawayh's ethical framework is highly relevant to modern Islamic education, particularly in addressing contemporary moral crises by integrating intellectual, moral, and spiritual development.*

Keywords: Sufi Ethics, Ibn Miskawayh, Tahdzīb al-Akhlāq, Soul, Islamic Education, Character Formation.

Abstract (In Bahasa). *Penelitian ini mengkaji konsep akhlak tasawuf dalam Tahdzīb al-Akhlāq karya Ibn Miskawayh, khususnya pada bab al-Nafs, serta relevansinya terhadap pendidikan Islam kontemporer. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan, melalui analisis sumber primer dari karya Ibn Miskawayh dan literatur sekunder terkait etika, tasawuf, dan pendidikan Islam. Hasil penelitian menunjukkan bahwa jiwa (nafs) dipandang sebagai substansi immateri yang bersifat rasional dan moral. Jiwa memiliki tiga kekuatan utama: al-quwwah al-syahwiyyah (keinginan), al-quwwah al-ghadabiyyah (emosi), dan al-quwwah al-nāṭiqah (akal). Keseimbangan ketiganya melahirkan empat keutamaan pokok: hikmah (kebijaksanaan), 'iffah (pengendalian diri), syaja'ah (keberanian moral), dan 'adālah (keadilan). Konsep ini sejalan dengan proses tazkiyah al-nafs dalam tasawuf, namun Ibn Miskawayh menegaskannya dalam kerangka rasional-humanistik. Penelitian ini menyimpulkan bahwa konsep akhlak Ibn Miskawayh*



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relevan diterapkan dalam pendidikan Islam modern untuk membentuk karakter peserta didik secara integratif, spiritual, dan moral.

Kata Kunci: *Akhlak Tasawuf, Ibn Miskawayh, Tahdzīb al-Akhlāq, Jiwa, Pendidikan Islam, Pembentukan Karakter.*

A. INTRODUCTION

Sufism, as a spiritual dimension in Islam, has an important position in the development of human morals and personality. Since the early period of the development of Islam, Sufism has been a means of forming a person's closeness to Allah through purification of the soul (*tazkiyah al-nafs*) and self-control of despicable qualities. The practice of Sufism is rooted in the simple and sincere life exemplified by Rasulullah SAW, then developed through the traditions of the *tabi'in* and early Sufi figures such as Hasan al-Bashri and Rabi'ah al-Adawiyah, who emphasized total love and devotion to Allah¹. Over the course of history, Sufism experienced methodological development until it became a structured system of moral formation in the form of spiritual teachings and tarekat. It is at this point that Sufism plays a role not only as an individual spiritual experience, but also as an ethical basis that can form a noble social personality.

In Islamic intellectual development, Sufism is not only known as a spiritual practice but also as a scientific discipline that discusses moral values and inner purification. One of the figures who made an important contribution in combining the dimensions of morals and Sufism with rational philosophy was Ibn Miskawayh (d. 1030 AD), a 10th-century Islamic philosopher, historian, and ethical thinker. He is known for his ability to synthesize the moral thought of Greek philosophy, especially Aristotelianism, with Islamic values originating from revelation². His most monumental work in the field of ethics is *Tahdzīb al-Akhlāq wa Tathhīr al-A'rāq*, a work that discusses in depth the structure of the human soul, the process of moral formation, and the relationship between reason and morality.

According to Ibn Miskawayh, morals are an inner condition that is embedded in the soul so that a person can act spontaneously without requiring long thought. Morals are not only outward actions but also reflect a stable mental state because of habituation (Maghfiroh, 2016). Thus, morals can be formed, nurtured, and improved through consistent mental training. This view shows that humans are not static creatures but have the potential to grow and develop towards moral perfection. According to Ibn Miskawayh, moral education must be oriented towards cultivating the soul, not just conveying normative knowledge³.

The concept of the soul (*al-nafs*) plays a central role in Ibn Miskawayh's teachings. He views the soul as an immaterial, eternal substance that is the source of human moral awareness and rationality. The soul does not depend on the body, even though the body is a container that accommodates manifestations of human behavior. The soul can recognize truth and goodness through reason, so that the potential of reason functions as a guide in the process of moral

¹ Asep Achmad Hidayat and M Ag, *Sejarah Tasawuf Dan Tarekat: Telusur Tokoh Dan Ajarannya* (Prenada Media, 2024).

² Ricky Johannes Siregar and Pradnya Amartya Azzahra, "ETIKA PLATO PERPESKTIIF ETIKA ISLAM," 2023, 1–9, <https://doi.org/10.11111/moderasi.xxxxxx>.

³ Sudar Kajiin, "PENDIDIKAN AKHLAK DALAM PEMIKIRAN IBN MISKAWAIH (TELAH ATAS KITAB TAHZIB AL-AKHLAK)" (UIN SUNAN KALIJAGA YOGYAKARTA, 1996).

formation. Thus, the formation of morals cannot be separated from the process of strengthening reason as the highest part of the soul structure⁴.

Ibn Miskawayh emphasized that within the human soul, there are three interacting forces: the power of *syahwiyyah* (desire), the power of *ghadabiyyah* (emotion/anger), and the power of *nathiqiyyah* (reason/rationality)⁵. These three forces are human nature, but if one of them dominates excessively, it will lead to extreme behavior that disrupts moral balance. For example, the dominance of *syahwiyyah* will drive humans towards hedonistic and uncontrolled behavior, while the supremacy of *ghadabiyyah* will encourage aggressiveness and emotional imbalance. Therefore, the main task of moral education is to ensure that these three forces work harmoniously and in balance under the guidance of reason.

The balance of these three spiritual potentials produces four primary virtues, or *al-fadhā'il al-arba'ah*, namely *hikmah* (wisdom), *'iffah* (self-control), *syaja'ah* (moral courage), and *'adālah* (justice). *Hikmah* is the intellect's ability to clearly assess the truth. *'Iffah* is in control of sensual desires. *Syaja'ah* is the ability to manage emotions so that courage does not turn into recklessness. Meanwhile, *'adālah* is the pinnacle of moral balance where all spiritual potentials are in harmonious order. These four virtues form the foundation of noble character in Ibn Miskawayh's teachings⁶.

The concept of moral formation from Ibn Miskawayh's perspective is very much in line with the Sufi teachings on *tazkiyah al-nafs*. In Sufism, the purification of the soul is carried out through three stages: *takhallī* (emptying oneself of bad traits), *tahallī* (adorning oneself with good traits), and *tajallī* (achieving the highest spiritual awareness)⁷. Although Ibn Miskawayh does not fully operate within a purely Sufi framework, his approach remains similar, as both emphasize the process of self-control as a path to moral and spiritual perfection. The difference is, Ibn Miskawayh provides a rational basis and moral philosophy for this process of soul refinement⁸.

The relevance of Ibn Miskawayh's thoughts is increasingly important in the context of modern Islamic education. The digital era and globalization, marked by the development of technology and social media, have had a significant impact on human behavior. Phenomena such as moral crisis, character degradation, and the rise of instant culture indicate a diminishing focus on the spiritual dimension in education⁹. The education system tends to emphasize cognitive and academic aspects, while moral development often receives insufficient attention. In such circumstances, Ibn Miskawayh's ideas, which integrate reason and soul, can

⁴ Jarman Arroisi, "Konsep Jiwa Perspektif Ibn S ī n Ā," no. March 2019 (2021), <https://doi.org/10.15642/islamica.2019.13.2>.

⁵ Ibn Miskawaih, "Tahdzib Al-Akhlaq Wa Tathhir Al-A'raq," *Mesir: Al-Maktabat Al-Mishriyyah*, 1934.

⁶ ABDUL MUID et al., "Posisi Akal Dan Nafsu Dalam Islam Serta Kedudukannya Dalam Pendidikan Islam," *JURNAL ILMU PENGETAHUAN DAN PENDIDIKAN ISLAM* 13, no. 13 (2024).

⁷ Fitriani Nurhayati et al., "Relevansi Pemikiran Khas Filsafat Ibn Miskawaih Dalam Menjawab Tantangan Zaman" 8, no. 2 (2025): 798–807.

⁸ Ali Khumaeni, "Perubahan Akhlak Dalam Perspektif Ibn Miskawayh Dan Alghazālī: Analisis Perbandingan" (UIN Syarif Hidayatullah Jakarta: Fakultas Ushuluddin dan Filsafat, 2017, 2017).

⁹ Ahmad Saka Falwa Guna, "PEMIKIRAN IBNU MISKAWAIH (RELEGIUS-RASIONAL) TENTANGPENDIDIKAN DAN RELEVANSINYA DENGAN ERA MODERN," *Jurnal PAI Raden Fatah* 2, no. 3 (2020): 230–44.

provide a conceptual solution in developing a comprehensive model of moral education¹⁰.

Islamic education is required to instill moral and spiritual values while simultaneously developing intellectual intelligence. The concept of balance between reason, desire, and emotion in Ibn Miskawayh's thought provides a strong philosophical framework for designing character education that is not only doctrinal but also holistic and applicable¹¹. This emphasizes that education is not solely oriented toward academic achievement but also toward the formation of a complete moral identity and spiritual awareness.

Furthermore, Ibn Miskawayh's concept of Sufism is highly relevant in developing the character of students who can face the challenges of globalization without losing their religious identity. Character development based on wisdom, 'iffah, syaja'ah, and 'adālah can create Muslims with integrity, a balanced personality, self-control, and the courage to uphold the values of truth in public life¹². These values are urgently needed amidst rapid and complex social change.

Based on this background, this study deems it important to re-examine the concept of Sufi morality in Tahdzīb al-Akhlāq, particularly in the Chapter on Nafs, and its relevance to contemporary Islamic education. This study is expected to enrich the discourse on Islamic ethics and provide a practical contribution to the development of a model of moral education based on spirituality and rationality in a balanced manner.

B. METHOD

This study employed a qualitative approach with a library research method. The qualitative approach was chosen because this study aimed to understand the ideas, thought structures, and moral and spiritual values contained in classical texts, rather than to measure empirical variables numerically¹³. The library research method enabled researchers to conduct a comprehensive study of the concept of Sufism morality in Tahdzīb al-Akhlāq through in-depth reading, interpretation, and analysis of the texts¹⁴.

The research data sources consist of two categories: primary and secondary sources. The primary sources are the original works of Ibn Miskawayh, particularly the book Tahdzīb al-Akhlāq wa Taḥrīr al-A'rāq, and several of his works relevant to the discussion of the soul and ethics. Secondary sources include books, journal articles, scientific works, and other supporting literature discussing Sufism, Islamic ethics, character education, and Islamic moral philosophy¹⁵. All literature was selected based on the relevance of the theme, the credibility of the authors, and their academic contributions to strengthening the study.

¹⁰ FAJAR DATIK WAHYUNI, "KONSEP PENDIDIKAN AKHLAK MENURUT IBN MISKAWAYH DAN KONTRIBUSINYA DALAM PENDIDIKAN ISLAM" (UIN SUNAN KALIJAGA, 2014).

¹¹ Haidar Putra Daulay, *Pendidikan Islam Dalam Perspektif Filsafat* (Kencana, 2014).

¹² Alimatus Sa'adah and M Farhan Hariadi, "Pemikiran Ibnu Miskawaih (Religius-Rasional) Tentang Pendidikan Dan Relevansinya Di Era Industri 4.0," *Jurnal Penelitian Keislaman* 16, no. 1 (2020): 16–30.

¹³ Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (CV Jejak (Jejak Publisher), 2018).

¹⁴ Muh Yani Balaka, "Metodologi Penelitian Teori Dan Aplikasi," 2022.

¹⁵ Abuddin Nata, "Akhlak Tasawuf Dab Karakter Mulia, Jakarta: PT," *Raja Grafindo Persada*, 2015.

The data collection technique involved three stages: literature identification, analytical reading, and systematic recording. Literature identification was conducted by searching printed and digital documents from university libraries and scientific repositories. Analytical reading was conducted to understand the context of Ibn Miskawayh's thought and interpret the structure of his argumentation. Systematic recording was conducted to organize key concepts such as the soul, morality, and tazkiyah al-nafs according to the research focus¹⁶.

Data analysis was conducted using content analysis techniques, which aimed to explore the meaning, conceptual structure, and relevance of Ibn Miskawayh's thoughts to the context of contemporary Islamic education. With this approach, the research not only describes Ibn Miskawayh's thoughts but also interprets their significance for moral development in the modern era¹⁷.

C. RESULT

The results of this study indicate that the concept of morality in Ibn Miskawayh's thought is based on an understanding of the nature of the soul (*al-nafs*) as an immaterial substance that has the rational ability to achieve moral perfection. In *Tahdzīb al-Akhlāq*, Ibn Miskawayh explains that the human soul is not identical to the body, but is an independent, eternal entity, and is able to receive knowledge gradually without losing its identity¹⁸. The soul is the center of human consciousness, morality, and action. Thus, the formation of morality must begin with the development of the soul, not only providing external rules of behavior. This finding confirms that morality, according to Ibn Miskawayh, is inner and fundamental, not merely external social norms¹⁹.

According to Ibn Miskawayh, the structure of the soul consists of three main forces: *al-quwwah al-syahwiyyah* (the power of desire), *al-quwwah al-ghadabiyyah* (the power of anger), and *al-quwwah al-nāṭiqah* (the power of thought)²⁰. The power of syahwiyyah drives humans to fulfill sensual desires, such as physical pleasure and worldly pleasures. The power of ghadabiyyah serves to defend oneself and demonstrate courage in facing challenges. The power of nāṭiqah is a rational ability that guides the two previous potentials. These three forces must work in balance so that humans are able to achieve good morals. If syahwiyyah dominates without control, humans tend to fall into hedonistic behavior; if ghadabiyyah is not directed, humans will become angry, aggressive, and unstable; and if nāṭiqah is weak, humans lose the ability to judge good and bad objectively²¹.

Efforts to maintain a balance between the three powers of the soul produce four main virtues, or *al-faḍā'il al-arba'ah*, which are the core of moral formation in Ibn Miskawayh's thought. These four virtues are *hikmah* (wisdom), *iffah* (self-

¹⁶ Aan Juhana Senjaya, "Tinjauan Kritis Terhadap Istilah Metode Campuran (Mixed Method) Dalam Riset Sosial," *Risalah Jurnal Pendidikan Dan Studi Islam* 4, no. 1, March (2018): 103–18.

¹⁷ Rahmadani Akbar and Rahmad Alkhadafi, "Pendidikan Islam Berbasis Akhlak: Analisis Pemikiran Ibnu Miskawaih Dalam Perspektif Filsafat Moral," *Advances In Education Journal* 1, no. 6 (2025): 576–89.

¹⁸ Miskawaih, "Tahdzib Al-Akhlāq Wa Tathhir Al-A'raq."

¹⁹ Akmat Samnuranto, "Pengaruh Kesehatan Jiwa Terhadap Akhlak Dalam Pemikiran Ibn Miskawayh," 2017.

²⁰ Muhammad Amri, "Pemikiran Etika Ibnu Miskawaih," n.d., 49–59.

²¹ Muliatul Maghfiroh, "Pendidikan Akhlak Menurut Kitab Tahzib Al-Akhlāq Karya Ibnu Miskawaih," *TADRIS: Jurnal Pendidikan Islam* 11, no. 2 (2016): 206–18.

control), *syaja'ah* (courage), and *'adālah* (justice)²². Hikmah is the ability to use reason correctly to recognize the essence of something and determine the right course of action. 'Iffah is the ability to control lust so that sensual desires do not dominate the self. Syaja'ah is moral courage born from controlling the power of ghadabiyyah so that it does not turn into recklessness or cowardice. Meanwhile, 'adālah is the moral pinnacle born from the balance of all the soul's potential, allowing a person to act proportionally in all actions²³.

This study also found that Ibn Miskawayh paid special attention to the gradual and systematic process of moral formation. He stated that morality can be formed through habits (*al- 'ādah*) and continuous spiritual training (*riyāḍah al-nafs*)²⁴. Initially, humans may perform good deeds with rational consideration and reflection, but over time, these habits will become ingrained in the soul. This concept shows that moral formation is not an instant process, but requires perseverance, practice, and role models. This is relevant to the modern character education approach, which emphasizes habituation and self-strengthening, rather than simply imparting theoretical knowledge²⁵.

Apart from that, the research results show that there is a connection between Ibn Miskawayh's moral concept and the Sufism tradition, especially in terms of purification of the soul (*tazkiyah al-nafs*). Although Ibn Miskawayh does not use the term Sufism explicitly, the concepts he explains are in line with the stages of takhallī, taḥallī, and tajallī known in Sufism²⁶. Takhallī means emptying oneself of despicable qualities; taḥallī means adorning the soul with praiseworthy qualities; and tajallī is the peak of spiritual awareness when moral truth has been integrated within oneself. Thus, Ibn Miskawayh's thinking integrates rational and spiritual dimensions in the formation of human character.

This research also shows that the social environment plays a significant role in the formation of morals. Ibn Miskawayh emphasized that humans tend to imitate the behavior of those around them, so good social interactions will help accelerate the formation of noble morals. Therefore, moral development is not only carried out at the individual level but must also be supported by the family, school, and community as a mutually reinforcing value system. This finding aligns with the concept of *subbah* (accompaniment with pious people) in Sufism and modern character education theory, which emphasizes the importance of the moral environment as a space for learning values²⁷.

Furthermore, this study found a direct relevance between Ibn Miskawayh's concept of morality and the challenges of Islamic education in the modern era. The development of digital technology has brought positive impacts in the form of easy access to information, but has also given rise to various moral issues, such as digital dependency, cyberbullying, consumer behavior, and loss of social

²² Shofiyullah Muzammil, "Etika Islam Dalam Pemikiran Ibn Maskwaih Dan Relevansinya Terhadap Problem-Problem Sosial Di Indonesia Islamic Ethics in Ibn Maskwaih 's Thought and Its Relevance to Social Problems in Indonesia" 18, no. 2 (2023): 52–61, <https://doi.org/10.56338/iqra.v18i2.3613>.

²³ Nata, "Akhlaq Tasawuf Dab Karakter Mulia, Jakarta: PT."

²⁴ Miskawaih, "Tahdzib Al-Akhlaq Wa Tathhir Al-A'raq."

²⁵ Daulay, *Pendidikan Islam Dalam Perspektif Filsafat*.

²⁶ Rizka Aulia Sopandi, "Konsep Etika Dan Kebahagiaan Perspektif Ibnu Miskawaih Dan Al-Ghozali" (UIN Sunan Gunung Djati Bandung, 2022).

²⁷ Daffa Muhammad, Al Irsyad, and Moh Syafi, "Pengaruh Pendidikan Dan Media Sosial Terhadap Akhlak Siswa Dengan Lingkungan Sebagai Variabel Mediator" 02, no. 01 (2024): 100–115.

awareness²⁸. In this context, the value of 'iffah can be applied as self-control in the use of social media; hikmah as the ability to filter information critically; syaja'ah as the courage to reject the negative influences of digital culture; and 'adālah as an attitude of justice in social interactions. This shows that Ibn Miskawayh's thoughts can be adapted into a framework for character education in schools and madrasas.

Overall, the research results indicate that the concept of Sufism's morality in Ibn Miskawayh's thought has a strong philosophical foundation and broad applicability. The concepts of spiritual balance, moral habituation, and the integration of rational and spiritual values form an important basis for developing a holistic model of Islamic moral education in the modern era. Thus, Ibn Miskawayh's thought not only has historical value but also makes a significant contribution to shaping students' character amidst global moral challenges.

D. DISCUSSION

Research findings indicate that Ibn Miskawayh's thinking on morality is rooted in the concept of spiritual balance. From this perspective, morality is not merely external rules of behavior, but a stable inner state formed through a gradual process of internalization of values. This understanding is important because it emphasizes that moral education cannot be equated with moral indoctrination but must go through a continuous process of habituation and rely on efforts to purify the soul²⁹. This provides an epistemological basis that morality is the result of internal character change, not merely formal adherence to religious or social norms. Thus, Islamic education needs to develop an approach that more fully addresses the inner aspects of human beings³⁰.

A comparison with Ibn Sina shows that both view the soul as an immaterial entity possessing rational capacity. However, while Ibn Sina emphasized the refinement of reason through intellectualization as the path to ultimate happiness, Ibn Miskawayh emphasized moral training through concrete practices in daily life. Ibn Miskawayh's views are more practical and applicable to moral education, as they can be applied in the context of the classroom, school, and family practices. This differs from Ibn Sina, who placed the achievement of happiness at a high level of intellectual awareness that is difficult for ordinary people to attain. Therefore, Ibn Miskawayh's thoughts are more relevant as a basic framework for moral education that can be applied broadly³¹.

Meanwhile, Ibn Miskawayh's thinking also shows a close relationship with the concept of Sufism in Al-Ghazali's tradition. The process of purifying the soul (*tazkiyah al-nafs*) in Sufism through the stages of *takhallī* (freeing oneself from reprehensible morals), *tahallī* (adorning oneself with praiseworthy morals), and *tajallī* (achieving spiritual clarity) demonstrates a similar goal, namely the

²⁸ Akbar and Alkhadafi, "Pendidikan Islam Berbasis Akhlak: Analisis Pemikiran Ibnu Miskawaih Dalam Perspektif Filsafat Moral."

²⁹ Miskawaih, "Tahdzib Al-Akhlaq Wa Tathhir Al-A'raq."

³⁰ Dewi Fitriasih and Syamsul Huda Rohmadi, "Pendidikan Karakter Melalui Manajemen Pendidikan Islam : Menyiapkan Pemimpin Masa Depan" 6, no. 1 (2024): 199–207.

³¹ Hisyam Mahmud, "Studi Komparasi Tentang Pendidikan Akhlak Dalam Perspektif Ibnu Miskawaih Dan Syed Muhammad Naquib Al-Attas" (IAIN Pekalongan, 2022).

formation of a person with noble morals³². However, Al-Ghazali emphasizes the aspect of the heart and spiritual connection with God as the source of moral light, while Ibn Miskawayh places reason as the controller that directs the soul. This difference shows that Al-Ghazali's Sufism is more theocentric in nature, while Ibn Miskawayh's ethics are more rational-humanistic in nature. Nevertheless, the two can be combined as a basis for developing complementary spiritual and intellectual character³³.

The research results also show that the core moral values proposed by Ibn Miskawayh, namely *hikmah*, *'iffah*, *syaja'ah 'ah*, and *'adālah*, have significant relevance in facing contemporary moral challenges. In the digital era, unlimited access to information has given rise to phenomena such as social media hedonism, a culture of excessive expressiveness, and a crisis of self-control among adolescents. In this context, *hikmah* functions as the ability to critically filter information, while *'iffah* helps individuals control their impulses in using digital media wisely. *Syaja'ah* is needed to counteract the influence of destructive groups or popular culture, and *'adālah* forms the basis for appreciating diversity in online and offline social interactions. Thus, Ibn Miskawayh's moral values can be the basis for formulating relevant and adaptive character education in schools and madrasas³⁴.

Furthermore, the concepts of habituation and role modeling in moral formation are found to be important elements consistent with various modern character education models. Ibn Miskawayh stated that morality can be formed through repeated practice so that praiseworthy traits become a permanent part of a person's character³⁵. This aligns with contemporary moral education theory, which emphasizes the importance of habituation and role modeling in shaping students' character³⁶. Teachers, parents, and the social environment must serve as moral role models, not merely conveyors of normative information. Thus, moral education requires a communal approach, not merely an individual one.

Furthermore, the research findings also emphasize the importance of the environment in character formation. Ibn Miskawaih explained that the human soul is naturally imitative, so a positive social environment will accelerate the process of developing noble morals³⁷. This concept aligns with the principle of *suhbah* in Sufism, which emphasizes the importance of closeness to pious people to gain positive moral influence. In the context of education, this implies that schools must become moral communities that internalize values, not simply academic institutions³⁸. Therefore, reform of moral education must address the cultural dimension of schools, not just the formal curriculum.

Overall, this research discussion demonstrates that Ibn Miskawayh's thoughts provide a strong conceptual framework for integrative moral education,

³² MAMH Kahwash, "Penanaman Akhlak Menurut Ibnu Miskawayh (932-1030) Dan Al-Ghazali (1058-1111)," *Disertasi, UIN Sumatera Utara, Medan*, 2020.

³³ Rina Ariani and Mahyudin Ritonga, "Analisis Pembinaan Karakter: Membangun Transformasi Insan Kamil Menurut Pemikiran Imam Al-Ghazali," *Jurnal Inovatif Manajemen Pendidikan Islam* 3 (July 1, 2024): 174–87, <https://doi.org/10.38073/jimpi.v3i2.1649>.

³⁴ Muhammad Adam Syawaluddin, "Dekadensi Moral Remaja Muslim Pengguna Media Sosial Dalam Tinjauan Etika Ibnu Miskawaih" (FU, n.d.).

³⁵ Miskawaih, "Tahdzib Al-Akhlaq Wa Tathhir Al-'Araq."

³⁶ Daulay, *Pendidikan Islam Dalam Perspektif Filsafat*.

³⁷ Mohamad Ramli and Della Zamzami, "Konsep Pendidikan Akhlak Ibnu Miskawaih," *Sustainable Jurnal Kajian Mutu Pendidikan* 5 (November 20, 2022): 208–20, <https://doi.org/10.32923/kjmp.v5i2.2669>.

³⁸ Nata, "Akhlak Tasawuf Dab Karakter Mulia, Jakarta: PT."

namely education that balances rational, emotional, and spiritual strengths. In the context of globalization and the technological era, this synthesis is urgently needed to develop individuals with holistic personalities. Therefore, Ibn Miskawayh's thoughts need to be used as a philosophical and methodological foundation for developing an Islamic education curriculum oriented toward sustainable character development.

E. CONCLUSION

This research shows that the concept of Sufi morality in Ibn Miskawayh's *Tahdzīb al-Akhlāq* is rooted in the view that the soul (*al-nafs*) is an immaterial substance that is the center of human consciousness, rationality, and morality. The soul has three main powers: *syahwiyyah* (desire), *ghadabiyyah* (anger and emotion), and *nāṭiqah* (reason). The formation of noble morality occurs when these powers are in balance under the control of reason. This balance produces four basic virtues (*al-faḍā'il al-arba'ah*): wisdom, *'iffah*, *syaja'ah*, and *'adālah*, which form the basis of ideal human character according to Ibn Miskawayh. This research also reveals that Ibn Miskawayh's thought is linked to the Sufi tradition, particularly in the process of purifying the soul through the stages of *takhallī*, *taḥallī*, and *tajallī*. However, unlike Al-Ghazali's theocentric perspective, Ibn Miskawayh presents a more rational-humanistic approach, emphasizing moral training through habituation (*riyāḍah al-nafs*). Comparison with Ibn Sina shows that Ibn Miskawayh's approach is more applicable in the formation of social morals, making it relevant for application in contemporary Islamic education.

In the context of the challenges of the digital era and globalization, Ibn Miskawayh's concept of Sufi morals provides an important foundation for Islamic education based on the integration of reason, morality, and spirituality. The value of hikmah can be applied in information literacy; *'iffah* in self-control on social media; *syaja'ah* in moral courage in facing environmental pressures; and *'adālah* in just social interactions. Thus, Ibn Miskawayh's thoughts not only have historical and philosophical value but also provide practical contributions to the development of holistic and sustainable character education in the modern era.

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