The Relevance of Ibnu Miskawaih's Educational Thought to the Present Moral Education Curriculum

Saiful ANWAR,
Universitas Muhammadiyah Malang
Jalan Raya Tlogo Mas No. 246.
Malang, Jawa Timur, 65144, Indonesia
Email: saipulanwar090@gmail.com
syaiful@umm.ac.id

TOBRONI
Universitas Muhammadiyah Malang
Jalan Raya Tlogo Mas No. 246.
Malang, Jawa Timur, 65144, Indonesia

ABSTRACT

The description of educational problems common in Indonesia, including the lack of professionalism of teachers or teaching staff, of course, must meet the competency standards of educators or several prerequisites that must be met. The welfare of educators is often disrupted, even though this is so important to support a good teaching and learning process. Better quality, then inadequate educational facilities and infrastructure in several places, such as areas that also affect the poor quality of learning. This condition also confirms that the large budget allocated for education in Indonesia is included in the 3T area or needs to be better organized. Education is synonymous with development, especially in the context of the national education system. Not only about the product of spatial layout and location but also the development of human resources. For example, what happens if a story in the education aspect does not accompany the growth in Indonesia? Even though it looks good physically, if the morality or morality of the subject in it is not good, then it is inevitable that problems will arise because of the lack of harmony. The rise of corruption cases in Indonesia, which predominantly involve public officials, is evidence of Indonesia's lack of moral or moral development. Therefore, education should be a priority in the development of this country.

Keywords: Relevance of Thought; Ibnu Miskawaih; Educational Curriculum; Moral Education.

INTRODUCTION

The development of the State of Indonesia through education is an exciting and appropriate concept for the development of Indonesian human resources as a whole, including the maintenance of commitments on behalf of citizens who respect the values of Pancasila as the source of all sources of state law and the 1945 Constitution as a source of state law. For instance, the first precept, "Belief in the One and Only God," encourages citizens to embody religious values such as disseminating love and compassion and possessing a noble character. To attain the desired conditions, this is where the role and function of education lie. Given the importance of education in maintaining a quality of life, a national education system was established (Alwasilah, 2014; Djunaidi, 2021; Yang, Al Mamun, & Salameh, 2023).

The inclusion of moral education in character education is reflected in Law Number 20 of 2003 About the National Education System, which states: "National education functions to develop capabilities and form dignified character and national civilization to educate the life of the nation, aiming to develop the potential of students to become a human being who has faith and is devoted to God Almighty, has a noble character, is healthy, knowledgeable, and has a sense of responsibility" (Depdiknas, 2003). It will have an effect if the roles and functions of the national education system are compatible with their ideals in practise. Additionally, the quality of education influences the integrity of a nation (Akpan & Udofia, 2015; Dupuy, Palik, & Stby, 2022). If, on the other hand, an unfavourable condition is discovered in a society, it indicates that education is not fulfilling its ideal role and function of enhancing the quality of human life or that there are errors in management or the applied pattern (Bahri, 2016).

With the minimal professionalism of teachers or teaching staff, which, of course, must meet educator competency standards or some prerequisites that must be met, the welfare of teaching staff is frequently disturbed, even though this is crucial for an effective teaching and learning process. Inadequate educational facilities and infrastructure in several locations, such as certain regions, also contribute to the poor quality of education (Sihotang, 2020).

This also confirms that the large budget allocated for education in Indonesia is included in the 3T regions or needs to be better organised. In reality, education and development are virtually synonymous, particularly in the context of the national education system. In addition to the development of spatial planning and layout, the development of human resources is also addressed. What happens, for instance, when growth in Indonesia is separate from educational development? Even if it is aesthetically pleasing, if the morals or morality of the subject are not acceptable, then problems are inevitable because there is no harmony (Prayitno & Manulang, 2011). The increase in corruption cases in Indonesia, which primarily involve public officials, is evidence of the country's lack of moral development. Therefore, education should be a priority for this country's development.

In ancient Greece, philosophers such as Plato and Aristotle frequently discussed morality and ethics. It's just that the concept of ethical behaviour was directly exemplified by Socrates when he was tried in the Athens court. Socrates was considered to have spread heretical teachings to Athenian youth until he was finally sentenced to drink poison for the voting results carried out by members of the Athenian council (Bitros & Karayiannis, 2011). Socrates' refusal to flee his prisoner, who was about to be aided by Plato and several of his pupils, revealed the significance of the message. As a

result of the democratic system that predominated in Athens, Socrates continued to serve his sentence by consuming poisoned coffee. For him, it is more virtuous to be loyal and to uphold commitments that have gained widespread acceptance than to be a renegade (Asper, 2013). This indicates that the meaning of morals, ethics, or morality itself is more than just a legal product, whether good or evil (Papanicolaou, 2016).

Historically, in the tradition of Muslim theology Among the numerous figures listed above, Ibnu Miskawaih is the most influential in developing morals through psychological methods. Several Greek philosophers, including Plato, Aristotle, and Galen, significantly influenced the discussion of ethics in Ibn Miskawaih's Tahdzibul Akhlak. However, it is conceivable that several Muslim philosophers, such as Al Farabi, Al-Razi, and Al-Kindi, also influenced Ibn Miskawaih's reasoning (Kamla, 2015; Rofiq & Hasbi, 2021). The purpose of life for Greek and Muslim philosophers is to attain pleasure, and one of the ways to do so is by having good morals towards others, as shown by comparing their ideas (Haji Molana, 2019).

Morals are commonly referred to as an essential and fundamental product of science in human existence (Rokhmatulloh, 2022). Moreover, morality is the foundation of the human life pattern in the family, society, organisation, and even politics. However, moral education should be used as a reminder to emphasise the significance of living (Khoirina & Akhmad, 2022). Numerous problems that are prevalent in public discourse today, such as sociopolitical issues, the economy, corruption, pornography, sexual harassment, domestic violence, violence in the school environment, and bullying, as well as conflicts between adherents of different religions, indicate a lack of moral values that are emphasised in our social activities (Herzog & Hoffmann, 2020; Udofia, 2021).

The rapid development of social media or digital media, unaccompanied by sound judgement or morals in media, has led to increased hate speech, unverifiable falsehoods or fake news, divisive political narratives, and much more (Shutzman & Gershy, 2023). Attitudes that do not reflect values. The decline in generational morality is also consistent with a not-yet-optimal national education system, particularly moral education, in forming a society that is competent in intellectual skills and attitude, behaviour, personality, nobility, and, of course, spirituality (S. Anwar, 2022; Mohajerzad & Schrader, 2022).

Morals can also be determined by the conditions of our environment, both at home and in a pluralistic society; therefore, an educational institution must also explain and practise the values of moral education and the lives of fellow humans because a genuine education promotes not only academic excellence but also morality, which is an integral component of education (B. Anwar, 2016). Morals can be interpreted as character or psychological characteristics that are so personal, i.e., what differentiates one individual from another. According to Al-Ghazali, a person's morality is innate, permanent, and potentially present in every action. Other figures, such as Raharjo, define or interpret moral education as a form of education that is coherent, linking moral and social aspects in the lives of students to serve as guidelines for the creation of a generation that is accomplished, capable of living independently, and aims to account for a fact.

The moral decadence that is currently engulfing this nation is a serious problem that should be of concern to all elements of the country as well as educational stakeholders because globalisation has removed and uprooted the majority of the

character and identity of the Indonesian nation, such as local wisdom, which consists of traditions, culture, and attitudes that reflect regional identity. In the name of modernization, these cultures are being abandoned because they are deemed obsolete and archaic, so that no new people or generations are familiar with the cultural roots or identity of the Indonesian nation as a whole. The value of the Indonesian government is that it is a hospitable nation, has a personality, and maintains ethical values in daily life. Therefore, coaching and moral education must continue to be intensified through each cultural approach, as this also relates to the survival of a more dignified existence (Smakman, Vogt, & Konijn, 2021; Shim, 2023).

METHOD

This study is qualitative, and its methodology incorporates library research. In comparison, the theory utilised in this investigation is historical-philosophical. The historical approach is essential to comprehending the ideas of figures such as Ibnu Miskawaih regarding moral education as they relate to the social context of the era. The philosophical approach, meanwhile, is a quest for the nature of things and an attempt to discover harmony in cause and effect and explanations for human experiences. The principal source of data is the Tahdzibul Akhlak Book, while secondary sources include secondary books, journals, and encyclopaedias. The content analysis method is used to formulate research questions and hypotheses, classify data used in the study, and develop scales and items based on specific characteristics for data collection and representation (Sugiono, 2010; Ikhwan, 2021).

RESULTS AND DISCUSSION

Today's Moral Education Curriculum

It must be incorporated into the curriculum to achieve the goal of institutionalising education. The curriculum is crucial in preparing students to have diverse perspectives, have whole personalities, and uphold human values. Its implementation necessitates supervision and control against negative influences that later undermine its durability. In this case, the curriculum as the foundation of an education confronts a formidable challenge for the sake of a firm educational success pillar. The emergence of curriculum reform ideas at academic institutions has spawned several brilliant new ideas among educational experts, resulting in numerous additional sources in curriculum formulation, including the hotly debated Competency-Based Curriculum Programme (KBK). Effective curricula do not appear only once but modify themselves repeatedly in contextual discourse by periods, both in terms of natural aspects (sunnah Allah) and other religious aspects, in accordance with diverse approaches deemed to represent various life paths. The word "curriculum is derived from the Latin word curricula, which means instructional material.

From an etymological standpoint, courier is a French word that means "racing" and is used in the world of athletics. Some view the curriculum as a collection of subjects prepared according to a systematic and coordinated plan to serve the intended purpose. Smith, as cited by Burhan Nurgiantoro, argues that the curriculum is the sequence of prospective school experiences designed to discipline children and adolescents in groups' ways of thinking and acting (Nurgiantoro, 1988). In this definition, it is evident that Smith focuses on the social aspect of education, namely preparing children to

become contributing members of society. The latter meaning of curriculum aligns with the viewpoint of Hasan Langgulung, who argued that curriculum is a collection of educational, cultural, social, athletic, and artistic experiences administered by the school both inside and outside the classroom.

Then, to strengthen this research, the authors cite several educational curriculum-related theories. *First*, the curriculum is a collection of plans and arrangements regarding objectives, content, learning materials, and the methods used as guidelines for organising learning activities to achieve specific educational goals (UU number 20 of 2003; Government Regulation number 19 of 2005). A competency-based curriculum is a curriculum that is designed in the form of documents, processes, and assessments based on the achievement of objectives, content, and learning materials, as well as the implementation of learning based on Graduate Competency Standards.

Second, the curriculum in the process dimension is the implementation of curriculum concepts and designs into a learning process. The teacher is the primary member of the educational staff who transforms these concepts and plans into a learning process. The teacher's knowledge of the curriculum will determine the design (Learning Programme Plan/RPP) and learning activities. Students directly experience what the teacher does in learning activities, which is directly related to them. What students experience will be the consequence of their learning and will become the outcome of the curriculum. Therefore, the learning process must provide numerous opportunities for students to develop their potential into learning outcomes that meet or exceed the Graduate Competency Standards.

Today, character education is such a prominent concern that a significant portion of the Indonesian curriculum is devoted to it. There are educational, social, political, cultural, and economic aspects to these problems. In terms of academic achievement, Indonesia has quite excellent results. The achievements of the International Science Olympiad demonstrate this. It would not be perfect if moral qualities did not balance these numerous accomplishments in every academician. This moral aspect becomes essential in the social life of a society because the absence of this aspect will cause a moral education crisis in our world. Indonesia has only one educational institution if we can halt the technology modernization rate that is misused for its intended purpose.

Recently, the education community was horrified by the demise of a teacher murdered by his students. The chronology of events is based on the local police's investigation of the crime site. The maltreatment began due to a misunderstanding and a lack of comprehension between companions. The victim struck the offender with the attendance page, and the offender parried and struck the victim on the right temple. The offender issued an apology to the victim in class. The catastrophe occurred after the victim returned home from teaching, experienced a headache, was rushed to the hospital, was diagnosed with brain death, and ultimately perished. When compared to the world of education in the past, moral education has undergone significant changes. In the past, students and parents responded to reprimands and punishments from instructors as a form of educational classroom action. Regardless of the sentence he receives for his error, the student respects the teacher. Some students believe that instructors are no longer the second parents at school, thereby contributing to the moral decline of education. As a result, there are an increasing number of cases of students reporting teachers to the police, which leads to the police room being filled with such inappropriate and even highly inelegant actions.

A culture of automation and other conveniences exists to facilitate various human activities. Various real-world activities have migrated to cyberspace. The Association of Internet Service Providers in Indonesia (APJI) demonstrates increased Indonesian internet usage. It was established that in 2018, it attained 64.8% (172.17 million people), an increase of 10.12% (143.26 million people) from the prior year (APJII, 2019). The transformation of technology has both positive and negative effects. This reality is prevalent on social media, as evidenced by the propagation of fake news, hate speech, deception, online prostitution, sexual exploitation, pornography, and child trafficking (Wahyudi, 2019).

With technological advancements, sophisticated tools, and machines that work to replace the human role, the author concludes that moral education today faces much more significant obstacles. This creates more material for consideration in the learning process and the formation of noble morals in students, particularly in elementary institutions. Education is responsible for sustaining human existence as the primary means of enhancing the quality of human development. As rational beings endowed with free will, we should consider our responsibilities in the world. If education prioritises the formation of principles, it will alleviate numerous problems in human existence. In today's digital era, the younger generation must demonstrate greater awareness. Whether they like it or not, the younger generation will have two options: follow the shifting times or be consumed by the change.

Each individual must respond prudently to the evolution of the times. So that this influence does not result in dehumanisation, as is the case with the power of massively expanding materialism, liberalism, and secularism. The technological infrastructure has already provided the necessary components for this incident. Then, we do not need to fight and reject the tide of globalisation; it is still a matter of our behaviour. Materialism's effects include hedonic, consumerist, and immediate culture. It progressively leads young people from these cultures to engage in unproductive activities. Therefore, in a brief period, it will result in moral decline. Success is measured solely by amassing and enjoying material possessions (Muthohar, 2016).

This era is characterised by a behaviour pattern characterised by a desire to attain success without exertion. In addition, the global culture that continues to promote pseudo-enjoyment through the three F's, namely food, fashion, and fun, is the cause of the increasing prevalence of materialism, which results in a moral decline among the younger generation. In the meantime, Western liberalism and secularism push students further away from religious teachings. This is because transcendent values are separated from values and traditions.

The existence of liberalism in society will affect truth-determination attitudes. In the meantime, secularism will establish a dichotomous structure of thought, separating life and science from religion. The dichotomy of science, anti-authority, humanism, relativism, declaration, and nihilism is central to the secular worldview (Hasib, 2014). The interpretations above demonstrate that it does not align with the education objectives in Indonesia. Separation of human life from religion and separation of life instructions will go hand in hand. Ultimately, humans lose direction in their daily lives. In addition, societal changes in everyday life are becoming increasingly individual, as evidenced by the sophistication of communication tools and technology, resulting in a lack of social control over the younger generation, not to mention that families are preoccupied with their respective careers and do not supervise children.

When they have completed 12 years of schooling and are full-fledged citizens, students currently enrolled in school will apply what they have learned. Therefore, educational content derived from cultural heritage and contemporary life must equip students with the skills necessary to utilise them in their future lives, mainly after completing their formal education. Therefore, the attitudes, skills, and knowledge that comprise educational content must apply for at least the next decade to two decades. In other words, the educational content outlined in the Graduate Competency Standards and developed in the curriculum must serve as the foundation for students' future development and adaptation as individuals, members of society, and productive and responsible citizens.

In light of the issues above, one must be aware of the requirements of religion-based morality. Therefore, the purpose of education is not solely to emphasise intellectual and skill-based attributes. The retracing of the Western education system must be carried out with rigour to align with Indonesia's educational objectives.

The Relevance of Ibn Miskawaih's Thoughts to the Present Moral Education Curriculum

According to Ibnu Miskawaih's Tahdzibul Akhlak, moral education is broadly oriented towards the virtue of human behaviour or actions so that humans can act with a noble, noble, and perfect mind by their nature and function as humans (Kamal, 1994). In this instance, the meaning of morality cannot be reduced to mere civility or submission, especially in feudal cultures where such behaviours are prevalent. But more importantly, the encouragement and moral will that are right and decent For instance, when we observe tyranny or oppression, we strive to prevent and combat it with a moral or ethical motivation. This implies that morals should be a form of moral encouragement or active self-discipline. Rasulullah SAW was sent to perfect principles as an example. Whereas at that time, the conditions in Mecca were extremely ominous, such as slavery, harassment of women, and humiliation by fellow humans, which had diminished human dignity. Therefore, the morals referred to here involve active moral encouragement, particularly in combating all forms of human moral deviation.

As the author alluded to in the preceding chapter, education should not be neutral; instead, it should take a stance or be oriented towards justice, truth, harmony, and other universal values. In addition, according to Ibn Miskawaih's book, moral education aims to elevate human status from its lowest level to the level desired by God. According to the author, there is also an endeavour to continue to advocate for goodness in moral education. Then strive to become an ideal human being. One must be able to identify the virtues and functions of the human being to achieve perfection. A Greek philosopher, Aristotle, thinks that reasoning is humans' defining characteristic and peculiarity. This indicates that humans will achieve meaning and perfection by optimising their cognitive processes along with ethical considerations.

Two essential aspects of Ibn Miskawaih's moral values are relevant to education today, or, if applicable to education today, the first is divine and human morality. These two significant aspects are efficient and useful in the present day and are highly pertinent to the field of education.

1.   Divine morals

Aristotle did not provide a detailed explanation of the type of homage we must offer to the Creator. He once said, "Humans disagree on how they should fulfil their obligations to the Creator. Some of them believe that their responsibilities consist of praying, fasting, serving at temples and other places of worship, and offering sacrifices. Others believe that one must increase recognition of His Lordship, acknowledge all manifestations of His benevolence, and glorify Him to the best of one's ability. Some believe that a person must draw closer to God by caring for his soul, such as by purifying and directing it well, and then by showing compassion, wisdom, and kindness to those among his kind deserving of his benevolence. Good counsel. Some recognise that this obligation reflects divine matters and seek to acquire a means or vessel to increase their understanding of their Creator. Others contend that their obligations to their Creator cannot be limited to a single method or ritual, nor to a single colour, which would make all humans uniform in their manner of obligation because humans have distinct approaches and models based on their level and extent of knowledge.

Nonetheless, several philosophers have also discussed the obligations of humans to their Creator. One of them is Ibnu Miskawaih, who divides these obligations into three parts: physical commitments, such as prayer and fasting, and endeavours to attain a noble position to be close to Allah. In addition, there are obligations of the soul, such as having the correct belief, acknowledging the uniqueness of Allah, praising and glorifying Him, contemplating all the gifts that God has bestowed on this world as a result of His mercy and wisdom, and increasing knowledge, as well as the obligation to Him when humans interact socially, such as making transactions, farming, marrying, fulfilling orders, consulting and assisting one another, and also fighting against adversaries.

Regarding humans, there are tiers and ranks, notably for God. The first category consists of believers, such as esteemed philosophers and academics. The second is for those who do good or those who act on their knowledge. The third is for the devout, such as caliphs, who enhance the earth. The fourth is the position of fortunate individuals, specifically those who love with sincerity.

However, some factors can damage our relationship with God. The first is sloth. Because lethargy has the potential to cause us to squander time and be unproductive, The second is foolishness. We cannot assimilate knowledge from texts or other learning sources due to ignorance. The third is allowing our desires to control us so that we engage in abhorrent behaviour. The fourth factor is deviation, which refers to undesirable human behaviours that are considered normal. Consequently, this needs to be clarified.

Based on the preceding descriptions of several philosophers, the author concludes that the human relationship with God is very private. The degree of proximity and methods of interpreting His existence vary as well. This means that the standard is indeed subjective, and it is inappropriate for every human to judge others in God's name. Therefore, we should cultivate an appreciative attitude towards all perspectives and convictions. In every diversity, there is always one point of convergence: universal values such as virtue, harmony, etc.

2. Humanity Morals

As was the case with the discussion of ethics in the previous subtopic, the author believes that human ethics is one of the moral values of Tahdzibul Akhlak. In his book, Ibnu Miskawaih discusses ethical principles and their application in daily life. Beginning with trivial topics such as morals in dress, morals at the dinner table, morals regarding the association, and morals regarding delicacy, generosity, simplicity, politeness, and cooperation, this article will examine more weighty issues such as morals in association, charity, clarity, courtesy, and collaboration. On the other hand, Ibn Miskawaih's ethical ideas are also frequently referred to as practical philosophy. As for matters that are more profound or philosophical, such as the meaning of the soul, good and evil, virtue and evil, pleasure, human perfection, and justice and love, there are a variety of perspectives. Speaking of humanity, numerous figures have described and explained what humans are, their functions, and their preeminence. But what does humanity mean? What human values could we derive from the book Tahdzibul Akhlak by Ibnu Miskawaih? In reality, humans are pretty complex, so we cannot view humanity solely from a theoretical standpoint; we must also consider the existential experience of each individual.

Moreover, Ibnu Miskawaih believed that one's faith had consequences. Specifically, the result of divinity and the development of humanity In addition, we have a moral obligation to position ourselves as God's servants and devotees. We also have a responsibility towards humanity. In actuality, we frequently disregard one of the effects of faith. For instance, a worship specialist prioritises and devotes his life solely to worship and building intimacy with God, without regard for the environment or humanitarian issues, and vice versa, even though the two must go hand in hand because humanising people is also a form of our devotion to God. This is also the basis for the distinction between Ibn Miskawaih's ethical view of humanity and that of classical Greek philosophers like Aristotle, who focused solely on the moral obligations of humanity.

Moreover, ethical principles must be adhered to when constructing human relationships. A set of ethical considerations governs all human behaviour. Because it contains moral encouragement, such as good and evil, virtue and vice, in addition to the principle of cooperation. According to Ibnu Miskawaih, virtuous deeds and virtues are components of human endeavours to attain perfection and happiness. However, Ibnu Miskawaih does not deny that besides the sound and virtuous deeds performed by humans, they are also accompanied by wrong and evil. According to Ibnu Miskawaih, regardless of the character or characters that can be altered, this tendency can also be caused by mental illness. And mental illness itself is caused by two factors: the body's imbalance, or bodily ailments, and the psyche itself. Therefore, every individual must also consider their mental health.

Moreover, according to the author, what is intriguing about Ibn Miskawaih's thought is the degree of philosophy that humans can attain to attain perfection and contentment. The purpose of a degree in philosophy is to enable humans to comprehend the functions or characteristics that distinguish humans from other organisms, namely optimising their rational activities or thinking throughout their lives. With sophisticated reasoning, humans will make the best decisions. Humans, for instance, can produce products of thought, such as life principles, ideologies, etc., by pondering.

Today, character education is a central issue, so much so that it has been incorporated into the Indonesian education curriculum. The problems encountered are diverse. They began with social, political, cultural, and economic factors and added additional factors. Although in recent years the intellectual achievements of Indonesian children have increased significantly, as evidenced by their success in numerous international science Olympiads, there has been a decline in another essential aspect, namely morality.

This aspect's setbacks have led to a moral education crisis in our world of education, so that the world of education in Indonesia cannot withstand the continuing rate of moral decline. When compared to the world of education in the past, moral education has undergone significant changes. In the past, students and parents responded to reprimands and punishments from instructors as a form of educational classroom action. Regardless of the sentence he receives for his error, the student respects the teacher. Some students believe that instructors are no longer the second parents at school, thereby contributing to the moral decline of education. As a result, there are increasing cases in which students report teachers to the police. Such actions are deemed inappropriate or extremely inelegant and sent to the police station.

Humans today appear unable to exist without digital technology. A culture of automation and other conveniences exists to facilitate various human activities. Various real-world activities have migrated to cyberspace. The percentage of Internet consumers in Indonesia is increasing annually. According to a survey conducted by the Internet Service Providers Association (APJI) in 2018, this number reached 64.8% (171.17 million people), an increase of 10.12% (143.26 million people) from the prior year.

In addition to having a positive aspect, the technological transformation has a destructive element. Day by day, the prevalence of cyberspace-related issues grows. This reality is prevalent on social media, as evidenced by the propagation of fake news, hate speech, deception, online prostitution, sexual exploitation, pornography, and child trafficking. This is enough to strike us as educators across the face. With technological advancements, sophisticated tools, and machines that work to replace humans, the author concludes that moral education today faces much more significant obstacles. This creates more material for consideration in the learning process and the formation of noble character in students, particularly benches. The elementary level of education Education is responsible for sustaining human existence as the primary means of enhancing the quality of human development.

Human behaviour must be consistent with his essence as a morally upright human being. In other words, there is a pressing need for education emphasising the moral dimension, particularly in the current era when ethical issues are becoming increasingly prevalent. In this digital age, the younger generation must choose between adapting to the changing times or being consumed by the change itself. This condition is a challenge that young people must face. If their existence is to be acknowledged, they must keep up with the times. However, as the influence of materialism, liberalism, and secularism becomes more pervasive, this trend becomes dehumanising. All of this is inextricably linked to the rapid currents of globalisation and the information technology media that facilitate it.

Materialism influences and directs the younger generation towards a hedonistic, consumerist, and immediate culture. This culture leads to an increase in youth

irresponsibility, ignorance of their duties and responsibilities, and moral degradation. The standard of success is determined solely by the quantity of material acquired and one's joy with it. This era is characterised by a behaviour pattern characterised by a desire to attain success without exertion. In addition, the global culture that continues to promote pseudo-enjoyment through the three F's, namely food, fashion, and fun, is the cause of the increasing prevalence of materialism, which results in a moral decline among the younger generation.

In the meantime, Western liberalism and secularism push students further away from religious teachings. This is because transcendent values are separated from values and traditions. The only standard of truth for liberalism is reason, whereas secularism promotes dichotomous thinking that separates life and science from religion. The dichotomy of science, antiauthority, humanism, relativism, declaration, and nihilism is central to the secular worldview. Such beliefs hurt society as a whole and the younger generation in particular. To separate humans from religion is to separate them from life's guidance. As a consequence, humans are losing direction in their daily lives. In addition, societal changes in everyday life are becoming increasingly individual, as evidenced by the sophistication of communication tools and technology, resulting in a lack of social control over the younger generation, not to mention that families are preoccupied with their respective careers and do not supervise children.

The need for an education that emphasises aspects of intellectuality, skills, and characteristics of religion-based morality becomes increasingly apparent in light of the various problems discussed previously. The Western education system, which requires religion in its curriculum, should only be entirely adopted in Indonesia with a religious filter.

CONCLUSION

Character education is a fundamental issue, so much so that it has been incorporated into the Indonesian curriculum. The problems encountered are pretty diverse. They begin with social, political, cultural, and economic factors and additional factors. Although in recent years the intellectual achievements of Indonesian children have increased significantly, as evidenced by their success in numerous international science Olympiads, there has been a decline in another essential aspect, namely morality.

Amid a moral crisis that has befallen humanity, particularly the younger generation in Indonesia, all parties, including parents, the community, teachers, the government, and all elements involved in imparting education about morals, must be aware. Changes in culture and social conditions are profoundly influenced by technological advancements or by the digital age as it exists today. Has both positive and negative effects, particularly on the mentality and morality of young people. As an illustration, hate speech and various expressions on social media that are readily accessible to all parties can sometimes indicate a lack of morality.

Therefore, this investigation aims to explain moral values and Ibn Miskawaih's philosophy regarding moral education. Ibnu Miskawaih's ideas on moral education apply to the current educational system in Indonesia, given the context of the problems that are deemed pertinent.

REFERENCES

Akpan, C. O., & Udofia, C. A. (2015). Reforming Education in Africa: The Liberative Pedagogy Perspective. *British Journal of Education, Society & Behavioural Science*, *6*(1), 71-77.

Alwasilah, A. C. (2014). *Islam, Culture, and Education*. Bandung: PT Remaja Rosdakarya.

Anwar, B. (2016). Pendidikan Islam Melalui Kemahiran Berfikir Membentuk Moral Dan Akhlakul Karimah Pelajar Islam. *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan*, *5*(2), 341–351. https://doi.org/10.24252/AD.V5I2.4853

Anwar, S. (2022). Evaluasi Pendidikan Menuju Insan Kamil Perspektif Filsafat Islam. *Jurnal Pendidikan Nusantara*, *1*(1), 62–76.

APJII. (2019). Penetrasi & Profil Perilaku Pengguna Internet Indonesia Tahun 2018.

Asper, M. (2013). Explanation Between Nature and Text: Ancient Greek Commentators on Science. *Studies in History and Philosophy of Science Part A*, *44*(1), 43–50. https://doi.org/10.1016/J.SHPSA.2012.10.002

Bahri, S. (2016). Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, *40*(1), 88–105. https://doi.org/http://dx.doi.org/10.30821/miqot.v40i1.221

Bitros, G. C., & Karayiannis, A. D. (2011). Character, Knowledge and Skills in Ancient Greek Paideia: Some Lessons for Today's Policy Makers. *The Journal of Economic Asymmetries*, *8*(1), 193–219.

Depdiknas. Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional (2003).

Djunaidi. (2021). Isu-Isu Mutakhir Dalam Pelayanan Di Bidang Pendidikan. *Wahana Didaktika : Jurnal Ilmu Kependidikan*, *19*(3), 304–319. https://doi.org/10.31851/WAHANADIDAKTIKA.V19I3.6645

Dupuy, K., Palik, J., & Østby, G. (2022). No Right to Read: National Regulatory Restrictions on Refugee Rights to Formal Education in Llow- and Middle-Income Host Countries. *International Journal of Educational Development*, *88*, 102537. https://doi.org/10.1016/J.IJEDUDEV.2021.102537

Haji Molana, H. (2019). Silent Voices: Notes From a Young Muslim Woman on Acculturation in the United States. *Emotion, Space and Society*, *33*, 100616. https://doi.org/10.1016/J.EMOSPA.2019.100616

Hasib, K. (2014). Konsep Al-Attas Tentang Adab (Tawaran Paradigma Pendidikan). *Jurnal Pemikiran Dan Peradaban Islam: ISLAMIA*, *9*(1), 56.

Herzog, C., & Hoffmann, N. (2020). Automating Morals – On the Morality of Automation Technology, Ironies of Automation and Responsible Research and Innovation. *IFAC-PapersOnLine*, *53*(2), 17457–17462. https://doi.org/10.1016/J.IFACOL.2020.12.2120

Ikhwan, A. (2021). *Metode Penelitian Dasar (Mengenal Model Penelitian dan Sistematikanya)*. Tulungagung: STAI Muhammadiyah Tulungagung.

Kamal, Z. (1994). *Menuju Kesempurnaan Akhlak*. Bandung: Mizan.

Kamla, R. (2015). Critical Muslim Intellectuals' Thought: Possible Contributions to the Development of Emancipatory Accounting Thought. *Critical Perspectives on Accounting*, *31*, 64–74. https://doi.org/10.1016/J.CPA.2015.01.014

Khoirina, R., & Akhmad, F. (2022). Pendidikan Karakter Sebagai Upaya Mengatasi Degradasi Moral Remaja di Era Globalisasi. *Prosiding Seminar Nasional Hasil*

Pelaksanaan Program Pengenalan Lapangan Persekolahan, *2*(1), 250–255. Retrieved from http://www.seminar.uad.ac.id/index.php/semhasmengajar/article/view/7116

Mohajerzad, H., & Schrader, J. (2022). Transfer from Research to Practice – A Scoping Review about Transfer Strategies in the Field of Research on Digital Media. *Computers and Education Open*, *3*, 100111. https://doi.org/10.1016/J.CAEO.2022.100111

Muthohar, S. (2016). Antisipasi Degradasi Moral Di Era Global. *Nadwa*, *7*(2), 330. https://doi.org/https://doi.org/10.21580/nw.2013.7.2.565

Nurgiantoro, B. (1988). *Dasar-Dasar Pengembangan Kurikulum Sekolah: Sebuah Pengantar Teoretis dan Pelaksanaan*. Yogayakarta: BPEE.

Papanicolaou, A. (2016). What Did the Ancient Greek Philosophers Know about the Relation Between the Mind and the Brain. *Neurobiology of Aging*, *39*, S15. https://doi.org/10.1016/J.NEUROBIOLAGING.2016.01.074

Prayitno, & Manulang, B. (2011). *endidikan Karakter Dalam Pembangunan Bangsa*. Jakarta: Grasindo.

Rofiq, N., & Hasbi, M. Z. N. (2021). Mendamaikan Tradisi Muslim dan Ilmu Pengetahuan Modern. *Al-Irfan : Journal of Arabic Literature and Islamic Studies*, *4*(2), 203–216. Retrieved from http://ejournal.kopertais4.or.id/madura/index.php/alirfani/article/view/5003

Rokhmatulloh, N. (2022). Pluralisme Moral Dalam Pendidikan Humanistik Di Era Society 5.0. *Journal Multicultural of Islamic Education*, *5*(2), 177–185. https://doi.org/10.35891/IMS.V6I2.3156

Shim, J. (2023). Investigating the Effectiveness of Introducing Virtual Reality to Elementary School Students' Moral Education. *Computers & Education: X Reality*, *2*, 100010. https://doi.org/10.1016/J.CEXR.2023.100010

Shutzman, B., & Gershy, N. (2023). Children's Excessive Digital Media Use, Mental Health Problems and the Protective Role of Parenting During Covid-19. *Computers in Human Behavior*, *139*, 107559. https://doi.org/10.1016/J.CHB.2022.107559

Sihotang, H. (2020). Peningkatan Profesionalitas Guru Di Era Revolusi Industri 4.0 Dengan Character Building Dan Higher Order Thinking Skills (Studi Kasus Sekolah Di Kabupaten Nias Selatan). *Jurnal Dinamika Pendidikan*, *13*(1), 68–78. https://doi.org/10.51212/JDP.V13I1.1370

Smakman, M., Vogt, P., & Konijn, E. A. (2021). Moral Considerations on Social Robots in Education: A Multi-Stakeholder Perspective. *Computers & Education*, *174*, 104317. https://doi.org/10.1016/J.COMPEDU.2021.104317

Sugiono. (2010). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.

Udofia, C. A. (2021). Traditional African Values. *Brolly*, *4*(1), 113-130.

Wahyudi, T. (2019). adigma Pendidikan Anak Dalam Keluarga Di Era Digital (Perspektif Pendidikan Islam). *Ri'ayah*, *4*(1), 32.

Yang, M., Al Mamun, A., & Salameh, A. A. (2023). Leadership, Capability and Performance: A Study Among Private Higher Education Institutions in Indonesia. *Heliyon*, *9*(1), e13026. https://doi.org/10.1016/J.HELIYON.2023.E13026