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by Juwaini Et Al

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IBN MISKAWAIH'S ETHICAL PHILOSOPHY AND ITS RELEVANCE TO MORAL EDUCATION IN INDONESIAN SECONDARY SCHOOLS

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Abstract

This study explores the application of Ibn Miskawaih's ethical philosophy in shaping moral education in Indonesian secondary schools, focusing on Madrasah Aliyah (MA) and General Senior High Schools (SMA). Amid increasing concerns over student deviant behaviors — such as bullying, online gambling, and indiscipline — this research examines how Ibn Miskawaih's framework, which emphasizes the harmonization of reason (al-Nathiqah), emotion (al-Ghadabiyyah), and instinct (al-Bahimiyyah), is operationalized in contemporary educational settings. Using a qualitative case study approach, data collection involved observations, interviews, and document analysis. Findings reveal distinct approaches: MA integrates religious mentoring and structured moral education, while SMA incorporates moral values within broader character education initiatives. However, both face challenges, including inconsistent parental involvement, weak supervision, and the absence of structured moral assessment tools. This study highlights the need for stronger school-family collaboration, enhanced supervision policies, and systematic moral evaluation instruments. By bridging classical Islamic ethical thought with contemporary education, this research provides valuable insights into the role of Ibn Miskawaih's philosophy in addressing modern moral challenges and fostering holistic character development among students.

Keywords: *Ibn Miskawaih; Moral education; Ethical philosophy; Indonesian secondary schools; Deviant behavior.*

A. Introduction

Ibn Miskawaih's ethical philosophy offers a critical framework for addressing moral challenges within Indonesia's education system (Putra & Hayeesama-ae, 2022), particularly in mitigating deviant student behavior, which remains prevalent even in regions with a strong emphasis on moral and religious values. Ibn Miskawaih (1934, 1985), a 10th-century Muslim philosopher, provides a structured and balanced ethical framework that emphasizes the harmonization of the soul's three components—*al-Bahimiyyah* (instincts), *al-Ghadabiyyah* (emotions), and *al-Nathiqah* (reason)—to achieve moral equilibrium and cultivate virtues such as self-restraint, courage, and wisdom (Bakri, 2018; Salim et al., 2022). His seminal works, such as *Tahzib al-Akhlaq* and *Jawidan Khirat*, synthesize Greek ethical principles from Plato and Aristotle with Islamic teachings, earning him the title of Third Teacher (*al-Mu'allim al-Tsalits*) (Nizar et al., 2017; Omar, 2016; Zainuddin, 2021). Miskawaih's philosophy remains relevant in addressing modern ethical challenges, such as bullying, cyberbullying, and online gambling, which parallel the moral decadence he critiqued during the Buwayhid Dynasty (Arbani, 2019; Hidayat & Kesuma, 2019).

In Indonesia, the rise of deviant behaviors among students, such as bullying, online gambling, and cyberbullying, poses significant challenges to the moral climate in schools. Recent data from the National Assessment Survey (*Asesmen Nasional*) revealed that 24.4% of students reported experiencing bullying (Dian Ihsan, 2023) while cyberbullying cases doubled from 2019 to 2023 (Kominfo, 2023). Furthermore, online gambling among students has reached alarming levels, with over 197,000 children involved and transactions totaling IDR 293 billion by 2024 (Ayu & Maulana, 2024; Nugraheny & Setiawan, 2024). Aceh, despite its formal implementation of Islamic Sharia, continues to face issues such as student altercations, bullying, and juvenile delinquency (UNICEF, 2024). Media reports highlight these challenges, including an incident in Banda Aceh in 2020, where police dispersed a brawl involving school-aged teenagers in an education complex (Permana, 2020). In 2021, 13 second-year high school students in Pidie Jaya

were reportedly assaulted by senior students over a minor misunderstanding (Setyadi, 2021). Further, in 2022, altercations among students in Aceh Tamiang and Aceh Tengah escalated to violence, resulting in injuries (Asrul, 2022). Such incidents often arise from minor disputes, including graffiti-related conflicts and social disagreements (Mardira, 2011). A particularly alarming case in 2021 involved a fight over a "dating" issue, which left a student hospitalized (Merdeka, 2022). By early 2024, these incidents persisted, reflecting a growing trend of moral decline among students in Aceh (Abik & Hadi, 2024).

Deviant behavior refers to actions that violate social norms and values, such as lying, cheating, bullying, and vandalism (Handayani et al., 2020; Ningrum, 2018). In the digital era, new forms of deviant behavior, such as cyberbullying and online gambling, have emerged, often facilitated by social media platforms (Rosyidah & Nurdin, 2018; Zulkhairi et al., 2019). These behaviors undermine trust and academic engagement, highlighting flaws in current moral education approaches. Revisiting classical ethical frameworks, such as Miskawaih's philosophy, offers an opportunity to address these challenges by harmonizing reason, emotion, and instinct to foster balanced moral development (Ramli & Zamzami, 2022).

This study aims to explore the practical application of Ibn Miskawaih's ethical philosophy in addressing deviant behaviors within two distinct educational models in Indonesia, Islamic Senior High Schools (*Madrasah Aliyah* or MA) and General Senior High Schools (SMA). Specifically, it examines how Miskawaih's principles are integrated into educational practices to cultivate virtues and mitigate deviant behaviors. By analyzing these two school models, the study seeks to identify strengths, challenges, and areas for improvement in implementing ethical frameworks in moral education.

Previous research, such as Nizar et al. (2017), Arbani (2019), and Salim et al. (2022), have explored Miskawaih's philosophy in theory, this research specifically addresses its practical application in modern

educational settings, which has not been sufficiently covered in prior work. This research fills that gap by operationalizing Miskawaih's ethical concepts in real-world settings, providing practical insights for integrating classical ethical frameworks into modern moral education. By comparing two distinct school models, this study offers a unique contribution to the field, demonstrating how classical Islamic philosophy can address contemporary moral challenges and inform future educational strategies. This framework not only addresses moral challenges in Indonesian schools but also offers valuable insights into global educational practices.

B. Method

This study employed a qualitative approach with a comparative case study design to explore the practical application of Ibn Miskawaih's ethical philosophy in addressing deviant behavior among students. The research focused on two distinct educational models, Islamic Senior High Schools (*Madrasah Aliyah* or MA) and General Senior High Schools (SMA) located in Banda Aceh, Aceh. Informants included 10 Islamic education teachers and 20 students, equally selected from MA and SMA. Teachers were chosen for their roles in character education, while students were selected based on their exposure to or involvement in deviant behavior as identified by school staff. The identities of schools and informants were anonymized in adherence to research ethics.

The study relied on three primary data collection methods: observation, interviews, and document analysis. Observations captured teacher-student interactions, adherence to school rules, and participation in character-building programs. Semi-structured interviews with teachers and students provided insights into moral education practices, challenges, and strategies. Document analysis examined curricula, lesson plans, and disciplinary policies to understand institutional support for moral education.

Data analysis used reflexive thematic analysis. The process involved familiarization with data, coding, and identifying themes such as self-

restraint, discipline, and the integration of moral values in daily activities. The themes were refined iteratively to ensure alignment with the research objectives and Ibn Miskawaih's ethical principles. To ensure validity and reliability, triangulation was used by cross-verifying data from observations, interviews, and documents (Nowell et al., 2017). To ensure the accuracy of interpretations, preliminary findings were discussed with informants through member checking, while peer reviews enhanced the credibility of the study.

C. Result and Discussion

The research findings are categorized into three primary sections: first, an exploration of Miskawaih's ethical philosophy as presented in his works; second, an analysis of deviant behaviors observed in schools and madrasahs; and third, an evaluation of the implementation of Miskawaih's ethical principles in two distinct educational models.

1. Result

a. The constructive implementation of Miskawaih's ethical philosophy

Ibn Miskawaih's ethical philosophy, as articulated in *Tahzib al-Akhlaq* (1985), provides a systematic framework for moral education, emphasizing the harmonization of the human soul's three components: *al-Bahimiyyah* (instincts), *al-Ghadabiyyah* (emotions), and *al-Nathiqah* (reason). When these components are balanced, they cultivate virtues such as *al-'iffah* (self-restraint), *al-saja'ah* (courage), and *al-hikmah* (wisdom), ultimately leading to justice as the pinnacle of moral development. This philosophical foundation underscores the importance of aligning internal harmony with ethical behavior and true happiness. To evaluate how Miskawaih's ethical concepts are applied in educational settings, this study focuses on key instruments derived from his philosophy. These instruments include the purpose of moral education, understanding of the human soul, the application of virtues in daily life, and the roles of teachers and parents. Table 1 presents these instruments along with their practical implications.

Table 1. Ibn Miskawaih's ethical thoughts in the book tahzib al-akhlak

Instrument	Description	Detail of Thought
Purpose of Moral Education	Formation of Inner Attitude; Balance and Moderation	Ibn Miskawaih emphasizes that good morals are achieved through the balance of the soul and spontaneity in doing good deeds. A well-maintained inner attitude results in valuable deeds and leads to true happiness.
Understanding of the Human Soul	Three Types of Souls: *al-Bahimiyyah*, *al-Ghadabiyyah*, and *al-Nathiqah*; *al-'iffah, al-saja'ah, al-hikmah*	*Al-Bahimiyyah*: Related to physical desires and instincts; the middle position is *al-'iffah* (self-restraint). *Al-Ghadabiyyah*: Related to anger and aggression; the middle position is *al-saja'ah* (calculated courage). *Al-Nathiqah*: Related to reason and thought; the middle position is *al-hikmah* (wisdom).
Application of Virtues in Daily Life	Justice as a Blend of Virtues; Avoiding Extremes	Justice results from a blend of *al-'iffah* (self-restraint), *al-saja'ah* (courage), and *al-hikmah* (wisdom). Extremes in excess and deficiency of these three virtues are considered unfavorable.
Content of Moral Education	Bodily Needs; Soul Needs; Social Relationships	Educational content includes the needs of the body (physical health), the needs of the soul (mental and spiritual health), and relationships with others. All educational content should support the goal of achieving good morals.
Devotion to God	Integration of Educational Content; Motivation for Proper Conduct	All educational content should be directed towards devotion to God. Books on morality are encouraged to motivate students to have good ethics.
Role of Teachers and Parents	Teacher as Spiritual Parent; Love and Harmony; Educator as Role Model	Teachers should be regarded as spiritual parents who guide students toward wisdom and a better life. The relationship

Instrument	Description	Detail of Thought
		between teachers and students should be harmonious and based on love.
Approach to Moral Education	Shari'a-Based Learning; Love for the Teacher	Education should be based on shari'a and encourage students to love their teachers more than their parents, as teachers are spiritual guides.

Source: Data processing results by researchers

This table highlights how Miskawaih's ethical philosophy can be practically implemented in educational settings, focusing on cultivating inner balance and ethical virtues. The findings from Madrasah Aliyah (MA) and General Senior High Schools (SMA) indicate that these principles are integrated into various activities, albeit with some challenges and limitations. Field observations and interviews revealed that the application of these instruments varies across the two school models. For example, in MA, programs like *Yasinan* and *tazkiyatun nafs* emphasize the cultivation of virtues such as *al-'iffah* and *al-saja'ah*. In SMA, moral education is integrated into general lessons and character-building activities. These insights underscore the relevance of Miskawaih's framework in addressing moral education, though the explicit integration of his philosophical depth—such as the categorization of the soul's components—is often lacking.

b. deviant behavior activities among students at school

Field observations and interviews conducted in Madrasah Aliyah (MA) and General Senior High Schools (SMA) revealed various forms of deviant behavior among students, with notable differences in context and contributing factors between the two school models. These behaviors reflect challenges in achieving the balance between *al-Bahimiyyah* (instincts), *al-Ghadabiyyah* (emotions), and *al-Nathiqah* (reason), as emphasized in Ibn Miskawaih's ethical philosophy. Table 2 summarizes the key behaviors observed in each setting.

Table 2. Observed deviant behaviors in MA and SMA

Behavior	MA	SMA
Smoking	Common, especially among male students.	Less frequent but still present in secluded areas.
Skipping Classes	Often linked to peer pressure or dating activities.	Associated with lenient supervision and unmonitored spaces.
Excessive Phone Usage	Restricted during school hours but occurs discreetly.	Frequent, even during lessons, with minimal enforcement.
Bullying	Disguised as jokes, often involving harsh language.	Subtle peer pressure, less overt but still present.
Online Gambling	Reported in isolated cases.	Rarely mentioned but acknowledged as a growing concern.

Source: Observations and interviews, March 2024

In MA, deviant behaviors were observed primarily during break times and less structured activities. Smoking was common among male students, who often gathered in secluded areas to avoid detection. A student admitted, *"We try to hide when we smoke, but sometimes teachers catch us"* (Interview, March 2024). Bullying incidents were frequently disguised as jokes. Students acknowledged teasing their peers to the point of causing emotional distress. One student shared, *"We're just playing around, but sometimes it goes too far and makes people upset"* (Interview, March 2024). Additionally, behaviors such as skipping classes, inappropriate language, and discreet phone usage were reported, often attributed to peer influence and insufficient monitoring. Online gaming was a prevalent activity during breaks, though only a few students admitted to engaging in online gambling. One teacher noted, *"We see students playing games on their phones, but gambling is harder to detect unless they confess"* (Interview, March 2024).

In SMA, deviant behaviors were shaped by a more lenient supervision policy. Excessive phone usage was widespread, with students using their devices during lessons for gaming or social media. A student explained, *"We're allowed to bring phones, but honestly, no one really checks how we use them"* (Interview, March 2024). Unmonitored spaces, such as secluded

corners and outdoor hangout areas, provided opportunities for students to skip classes or engage in other rule-breaking activities. Male and female students also interacted more freely in these areas, raising concerns among teachers about the lack of boundaries. *"We try to enforce discipline, but without parental support, it's difficult to address everything,"* one teacher explained (Interview, March 2024). Other observed behaviors included tardiness, theft of belongings, and occasional bullying. Despite the presence of CCTV cameras, inconsistent supervision allowed students to exploit gaps in enforcement. These behaviors, while less overt than those observed in MA, highlight challenges in fostering discipline and self-restraint (*al-'iffah*).

These findings indicate both commonalities and differences between MA and SMA. Smoking, skipping classes, and online gaming were reported in both models, though their frequency and underlying causes varied. In MA, stricter supervision policies helped limit overt behaviors but did not eliminate them. In contrast, SMA's more lenient environment allowed for frequent but subtler infractions, often linked to unmonitored spaces and inconsistent rule enforcement. These behaviors reflect underlying challenges in cultivating virtues like self-restraint (*al-'iffah*) and reasoned decision-making (*al-Nathiqah*).

c. Model implementation of Miskawaih's ethical philosophy
    1) Implementation model in Madrasah Aliyah
    The implementation of Ibn Miskawaih's ethical philosophy in Madrasah Aliyah (MA) integrates classical ethical principles into contemporary moral education. This study focuses on four key aspects: the purpose of moral education, understanding of the human soul, application of virtues, and the roles of teachers and parents. Table 3 summarizes the findings related to these aspects in MA.

Table 3. Implementation of Ibn Miskawaih's Ethical Philosophy in Madrasah Aliyah (MA)

Aspect of Implementation	Key Findings	Relevance to Ibn Miskawaih's Philosophy
Purpose of Moral Education	The school's vision emphasizes character development alongside academic excellence.	Reflects the importance of *al-Nathiqah* (reason) as the guiding force in achieving balance and good morals.
Understanding of the Human Soul	Teachers emphasize the role of intellect in distinguishing right from wrong but do not explicitly teach the three types of souls according to Miskawaih.	Aligns with *al-Nathiqah* as the primary guide for managing *al-Ghadabiyyah* (emotions) and *al-Bahimiyyah* (instincts).
Application of Ethical Virtues	Justice (*al-'adl*), self-control (*al-'iffah*), and courage (*al-saja'ah*) are taught through religious lessons and character-building programs.	Demonstrates the integration of virtues into daily practices, supporting moral equilibrium.
Role of Teachers and Parents	Teachers provide moral guidance directly to students, while parental involvement is primarily limited to addressing disciplinary issues.	Highlights the role of teachers as *murabbi* (spiritual guides) but identifies gaps in home-school collaboration.

Source: Data processing results by researchers

a) Purpose of moral education

Observations at Madrasah Aliyah (MAN) revealed that the school emphasizes moral education alongside academic excellence, as reflected in its vision and mission prominently displayed in the school corridor. Programs such as *Yasinan* on Fridays, religious lectures during Islamic holidays, and mentoring sessions aim to instill moral values and ethical behavior. An *Akidah Akhlak* teacher explained, *"These programs aim to build students' character so they can practice good behavior naturally, not just during class but in everyday life"* (Interview, March 2024).

Ethical messages and wise sayings are strategically placed on bulletin boards to reinforce moral education. Extracurricular activities, such as *kitab kuning* readings and *tahsin al-Qur'an*, provide practical opportunities for students to engage with Islamic teachings and apply ethical principles. While the

curriculum demonstrates a commitment to moral education, Ibn Miskawaih's ethical framework is not explicitly integrated. However, structured activities like mentoring sessions indirectly align with Miskawaih's principles by fostering virtues such as self-control (*al-'iffah*) and courage (*al-saja'ah*).

b) Understanding of the human soul

Observations and interviews at Madrasah Aliyah (MAN) revealed that Teachers at MA emphasize the intellectual and ethical capacities of students as central to their moral development. While Ibn Miskawaih's explicit categorization of the human soul into *al-Bahimiyyah* (instinct), *al-Ghadabiyyah* (emotion), and *al-Nathiqah* (reason) is not formally included in the curriculum, the principles resonate in moral education practices. An *Akidah Akhlak* teacher shared, *"We always remind students that their intellect is what sets them apart, helping them distinguish good from bad"* (Interview, March 2024). Through lessons on *mahmudah* (praiseworthy morals) and *mazmumah* (blameworthy morals), students are encouraged to reflect on the consequences of their actions and cultivate virtues like patience, self-restraint, and responsibility. Activities such as analyzing the stories of the Prophet's companions allow students to connect moral lessons with real-life ethical dilemmas. These practices demonstrate a practical application of *al-Nathiqah*, even if the theoretical framework is not explicitly taught.

c) Application of ethical virtues in daily life

The application of ethical virtues at MA is evident in both formal and informal settings. Religious teachers often integrate concepts such as justice (*al-'adl*), self-control (*al-'iffah*), and courage (*al-saja'ah*) into lessons, drawing connections between these virtues and everyday life. For instance, *tazkiyatun nafs* (self-purification) is a recurring theme, emphasizing the importance of avoiding harmful behaviors and maintaining ethical conduct. Extracurricular programs, including leadership training and community outreach, offer students opportunities to practice these virtues in real-life contexts.

For example, community service projects encourage teamwork and accountability, reflecting Miskawaih's emphasis on balancing the faculties of

the soul. A teacher remarked, *"We try to incorporate moral lessons into every activity, showing students how to apply virtues like patience and courage in their daily lives"* (Interview, March 2024).

d) Role of teachers and parents

Teachers play a pivotal role in moral education at MA, often addressing deviant behavior directly or involving parents in more serious issues. For example, teachers commonly intervene when students exhibit behaviors such as skipping classes or using inappropriate language. However, parental involvement is typically reactive, focusing on disciplinary matters rather than proactive collaboration with teachers. A teacher noted, *"Parents are crucial in shaping students' behavior, but many rely solely on the school to instill moral values"* (Interview, March 2024). While MA demonstrates a strong commitment to moral education, the limited collaboration between home and school poses a challenge to achieving holistic moral development. Strengthening this partnership could enhance the effectiveness of programs aimed at cultivating virtues and aligning students' behavior with Miskawaih's ethical principles.

2) Implementation model in Senior High School (SMA)

The implementation of Ibn Miskawaih's ethical philosophy in General Senior High Schools (SMA) reflects efforts to integrate moral education into academic and extracurricular activities. Similar to Madrasah Aliyah (MA), this study focuses on four key aspects: the purpose of moral education, understanding of the human soul, application of virtues, and the roles of teachers and parents. Table 4 summarizes the findings in SMA.

Table 4. Implementation of Miskawaih's ethical philosophy in SMA

Aspect of Implementation	Key Findings	Relevance to Ibn Miskawaih's Philosophy
Purpose of Moral Education	The vision and mission integrate character-building with national education goals. Character values are embedded in lesson plans.	Reflects the aim of balancing intellectual and moral growth to achieve ethical behavior.
Understanding of the Human Soul	Teachers emphasize self-control and introspection, using familiar	Encourages the development of *al-Nathiqah*

Aspect of Implementation	Key Findings	Relevance to Ibn Miskawaih's Philosophy
	Islamic concepts like *nafsu muthmainnah*.	(reason) to guide emotions and instincts.
Application of Ethical Virtues	Moral lessons, such as honesty and responsibility, are linked to real-life challenges.	Demonstrates the application of *al-'iffah*, *al-saja'ah*, and *al-hikmah* in daily practices.
Role of Teachers and Parents	Teachers integrate moral education into academic lessons; parental involvement is limited to disciplinary issues.	Reinforces teachers' roles as guides, though limited parental collaboration impacts consistency.

Source: Data Processing Results by Researchers

a) Purpose of moral education

The school's vision and mission emphasize the integration of character-building with national education goals, aiming to balance intellectual and moral development. Teachers incorporate moral values such as honesty, responsibility, and self-discipline into lesson plans across subjects. A PAI (Islamic Education) teacher explained, *"We try to ensure that every subject contributes to shaping students into individuals with noble character (akhlakul karimah)"* (Interview, March 2024). Despite the structured approach, some teachers expressed challenges in maintaining consistency outside the classroom. *"Parents must continue our efforts at home. Without their involvement, it's difficult to achieve consistent moral development,"* one teacher remarked (Interview, March 2024). This highlights the importance of aligning home and school environments to foster holistic moral growth.

b) Understanding of the human soul

Teachers at SMA use familiar Islamic concepts, such as *nafsu muthmainnah* (virtuous soul) and *nafsu lawwamah* (self-reproaching soul), to guide students in recognizing and regulating their inner struggles. While not directly referencing Ibn Miskawaih's categorization of the soul, these teachings resonate with his emphasis on reason (*al-Nathiqah*) as the guiding force in balancing instincts and emotions. Classroom activities often include group discussions and case studies to help students analyze ethical dilemmas and relate them to their own experiences. For instance,

students were tasked with reflecting on scenarios involving peer pressure and proposing strategies to maintain self-control (*al-'iffah*) and moral courage (*al-saja'ah*). A teacher noted, *"These activities encourage students to think critically and make ethical decisions in real-life situations"* (Interview, March 2024).

c) Application of ethical virtues in daily life

Moral education in SMA is integrated into both academic and extracurricular activities, emphasizing virtues such as honesty, responsibility, and justice. For example, teachers address real-life challenges like academic dishonesty or conflicts among peers by guiding students to apply ethical principles. *"We try to show students how virtues like patience and fairness can help resolve everyday problems,"* a teacher shared (Interview, March 2024). Extracurricular programs, including leadership training and community service, provide practical opportunities for students to practice these virtues. During a school-organized event, students were encouraged to collaborate and demonstrate accountability, reflecting Ibn Miskawaih's emphasis on justice as the harmony of virtues.

d) Role of teachers and parents

Teachers in SMA actively incorporate moral lessons into their subjects, using real-life examples and interactive discussions to engage students. However, parental involvement remains limited, often focused on addressing disciplinary issues rather than fostering long-term character development. A PAI teacher emphasized, *"Parents are often reactive when problems arise, but we need their proactive involvement to reinforce what students learn at school"* (Interview, March 2024). The school environment supports teachers' efforts through visual reminders, such as posters promoting ethical behavior, but gaps in supervision and home-school collaboration hinder consistent moral development. Strengthening parental engagement through workshops or joint activities with teachers could help bridge this gap and align moral education efforts.

2. Discussion

a. Practical application of Ibn Miskawaih's ethical philosophy in educational settings

The findings from this study underscore the practical application of Ibn Miskawaih's ethical philosophy within two distinct educational models: Madrasah Aliyah (MA) and Senior High Schools (SMA). Ibn Miskawaih's philosophy, particularly his ideas about the balance between the soul's three components—*al-Bahimiyyah* (instincts), *al-Ghadabiyyah* (emotions), and *al-Nathiqah* (reason)—is seen to have significant implications for the way moral education is integrated into the school curriculum. As Nizar et al. (2017) highlighted, Miskawaih's framework emphasizes the importance of harmonizing the soul's faculties to foster virtuous behavior, a concept that remains highly relevant to modern moral education.

In MA, programs like *Yasinan* and *tazkiyatun nafs* focus on nurturing the virtues of *al-'iffah* (self-restraint) and *al-saja'ah* (courage), both of which align with Miskawaih's emphasis on the need for moral equilibrium achieved through the balance of the soul's components. However, the challenge lies in the lack of explicit incorporation of Miskawaih's categorization of the soul in the curriculum (Tabrani et al., 2023). While students are taught about praiseworthy and blameworthy morals (*mahmudah* and *mazmumah*), the deeper ethical framework that connects *al-Bahimiyyah*, *al-Ghadabiyyah*, and *al-Nathiqah* to students' behaviors is rarely mentioned. This gap in ethical education has been noted by Bakri (2018), who argued that while Islamic educational institutions strive to promote moral values, they often fail to provide the philosophical foundation needed to fully understand the balance of the soul's components.

In contrast, SMA incorporates ethical teachings more generally through character-building programs embedded in academic subjects. These schools attempt to foster virtues such as honesty, responsibility, and respect but face significant challenges in achieving a balance between intellectual growth and moral development (Mohd Yusoff et al., 2022). As noted by Zainuddin (2021), the integration of ethical principles in general

education tends to focus on surface-level values and lacks the philosophical depth required to help students regulate their emotions and impulses effectively. This reveals a critical gap in the application of Miskawaih's philosophy in the general educational setting, where academic achievement is often prioritized over the development of ethical virtues (Mahmud et al., 2023; Mylostyvyi et al., 2024).

While both educational models integrate aspects of Miskawaih's philosophy into their curricula, the practical application of his theories faces several barriers. The results suggest that MA's more structured religious programs are better suited to the explicit application of Miskawaih's concepts, but even these face limitations in addressing the full scope of ethical development. SMA's more general approach to character education lacks the depth and consistency needed to operationalize these philosophical principles effectively. As Omar (2016) discusses, the application of classical ethical frameworks like that of Miskawaih often faces difficulties in translating theoretical principles into effective educational practices, particularly when education is more focused on academic outcomes.

These findings align with prior literature, such as Salim et al. (2022), which highlighted the potential of classical ethics to inform modern education but noted that practical applications often fail to fully integrate these ideas into daily educational practices. However, this study also highlights significant gaps in current practices, particularly the need for more systematic teacher training to integrate Miskawaih's concepts in a meaningful way. Moreover, there is a lack of structured teacher training in both models to help educators better understand and apply these ethical frameworks consistently in their classrooms.

b. Challenges in achieving ethical balance

The findings from this study highlight several challenges in applying Ibn Miskawaih's ethical philosophy in both Madrasah Aliyah (MA) and Senior High Schools (SMA), particularly in achieving the balance between the soul's three components—*al-Bahimiyyah* (instincts), *al-Ghadabiyyah* (emotions), and *al-Nathiqah* (reason)—which is central to his moral philosophy.

One of the key challenges observed in both schools is the lack of comprehensive moral education programs that integrate the philosophical depth of Miskawaih's thought. In MA, despite its structured approach to religious programs like *Yasinan* and *tazkiyatun nafs*, there is a lack of direct integration of Miskawaih's soul categorization into the curriculum. Teachers often discuss praiseworthy and blameworthy morals, but the deeper ethical framework that connects *al-Bahimiyyah*, *al-Ghadabiyyah*, and *al-Nathiqah* to students' behaviors is rarely mentioned. This gap in ethical education has been noted by scholars like Bakri (2018), who argued that although Islamic educational institutions strive to promote moral values, they often fail to provide the philosophical foundation needed to fully understand the balance of the soul's components.

In SMA, the lenient supervision policies contribute significantly to the lack of balance between the components of the soul. Excessive phone usage, tardiness, and bullying in unmonitored spaces indicate a clear dominance of *al-Bahimiyyah* and *al-Ghadabiyyah*—instincts and emotions—over reason (*al-Nathiqah*). The absence of consistent supervision and structured programs that promote ethical behavior in SMA exacerbates this issue. Students in this setting often lack self-restraint (*al-'iffah*) and moral courage (*al-saja'ah*), and they struggle with making reasoned decisions (*al-Nathiqah*). This imbalance leads to moral behavior that is driven more by impulse and peer pressure than by careful reasoning or ethical training (Nuranifah et al., 2022; Ainissyifa & Nurseha, 2022).

Longa (2023) proposed rethinking moral education as a spiritual practice, emphasizing the need for fostering virtues beyond merely delivering content. Similarly, de Souza (2006) highlights the need for moral education that addresses deeper ethical and philosophical questions to help students navigate complex moral decisions. These perspectives align with the challenges faced in SMA, where moral education, while often embedded in religious programs, frequently lacks the philosophical depth necessary to guide students in developing internal balance and making thoughtful ethical decisions (Mujahidin et al., 2024; Supriyanto, 2024).

Additionally, the digitalization of student life has emerged as a critical challenge. With the rise of online gaming and social media, students find it increasingly difficult to regulate their instincts (*al-Bahimiyyah*) and emotions (*al-Ghadabiyyah*) when confronted with distractions and temptations in the digital world (Mujahidin et al., 2024; Mylostyvyi et al., 2024). This trend was particularly evident in both MA and SMA, where online gambling and excessive phone use were observed among students, despite efforts to control such behaviors through rules and regulations. The presence of digital devices creates a constant source of temptation, making it harder for students to maintain the moral equilibrium Miskawaih advocates.

Parental involvement was also found to be a significant challenge. In both MA and SMA, parents were often reactive rather than proactive, addressing only incidents of deviant behavior rather than actively collaborating with schools to promote consistent ethical development. In MA, while parental involvement in addressing issues like smoking or skipping classes is somewhat present, it is mostly reactive—focused on punishment rather than prevention or reinforcement of ethical values (Hasnadi & Inayatillah, 2022; Ismail et al., 2024).

Similarly, in SMA, the limited involvement of parents in the moral education process hinders the development of a comprehensive ethical environment that aligns with the values being taught in schools. This challenge has been underscored by various studies, which emphasize that parents are the first and most enduring moral educators of their children, making their active participation crucial in shaping students' character (Arthur, 2023; Ceka & Murati, 2016; Marui, 1952). Furthermore, studies on Indonesian high schools highlight a lack of parental involvement, noting that parents' roles in school committees are often minimal and insufficient for fostering holistic moral development (Fitriah et al., 2013; Karsidi et al., 2014; Yulianti et al., 2019).

These challenges point to a significant gap in the systematic implementation of Miskawaih's ethical philosophy in both school settings. Without a more structured approach to moral education that directly integrates the concepts of *al-Bahimiyyah*, *al-Ghadabiyyah*, and *al-Nathiqah*, it is difficult to

achieve the ethical equilibrium Miskawaih envisions. The findings underscore the need for a more holistic approach to moral education that addresses these gaps and strengthens the alignment between philosophical theory and practical school policies. This approach is in line with Warnick and Silverman (2011), who developed the Case Analysis Framework (CAF) to provide a structured method for addressing ethical dilemmas in education. Additionally, Orchard (2024) emphasizes the need for ethical education programs that are both philosophically robust and adaptable to real-world contexts.

c. Bridging gaps and offering practical solutions for enhancing moral education

The study's findings underscore the need for practical solutions to address the gaps in implementing Ibn Miskawaih's ethical philosophy within Indonesian schools. The challenges identified in the previous sections, such as inconsistent supervision, limited parental involvement, and the impact of digital distractions, point to several areas where moral education can be strengthened.

1) Strengthening School-Community Collaboration

One of the key recommendations emerging from this study is the need for stronger collaboration between schools and parents. While both Madrasah Aliyah (MA) and Senior High Schools (SMA) have some level of parental involvement, it tends to be reactive rather than proactive. In both models, parental involvement primarily focuses on addressing specific disciplinary issues, such as smoking or skipping classes, rather than engaging in ongoing discussions about the students' ethical development.

To bridge this gap, it is crucial to establish regular communication channels between parents and schools, such as workshops, parent-teacher meetings, and joint moral education programs. These initiatives can ensure that the values taught in school are reinforced at home, creating a more consistent and supportive environment for students. As highlighted by several studies, the critical role of community and family collaboration in moral education underscores the need for holistic development of students both in

and outside of school (Fadilah et al., 2024; Rahayu et al., 2023; Subianto, 2013; Winthrop et al., 2021).

2) Integrating Miskawaih's ethical framework into the curriculum

Another important step is to integrate Miskawaih's ethical framework more explicitly into the curriculum. While both MA and SMA address character-building, they often focus on surface-level virtues like honesty and responsibility. The deeper, philosophical aspects of Miskawaih's thought—such as the balance between the soul's components and the relationship between reason (*al-Nathiqah*) and emotion (*al-Ghadabiyyah*)—are not adequately addressed. By including structured lessons on the balance of the soul, teachers can help students understand the interconnectedness of virtues like self-restraint (*al-'iffah*) and wisdom (*al-hikmah*) (Muhamad et al., 2024).

These lessons could be integrated into existing subjects in schools to ensure that students learn how to manage their emotions and impulses effectively. Rambe et al., (2024) Bakri (2018), and Rambe suggest systematic integration of ethical theories into modern educational settings, which would allow students to not only learn about virtues but also practice them in real-life situations. Incorporating practical examples and case studies in the curriculum will enable students to reflect on their behavior and its moral implications. This real-world application of Miskawaih's philosophy will encourage them to achieve a more balanced and ethical approach to their lives.

D. Conclusion

This study explored how Ibn Miskawaih's ethical philosophy can be applied to address deviant behavior among students in two educational settings in Indonesia: Madrasah Aliyah (MA) and Senior High Schools (SMA). The findings suggest that behaviors such as smoking, skipping classes, and online gambling often stem from an imbalance between the soul's components—*al-Bahimiyyah* (instinct), *al-Ghadabiyyah* (emotion), and *al-Nathiqah* (reason). Both schools have incorporated character-building programs, moral education in their curriculum, and extracurricular activities aimed at cultivating virtues like self-restraint (al-'iffah), courage (al-saja'ah),

and wisdom (al-hikmah). MA prioritizes religious mentoring and character formation, while SMA incorporates moral values into broader character education initiatives, reflecting a more secular approach. However, challenges persist, including inconsistent parental involvement, insufficient supervision, and the lack of formal tools to assess students' moral development.

This research contributes to the ongoing discussion about moral education by operationalizing Ibn Miskawaih's ethical principles in the Indonesian context, bridging classical Islamic philosophy with contemporary educational practices. It underscores the importance of school-family collaboration in ensuring consistent moral guidance and the development of well-rounded individuals. The findings suggest that while both schools make efforts to instill values, more structured moral education programs are needed, along with the integration of reflective tools to track students' moral growth. Moreover, enhancing the role of parents through proactive involvement, not just in addressing disciplinary issues but in reinforcing moral values continuously at home, is crucial. Workshops for both parents and teachers could help ensure consistent ethical development and align their collaborative efforts more effectively. These practical measures align with Miskawaih's vision of cultivating balanced individuals through harmony between intellect, emotion, and instinct.

Despite its contributions, this study has several limitations, including its focus on only two school models and the lack of formal moral assessment tools. Future research could expand to include a wider range of educational settings and develop more specific tools to measure moral development. Longitudinal studies are also necessary to examine the long-term impact of applying Miskawaih's ethical framework on students' moral development. Future research should focus on expanding the scope to include a wider range of educational settings and developing specific tools for measuring moral development.

Additionally, longitudinal studies will be essential in evaluating the long-term effectiveness of applying Miskawaih's ethical framework in modern classrooms. By directly addressing the gaps in teacher training, supervision practices, and parental involvement, future research can

provide valuable insights for enhancing the systematic application of Miskawaih's philosophy and creating more consistent and impactful moral education programs.
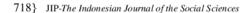
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