# [peuradeun] Submission Acknowledgement

1 pesan

**Ramzi Murziqin** <info.jip@scadindependent.org> 23 Juni 2024 pukul 21.35
Kepada: JUWAINI JUWAINI <juwaini@ar-raniry.ac.id>

*Dear JUWAINI JUWAINI:*

Thank you for submitting the manuscript, **" THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA"** to *Jurnal Ilmiah Peuradeun*. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

Submission URL: https://journal.scadindependent.org/index.php/jipeuradeun/authorDashboard/submission/1648
Username: juwaini_24

All the manuscripts submitted to the JIP editorial will be pass through a double-blind peer review according to the International standards. We want to emphasize that all the manuscripts submitted are subject to review by the editors, editorial board, and double-blind reviewers. The Editorial Board may reject a manuscript without peer review if that paper is judged not to meet the journal minimum required qualifications. The final decision will be sent to the author as soon as possible. For more details please visit:

1. Workflow: http://journal.scadindependent.org/index.php/jipeuradeun/workflow
2. Peer Review Process: https://journal.scadindependent.org/index.php/jipeuradeun/reviewprocess
3. Participation Charge: https://journal.scadindependent.org/index.php/jipeuradeun/charge

You can monitor the progress of your paper stages directly in your account, and each stage will be notified to you about the progress of your paper. We hope you can be patient for a predetermined amount of time during the process. If you have any questions, please do not hesitate to contact us.
Thank you for considering this journal as a venue for your work.

*Best Regards,*

Ramzi Murziqin

---

Jurnal Ilmiah Peuradeun

St. Tgk. Pulo Dibaroh, No. 26, Kp. Baru, Baiturrahman Sub-district, Banda Aceh City 23242, Aceh, Indonesia.
Official E-mail: info.jip@scadindependent.org | website: www.journal.scadindependent.org

*Jurnal Ilmiah Peuradeun, Your Intellectual Nutrition...*

# [peuradeun] Please Upload Author Statement Form

1 pesan

**Ramzi Murziqin** <ramzimurziqin@scadindependent.org>
Balas Ke: Ramzi Murziqin <ramzimurziqin@scadindependent.org>
Kepada: JUWAINI JUWAINI <juwaini@ar-raniry.ac.id>

10 Agustus 2024 pukul 00.52

**Article ID: 1648**
**Title: THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA**

*Dear Author,*

Thank you for submitting your paper to **Jurnal Ilmiah Peuradeun**.
We really appreciate your contribution to submitting papers to this journal. Before we can proceed with the review process of your paper we would like to ask you to attaching the Author's Statement Form **(Download the Statement Form)**.

For details, please refer to the author's guidelines for this journal at:
http://journal.scadindependent.org/index.php/jipeuradeun/authorguidelines.

Make sure you follow every detail of the guidelines for authors, terms, and conditions of this journal. **For remember, the Author Statement Form must be attached.** After all that you have fulfilled and followed, **please re-upload to the discussion section, by replying to this message, without creating a new submission.** To submit your paper:

Log in to JIP Account at:
http://journal.scadindependent.org/index.php/jipeuradeun/login

If you have any questions, please do not hesitate to contact us. Thank you.

*Best Regards,*

Ramzi Murziqin
SCAD Independent, Aff. Ar-Raniry State Islamic University, Indonesia
ramzimurziqin@scadindependent.org

---

# [peuradeun] Editor Decision

1 pesan

**Ramzi Murziqin** <ramzimurziqin@scadindependent.org> 12 Januari 2025 pukul 10.22
Kepada: JUWAINI JUWAINI <juwaini@ar-raniry.ac.id>, Lukman Hakim <lukmanhakim@ar-raniry.ac.id>, Gamal Abdul Nasir Zakaria <gamal.zakaria@ubd.edu.bn>, "Taslim H.M Yasin" <taslim.myasin@ar-raniry.ac.id>, Moh Tamtowi <197209031998031001@uin-suka.ac.id>

**Article ID: 1648**

*Dear JUWAINI JUWAINI, Lukman Hakim, Gamal Abdul Nasir Zakaria, Taslim H.M Yasin, Moh Tamtowi (Author):*
Thank you for submitting your paper to **Jurnal Ilmiah Peuradeun**. We really appreciate your contribution to submitting papers to this journal.

After the Editorial Board and Reviewers inspect and review your manuscript, we have reached a decision regarding your submission about **" *THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA*"**.

**Our decision is: Revisions Required.**

It is a very interesting topic. Although we appreciate the work you have put into the paper, we have determined that your paper needs several developments to be considered for publication in the Jurnal Ilmiah Peuradeun. Several points of view should be considered in particular, which may construct the paper.

We have received comments and decisions from reviewers for your manuscript. Your manuscript should be pending publication due to some minor revisions that may construct it. Attached are the overall comments of the peer reviewer about your manuscript *(please see the attached file)*.

Please help to make revisions so that this paper can meet the standards set in this journal. Make sure you revise the manuscript based on the suggestions and comments from the reviewers. In addition, the revised manuscript you re-submitted to us is final, is already in the JIP template, and has followed the JIP author's guidelines.

And then, **please highlight the results of corrections and revisions to your paper in yellow directly in the manuscript.** This will greatly assist us in examining and re-evaluating the paper. In addition, **please make a Table of Corrections** to make it easier for editors to assess your revised manuscript. **The Table of Corrections contains the reviewer's comments, your revision, and the page.** You can see the **Table of Correction format** on the journal's website in the author's guidelines section. The Table of Corrections is sent with your revised manuscript as a separate file.

**As a side note,** you must also complete all author names, affiliations, and emails in your revised manuscript. **Remember,** the JIP limits the number of authors to a maximum of seven in one manuscript, with different affiliations for each author (a minimum of two affiliations in one manuscript).

**The deadline for revision and re-submission of your revised manuscript is within TWO WEEKS from the date of the notice.** If you have any questions, please do not hesitate to contact us.

Thank you for your contribution and cooperation.

*Best Regards,*

Ramzi Murziqin
SCAD Independent, Aff. Ar-Raniry State Islamic University, Indonesia
ramzimurziqin@scadindependent.org

---

Jurnal Ilmiah Peuradeun

St. Tgk. Pulo Dibaroh, No. 26, Kp. Baru, Baiturrahman Sub-district, Banda Aceh City 23242, Aceh, Indonesia.
Official E-mail: info.jip@scadindependent.org | website: www.journal.scadindependent.org

*Jurnal Ilmiah Peuradeun, Your Intellectual Nutrition...*

---

**A-1648-99Z_Article Text-9742-1-4-20240623.doc**
203K

AR-RANIRY WEBMAIL @ar-raniry.ac.id

Juwaini Juwaini <juwaini@ar-raniry.ac.id>

# [peuradeun] Editor Decision

1 pesan

**Syahril Elvhantuny Syahril** <syahril@scadindependent.org> 13 Januari 2025 pukul 09.43
Kepada: Juwaini Juwaini <juwaini@ar-raniry.ac.id>, Lukman Hakim <lukmanhakim@ar-raniry.ac.id>, Gamal Abdul Nasir Zakaria <gamal.zakaria@ubd.edu.bn>, "Taslim H.M Yasin" <taslim.myasin@ar-raniry.ac.id>, Moh Tamtowi <197209031998031001@uin-suka.ac.id>

**Article ID: 1648**

*Dear Juwaini Juwaini, Lukman Hakim, Gamal Abdul Nasir Zakaria, Taslim H.M Yasin, Moh Tamtowi (Author):*
Thank you for submitting your paper to **Jurnal Ilmiah Peuradeun**. We really appreciate your contribution to submitting papers to this journal.

After the Editorial Board and Reviewers inspect and review your manuscript, we have reached a decision regarding your submission about **" *THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA*"**.

**Our decision is: Revisions Required.**

It is a very interesting topic. Although we appreciate the work you have put into the paper, we have determined that your paper needs several developments to be considered for publication in the Jurnal Ilmiah Peuradeun. Several points of view should be considered in particular, which may construct the paper.

We have received comments and decisions from reviewers for your manuscript. Your manuscript should be pending publication due to some minor revisions that may construct it. Attached are the overall comments of the peer reviewer about your manuscript *(please see the attached file)*.

Please help to make revisions so that this paper can meet the standards set in this journal. Make sure you revise the manuscript based on the suggestions and comments from the reviewers. In addition, the revised manuscript you re-submitted to us is final, is already in the JIP template, and has followed the JIP author's guidelines.

And then, **please highlight the results of corrections and revisions to your paper in yellow directly in the manuscript.** This will greatly assist us in examining and re-evaluating the paper. In addition, **please make a Table of Corrections** to make it easier for editors to assess your revised manuscript. **The Table of Corrections contains the reviewer's comments, your revision, and the page.** You can see the **Table of Correction format** on the journal's website in the author's guidelines section. The Table of Corrections is sent with your revised manuscript as a separate file.

**As a side note,** you must also complete all author names, affiliations, and emails in your revised manuscript. **Remember,** the JIP limits the number of authors to a maximum of seven in one manuscript, with different affiliations for each author (a minimum of two affiliations in one manuscript).

**The deadline for revision and re-submission of your revised manuscript is within TWO WEEKS from the date of the notice.** If you have any questions, please do not hesitate to contact us.

Thank you for your contribution and cooperation.

*Best Regards,*

Syahril Elvhantuny Syahril
Serambi Mekkah University, Banda Aceh, Indonesia
syahril@scadindependent.org

---
Reviewer A:

---

**1. Are the title, abstract and keywords appropriately reflect the content of the paper?**
*Please provide your detailed comments in the comments column (if any).*

**2. Are the aims, objectives, and significance of the study are clear?**
*Please provide your detailed comments in the comments column (if any).*

**3. Are the main issues discussed in this manuscript very important and novelty?**
*Please provide your detailed comments in the comments column (if any).*

Yes

**4. Is the paper sufficiently broadly and critically review the relevant scientific literature on the topic?**
*Please provide your detailed comments in the comments column (if any).*

**5. Is the research method and approach to problem-solving that used has been relevant, detail, and clear?**
*Please provide your detailed comments in the comments column (if any).*

**6. Is the research findings clearly and comprehensibly presented? And did the authors conducted data presentation and interpretation were valid and reasonable?**
*Please provide your detailed comments in the comments column (if any).*

Yes

**7. Is the discussion relevant to the research findings? and is the author(s) clearly express and explain their own professional viewpoints?**
*Please provide your detailed comments in the comments column (if any).*

**8. Are the conclusions are clear and comprehensive? Especially in terms of the author's critical evaluation of research findings.**
*Please provide your detailed comments in the comments column (if any).*

Partly

**9. Are the references used relevant and up to date? and does it match the citations in the article?**
*Please provide your detailed comments in the comments column (if any).*

Yes

**10. Is the quality, structure, and grammar of the manuscript very good and perfect?**
*Please provide your detailed comments in the comments column (if any).*

Good

**Your detailed comments, suggestions, recommendations, and constructive points of view, including the strengths/weaknesses of this manuscript.**

see comment

---

---

Reviewer B:

---

**1. Are the title, abstract and keywords appropriately reflect the content of the paper?**
*Please provide your detailed comments in the comments column (if any).*

**2. Are the aims, objectives, and significance of the study are clear?**
*Please provide your detailed comments in the comments column (if any).*

**3. Are the main issues discussed in this manuscript very important and novelty?**
*Please provide your detailed comments in the comments column (if any).*

Yes

**4. Is the paper sufficiently broadly and critically review the relevant scientific literature on the topic?**
*Please provide your detailed comments in the comments column (if any).*

**5. Is the research method and approach to problem-solving that used has been relevant, detail, and clear?**
*Please provide your detailed comments in the comments column (if any).*

**6. Is the research findings clearly and comprehensibly presented? And did the authors conducted data presentation and interpretation were valid and reasonable?**
*Please provide your detailed comments in the comments column (if any).*

**7. Is the discussion relevant to the research findings? and is the author(s) clearly express and explain their own professional viewpoints?**
*Please provide your detailed comments in the comments column (if any).*

**8. Are the conclusions are clear and comprehensive? Especially in terms of the author's critical evaluation of research findings.**
*Please provide your detailed comments in the comments column (if any).*

Partly

**9. Are the references used relevant and up to date? and does it match the citations in the article?**
*Please provide your detailed comments in the comments column (if any).*

Yes

**10. Is the quality, structure, and grammar of the manuscript very good and perfect?**
*Please provide your detailed comments in the comments column (if any).*

Good

**Your detailed comments, suggestions, recommendations, and constructive points of view, including the strengths/weaknesses of this manuscript.**

"See the comments and please make the necessary corrections."

---



**2 lampiran**

**A-1648-99Z_Article Text-9742-1-4-20240623.doc**
203K

**B-1648-99Z_Article Text-9743-1-4-20250111.doc**
201K

# [peuradeun] Your Manuscript Needs to be Revised Again

2 pesan

**Syahril Elvhantuny Syahril** <syahril@scadindependent.org>
Balas Ke: Syahril Elvhantuny Syahril <syahril@scadindependent.org>
Kepada: JUWAINI JUWAINI <juwaini@ar-raniry.ac.id>

18 Januari 2025 pukul 17.38

**Article ID: 1648**

*Dear Authors:*

After we checked, we found that you have not yet completely revised your manuscript entitled ***" THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA"*** based on the suggestions of the reviewers. Please re-check the note from the reviewer and editor that was sent to you.

**Some of our comments that you should look at:**

xxxxxxxxxxx xxxxxxxxx xxxxxxx

**As an additional note to remember:**

1. Make sure you revise the final version of the manuscript you sent to us;
2. You need to improve the structure and grammar. Extensive editing should be undertaken since there are some errors in some parts of sentences in order to make sure there are zero errors;
3. The manuscript should be written in American English (English US), between 4000-7500 words including text, all tables, figures, notes, references, and appendices intended for publication;
4. The body of the manuscript follows IMRAD guidelines (Introduction, Method, Result, Discussion, Conclusion, and Bibliography). All citations and references must use the Mendeley app **(Follow this journal template)**;
5. Customize overall reference writing with APA Style 7th Edition. If you use APA style, in-text citations must be in APA style. **For citations and references, it is mandatory to Use the Mendeley App;**
6. For details, visit: http://journal.scadindependent.org/index.php/jipeuradeun/authorguidelines;
7. As a side note, **you must also complete all author names, affiliations, and correspondence email in your revised manuscript;**
8. **The revised manuscript you submit must be final, and there are no more reviewer notes in the manuscript;**
9. After you have revised it, please **UPLOAD** your final revised manuscript in the **Revisions** section**.**

**Please revise again your manuscript.** The Deadline for revision and re-submit of your revised is **ONE WEEK from the date of the notice**. And then, **please highlight the results of corrections and revisions to your manuscript in yellow directly in the manuscript.** This will greatly assist us in examining and re-evaluating your manuscript. In addition, **please make a Table of Corrections**. **The Table of Corrections contains the reviewer's comments, your revision, and the page.** You can see the **Table of Correction format** on the journal's website, in th e author's guidelines section. The Table of Corrections is sent with your revised manuscript as a separate file.

Please make sure the revision that you submitted has been in the JIP Template and has followed the JIP author's guidelines. If you have any questions, please do not hesitate to contact us.

We look forward to your response. Thank you for your contribution and cooperation.

*Regards,*

**Editor**

---

Jurnal Ilmiah Peuradeun

St. Tgk. Pulo Dibaroh, No. 26, Kp. Baru, Baiturrahman Sub-district, Banda Aceh City 23242, Aceh, Indonesia.
Official E-mail: info.jip@scadindependent.org | website: www.journal.scadindependent.org

*Jurnal Ilmiah Peuradeun, Your Intellectual Nutrition...*

---

**Juwaini Juwaini** <juwaini@ar-raniry.ac.id> 18 Januari 2025 pukul 22.08
Kepada: Syahril Elvhantuny Syahril <syahril@scadindependent.org>

Dari email ini ..., agah kurang jelas, bahagian mana yang harus direvisi lagi ..., di email tertulis xxxxxx, ... apa perlu melihat kembali file reviewer 1 dan 2 di awal atau gimana ..., mohon arahannya ...?

atau yang catatan tambahan itu, atau gimana ...
[Kutipan teks disembunyikan]

# [peuradeun] Article Accepted

1 pesan

**Syahril Elvhantuny Syahril** <syahril@scadindependent.org>
Balas Ke: Syahril Elvhantuny Syahril <syahril@scadindependent.org>
Kepada: JUWAINI JUWAINI <juwaini@ar-raniry.ac.id>

21 Januari 2025 pukul 21.34

**Article ID: 1648**

*Dear Authors/Contributors,*
**Congratulations!** We are pleased to inform you that we have reached a decision regarding your manuscript titled ***" THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA"***.

**Our decision is to: Your Article is Accepted.**

After going through a rigorous review process and considering feedback from reviewers, our editorial team is confident that your contribution will add important insights to the field you are studying. Your article has demonstrated high research quality and is in line with the focus and scope of Jurnal Ilmiah Peuradeun.
Furthermore, we need your favor to release the Article Publishing Charges (APCs) in accordance with the policies applicable to this journal. Regarding the technical process, please wait for further information which will soon be sent to you by our finance team via your account and email. To make it easier for our finance team to contact you, please complete the authors' principal contact via the form below.
**Please Click: Author's Primary Contact Data**

Thank you for choosing Jurnal Ilmiah Peuradeun to share your research findings. We look forward to your valuable contribution in our upcoming edition. Should you have any questions or require further information, please do not hesitate to contact us via email at info.jip@scadindependent.org.

Thank you for your contribution and cooperation.

*Best Regards,*
**Editor in Chief**

# [peuradeun] Editor Decision (Article Accepted to Publish)

1 pesan

**Ramzi Murziqin** <ramzimurziqin@scadindependent.org> 24 Januari 2025 pukul 21.16
Kepada: Juwaini Juwaini <juwaini@ar-raniry.ac.id>, Lukman Hakim <lukmanhakim@ar-raniry.ac.id>, Gamal Abdul Nasir Zakaria <gamal.zakaria@ubd.edu.bn>, "Taslim H.M Yasin" <taslim.myasin@ar-raniry.ac.id>, Moh Tamtowi <197209031998031001@uin-suka.ac.id>

**Article ID: 1648**

*Dear Juwaini Juwaini, Lukman Hakim, Gamal Abdul Nasir Zakaria, Taslim H.M Yasin, Moh Tamtowi (Author):*
Thank you for submitting your manuscript to **Jurnal Ilmiah Peuradeun.**

Referring to the notification that has been sent to you previously that your manuscript titled about ***" THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA",*** has been **Accepted for Publication.**
**Please Download Your LAA**.

We will now send your manuscript to our copyediting team for processing and further refinement. You can monitor the progress of your paper stage process directly in your account, and each stage will be notified to you about the progress of your manuscript. We hope you can be patient for a predetermined time of the process.
Thank you for considering this journal as a venue for your work. If you have any questions, please do not hesitate to contact us via email: info.jip@scadindependent.org.

*Best Regards,*
**Managing Editor**

AR-RANIRY WEBMAIL
@ar-raniry.ac.id

Juwaini Juwaini <juwaini@ar-raniry.ac.id>

# [peuradeun] Editor Decision

1 pesan

**Tabrani ZA** <tabraniza@scadindependent.org> 27 Januari 2025 pukul 10.29
Kepada: Juwaini Juwaini <juwaini@ar-raniry.ac.id>, Lukman Hakim <lukmanhakim@ar-raniry.ac.id>, Gamal Abdul Nasir Zakaria <gamal.zakaria@ubd.edu.bn>, "Taslim H.M Yasin" <taslim.myasin@ar-raniry.ac.id>, Moh Tamtowi <197209031998031001@uin-suka.ac.id>

**Article ID: 1648**

*Dear Juwaini Juwaini, Lukman Hakim, Gamal Abdul Nasir Zakaria, Taslim H.M Yasin, Moh Tamtowi (Author):*

The editing of your submission, **" THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA,"** is complete. We are now sending it to production.

You can monitor the progress of your paper stages process directly in your account, and each stage will be notified to you about the progress of your paper. We hope you can be patient for a predetermined time of the process.

If you have any questions, please do not hesitate to contact us. Thank you for considering this journal as a venue for your work.

Submission URL: https://journal.scadindependent.org/index.php/jipeuradeun/authorDashboard/submission/1648

*Best Regards,*

Tabrani ZA
SCAD Independent Research Institute, Indonesia
tabraniza@scadindependent.org

---

Jurnal Ilmiah Peuradeun

St. Tgk. Pulo Dibaroh, No. 26, Kp. Baru, Baiturrahman Sub-district, Banda Aceh City 23242, Aceh, Indonesia.
Official E-mail: info.jip@scadindependent.org | website: www.journal.scadindependent.org

*Jurnal Ilmiah Peuradeun, Your Intellectual Nutrition...*

# [peuradeun] A message regarding Jurnal Ilmiah Peuradeun

1 pesan

**Tabrani ZA** <tabraniza@scadindependent.org> 30 Januari 2025 pukul 22.19
Balas Ke: Tabrani ZA <tabraniza@scadindependent.org>
Kepada: JUWAINI JUWAINI <juwaini@ar-raniry.ac.id>

Dear Sir/Madam,
We hereby inform you that the title of your article will be changed from the old title to the new title.
Old Title: The Construction of Ibn Miskawaih's Ethical Philosophy: A Comparative Study in MA and SMA
New Title: Ibn Miskawaih's Ethical Philosophy and Its Relevance to Moral Education in Indonesian Secondary Schools.

Thus we convey, thank you

Yours faithfully,
Editor

Jurnal Ilmiah Peuradeun

St. Tgk. Pulo Dibaroh, No. 26, Kp. Baru, Baiturrahman Sub-district, Banda Aceh City 23242, Aceh, Indonesia.
Official E-mail: info.jip@scadindependent.org | website: www.journal.scadindependent.org

*Jurnal Ilmiah Peuradeun, Your Intellectual Nutrition...*

*Jurnal Ilmiah Peuradeun*
*The Indonesian Journal of the Social Sciences*
doi: 10.26811/xxxx.xxxx.xxxx

# THE CONSTRUCTION OF IBN MISKAWAIH'S ETHICAL PHILOSOPHY: A COMPARATIVE STUDY IN MA AND SMA

**Juwaini[1], Syamsul Rijal[2], Aminuddin Basyir Ahmad[3], Harjoni Desky[4], Moh Tamtowi[5], Mawardi[6], Cut Siska Safira[7]**

[1,2,6,7]*Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia*
[3]*Pusat Pengajian Citra, Universiti Kebangsaan Malaysia*
[4]*Institut Agama Islam Negeri Lhokseumawe, Aceh, Indonesia*
[5]*Universitas Islam Negeri Sunan Kalijaga, Yogyakarta*
*Correspondence Email: juwaini@ar-raniry.ac.id*

| **Received:** Filled Out by the Editor | **Accepted:** Filled Out by the Editor | **Published:** Filled Out by the Editor |
|---|---|---|

## Abstract

*This study examines the application of Ibn Miskawaih's ethical philosophy in addressing deviant behavior among students in two educational settings: Islamic Senior High Schools (Madrasah Aliyah or MA) and General Senior High Schools (SMA) in Banda Aceh, Indonesia. The urgency of this study stems from the growing prevalence of deviant behaviors among students, such as bullying, online gambling, and a lack of discipline, which challenge educational institutions in their efforts to cultivate ethical and balanced individuals. Ibn Miskawaih's ethical philosophy offers a timeless framework by emphasizing the harmonization of reason, emotion, and instinct. Using a qualitative case study approach, data collection involved observations, interviews, and document analysis to explore school programs, teacher-student interactions, and the roles of parents in fostering morality. The findings reveal significant differences in the implementation of Miskawaih's principles. MA prioritizes religious mentoring and character formation, while SMA incorporates moral values into broader character education initiatives, reflecting a more secular approach. However, challenges such as inconsistent parental involvement, inadequate supervision, and a lack of assessment tools limit their effectiveness. Recommendations include strengthening school-family collaboration through structured communication*

*programs, enhancing supervision policies, and introducing reflective tools to systematically monitor students' moral development. This study bridges classical Islamic philosophy with contemporary educational practices, offering a unique contribution to the development of moral education by demonstrating how classical frameworks can address modern challenges.*

**Keywords:** *Ethical thought; Ibn Miskawaih; MA; SMA.*

## 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; LintasGayo.co, 2022). Such incidents often arise from minor disputes, including graffiti-related conflicts and social disagreements (Madira, 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; Wijaya & Ismail, 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 (Akrim & Sulasmi, 2020; 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. While previous studies, 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 for 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 (2006, 2019). The process involved familiarization with data, coding, and identifying themes such as self-restraint, discipline, and the integration of moral values in daily activities. 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

### 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; middle position is *al-'iffah* (self-restraint). *Al-Ghadabiyyah*: Related to anger and aggression; middle position is *al-saja'ah* (calculated courage). *Al-Nathiqah*: Related to reason and thought; 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), 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 towards wisdom and a better life. The relationship 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 own parents, as teachers are spiritual guides. |

*Source: Data Processing Results by Researchers, 2024*

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.

**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 entirely. 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*).

**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, 2024*

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 for 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 Islamic concepts like *nafsu muthmainnah*. | Encourages the development of *al-Nathiqah* (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, 2024*

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

### 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. 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. 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.

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.

**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. 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.

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. 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. 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.

**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*). 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 suggests 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-ʼiffah), 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.

**Bibliography**

Abik, H., & Hadi, M. (2024). *Ini Barang Bukti yang Disita dari Pelaku Hendak Tawuran di Banda Aceh*. Serambinews.Com. https://aceh.tribunnews.com/2024/01/21/ini-barang-bukti-yang-disita-dari-pelaku-hendak-tawuran-di-banda-aceh

Akrim, A., & Sulasmi, E. (2020). Talent Development & Excellence Student Perception of Cyberbullying in Social Media. *Talent Development & Excellence*, *12*(1), 322–333. https://aksaqilajurnal.com/index.php/aj/article/view/200/175

Arbani, W. (2019). Akhlak Education According to Ibnu Miskawaih (Education Epistemology Perspective). *ATTARBIYAH: Journal of Islamic Culture and Education*, *4*(1), 21–40. https://doi.org/10.18326/attarbiyah.v4i1.21-40

Arthur, J. (2023). Parents and Character in the Early Years of Education: Parents as First Educators. In *Insight Series*. https://www.jubileecentre.ac.uk/wp-content/uploads/2023/07/ArthurJ1.pdf

Asrul. (2022). *Pelajar SMK dan SMA Tawuran di Aceh Tamiang, Dua Alami Luka*. Ajjn.Net. https://www.ajnn.net/news/pelajar-smk-dan-sma-tawuran-di-aceh-tamiang-dua-alami-luka/index.html

Ayu, S. D., & Maulana, I. (2024). *KPAI: 197.540 Anak Indonesia Terlibat Judi "Online."* Kompas.Com. https://megapolitan.kompas.com/read/2024/11/21/13544131/kpai-197540-anak-indonesia-terlibat-judi-online

Bakri, S. (2018). Pemikiran Filsafat Manusia Ibnu Miskawaih: Telaah Kritis atas Kitab Tahdzib Alakhlaq. *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, *15*(1), 147. https://doi.org/10.22515/ajpif.v15i1.1102

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, *11*(4), 589–597. https://doi.org/10.1080/2159676X.2019.1628806

Ceka, A., & Murati, R. (2016). The Role of Parents in the Education of Children. *Journal of Education and Practice*, *7*(5), 61–64.

de Souza, M., Durka, G., Engebretson, K., Jackson, R., & McGrady, A. (Eds.). (2006). *International Handbook of the Religious, Moral and Spiritual Dimensions in Education* (Vol. 1). Springer Netherlands. https://doi.org/10.1007/1-4020-5246-4

Dian Ihsan. (2023). *Rapor Pendidikan 2022-2023, Nadiem: 24,4 Persen Siswa Alami Bullying*. Kompas.Com. https://www.kompas.com/edu/read/2023/07/20/182016471/rapor-pendidikan-2022-2023-nadiem-244-persen-siswa-alami-bullying

Fadilah, K., Rahma, P. A., & Efendi, S. M. (2024). Peran Keluarga dalam Membentuk Kesadaran Moral Melalui Pendidikan Kewarganegaraan di Sekolah Dasar. *Lentera: Multidisciplinary Studies*, *2*(3). https://doi.org/10.57096/lentera.v2i3.98

Fitriah, A., Sumintono, B., Subekti, N. B., & Hassan, Z. (2013). A different result of community participation in education: an Indonesian case study of parental participation in public primary schools. *Asia Pacific Education Review*, *14*(4), 483–493. https://doi.org/10.1007/s12564-013-9275-8

Handayani, H. L., Ghufron, S., & Kasiyun, S. (2020). Perilaku Negatif Siswa: Bentuk, Faktor Penyebab, dan Solusi Guru dalam Mengatasinya. *Elementary School: Jurnal Pendidikan Dan Pembelajaran Ke-SD-An*, *7*(2). https://doi.org/10.31316/esjurnal.v7i2.760

Hidayat, A. W., & Kesuma, U. (2019). Analisis Filosufis Pemikiran Ibnu Miskawaih (Sketsa Biografi, Konsep Pemikiran Pendidikan, Dan Relevansinya Di Era Modern). *Nazhruna: Jurnal Pendidikan Islam*, *2*(1), 87–107. https://doi.org/10.31538/nzh.v2i1.189

Karsidi, R., Humona, R., Budiati, A. C., & Wardojo, W. W. (2014). Parent Involvement on School Committees as Social Capital to Improve Student Achievement. *Excellence in Higher Education*, *4*(1), 1–6.

https://doi.org/10.5195/ehe.2013.81

Kominfo. (2023). *Sampai 17 September 2023, Kominfo Tangani 3,7 Juta Konten Negatif*. https://aptika.kominfo.go.id/2023/09/kominfo-tangani-37-juta-konten-negatif-hingga-17-september-2023/#:~:text=Menkominfo menegaskan penanganan konten negatif%2C termasuk judi online,22 Tahun 2023 tentang Kementerian Komunikasi dan Informatika.

LintasGayo.co. (2022). *Bukan Siswa SMAN 8 Takengon, Siswa Ini yang Melakukan Penyerangan ke MAN 1 Aceh Tengah – LINTAS GAYO*. https://lintasgayo.co/2022/09/19/bukan-siswa-sman-8-takengon-siswa-ini-yang-melakukan-penyerangan-ke-man-1-aceh-tengah/

Longa, R. A. (2023). Moral education as the practice of virtue. *Journal of Philosophy of Education*, *57*(3), 724–738. https://doi.org/10.1093/jopedu/qhad048

Madira, S. (2011). *Gara-Gara Tulisan Dinding, Pelajar di Banda Aceh Bentrok : Okezone News*. Okezone News. https://news.okezone.com/read/2011/10/04/340/510734/garagara-tulisan-dinding-pelajar-di-banda-aceh-bentrok

Marui, K. (1952). THE ROLE OF THE PARENTS IN THE EDUCATION OF CHILDREN. *Psychiatry and Clinical Neurosciences*, *6*(3), 221–230. https://doi.org/10.1111/j.1440-1819.1952.tb01331.x

Merdeka. (2022). *Pelajar di Aceh Duel Rebutan Pacar, Satu Luka Robek di Perut*. Merdeka.Com. https://www.merdeka.com/peristiwa/pelajar-di-aceh-duel-rebutan-pacar-satu-luka-robek-di-perut.html

Miskawaih, I. (1934). *Tahdzib al-Akhlaq wa Tathhir al-A'raq*. al-Mathba'ah al-Mishriyah.

Miskawaih, I. (1985). *Tahzib al-Akhlak*. Dar el Kutb Al-aTaymiyyah.

Ningrum, D. (2018). Kemerosotan Moral Di Kalangan Remaja: Sebuah penelitian Mengenai Parenting Styles dan Pengajaran Adab. *Unisia*, *37*(82 SE-Articles), 18–30. https://journal.uii.ac.id/Unisia/article/view/10491

Nizar, N., Barsihannor, B., & Amri, M. (2017). Pemikiran Etika Ibnu Miskawaih. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, *10*(1), 49–59. https://doi.org/10.35905/kur.v10i1.584

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic

Analysis. *International Journal of Qualitative Methods*, *16*(1). https://doi.org/10.1177/1609406917733847

Nugraheny, D. E., & Setiawan, S. R. D. (2024). *197.054 Anak Indonesia Kecanduan Judi Online, Total Transaksi Capai Rp 293 Miliar*. Kompas.Com. https://money.kompas.com/read/2024/10/03/174700226/197.054-anak-indonesia-kecanduan-judi-online-total-transaksi-capai-rp-293

Omar, M. N. (2016). An Analysis of the Life and Works of the Great Muslim Moralist , Miskawayh ( D . 1030 ). *2nd International Postgraduate Conference on Social Science and Business Research*, *29*(2), 453–458. https://www.researchgate.net/publication/342944597_An_Analysis_of_the_Life_and_Works_of_the_Great_Muslim_Moralist_Miskawayh_1030

Orchard, J. (2024). Philosophical Reflections on Ethics in Teaching and Teacher Education. In *The Cambridge Handbook of Ethics and Education* (pp. 544–570). Cambridge University Press. https://doi.org/10.1017/9781009188128.030

Permana, M. (2020). *Polisi Bubarkan Aksi Tawuran di Banda Aceh, Sejumlah Remaja Diamankan - Ragam | RRI Banda Aceh |*. Rri.Co.Id. https://rri.co.id/banda-aceh/ragam/868903/polisi-bubarkan-aksi-tawuran-di-banda-aceh-sejumlah-remaja-diamankan

Putra, H. P., & Hayeesama-ae, S. (2022). Ibnu Miskawaih: Philosophical Thoughts On Moral Education And Its Relevance To Contemporary Islamic Education. *POTENSIA: Jurnal Kependidikan Islam*, *8*(1), 77. https://doi.org/10.24014/potensia.v8i1.16864

Rahayu, D., Endah, E., Ahmad, A., Intan, D., & Santika, T. A. (2023). Peran Keluarga, Sekolah, dan Masyarakat Dalam Meningkatkan Kualitas Belajar dan Pembentukan Karakter Peserta Didik. *ANTHOR: Education and Learning Journal*, *2*(4), 551–554. https://doi.org/10.31004/anthor.v2i4.202

Rambe, A., Tobroni, T., & Widodo, J. (2024). Integrasi Etika Pendidikan dan Keterikatan Sosial Dalam Pembelajaran Holistik. *Jurnal Ilmiah Muqoddimah : Jurnal Ilmu Sosial, Politik, Dan Humaniora*, *8*(2), 697. https://doi.org/10.31604/jim.v8i2.2024.694-700

Ramli, M., & Zamzami, D. N. (2022). Konsep Pendidikan Akhlak Ibnu

Miskawaih. *Sustainable Jurnal Kajian Mutu Pendidikan*, *5*(2), 208–220. https://doi.org/10.32923/kjmp.v5i2.2669

Rosyidah, F. N., & Nurdin, M. F. (2018). Media Sosial: Ruang Baru dalam Tindak Pelecehan Seksual Remaja. *Sosioglobal : Jurnal Pemikiran Dan Penelitian Sosiologi*, *2*(2), 38. https://doi.org/10.24198/jsg.v2i2.17200

Salim, N. Z., Siregar, M., & Mulyo, M. T. (2022). Rekonstruksi Pendidikan Karakter di Era Globalisasi: Studi Analisis Konsep Pemikiran Ibnu Miskawaih. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *7*(1), 28–39. https://doi.org/10.25299/al-thariqah.2022.vol7(1).9468

Setyadi, A. (2021). *13 Siswa SMA di Aceh Diduga Dihajar Kakak Kelas, Disdik Turun Tangan*. DetikNews. https://news.detik.com/berita/d-5706118/13-siswa-sma-di-aceh-diduga-dihajar-kakak-kelas-disdik-turun-tangan

Subianto, J. (2013). PERAN KELUARGA, SEKOLAH, DAN MASYARAKAT DALAM PEMBENTUKAN KARAKTER BERKUALITAS. *Edukasia : Jurnal Penelitian Pendidikan Islam*, *8*(2). https://doi.org/10.21043/edukasia.v8i2.757

UNICEF. (2024). *Islamic Boarding Schools in Aceh Combat Violence with Compassion*. UNICEF Indonesia. https://www.unicef.org/indonesia/stories/islamic-boarding-schools-aceh-combat-violence-compassion

Warnick, B. R., & Silverman, S. K. (2011). A Framework for Professional Ethics Courses in Teacher Education. *Journal of Teacher Education*, *62*(3), 273–285. https://doi.org/10.1177/0022487110398002

Wijaya, I., & Ismail, M. (2024). *Hendak Tawuran, 4 Remaja di Banda Aceh Ditangkap dan Diserahkan ke Polisi, BB Celurit Hingga Gergaji*. Serambinews.Com. https://aceh.tribunnews.com/2024/07/27/hendak-tawuran-4-remaja-di-banda-aceh-ditangkap-dan-diserahkan-ke-polisi-bb-celurit-hingga-gergaji

Winthrop, R., Barton, A., Ershadi, M., & Ziegler, L. (2021). *Collaborating to transform and improve education systems*. Center for Universal Education.

Yulianti, K., Denessen, E., & Droop, M. (2019). Indonesian Parents' Involvement in Their Children's Education: A Study in Elementary Schools in Urban and Rural Java, Indonesia. *School Community*

*Journal*, *29*, 253–278. https://api.semanticscholar.org/CorpusID:198618333

Zainuddin, Z. (2021). The Concept of Ibnu Miskawaih Moral Education For Students. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, *7*(1), 63–80. https://doi.org/10.24952/fitrah.v7i1.3924

Zulkhairi, Z., Arneliwati, A., & Nurchayati, S. (2019). Studi Deskriptif Kualitatif: Persepsi Remaja terhadap Perilaku Menyimpang. *Jurnal Ners Indonesia*, *9*(1), 145. https://doi.org/10.31258/jni.8.2.145-157

# TABLE OF CORRECTION (TOC)

| | | |
|---|---|---|
| **Article ID** | : | 1648 |
| **Title of Paper** | : | The Construction of Ibn Miskawaih's Ethical Philosophy: A Comparative Study in MA and SMA |
| **Authors** | : | Juwaini *(juwaini@ar-raniry.ac.id)*,<br>Syamsul Rijal *(literasi.syamsulrijal@ar-raniry.ac.id)*,<br>Aminuddin Basyir Ahmad (*manhaj@ukm.edu.my*),<br>Harjoni Desky (*harjonidesky@iainlhokseumawe.ac.id)*,<br>Moh Tamtowi *(197209031998031001@uin-suka.ac.id)*,<br>Mawardi *(mawardi.ardi@ar-raniry.ac.id)*,<br>Cut Siska Safira *(cutsiskasfra@gmail.com)* |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| 1. | **Reviewer 1:**<br>The abstract effectively explains the aim of analyzing the application of Ibn Miskawaih's ethical philosophy to address students' deviant behavior in two educational models. However, the main focus could be emphasized further, such as specifying the unique contribution this study offers compared to prior research.<br>Methodological Description: The abstract mentions that the study was conducted in Islamic Senior High Schools (MA) and Senior High Schools (SMA) but does not provide information about the methodological approach (e.g., qualitative, quantitative, or mixed methods). Adding brief information about the methods, such as data collection techniques (observations, interviews, document review), would make the abstract more comprehensive.<br>The abstract outlines relevant findings, including the implementation of Ibn Miskawaih's ethical concepts in MA and SMA. However, the explanation could be | Abstract | **Reviewer 1:** We have revised the abstract to better highlight the urgency of the study by pointing out the growing issues of deviant behaviors like bullying and online gambling in schools. We also clarified the methodology by stating that the study used a qualitative case study approach, with data collected through observations, interviews, and document analysis. We further strengthened the findings by detailing the differences between the two types of schools, MA and SMA, and expanded the recommendations to include specific actions like improving school-parent collaboration and supervision. These changes make the abstract clearer and more focused.<br><br>**Reviewer 2:** We have made sure to highlight the unique contribution of the study, emphasizing how it bridges classical Islamic ethics with modern educational issues. We condensed the abstract into one paragraph, covering the background, methods, findings, and implications in a more concise way. | 1-2 |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | strengthened by highlighting more specific data or significant differences observed in the implementation between the two school types.<br>The abstract identifies the need for closer collaboration between schools and parents and stricter supervision policies. While this is an important point, the abstract does not specify how such collaboration could be achieved or how these recommendations are grounded in the findings.<br>The abstract is relatively well-structured, but its flow could be refined. For instance, it could start with a stronger statement about the urgency or background of the issue, followed by the purpose, methods, main findings, and ending with recommendations and implications.<br>Suggested Improvements<br>To enhance the quality of this abstract, consider the following recommendations:<br>- Add one or two sentences at the beginning that highlight the urgency of this study, such as the increasing prevalence of deviant student behavior and the relevance of Ibn Miskawaih's concepts in contemporary contexts.<br>- Include a brief mention of the methodology, such as the type of approach used and the number or type of participants involved.<br>- Strengthen the description of findings by mentioning specific data or significant differences in the application of ethical philosophy between MA and SMA.<br>- Expand on the implications of the findings with more concrete recommendations, such as strategies for fostering collaboration between schools and parents or effective supervision approaches. | | Additionally, we simplified some technical terms and clarified the methodology, like specifying that data was collected through observations, interviews, and document analysis. | |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | - Conclude the abstract with a more compelling statement emphasizing the importance of applying Ibn Miskawaih's ethical philosophy to comprehensively shape students' character.<br><br>**Reviewer 2:**<br>The abstract adequately explains the objectives, methods, results, and recommendations. However, it lacks emphasis on the significant contribution to literature or practice. The language is more descriptive and does not sufficiently highlight the uniqueness of the study.<br>Suggestions for Improvement:<br>- Highlight the unique contribution of this study to the field of morality in education.<br>- Use a more concise structure: background, methods, key findings, and implications in a single paragraph.<br>- Avoid using unfamiliar technical terms without brief explanations. | | | |
| 2. | **Reviewer 1:**<br>The introduction emphasizes the significance of Ibn Miskawaih's ethical philosophy in addressing moral education in Indonesia, particularly to mitigate deviant behavior among students. However, the research gap is not explicitly articulated. While the article discusses existing moral issues, it does not clearly demonstrate how this study provides a novel contribution compared to prior research. The citations of supporting literature are adequate, but the author needs to delve deeper into previous | Introduction | **Reviewer 1:** We have revised the introduction to explicitly highlight the research gap. We made sure to clarify how this study addresses the gap in the literature by focusing on the practical application of Ibn Miskawaih's ethical philosophy in the Indonesian educational context, an area that has not been deeply explored in previous studies. To emphasize the novelty of this study, we added the following section: "*While previous studies, such as .....*" This addition highlights the unique contribution of our study in applying these ethical concepts in real- | 2,3,4 |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | studies and explicitly highlight how this research extends or fills gaps in the literature. To enhance the quality, the author should clearly emphasize the novelty, such as detailing the unique contribution of this study in applying Ibn Miskawaih's ethical concepts in Indonesia's educational context.<br><br>**Reviewer 2:**<br>The introduction explains the background, problem urgency, and relevance of Ibn Miskawaih's philosophy. However, not all claims are supported by empirical data or relevant references.<br>Suggestions for Improvement:<br>- Add more recent statistical data to support claims related to students' morality.<br>- Elaborate more on the research gap this study aims to address.<br>- Reorganize the arguments for better structure, for example: background → problem statement → research objectives → scholarly contribution. | | world educational settings, filling a gap in the literature.<br><br>**Reviewer 2:** We added more recent statistical data to strengthen the claims about the rise in deviant behavior among students, such as the following: *"Recent data from the National Assessment Survey (Asesmen Nasional) revealed that 24.4% of ....."* Additionally, we reorganized the introduction to enhance clarity and structure. The revised structure now follows a clear sequence: background → problem statement → research objectives → scholarly contribution. | |
| 3. | **Reviewer 1:**<br>The methods section explains that a qualitative approach and comparative case study design were used. Information about the subjects (teachers and students) and data collection methods (observation, interviews, document review) is sufficiently detailed. However, the description of data analysis techniques lacks depth. The author should elaborate on how the data were analyzed to ensure that the findings are reproducible, such as outlining the steps of qualitative data analysis or specifying the tools used. Furthermore, it is essential to address how the | Methods | **Reviewer 1**: We have expanded on the data analysis process in the revised version. We have included a detailed description of the steps involved in the thematic analysis, which includes familiarizing ourselves with the data, coding, identifying themes (such as self-restraint, discipline, and the integration of moral values), and refining these themes iteratively to align with the research objectives and Ibn Miskawaih's ethical principles. Additionally, we have clarified how the validity and reliability of the data were ensured, particularly through triangulation, which involved cross-verifying data | 4,5 |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | validity and reliability of the data were ensured, for instance, through triangulation.<br><br>**Reviwer 2:**<br>The methods section describes a qualitative approach with a comparative case study design. However, there is insufficient detail regarding data analysis and research procedures.<br>- Provide a detailed explanation of the data analysis process (e.g., thematic analysis or triangulation techniques?).<br>- Clarify the rationale behind the selection of informants and relevant contexts.<br>- Include specific steps taken to ensure data validity, such as cross-checking or triangulation. | | from observations, interviews, and documents. We also introduced member checking to verify preliminary findings with informants, further enhancing the credibility of the study.<br><br>**Reviewer 2:** We have provided a more detailed explanation of the data analysis process, specifically the use of reflexive thematic analysis. We outlined how data were familiarized, coded, and analyzed for emerging themes such as self-restraint, discipline, and the integration of moral values in daily school activities. In addition, we clarified the rationale behind the selection of informants, which was based on their roles in character education and their exposure to or involvement in deviant behavior. Regarding data validity, we included a more explicit discussion on the use of triangulation to cross-check and verify findings, as well as member checking to ensure the accuracy of interpretations. | |
| 4. | **Reviewer 1:**<br>The results section is well-structured with clear categories, such as Ibn Miskawaih's ethical philosophy, students' deviant behavior, and the implementation of ethical models. However, the analysis of the results needs to be more closely tied to the methods used. For example, findings from observations and interviews should be explicitly linked to Ibn Miskawaih's concepts to strengthen the claims. Additionally, supporting data such as tables, interview excerpts, or statistics from observations could substantiate the author's arguments, enhancing the credibility of the analysis. | Result | **Reviewer 1:** We have refined the results section to explicitly link our findings to Ibn Miskawaih's ethical concepts, making the connection clearer and more grounded in the methods we used. For example, Table 2 now clearly ties observed deviant behaviors (such as smoking, bullying, and excessive phone use) to Miskawaih's concepts of imbalances in the soul's components (al-Bahimiyyah for instincts and al-Ghadabiyyah for emotions). To strengthen our analysis, we have incorporated interview excerpts such as: "We try to hide when we smoke, but sometimes teachers catch us," which directly supports our findings and enhances the credibility of the results. Furthermore, Tables 3 and 4 now focus | 5-14 |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | **Reviewer 2:**<br>The results section is comprehensive but occasionally overly lengthy and lacks focus on key findings.<br>- Summarize the main findings into clearer and more focused points.<br>- Use tables or diagrams to visually present data.<br>- Link the results more explicitly to Ibn Miskawaih's main concepts to emphasize their relevance. | | on the practical application of Miskawaih's ethical principles (like self-restraint, courage, and wisdom) in both school models.<br><br>**Reviwer 2:** We have streamlined the presentation of key findings to improve clarity. Table 2 now concisely summarizes the deviant behaviors observed in both MA and SMA, with clear references to Miskawaih's concepts like self-restraint (al-'iffah) and emotional balance (al-Ghadabiyyah). We have also emphasized interview excerpts such as: "We try to incorporate moral lessons into every activity," which illustrates how Miskawaih's ethical framework is applied in real-life school settings. Additionally, Tables 3 and 4 now focus on the implementation of Miskawaih's ethical principles in daily school activities, aligning directly with the philosophical concepts discussed earlier in the paper. | |
| 5. | **Reviewer 1:**<br>The discussion connects the research findings to Ibn Miskawaih's ethical concepts but lacks depth and focus. The author should develop a more critical analysis, such as highlighting the limitations of implementing Ibn Miskawaih's philosophy in the two educational models studied and offering practical solutions based on the conceptual framework. The relationship between findings and theory should also be clarified to demonstrate the study's relevance and contribution. The presentation style can be more systematic by separating discussions on theory, findings, and recommendations. | Discussion | **Reviewer 1:** We have refined the discussion by offering a more critical analysis, highlighting the limitations of applying Ibn Miskawaih's philosophy in the two educational models studied. For example, while Madrasah Aliyah (MA) focuses on structured religious programs, there is a gap in explicitly teaching Miskawaih's framework regarding the balance of the soul's components. We further address practical solutions such as integrating Miskawaih's ethical philosophy into the curriculum and strengthening teacher training to better understand and implement these philosophical principles. Additionally, we have restructured the discussion to separately focus on theory, findings, | 15-19 |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | **Reviewer 2:**<br>The discussion includes adequate theoretical and practical analysis. However, the connection between the study findings and the Indonesian educational context needs to be emphasized further.<br>Suggestions for Improvement:<br>- Elaborate on the practical implications of the findings for educational policies.<br>- Strengthen the link between findings and existing literature to highlight alignment or discrepancies.<br>- Critically address the limitations of implementing Ibn Miskawaih's concepts in modern contexts. | | and recommendations, as suggested, ensuring a more systematic presentation of the analysis.<br><br>**Reviewer 2:** To improve the connection between our findings and the Indonesian educational context, we have elaborated on the practical implications of the study's findings. For example, the study emphasizes the need for more systematic teacher training and better parent-school collaboration to implement moral education effectively. We also critically address the limitations of implementing Miskawaih's framework in modern educational settings, particularly the challenge of translating philosophical ideas into practical applications. Additionally, we have made stronger links between the findings and existing literature, highlighting discrepancies between the ideal application of Miskawaih's ethical theory and its current implementation in schools. | |
| 6. | **Reviewer 1:** The conclusion summarizes the findings but lacks a critical evaluation of the research outcomes. The author should emphasize the practical and theoretical implications of the findings and the study's contribution to the literature. Additionally, the conclusion should include more specific recommendations for improving moral education in both school and home environments.<br>**Reviewer 2:** Overall, this article has significant potential to contribute to moral education in Indonesia through the application of Ibn Miskawaih's ethical concepts. However, the article needs to clarify its novelty and research gap to strengthen its position in the literature. The development of arguments and | Conclusion | **Reviewer 1:** We have enhanced the conclusion by incorporating a critical evaluation of the findings. We now emphasize the theoretical implications of the study, particularly the contribution of Ibn Miskawaih's ethical framework to modern moral education, and highlight its practical relevance in addressing deviant student behavior. We also provide specific recommendations to improve moral education, such as integrating structured moral education programs in schools, improving parental involvement, and introducing reflective tools to track students' moral growth. Additionally, we have connected these suggestions directly to the limitations observed, offering solutions grounded in | 20-21 |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | integration of theory, findings, and discussion should be improved for greater depth and structure. By enhancing the explanation of methods, substantiating results with evidence, and creating a more focused discussion, this article will become more impactful for both academic readers and education practitioners. | | Miskawaih's philosophy.<br><br>**Reviewer 2:** To clarify the novelty of the study, we have emphasized the research gap addressed by this work, namely the operationalization of Ibn Miskawaih's ethical philosophy in the Indonesian educational context. We highlight how this study bridges classical Islamic philosophy with modern educational practices, offering practical insights for educators. The integration of theory, findings, and discussion has also been strengthened to provide greater depth, and the methodological improvements such as more structured moral education programs and parent-teacher collaboration are clearly outlined. Furthermore, we have added recommendations for future research, such as expanding the scope of the study and developing tools for assessing moral development. These adjustments aim to enhance the contribution of this study to the literature and its practical implications for education practitioners. | |
| 7. | 1. Make sure you revise the final version of the manuscript you sent to us;<br>2. You need to improve the structure and grammar. Extensive editing should be undertaken since there are some errors in some parts of sentences in order to make sure there are zero errors;<br>3. The manuscript should be written in American English (English US), between 4000-7500 words including text, all tables, figures, notes, references, and appendices intended for publication; | | 1. I have revised the manuscript and ensured that the version I am submitting is the final one.<br>2. Extensive editing has been done to improve both the structure and grammar, eliminating any errors.<br>3. The manuscript is now written in American English and falls within the required word count (4000-7500 words).<br>4. The body of the manuscript adheres to the IMRAD structure (Introduction, Method, Result, Discussion, Conclusion, and | |

| No. | Reviewer and Editor Comment | Page | Author's Correction or Comment (brief) | Page |
|---|---|---|---|---|
| | 4. The body of the manuscript follows IMRAD guidelines (Introduction, Method, Result, Discussion, Conclusion, and Bibliography). All citations and references must use the Mendeley app<br>5. Customize overall reference writing with APA Style 7th Edition. If you use APA style, in-text citations must be in APA style. **For citations and references, it is mandatory to Use the Mendeley App;**<br>6. As a side note, **you must also complete all author names, affiliations, and correspondence email in your revised manuscript;**<br>7. **The revised manuscript you submit must be final, and there are no more reviewer notes in the manuscript;** | | Bibliography), with citations and references formatted using the Mendeley app.<br>5. All citations and references follow APA Style 7th Edition guidelines, and I have used the Mendeley app to format them correctly.<br>6. I have included all author names, affiliations, and correspondence email in the revised manuscript.<br>7. The manuscript is now the final version, and I have ensured there are no reviewer notes left in the document. | |

**Note:**
I have carefully reviewed and revised the entire manuscript, making improvements to grammar, writing style, and overall clarity. I have highlighted all the corrections and revisions directly in the manuscript using yellow to identify the changes. But, since every section of the manuscript was revised, all parts are highlighted in yellow.

P-ISSN: 2338-8617
E-ISSN: 2443-2067

# Jurnal Ilmiah PEURADEUN

Vol. 13, No. 1, January 2025

SCAD Independent
Accreditation by IAO since 2014

JIP
The Indonesian Journal of the Social Sciences
www.journal.scadindependent.org
DOI Prefix Number: 10.26811

INDEX COPERNICUS INTERNATIONAL

sinta 1
Science and Technology Index
Accredited "Sinta 1" by Decree No. 72/E/KPT/2024
Valid Until the May 2027 Edition

ELSEVIER Scopus

Clarivate Analytics
WEB OF SCIENCE™

JURNAL ILMIAH PEURADEUN
*The Indonesian Journal of the Social Sciences*
**p-ISSN: 2338-8617/ e-ISSN: 2443-2067**
www.journal.scadindependent.org

**Vol. 13, No. 1, January 2025**
**Pages: 695-720**

# Ibn Miskawaih's Ethical Philosophy and Its Relevance to Moral Education in Indonesian Secondary Schools

**Juwaini[1]; Syamsul Rijal[2]; Aminudin Basir @ Ahmad[3]; Harjoni Desky[4]; Moh Tamtowi[5]; Mawardi[6]; Cut Siska Safira[7]**
[1,2,6,7]*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*
[3]*Pusat Pengajian Citra, Universiti Kebangsaan Malaysia, Malaysia*
[4]*Institut Agama Islam Negeri Lhokseumawe, Indonesia*
[5]*Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia*

**Article *in* Jurnal Ilmiah Peuradeun**
Available at : https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1648
DOI : https://doi.org/ 10.26811/peuradeun.v13i1.1648

**How to Cite this Article**
APA : Juwaini, J., Rijal, S., Basir @ Ahmad, A., Desky, H., Tamtowi, M., Mawardi, M., & Safira, C.S. (2025). Ibn Miskawaih's Ethical Philosophy and Its Relevance to Moral Education in Indonesian Secondary Schools. *Jurnal Ilmiah Peuradeun, 13*(1), 695-720. https://doi.org/10.26811/peuradeun.v13i1.1648

Others Visit : https://journal.scadindependent.org/index.php/jipeuradeun

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences,* is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times a year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. JIP has become a CrossRef member. Therefore, all articles published will have a unique DOI number. JIP has been accredited Rank 1 (Sinta 1) by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia, through the Decree of the Director-General of Higher Education, Research, and Technology No. 72/E/KPT/2024, dated April 1, 2024. This accreditation is valid until the May 2027 edition.

All articles published in this journal are protected by copyright, licensed under a Creative Commons 4.0 International License (**CC-BY-SA**) or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works.

JIP indexed/included in Web of Science, Scopus, Sinta, MAS, Index Copernicus International, Erih Plus, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJI, SSRN, ResearchGate, Mendeley and **others**.

Jurnal Ilmiah Peuradeun | Copyright © 2025, is licensed under a CC-BY-SA

*Jurnal Ilmiah Peuradeun*
*The Indonesian Journal of the Social Sciences*
doi: 10.26811/peuradeun.v13i1. 1648

Copyright © 2025, is licensed under a CC-BY-SA
Publisher: SCAD Independent
Printed in Indonesia

Jurnal Ilmiah Peuradeun
Vol. 13, No. 1, January 2025
Pages: 695-720

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

**Juwaini[1]; Syamsul Rijal[2]; Aminudin Basir @ Ahmad[3]; Harjoni Desky[4]; Moh Tamtowi[5]; Mawardi[6]; Cut Siska Safira[7]**
[1,2,6,7]*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*
[3]*Pusat Pengajian Citra, Universiti Kebangsaan Malaysia, Malaysia*
[4]*Institut Agama Islam Negeri Lhokseumawe, Indonesia*
[5]*Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia*
[1]*Correspondence Email: juwaini@ar-raniry.ac.id*

| **Received:** June 23, 2024 | **Accepted:** January 15, 2025 | **Published:** January 27, 2025 |
|---|---|---|
| **Article Url:** https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1648 | | |

## 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.

## Bibliography

Abik, H., & Hadi, M. (2024). *Ini Barang Bukti yang Disita dari Pelaku Hendak Tawuran di Banda Aceh*. Serambinews.Com. https://aceh.tribunnews.com

Ainissyifa, H., & Nurseha, A. K. (2022). Contextualizing Mahmud Yunus' Islamic Education Concept in Madrasah Aliyah. *Jurnal Pendidikan Islam*, *8*(1), 87–100. https://doi.org/10.15575/jpi.v8i1.19117

Arbani, W. (2019). Akhlak Education According to Ibnu Miskawaih (Education Epistemology Perspective). *ATTARBIYAH: Journal of Islamic Culture and Education*, *4*(1), 21–40. https://doi.org/10.18326/attarbiyah.v4i1.21-40

Arthur, J. (2023). Parents and Character in the Early Years of Education: Parents as First Educators. In *Insight Series*. https://www.jubileecentre.ac.uk

Asrul. (2022). *Pelajar SMK dan SMA Tawuran di Aceh Tamiang, Dua Alami Luka*. Ajjn.Net. https://www.ajnn.net

Ayu, S. D., & Maulana, I. (2024). *KPAI: 197.540 Anak Indonesia Terlibat Judi "Online."* Kompas.Com. https://megapolitan.kompas.com

Bakri, S. (2018). Pemikiran Filsafat Manusia Ibnu Miskawaih: Telaah Kritis atas Kitab Tahdzib Alakhlaq. *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat*, *15*(1), 147. https://doi.org/10.22515/ajpif.v15i1.1102

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, *11*(4), 589–597. https://doi.org/10.1080/2159676X.2019.1628806

Ceka, A., & Murati, R. (2016). The Role of Parents in the Education of Children. *Journal of Education and Practice*, *7*(5), 61–64. https://eric.ed.gov/?id=EJ1092391

De Souza, M., Durka, G., Engebretson, K., Jackson, R., & McGrady, A. (Eds.). (2006). *International Handbook of the Religious, Moral and Spiritual Dimensions in Education* (Vol. 1). Springer Netherlands. https://doi.org/10.1007/1-4020-5246-4

Dian Ihsan. (2023). *Rapor Pendidikan 2022-2023, Nadiem: 24,4 Persen Siswa Alami Bullying*. Kompas.Com. https://www.kompas.com

Fadilah, K., Rahma, P. A., & Efendi, S. M. (2024). Peran Keluarga dalam Membentuk Kesadaran Moral Melalui Pendidikan Kewarganegaraan di Sekolah Dasar. *Lentera: Multidisciplinary Studies*, *2*(3). https://doi.org/10.57096/lentera.v2i3.98

Fitriah, A., Sumintono, B., Subekti, N. B., & Hassan, Z. (2013). A Different Result of Community Participation in Education: An Indonesian Case Study of Parental Participation in Public Primary Schools. *Asia Pacific Education Review*, *14*(4), 483–493. https://doi.org/10.1007/s12564-013-9275-8

Handayani, H. L., Ghufron, S., & Kasiyun, S. (2020). Perilaku Negatif Siswa: Bentuk, Faktor Penyebab, dan Solusi Guru dalam Mengatasinya. *Elementary School: Jurnal Pendidikan Dan Pembelajaran Ke-SD-An*, *7*(2). https://doi.org/10.31316/esjurnal.v7i2.760

Hasnadi, H., & Inayatillah, I. (2022). Inculcating Character Values Through History Learning. *Jurnal Ilmiah Peuradeun*, *10*(1), 33. https://doi.org/10.26811/peuradeun.v10i1.732

Hidayat, A. W., & Kesuma, U. (2019). Analisis Filosufis Pemikiran Ibnu Miskawaih (Sketsa Biografi, Konsep Pemikiran Pendidikan, Dan Relevansinya Di Era Modern). *Nazhruna: Jurnal Pendidikan Islam*, *2*(1), 87–107. https://doi.org/10.31538/nzh.v2i1.189

Ismail, S., Sabri, H., Asari, H., Yamin, M., & Yunus, M. M. (2024). Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Talaqa Traditions. *Jurnal Pendidikan Islam*, *10*(1), 13–24. https://doi.org/10.15575/jpi.v0i0.35124

Karsidi, R., Humona, R., Budiati, A. C., & Wardojo, W. W. (2014). Parent Involvement on School Committees as Social Capital to Improve Student Achievement. *Excellence in Higher Education*, *4*(1), 1–6. https://doi.org/10.5195/ehe.2013.81

Kominfo. (2023). *Sampai 17 September 2023, Kominfo Tangani 3,7 Juta Konten Negatif*. https://aptika.kominfo.go.id

Longa, R. A. (2023). Moral Education as the Practice of Virtue. *Journal of Philosophy of Education*, *57*(3), 724–738. https://doi.org/10.1093/jopedu/qhad048

Mahmud, A., Zamroni, Z., & Ilyas, H. (2023). The Value of Religious Tolerance in the Interpretation of the Qur'an and its Relevance in Learning in Higher Education. *International Journal of Social Service and Research*, *3*(5), 1247–1257. https://doi.org/10.46799/ijssr.v3i5.358

Mardira, S. (2011). *Gara-Gara Tulisan Dinding, Pelajar di Banda Aceh Bentrok : Okezone News*. Okezone News. https://news.okezone.com

Marui, K. (1952). The Role of the Parents in the Education of Children. *Psychiatry and Clinical Neurosciences*, *6*(3), 221–230. https://doi.org/10.1111/j.1440-1819.1952.tb01331.x

Merdeka. (2022). *Pelajar di Aceh Duel Rebutan Pacar, Satu Luka Robek di Perut*. Merdeka.Com. https://www.merdeka.com

Miskawaih, I. (1934). *Tahdzib al-Akhlaq wa Tathhir al-A'raq*. al-Mathba'ah al-Mishriyah.

Miskawaih, I. (1985). *Tahzib al-Akhlak*. Dar el Kutb Al-aTaymiyyah.

Mohd Yusoff, M. Z., Hamzah, A., Fajri, I., Za, T., & Yusuf, S. M. (2022). The Effect of Spiritual and Social Norm in Moral Judgement. *International Journal of Adolescence and Youth*, *27*(1), 555–568. https://doi.org/10.1080/02673843.2022.2156799

Muhamad, N., Huda, M., Hashim, A., Tabrani, Z. A., & Maárif, M. A. (2024). *Managing Technology Integration for Teaching Strategy: Public School Educators' Beliefs and Practices* (pp. 385–400). https://doi.org/10.1007/978-981-97-0210-7_31

Mujahidin, A., Itmam, M. S., & Rofiq, A. C. (2024). The Dynamic of Contextualization in Indonesian Qura`Anic Tafsirs: A Comparative Study of Tafsir Al-Azhar And Tafsir Al-Mishbāh on The Story of The Prophet Moses. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, *25*(2), 221–246. https://doi.org/10.14421/qh.v25i2.5397

Mylostyvyi, R., Sejian, V., Souza-Junior, J. B. F., Wrzecińska, M., Za, T., Chernenko, O., Pryshedko, V., Suslova, N., Chabanenko, D., & Hoffmann, G. (2024). Digitalisation opportunities for livestock welfare monitoring with a focus on heat stress. *Multidisciplinary Reviews*, *7*(12), 2024300. https://doi.org/10.31893/multirev.2024300

Ningrum, D. (2018). Kemerosotan Moral Di Kalangan Remaja: Sebuah penelitian Mengenai Parenting Styles dan Pengajaran Adab. *Unisia*, *37*(82 SE-Articles), 18–30. https://journal.uii.ac.id/Unisia/article/view/10491

Nizar, N., Barsihannor, B., & Amri, M. (2017). Pemikiran Etika Ibnu Miskawaih. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, *10*(1), 49–59. https://doi.org/10.35905/kur.v10i1.584

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic Analysis. *International Journal of Qualitative Methods*, *16*(1). https://doi.org/10.1177/1609406917733847

Nugraheny, D. E., & Setiawan, S. R. D. (2024). *197.054 Anak Indonesia Kecanduan Judi Online, Total Transaksi Capai Rp 293 Miliar*. Kompas.Com. https://money.kompas.com

Nuranifah, N., Harun, C. Z., & Usman, N. (2022). Management of Strengthening Islamic Character Education in Senior High School. *Jurnal Ilmiah Peuradeun*, *10*(3), 629–638. https://doi.org/10.26811/peuradeun.v10i3.659

Omar, M. N. (2016). An Analysis of the Life and Works of the Great Muslim Moralist, Miskawayh (D. 1030). *2nd International Postgraduate Conference on Social Science and Business Research*, *29*(2), 453–458. https://www.researchgate.net/publication/342944597

Orchard, J. (2024). Philosophical Reflections on Ethics in Teaching and Teacher Education. In *The Cambridge Handbook of Ethics and Education* (pp. 544–570). Cambridge University Press. https://doi.org/10.1017/9781009188128.030

Permana, M. (2020). *Polisi Bubarkan Aksi Tawuran di Banda Aceh, Sejumlah Remaja Diamankan - Ragam | RRI Banda Aceh |*. Rri.Co.Id. https://rri.co.id

Putra, H. P., & Hayeesama-ae, S. (2022). Ibnu Miskawaih: Philosophical Thoughts on Moral Education and Its Relevance to Contemporary Islamic Education. *POTENSIA: Jurnal Kependidikan Islam*, *8*(1), 77-85. https://doi.org/10.24014/potensia.v8i1.16864

Rahayu, D., Endah, E., Ahmad, A., Intan, D., & Santika, T. A. (2023). Peran Keluarga, Sekolah, dan Masyarakat Dalam Meningkatkan Kualitas Belajar dan Pembentukan Karakter Peserta Didik. *ANTHOR: Education and Learning Journal*, *2*(4), 551–554. https://doi.org/10.31004/anthor.v2i4.202

Rambe, A., Tobroni, T., & Widodo, J. (2024). Integrasi Etika Pendidikan dan Keterikatan Sosial Dalam Pembelajaran Holistik. *Jurnal Ilmiah Muqoddimah : Jurnal Ilmu Sosial, Politik, Dan Humaniora*, *8*(2), 697. https://doi.org/10.31604/jim.v8i2.2024.694-700

Ramli, M., & Zamzami, D. N. (2022). Konsep Pendidikan Akhlak Ibnu Miskawaih. *Sustainable Jurnal Kajian Mutu Pendidikan*, *5*(2), 208–220. https://doi.org/10.32923/kjmp.v5i2.2669

Rosyidah, F. N., & Nurdin, M. F. (2018). Media Sosial: Ruang Baru dalam Tindak Pelecehan Seksual Remaja. *Sosioglobal : Jurnal Pemikiran Dan Penelitian Sosiologi*, *2*(2), 38-48. https://doi.org/10.24198/jsg.v2i2.17200

Salim, N. Z., Siregar, M., & Mulyo, M. T. (2022). Rekonstruksi Pendidikan Karakter di Era Globalisasi: Studi Analisis Konsep Pemikiran Ibnu Miskawaih. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *7*(1), 28–39. https://doi.org/10.25299/al-thariqah.2022.vol7(1).9468

Setyadi, A. (2021). *13 Siswa SMA di Aceh Diduga Dihajar Kakak Kelas, Disdik Turun Tangan*. DetikNews. https://news.detik.com

Subianto, J. (2013). Peran Keluarga, Sekolah, Dan Masyarakat Dalam Pembentukan Karakter Berkualitas. *Edukasia : Jurnal Penelitian Pendidikan Islam*, *8*(2). https://doi.org/10.21043/edukasia.v8i2.757

Supriyanto, S. (2024). Religion and Its Position in the Society: A Critical Study on Rudolf Carnap's Thoughts. *Journal of Al-Tamaddun*, *19*(1), 1–8. https://doi.org/10.22452/JAT.vol19no1.1

Tabrani, Z. A., Idris, S., Yusoff, M. Z. M., Siswanto, R., & Murziqin, R. (2023). Strategy on boarding school development: between trend and performance analysis. *Multidisciplinary Reviews*, *6*(2), 2023013. https://doi.org/10.31893/multirev.2023013

UNICEF. (2024). *Islamic Boarding Schools in Aceh Combat Violence with Compassion*. UNICEF Indonesia. https://www.unicef.org

Warnick, B. R., & Silverman, S. K. (2011). A Framework for Professional Ethics Courses in Teacher Education. *Journal of Teacher Education*, *62*(3), 273–285. https://doi.org/10.1177/0022487110398002

Winthrop, R., Barton, A., Ershadi, M., & Ziegler, L. (2021). *Collaborating to transform and improve education systems*. Center for Universal Education.

Yulianti, K., Denessen, E., & Droop, M. (2019). Indonesian Parents' Involvement in Their Children's Education: A Study in Elementary Schools in Urban and Rural Java, Indonesia. *School Community Journal*, *29*, 253–278. https://api.semanticscholar.org/CorpusID:198618333

Zainuddin, Z. (2021). The Concept of Ibnu Miskawaih Moral Education For Students. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, *7*(1), 63–80. https://doi.org/10.24952/fitrah.v7i1.3924

Zulkhairi, Z., Arneliwati, A., & Nurchayati, S. (2019). Studi Deskriptif Kualitatif: Persepsi Remaja terhadap Perilaku Menyimpang. *Jurnal Ners Indonesia*, *9*(1), 145-157. https://doi.org/10.31258/jni.8.2.145-157