

**MORAL EDUCATION  
IN THE PERSPEKTIF ALGHAZALY AND IBN MASKAWAIH**  
(Comparative study of Educational thought in the Book of Ihya 'Ulumuddin and Tahdzib Al-Akhlaq wa Tathir Al-A'raq)

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**A B S T R A C T**

This qualitative research was conducted by the writer with a background on the importance of moral behavior (noble character) for humanity through the figure of the Prophet Muhammad. Who has great morals (Khulukun Adzim). The formulation of the problem in this study is "How is the concept of moral education according to the perspective of Al-Ghazaly in the Book of Ihya'Ulumuddin, How is the concept of moral education according to the perspective of Ibn Maskawaih in the book Tahdzib Al-Akhlaq, How is the comparative analysis between the concept of Al-Ghazaly and Ibnu Maskawaih about education morals and reflection of similarities and differences in the concepts of both. The method used by researchers in research related to this thesis material is descriptive method through a qualitative approach. The results of this author's research are that both of them agree on the meaning and nature of moral education, regarding the aims and benefits of moral education, there are two classifications of morals namely good morals and bad morals, there are two methods of moral education according to Al-Ghazaly namely the Al-Mujahadah method and Arriyadlah and according to Maskawaih namely the method of Takrir Al-Mawaidz , Al-'ilaj, Arriyadlah, criteria and scope of good moral education material and bad moral material, regarding the main morals of moral education there are four namely Al-Hikmah, al-' Iffah, Ash-Shay'ah and Al-' Adlu or Al-' are.

Keywords: Moral, Educational, Thought, Al-ghazaly, Ibn Maskawaih.

**INTRODUCTION**

In Indonesia, the role of religious education in the development of moral and morality is very urgent and significant so that the fact that there is still questionable the majority of our Society about the failure to plant the values of sexual Education (moral or ethical) in the institution (institution) of Education in the Madrasah (RA, MI, Mts, Madrasah Aliya to the Islamic College )

and at School (kindergarten, elementary, Junior High, SMA, SMK to public universities) with some Real evidence of problems that occur in the community that appear, among others;

1. Reality Anak-didik After studying 12 years (elementary school, junior high school and smk) In general, not able to read the Qur'an well, do not pray with the orderly, do not do fasting in the month of Ramadhan and not moral (unscrupulous)

2. Still frequent brawl between school students who rarely eat casualties, there are still a number of moral violations (morality) and the high percentage of drug users (drugs) and liquor among school children
3. Still widespread corruption, collusion and nepotism in all community sectors.<sup>1</sup>

All problems that occur in Indonesia include radicalism on behalf of religion, terrorism, hoax (Lie public News) that credit people or institutions or political parties, rampant cases of prostitution on line among artists, rape cases, sadistic killings, domestic VIOLENCE and others is a concrete signal how still weak sexual control through religious education in the person's private or community, so that the consumerist behavior arises , elitism, feudalism, gaps between the rich and the poor, apaticism, luxury living, materialism. Secularism, capitalism, liberalism and easy to be tempted to do evil or unkind so that it ignores the values of noble morality and positive moral in the teachings of all religions.

Regarding The moral education, al-ghazaly used the word *al-Khuluq*(الخلق) with the notion of a phrase or an example of the behavior (*Behaveour*) of human soul that is

drawn so that it appears and invites to an Act easily without the need for thought and consideration, wherefore the human character is the action of reflexes that have become repeated habits continually lasting continuously so that the interaction occurs ( reciprocal relationship between humans and Allah SWT (vertical relations), among fellow man or with nature, with animals and Other creatures (horizontal relations ) that are performed willingly and ridho in worship god SWT for the perfect Happiness in the world and the eternal or eternal Happiness in the hereafter .

Al-Ghazaly mentions four main types of morality that strengthen and strengthen the education of morality for the Ummah (society); Al-Hikmah (wise), Ash-Shaja'ah (be brave and firmly defend the truth), Al-'iffah (to preserve oneself from the deeds of sin or Ma'siyat) and Al-'is or Al-'adlu (to do justice to all Makhluq Allah Swt.<sup>2</sup>

Speaking of the method of moral education according to Ibn Maskawaih in the process of transferring the knowledge and the process of the planting of good values (process of valuess growth) he mentioned four methods namely the one; Religious understanding as a foundational principle of educating men with morality (ethics or morals), secondly; A good association with

<sup>1</sup> Husni Rahim, New direction of Islamic education in Indonesia, (Jakarta: Logos Discourse of Sciences, 2001), 37

<sup>2</sup> Al-Ghazaly, *Ihya, Ulumuddin*, vol. 111, 51-52.

friends, teachers or advisers (Mursyid) and good environment, habituation and Training (Arriyadlah), third; good (Uswah Hasanah) or impersonation of a parent's figure, teacher or senior friend who is a role model and fourth; Praise (Attahmid) to students who are well-educated and achievers include appreciation and Punishment (punishment) so that students act positively.<sup>3</sup>

Based on the study of moral education according to the concept of Al-Ghazaly thought-based Islamic education philosophy and Ibn Maskawaih, the philosophy of the authors feel interested and motivated to contribute thinking and strengthening (empowerment) in the title format of this thesis with the aim that we can implement the thought of the thinking about the teaching of the two major scientists in the present situation and conditions that are highly competency and challenging challenges, especially the crisis and moral decadence in the era of globalization of the 20th century that is very modern and advanced Especially in the field of industry, culture, technology and information that is so heavy, fast, modern and sophisticated (sophisticated) nowadays.

## METOD OF RESEARCH

This research used qualitative methods to examine the natural objective conditions in which the authors as an observer (researcher) are the key instruments and determinants of using combined data collection techniques (combinations) with inductive data analysis. The results of this qualitative research emphasizes the meaning of generalization.<sup>4</sup>

This qualitative method is used based on several parts conducted by researchers describing (description) pedagogic competence and the concept of moral education according to the perspective of Al-Ghazaly in the Book of Ihya Uloom (4 volumes) and Ibn Maskawaih in the book of Takdzib al-Akhlaq wa tathir al-A'raq strengthened by the explanation of the competent scholars, Muslim scholars in their books and book that are relevant to the discussion of Akhlaq educational material including Arabic and English dictionaries and educational journals etc. , supported by data obtained where the researcher did not intervene in affecting the data but the researcher only intervened, collecting, processing, analyzing comparative (comparative) in the perspective and thought of Al-Ghazaly as a figure of philosophy of Islamic education and the thought of Ibn Maskawaih as a figure of moral philosophy and reflecting on the similarities and

<sup>3</sup> Ibn Maskawaih, *Tahdzib Al-Akhlaq*, 30-31.

<sup>4</sup>. Sugiono *Understanding Qualitative Research*, (Bandung: ALFABETA, 2009), 8.

differences of moral education and evaluation of the advantages and weaknesses of the concept of sexual education in the opinion of the two people of sexual education that implicates the change and improvement of Sophisticated and challenging challenges, especially to the young generation, in order to have strong principles of faith and steadpower with the basic capital of Islamic religious rules and Achlaql karimah.

## **RESEARCH RESULT AND DISCUSSION**

### **I. The concept of sexual education in the perspective of Al-Ghazaly**

As a great scholar and big thinker of Muslims in the title of Islamic Hujjatul Al-Ghazaly is a figure of the world's great scholars who have the expertise and competence as a discipline among others is a Philosuf Muslim, scholars of Fiqh Al-Shaafab is equivalent to his teacher Haromaen Imam-Juwaeny in the Madraash Anndidzomiyah, Kalam Sciences (theology) in the science of Tauhid, the

figure of the scholars of the Sunnah of Walpilgrims Asy'ariyah who were endowed with Imam Abu Hasan Ash'ari (260 H or 873 m – 935 AD) <sup>5</sup>

and Maturidiyah commanded by Imam Abu Manshur Al-Maturidy (9th century M. D. 944 m) member of great Muslim Tashawwuf and Islamic education expert especially akhlaq in his monumental cycle of Ihya Ulum Addin (4 large volumes), Minhaj al-Abidin, Muroqy al-Ubudiyyah and others, hence Al-ghazaly is a great ulama who is very well-endowed in establishing the foundation of the sect of religious traditions and present him from the thought of the misguided Greek philosophy of the very rational as formulated by Plato , Aristotle, Socrates, and others included defending the defence (fortifying it optimally) against the flow of the Sunni walpilgrims of insurrection and the Muktazah sect led by Washil bin Atho, Abu Ali Al-Juba'i and others are concerned with the evidence Aqal (logic) than the

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<sup>5</sup> Aaron Nasution, *Islamic theology*, (Jakarta: University of Indonesia (UI) Press, 2016), 66-67

evidence of revelation (the evidence naqly) in the Holy Qur'an as Kalam Allah SWT that Qodim and Hadith prophet Muhammad SAW as the source of the main law Iof the teachings of religion I slam goth'i (definitely the truth).

As for the books of composition and the scientific work of Hajjatul Islam Al-Ghazaly is quite numerous and very beneficial consist of books of various disciplines including:

- a. Philosophy: Tahafut Al-Falasifah (the fallacy of the Philasuf), Maqosid Al-Falasifah (The purpose of the Philasuf), Mizan Al-Amal (charity measure scale), and the Book of Al-Munqidz min Adholal (the Savior of Heretics)
- b. Fields of Kalam (theology): Al-Iqtishad fi Al-i'tiqod (Simplified/midline in the Creed), Al-Maqshod Al-Asna (Sublime purpose) about the meaning of Asmaul Husna the good, Faishal Attafriqoh baena Al-Islam Wa

Azzandaqoh (dividing line between Islam and the anti-god-domites), Al-Qisthos Al-MUSTAQIM (straight division of the measure), Kitab Al-Mustadzhiry (which requires explanation), Hujjah Al-Haq (correct evidence or argument), Mufashal Al-Khilaf fi Ushul Addin (separators differences of opinion on religious subjects), Al-Arbain fi Ushul Addin (40 problems in the sciences Ushul Addin), Iljam Al-Layman 'an Ilmi Al-Kalam (controlling the layman about the science of Kalam), The Devil's Talbisu (The Temptation of Satan's Temptations), Adz-Dzari'ah ila Makarim ash-syari'ah (Preventive prevention to Islamic sciences) and others.

- c. Interpretation of the Qur'an: The End of the Qur'an (Permata Al-Qur'an), Yaqut Atta'wil fi tafseer Attanzil (40 volumes), and others.
- d. Field Science Manthiq (logic):, Al-Mantahal fi Ilmi Al-Jadal (Madzhab options followed about the science of

- debate, discussion), Mi'yar Al-Ilmi (the basic size of a science), Al-Maqoshid (target-targeted), Mahku Annadzor (Hikayat explanation about thinking), Itsbat Annadzor (firmness of thought), Al-Madlnun BiH ' ala Ghoiri Ahlihi (people who are weak minds are not his field), Kitab Al-Alil fi Al-Qiyas wa Atta'lil (the book that becomes an Ilat (reason) about analogy and making illat (reason or cause) and others.
- e. Field of education and morality: Ihyau ulum Addin (reliving religious Sciences) 4 volumes large, Minhaj al-Abidin (The light path of the people of worship), Addurar al-Fakhirah Kasyfi Ilmi al-Akhirah (Marvelous jewel of the opening of the Hereafter sciences), Al-Anis fi Al-Wahdah (pleased in solitude), Kimyau Assa'adah (Happiness buster), Al-Qurbah ila Allah azza wa-jalla (close to Allah Almighty Azza wa-jalla), chastity Al-abror wa annajat min Al-Asyror (the character of good people and survivors of Wicked people), Maraqqy al-'ubudiyah (the stairs of devotion to Allah SWT), Al-amaly (imaginary, ideals and reverie), Misykat Al-Anwar (Light lantern), Al-Ulum Alladuniyyah (Science of Laduny), Asroru Ilmi Addin (Secrets of Religious Sciences) and Mi'raj Assalikin (the stairs of those who take worship)
- f. Fiqh: Al-Mustasyfa (Mujarab healer), Al-Wasith (Middle Street, intermediary), Al-Wajiz (abridging), Khulashoh Al-Mukhtasor (conclusion and summary), Al-Mankhul (The Gift of Grace), Fataawa Al-Ghazaly (Al-Ghazaly's Fatwa).
- g. Historical fields: "Al-Muluk" (Counsel of the Kings), Arriuselah Al-Qudsiyyah (summary of the events in the town of Kadisia (Iraq), Al-Qaulu Al-Jamil Fi Arraddi ' ala man Ghoyyaro Al-Injila (a good comment

to reject the person who changed the Gospels)

- h. Field of Lughawiyyah (language): Al-Mabadi Wal-Ghayah (Basic principles and objectives).

Other fields: Al-Intishor, Al-Ma'khodz and other books are Ayyuhal Walad (the education of Akhlak Tashawwuf), Mizan Al-Amal, Al-Wasith Fi Al-Madzhah, the principle of Al-Qiyas and Tahdzib Al-Ushul. <sup>6</sup>.

According to Al-Ghazaly The purpose of the education was based on the QS. Al-Qolam para 4 and QS. Al-Ahzab Verse 21 is a change and improvement of human morality namely Kesatu; For the ummah of man has a moral, courtesy,, behave positively, good morality, noble and glorious as the Apostle of the Prophet. Second That man might make Apostle Saw. As a demonstration figure in his leadership for the Islamic Ummah and other Ummah (Jew, Christian and other heathen) as a great leader who must be exempted, and followed by his speech and deeds because he has the nature of honesty (*Shiddiq*), convey Da'wah and Syi'ar Islam (*tabligh*), trusted and responsible (*Amanah*) and have talents (talents) of intellectual intelligence and Spiritual intelligence (*Fathonah*). In addition to

other duties that have been concrete evidence of the success of him as a leader in the city of Medina (as head of state, warlords and especially as prophets and apostles) for the Arabs (Arabian Peninsula) and all human beings in the world. Third So that people achieve the perfection of life, attain high degrees of capital with Taqwa and Akhlakul karimah and achieve perfect happiness namely happy in the world and happy in the Hereafter (enter Heaven).<sup>7</sup>

According to Al-Ghazaly's perspective that every living creature can change its behavior and its bad manners so well, the wild is so tame and if the morals are not subject to change, hence, the benefit of the *adat* lesson or advice (*Mauidzoh Hasanah*) and the message (*Taushiyah*) and that is meant by the change is not to revoke the ugly traits of the human soul (*annafs*) but controlling and pointing it to good morality through practice (*Riyadlah*) and good habits because human nature is very faith (beneficial) for people like to eat, drink and sexual and if it is eliminated these qualities then depleted and perish man on this earth.<sup>8</sup>

According to Al-ghazaly, to achieve the degree of happiness of a 'abd to climb some stairs or stages (*Al'qobah*) in the worship of the ladder of science and Makrifat, the ladder repent, the ladder of various barriers, stairs four events that occur namely Tawakal, Tafwidl, Shabar and Ridla, then the ladder all the pusher for goodness, the ladder that makes

<sup>6</sup> Badawi Thibannah, Mukaddimah Ihya'ulumuddin, 22-23

<sup>7</sup> Al-Ghazaly, Ihya'ulumuddin Vol. 111, 48-52

<sup>8</sup> Ahmad A. Lecture of Islamic philosophy,

defects and bad is sent with a sense of sincerity and call favor Allah swt. and ladders praise and gratitude to Allah SWT.<sup>9</sup>

There are two categories of moral education according to Al-Ghazaly namely chastity either (the *moral of al-Karimah*) or chastity praises (*chastity al-Madzmumah*) or Husnul Khuluq inserted by al-Ghazaly in the discussion of all acts of charity that can save human beings in the terminology of Qur'anic verse al-Qolam Qun 'azeem (*the great and glorious chastity*) that is the great and glorious chastity that is found in the person of the Prophet Muhammad. As evidence and background he sent as an apostle and evidence he succeeded in his leadership of implementing Islamic Syi'ar in the city of Medina and Islamized the heathen Qureisy in the city of Mecca even to all the land of ARab to whereas poor or unblemish morality is inserted by Al-ghazaly into the criteria and the nature of the "Almuhlikat" i.e. bad human rights, damaging and dipped human. Akakan even implicates the charitable responsibility of his deeds later in the afterlife after the charity weighed a bad deed during life in the world then Allah Swt. Give punishment of fire burning very grievous and painful flames In Hell.

### **The concept of Sexual education in the perspective of ibn Maskawaih**

Ibn Maskawaih was a scientist of moral philosophy, a scholar of chastity, historians and others who were born in the city of Ray (Iran) in 320 H/932 A.D. and died in the city of Isfahan on 9 months of Shafar 421 H (16 February 1030 A.D.). His father, Abu Syuja ' Buwaih, was a warring chieftain who most of his followers were from the mountainous area of the South Sea coast of Waswain who was a supporter of the Saman family.<sup>10</sup>

In the book Tahdzib Al-Akhlak published Beirut Lebanon first print 1405 H (198 M) was suggested that he was named Abu Ali Ahmad bin Muhammad bin Maskawaih (pronounced the mimusher in the same case as the word grammar as found in the dictionary), he is one of the Fhilasuf of the 4th century (four) Hijri and a part of the great retainer of scholars in profound scientific evidence naqly (revelation of the Qur'an and Sunnah Rasul SAW) and the Evidence aqly (logic) man branched out deepening philosophy of Filsafah Fhilasuf (Hukama) of the Greeks (Athena) in the book named Fadlolil Annafs the arrangement of Aristotle's Filasuf transferred (translated from Greek to Arabic by the pen of Abi Uthman Addimisyqy and he (Ibn

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<sup>9</sup> Al-Ghazaly, Minhaj Al-'abidin, (Semarang: Family business, TT), 4-5

<sup>10</sup> Nisrokha, Dismantling the concept of Akhlak Education Ibn Maskawaih, Journal of Madaniyah, Volume 1 X Edition (Surabaya: January 2016), 109

Maskawaih) read the book Ethics (Kitab Al-Akhlak) by Aristotle and he combines the science of philosophy (Al-Hikmah) with sharia (the teachings of Islam) in all its social statements and most of which refers (taking references) to Islamic religious shariah that is not contrary to the AQAL (logical evidence).<sup>11</sup>

Based on the information above it is obvious that Ibn Maskawaih is a great Muslim scientist who has the expertise (specialization) of various disciplines, among others, he is an ethicist (moral education), a philosopher as an interpretator or an interpreter of the Greek Philasuf Aristotle, historians, chemists (his teacher Abu Atthoyyib Arrozy), medical expert and poet and other disciplines but he is more famous as a moral philosopher with his book Tahdzib Al-Akhlaq wa Tathir Al-A'raq who is the author In his thesis on the same (comparable) religious education with the philosophy of Islamic education Hajjatul Islam Imam Ahmad ibn Muhammad Al-Ghazaly in his monumental magnitude (4-5 volumes) named Ihya' Ulum Addin (reliving Islamic Religious sciences).

The books of Ibn Maskawaih work in various disciplines include:

1. According to Yaqut in the book of Irsyad al-Arib Ila ma'rifati Al-Adib

There are 13 books by Ibn Maskawaih, the book of al-Fauz al-Akbar (Great victory), Al-Fauz al-Ashghor (small victory), Tajarib al-Umam (History of the Great Flood was written in 369 H/979 M), Aluns al-Farid (anecdote Group, Syair, Proverbs and Pearl words), Tartib al-Sa'adah (about morality and politics), Al-Musthofa (Selected poems), Jauhidan Khirad (a collection of wise phrases), Al-Jami (Book Collection), Assiyar (book on the Rules of life), coupled with Al-Qifti, a book on Simple Medicine (medicine), about the composition of Bayat (cooking art), Book of Al-Asyribah (drink) and Tahdhib Al-chastity (concerning moral Education) also additional books (book) are:

2. Treatise on the Fi Ladz-dzati wal Alam Fi Jauhar Annafis (manuscript at Istambul, Raghib Al-Majmu'ah no1463 et. 57a – 59a)
3. Ajwibah wa asilah fi annafs wa al-aql (question and answer on the soul and logic (intellect) in the magistrating above)
4. Al-replied fi al-Masail al tsalats (answer to 3 problems) (manuscript at Taheran, Fihrits, Maktabat Al-Tribunal, 11 No. 634 (31))

<sup>11</sup> Ibn Maskawaih, translation of Muallif Tahdzib Al-Akhlak Wa Tathir Al-A'ra (Beirut – Lebanon: Daar Al-Polar Al-Ilmiyyah, TT), 1

5. The treatise on the answer of Al-sual Ali ibn Muhamad Abu Hayyun Al-Shufy fi Haqiqat Al-Aql (summary of answering the question about haqiqal intellect (logic) (Mash-Had library in Iran, I – No 43 (137)
6. Thoharot al-Nafs (Holiness of the Soul) (manuscript in Koprulu, Turkish Istambul, No. 767)
7. Short treatise in Persian (Iran) Raudhat Al-Jannah (Heaven's Friend), Taheran (Iran) 1287H/1870 M, p. 70).<sup>12</sup>
8. Mukhtashor fi Shina'at al-Adad (Summary of the industry (making numbers or counts)
9. Al-Uyun wa al-Hadaïq Fi newspaper Al Haqaiq (the source of water and garden (garden) about the news of the Real (substantial)
10. Kitab al-Adawiyah al-Murodah (Small unit drugs).<sup>13</sup>

According to Ibn Maskawaih that all circumstances, behavior (morality) of the soul (annafs) man can be known by the discipline of moral education, about the nature of the soul, character, cause, manfa'at and his dutiesso that it can be the basic capital for man with this science of

ikhlak in changing and improving his morality to perfection of his morals as themorals of the Prophet Muhammad Saw.

The meaning and substance of moral education according to Ibn Maskawaih is a behavior for the human soul that invites him to carry out all kinds of deeds without going through the process of thinking and consideration.<sup>14</sup>

The meaning of moral education here according to Ibn Maskawaih there are two categories, namely: (1) Behavior of the soul that is tabi'at man comes from jokes such as manusua who changed his morality to the lowest level such as ghadlab(*angry*)to be wobbly because of a little cause and like a coward because of something as easy as oarang who is shocked because of the lowest voice by bowing his head or surprised to hear the news or people who laugh excessively, or a person who is difficult and sad because he gets the least; and (2) A behavior or morality of the soul that is beneficial to the cause of customs and experience or experimentation (tadarrub)and sometimes the initial principle with consideration and thought then goeson continuously at first so that it becomes malakah (character and tabi'at) and become moral (ethics).<sup>15</sup>

Ahmad Daudy reinforced Ibn

<sup>12</sup> Mm. Sharif, the Filosof Muslims (translation of the book History of Muslim Philosophy), (Bandung: Mizan, IKAPI, 2005), 84-85

<sup>13</sup> Ibn Maskawaih, Tahdzib Al-Akhlak wa Tathir Al-A'ROQ, 1-2

<sup>14</sup> Ibn Maskawaih, Tahdzib Al-Akhlak, 25

<sup>15</sup> Ibn Maskawaih, Tahdzib Al-Akhlak. 25-26p/C

Maskawaih's opinion about the meaning of al-Khuluk which is a mental attitude of the human soul that encourages him to do without thinking and consider it, where the situation is divided into two namely; One; circumstances or attitudes of the soul derived from temperament (habit or character). Second; The state or attitude of the *soul* derived from habits or exercises (*riyadlah*), therefore the behavior (morality) of man contains two elements, namely the element of instinctive character (*thabi'i*) and business element (*kasby*) through habits and exercises. (*arriyadlah*). Where the soul of man according to Ibn Maskawaih there are three categories, namely: (1) Animal soul<sup>16</sup> (*anna'fs al-bahimiyah*) which is bad and low; (2) The soul of the beast (*anna'fs assabu'iyah*) who is voracious and brave as the middle soul, and (3) the soul of man who is intelligent in thinking and the first as the soul thinks the most first and highest degree.<sup>17</sup>

According to Ibn Maskawaih following the opinion of his teacher the philosopher Aristotle that all

good (al-khairat or alhasanat) lies in everything that is the goal, what is useful for achieving this goal is good as the means and the purpose itself can be called good, but happiness or goodness is relative to the person is just a kind of insubstantial good (not essential) and stand alone.<sup>18</sup>

So based on the devinisi al-khuluk (morals) by Ibn Maskawaih above it can be said that the act of morality has five main characteristics, namely: (1) That the act of morality is an act that is continuously ingrained in the human soul; (2) The act of morality is done by a person easily and easily without thought and consideration; (3) Moral acts are deeds that arise from within the person who does it without coercion from outside; (4) Moral deeds are deeds done with sincerity, not play or charade, and (5) Moral acts, especially praiseworthy morals, are morals performed on the basis of faith and worship to Allah.<sup>19</sup>

The purpose of moral science according to Ibn Maskawaih as quoted by Ahmad Daudy is to bring people to perfection through the perfection of knowledge in his mind and the perfection of his deeds, namely straightening morality and realizing

<sup>16</sup> Ahmad Daudi, Lecture of Islamic philosophy, 61

<sup>17</sup> Maftuhin, Education of Akhlak ibn Maskawaih concept and urgency in character development in Indonesia, (Jakarta; Journal Progress Volume 5 number 2, 2007),

<sup>18</sup> Mm. Syarif, the Muslim Philosophers, (Bandung: Mizan, 2010), 92

<sup>19</sup> Ministry Religious AFFAIRS, family ethics, society and Politics, (Jakarta: Sinergi Pustaka Indonesia, 2012), 4-5

moral perfection and all his birth deeds in accordance with his thinking power where this morality boils down to the control of culture that can discipline behavior and all power so that all human beings become happy with the happiness of individuals.<sup>20</sup>

In the Book of Tahdhib al-Chastity page 10 ibn Maskawaih mentions the word "al-Khuluk al-Mahmud" ( commendable chastity akhlak ) covering all goodness (Al-khaerat) as a consequence of the dignity of humanity (Dignity of Insaniyah) is also known as chastity Al-khoir ( good chastity ) and su'ul khuluq (bad chastity ) include all the ugliness (ash-Heavenly) called also akhlaq ash-shar (poor or bad) as the implication raises the dignity of kebinality (The dignity of the Bahimiyah).<sup>21</sup>

Based on ibn Maskawaih's statement, it can be said that human morality can change from good to bad because of social factors, less religious environment etc. and can also change the morality from bad morals to good morals because of educational factors since childhood, then because of the factors of associating (mujalasa and

mu'asyarah bil makruf) with good people (chosen or honorable people) and associating with superior people of morality (morals , ethics and character).

## DISCUSSION

With regard to the discussion of this study the author made a two- sided analysis of the concept and thought of Al-ghazaly and ibn Maskawaih How the similarities and differences are about the education of morality in his temple Ihya'ulumuddin and Tahdzib al-wa tathir al-a'raq with commentary , analysis and explanation as follows:

The two great Muslim world scientists (Al-Ghazaly and Ibn Maskawaih) had a *common concept and thought* about sexual education;

- a. Al-Ghazaly and Ibn Maskawaih as the great Muslim philosophers of the world, both scholars of moral education in his brother Ihya'ulumuddin and Tahdzib al-Chastity wa Tathir al-A'raq
- b. The two use the word "Al-Khuluk" for sexual terms and make devinisi moral education as a phrase from the behavior of the Soul (ANNAFS) from which arise all the deeds of good or bad man who appeared refle and spontaneous without requiring thought and

<sup>20</sup> Ahmad Daudy, Lecture of Islamic philosophy, 62

<sup>21</sup> Ibn Maskawaih, Tahdzib Al-Akhlak, 12

- consideration.<sup>22</sup> according to Ibn Maskawaih, called "Al-Khuluk" is the behavior of the human soul (ANNAFS) that invites to do all deeds without thought and consideration.<sup>23</sup>
- c. Both agree to use the word Tahdhib al-AKHLAK as terminology of the word education moral
  - d. Both scholars of the scholar of moral education mention the Qur'an and As-Sunnah as the foundation of normative law and the basic concept of moral education.
  - e. Both agree that human behavior is always moved and change from bad sexual behavior (chastity *Sayyiah*) or deplorable (chastity *madzmumah*) to be good behavior (morality) or praises of praise (immorality) (*akhlak mahmudah*) because the education factor (*at-ta'dib*) and advice (*Mauidzoh*) as well as vice versa of good or praiseworthy behavior can turn into poor sexual behavior or disgraceful because of environmental factors, other associations lain even though not by default.<sup>24</sup>
  - f. Both of them agree on the Qur'anic evidence of Surah An-Nahl verse 125 as part of the method of moral education namely the method of *wisdom* (wise Word), *mauidzoh Hasanah* (good advice) and *mujis Hasanah* (good and argumentative discussion) where Al-Ghazaly took the evidence (*such*) by textual or Express (*mantuq*) and Ibn Maskawaih in contextual or implied (*knowingly*).

On the *differences in concepts and thought* of Al-Ghazaly and Ibn Maskawaih data are described as follows:

A. Al-ghazaly was a scientist of the Kalam Sciences (science tauhid) or theology, member of Nietzsche, Fiqh expert, ahli tafsir, ahli expert of usul fiqh while ibn Maskawaih a great scholar of historians in his book "tajarib Al-umam" and others

B. Al-ghazaly a ' great Man of philosophy and ahli Science expert attacked and considered the perverted Greek Philosophical teachings and contrary to the core ajaran of Islamic teachings such as about qodi'his Nature when the qodim No is only dzat Allah Swt. and attacked the logic error and ratio of the flow of Mu'tazilah more prioritizes the

<sup>22</sup> Al-Ghazaly, Ihya'ulumuddin, vol. 111,

<sup>23</sup> Ibn Maskawaih, Tahdzib Al-Akhlak, 25

<sup>24</sup> Ibn Maskawaih, Tahdzib Al-Akhlak, 27

evidence 'aqli (*evidence Ro'yu* ) of the evidence dari naqli (*the evidence of Revelation* ), while ibn Maskawaih always follow The opinion of the Greek philosophers filosof such as Plato, sokrates, Aristotle, gall etc. even if He was remained consistently is located in the the ranks of the Muslim philosophers and sometimes rejected the other Greek philosophical opinions that the morals did not change then ibn Mskawaih quoted The opinion of his teacher , the philosopher Aristotle, who said that the morals could change from Bad morality (*ash-shar*) to good morality because of the Educational factor (*atta'dib*)<sup>25</sup> .

C. Al-ghazaly was a hujjatul Islam defender of the beraliran Islamic ahli Truth of Fiqh Bermadzhab the syafi'i , the science of Tauhid in the form of Ash'ariyah by Abu Hasan al-asy'ary and Abu Manshur Al-maturidy with the name of Islam Ahlussunnah walcongregation opposite of the flow of theology ,while ibn Maskawaih supporter of Greek philosophy and thought theology and He is also a Great figure of the Shi'a stream .

D. the concept and thought of Al-ghazaly in the Book of Ihya'ulumuddin (4 volumes ) husus chapters of Science (vol . 1) and Chapter 2 of the moral education based on the basis of normative Law in the Qur'an and Sunnah Rasul Saw. besides the opinions of the companions, tabi'in and other scholars including the opinion of the philosophers filosof and the shufy, while throughout the study and research of writers on the works of the book of ibn Maskawaih especially the book of Tahdzib al-chastity the concept and its thinking is not based on the details of the evidence of the Qur'an and Sunnah Rasul Saw. However, More and more dominant akan thinking on the philosophy and the evidence of logic is not based on the normative evidence of the Qur'an and the hadith of the Prophet Muhammad Saw. Because He was a consistent Muslim philosopher in philosophy following the teacher of Favouritnya Aristotle who argued according to his fictional logic as a Greek philosopher and not a religious believer but his philosophical ideas and thoughts always align with the Fundamental values of Islamic teachings .

As for *The advantages or advantages of* Al-ghazaly and ibn

<sup>25</sup> Ibn Maskawaih, Tahdzib Al-Akhlaq, 27

Maskawaih s've obviously even scientifically tested through the study and research of world Muslim experts and intellectuals that the two great scientists (Al-ghazaly and Ibn Maskawaih) have a talent and skill is very extraordinary (extra ordinary) No equal in his day and age the forthcoming and Kitab-kitabnya works are highly acclaimed scholars and world scientists, therefore the two books of both works (the Book of Ihya'ulumuddin and tahdzib Al-chastity) have positive implications and have great effect on the development and renewal of Islamic education and moral education among the stake holders, the figures of education and scholars kaum of the Muslim and western scientists around the World so that the great influence of Scientific thinking are both felt to be of the benefit of the entire ummah in the world.

## CONCLUSION

Based on the ditarik results of the study and the pemdisscussion on pendidikan Akhlak DAlam perspective Al-Ghazaly and Ibn Maskawaih, it can be concluded as follows: *First*, according to Al-Ghazaly, Moral education is a behavior arising from all human deeds in a simple way, reflexes and spontaneity

without needing the thought and consideration and implications for the human ummah of the world. *Secondly*, according to ibn Maskawaih, Chastity is a state of the soul that invites him to do all deeds without thought and consideration or a mental attitude of soul that encourages him to do things without thinking and consideration. *Thethree*, among the concepts and thoughts of the moral education between Al-Ghazaly and Ibn Maskawaih as follows: Ketwo Big Muslim World figures (Al-ghazaly and Ibn Maskawaih) This is Sam-sama as the great Muslim scientist who is proud to be the Ummah Islam world as a philosopher and expert of chastity (Al-GHazaly as a great figure based on Islamic education and Ibn Maskawaih a great figure based on moral education dan Greek philosophy. Fourth, the difference between the concept and the thought of moral education between al-Ghazaly and Ibn Maskawaih among them is Al-Ghazaly A Muslim philosophers who remained consistently rejecting some of the philosophical teachings of Yunani tentang The Eternal ' nature of the world, for him that is eternal (*qidam* and *Baq*a ') is only Allah Swt. ; C. Ibn Maskawaih still faithful following Aristotle's philosophy teacher, Plato, Socrates, Glenus Dan others. Although he also remained consistent with his Islamic and sometimes he also rejected Aristotle's disagreement about his unchanging human morality. According to ibn Maskawaih, The human beings can change from bad to good

Karena factor of education and advice or otherwise from good to bad because of environmental factors and poor intercourse.

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