



AT-TURATS

P-ISSN: 1978-418x | E-ISSN: 2502-8359
Homepage: <https://jurnaliainpontianak.or.id/index.php/atturats/>



INTEGRATIVE MORAL EDUCATION CONCEPT AND METHOD: IBNU ABI AL-DUNYA'S THOUGHTS

Umar bin Makka Lanye

Universitas Ibnu Khaldun Bogor, Indonesia
umar.makka1@gmail.com

Azwar

Sekolah Tinggi Ilmu Islam dan Bahasa Arab (STIBA) Makassar, Indonesia
azwar.iskandar@gmail.com

Aswar

Universitas Negeri Makassar, Indonesia
aswar.bk@unm.ac.id

M. Amirullah

Universitas Negeri Makassar, Indonesia
amirullah14@unm.ac.id

ABSTRACT

This research was conducted with the aim to examine the specifics and in-depth of the concept of integrative moral education in the perspective of Ibnu Abi al-Dunya and recommend the formulation of implementative methods that can be applied in the moral education based on his perspective. This research used qualitative methods by using a content analysis approach to the book of Makārim al-Akhlāq by Ibnu Abi al-Dunya. The results revealed that the moral education in the concept of Ibnu Abi al-Dunya is an ongoing process of education in instilling noble nature, which is based on true faith and tauhīd, in order to form a godly person, has the perfection of faith. True moral education is moral education that is inseparable from the education of faith and faith. This is because noble morals must be based on faith, while the perfection of faith is reflected in noble morals. Moral education methods should be emphasized on more substantial aspects of emphasis rather than just being formalistic and verbal. The methods (uslub) of moral education in the concept and thinking of Ibnu Abi al-Dunya are pioneered as follow: (1) al-qudwah wa al-uswah, good examples; (2) al-targīb wa al-tasywīq, makes a person love and like something; (3) at-tarhīb, threat or punishment; (4) al-ta'awwud, of habituation; (5) al-wa'zhu wa al-naṣīḥah, advice and direction; (6) al-ḥiwār, discussion.

Keywords: moral, education, Ibnu Abi al-Dunya, Makārim al-Akhlāq, Islam

INTRODUCTION

Moral (*akhlāq*) issues for children and adolescents in the midst of society should be a common concern as a basis for controlling behavior and interaction in a positive and harmonious manner (Luthfi, 2018). In today's global era, juvenile delinquency is rife, ranging from inter-learning, pickpocketing, murder, drugs, casual sex, to Lesbian, Gay, Bisexual, and Transgender (LGBT) behavior (Aswar et al., 2016; Sulisrudatin, 2015). All this is concrete evidence of moral decadence that afflicts children (Cahyo, 2017) and adolescents (Aswar et al., 2020; Valentino, 2016) today.

Adolescence that is synonymous with the transition process causes them to be prone to fall into acts that are contrary to the rules and norms of law, social, and religion, which are essentially detrimental to themselves and others around them (Sumara, Humaedi, & Santoso, 2017). One of the factors causing various immoral practices in adolescents is negative self-concept formed from parenting and peer association that contributes to the level of juvenile delinquency (Datta, 2022; Rohmalimna et al., 2022; Saraswatia et al., 2016; Varshney, 2022; Waluya & Sukestiyarno, 2023). In addition, lack of attention and religious development in the family and community environment also triggered this (Saraswatia et al., 2016).

These realities raise concerns so that ongoing corrective-preventive efforts are needed so that moral degradation in adolescents can be overcome. One of the focuses that can be done is to strengthen moral education in schools (Hand, 2017). The current moral education crisis is a strong indication of the various moral setbacks that occur among children and adolescents. If we review the current education system, we can see that the ongoing education process has not optimized the moral values in the teaching process. Whereas quantitatively, Indonesia has a portion of lessons about morals as much as 35 times greater than Japan, but in terms of implementation, Japan is far superior. One factor is because the process of teaching morals in Indonesia is more concerned with cognitive transfer and does not contain interconnections between moral education and daily activities in the family and society (Agustinova et al., 2023; Junaedi & Syukur, 2017; Luturmas et al., 2022; Puad, 2022; Siregar & Nurjannah, 2023).

The current educational curriculum also seems not integral to real life, both personal and social, so that students who do not know ethics (*adab*), both to science, teachers, and parents (Meivawati et al., 2018; Nishino, 2017). In this regard, al-Najjâr (2006) in his book, *Nazarât fî Azmati al-Ta'lim al-Mu'âsir wa Hulûliha al-Islâmiyah*, mentions that among the causes of the crisis of education in the modern era is due to misperceptions in understanding and reading human existence so that it has an impact on errors in understanding the existence of students in the educational process. Aarsalân in his book, *Limâza Ta'akhkhara al-Muslimûn wa Limâza Taqaddama Gairuhum*, mentions that among the causes of the decline of the ummah other than ignorance (*al-jahl*) is the destruction of morals characterized by the loss of noble qualities in Muslims advocated by the Qur'an (Makmudi et al., 2018). On the other hand, al-Attâs (n.d.) also revealed in his book, *Islam and Secularism*, that the dilemma and causes of the decline of Muslims focus on three main problems, namely: 1) errors in science that cause the situation; 2) the loss of *adab* among Muslims, and 3) the emergence of leaders who are unfit for legitimate leadership for Muslims, who do not have high moral, intellectual and spiritual standards as required for Islamic leadership.

Muslims have been able to achieve a golden age and glory, where the West was still in the dark age. The cause is because this *ummah* has a strong foundation of civilization, where Islamic civilization stands on the revelation of the heavens (*al-risâlah al-samâwiyyah*), on universal knowledge (*al-syâmilah*), obedience to Allah, noble morals

possessed by the leaders and caliphs of the time, and this noble moral becomes the character (*sīmah*) of scholars and Islamic society in general. But when the foundations of civilization began to disappear and be uprooted from Muslims, this ummah began to regress.

The above conditions then became an important concern of previous Islamic scholars, scientists and thinkers to write many works on morals and *adab* in the context of Islamic education such as Ibnu Taymiyyah, Ibnu Jama'ah, Ibnu Khaldūn, al-Almawi and Ibnu Muqaffa'. One of the great scholars who can be classified in the fourth generation of this ummah (*tābi' al-tabi'in*) who wrote a lot about morals and zuhud is Ibnu Abi al-Dunya. He is known as a scholar who has a high scientific capacity, *hafīz* of the Qur'an, *muḥaddiṣ*, and wrote many books regarding moral education in Islam, as well as the teaching of moral chapters in his assemblies (Abi al-Dunya, 1990). Ibnu Tagra Barda said of him, "He was an alim, a *zāhid*, and a worshiper, the generation that came after him was the successor to the knowledge he had gathered, many of whom had narrated from him, to which they agreed on his integrity, honesty and trustworthy." (al-Dunya, n.d.). The view of Ibnu Abi al-Dunya is also conveyed by Ibnu Kašīr, where he said, "He is an *al-ḥafīz* who has works in all fields of science, is known for his many, useful and scattered works in the field of *raqā'iq* and others, and is a trusted person and has good *murū'ah*." (al-Dunya, n.d.).

Based on the above description, it is considered important to further examine how the thoughts and views of Ibnu Abi al-Dunya about moral education in order to obtain enlightenment and solutions from the moral crisis that occurred in the world of education and Islamic society today. Therefore, this research was conducted with the aim to examine the specifics and in-depth of the concept of integrative moral education in the perspective of Ibnu Abi al-Dunya and recommend the formulation of implementative methods that can be applied in the process of moral education based on the perspective of Ibnu Abi al-Dunya. The results of this study are expected to contribute and be one of the references in handling the moral crisis that occurs in the world of education and Islamic society, especially in Indonesia.

After conducting a series of searching for the results of previous studies, there have not been many studies that specifically discuss Ibnu Abi al-Dunya and his views on moral education. Whereas Ibnu Abi al-Dunya is one of the great scholars who ever existed, mastered the science of hadith, has many works of writing, and contributes thought to the development of Islamic science and education, as described above. Some studies are only related to the discussion of Ibnu Abi al-Dunya's thoughts in the perspective of family education.

Hamidat for example, discusses the rights and obligations of a husband, the rights and obligations of a wife, the rights and obligations of a child, providing a living to children, educating and teaching children. Al-Ju'aid studied family education (*al-usrah*) in his research entitled *Al-Tarbiyah al-Usariyah fī Da'ui Kitāb al-'Iyāl li al-Ḥafīz Ibnui Abi al-Dunya wa Ṭatbiqatuha al-Tarbawiyah*. This study concludes some of the scope of family education contained in Ibnu Abi al-Dunya's book of *al-'Iyāl*, including the obligations of husband and wife, women's rights, doing good to girls, supporting and educating children.

Studies on moral education based on the perspective of previous scholars have also been widely published in Indonesia in the last 10 years. Among them, the study entitled *Moral Education of Ibnu Miskawaih and Imam al-Gazali and Its Relevance to Character Education in Indonesia* by Busroli (2013). In the study it was explained that the thoughts of Ibnu Miskawaih and Imam al-Gazali could provide a change in science, especially in

the field of morality. The religious, critical, and humanist thoughts of Ibnu Miskawaih and Imam al-Gazali unite abstract thinking with highly logical practice and demonstrate coherence and consistency that it can be used as a reference for the development of moral education, especially in Character Education in Indonesia in this global era that continues to experience moral decadence.

In addition, there is also research conducted by Awaliyah & Nurzaman (2018) on the concept of moral education according to Sa'id Hawwa. The study sought to elaborate Sa'id Hawwa's thoughts on moral education by using content analysis methods and produce a number of findings, namely, moral education according to Sa'id Hawwa is an effort to form the child's personality Islamically in order to have a solid moral basis and Islamic science. Furthermore, the basics of morality according to Sa'id Hawwa are loyalty only to Allah swt., the Prophet (peace be upon him), and believers; A servant's love for God. be gentle with the believers; be harsh on the disbelievers; And fight in the way of Allah Swt.

There is also a study of moral education methods in the book of *Adab al-Mufrad* by Bukhari conducted by Muhidin & Syafri (2016). The research sought to examine how the methods carried out by the Prophet (peace be upon him) in educating generations of friends of the ignorant community became the best and noblest society of all time. The research sought to explore the methods of education used by the Prophet (peace be upon him) in educating the morals of the companions in the book of *Adab al-Mufrad*. This book was written exclusively by Bukhari to study specifically the hadiths related to morals and character.

Various previous studies that examined the above moral education methods are generally still struggling with conceptual formulations so that more concrete efforts are needed by formulating more applicable and implementive concepts. This is what distinguishes this study compared to various studies conducted by previous researchers. In studying the thoughts of Ibnu Abi al-Dunya, researchers used one of his books, the book of *Makārim al-Akhlāq*. This book was chosen because it contains the hadiths of the Prophet (peace be upon him) and the histories that are directly related to morals both textually and contextually selected or selected directly by Ibnu Abi al-Dunya.

RESEARCH METHOD

To exclud and deepen the study, researchers use qualitative methods by using a content analysis approach to the book of *Makārim al-Akhlāq* by Ibnu Abi al-Dunya. This book is also the primary source of data in this study. Meanwhile, secondary data was obtained from documents, literature, journals and other sources relevant to the research object (Creswell & Creswell, 2017). Content analysis is generally defined as a method that includes all analysis of the content of the text. According to Holsti, the method of content analysis is a technique for drawing conclusions by identifying various special characteristics in a text that contains messages objectively, systematically, and generalistically (Eriyanto, 2011; Schreier, 2012). Thus, this study is expected to reach the contextualization of Ibnu Abi al-Dunya's thoughts that can be applied applicatively and implementatively in moral education methods, through the analysis of hadiths and history related to morals mentioned in the book.

RESULT AND DISCUSSION

A. The Concept of Integrative Moral Education Perspective of Ibnu Abi al-Dunya

Morals (*akhlāq*) are one of the important pillars in the teachings of Islam. It is not surprising that many scholars focus on teaching and writing about morals. Moral issues

for children and adolescents in society should be a common concern because it is one of the important aspects that become the basis of behavior control for individuals in order to interact positively and harmoniously with others (Luthfi, 2018).

Today, there is a tendency for moral decadence that occurs in children and adolescents in Indonesia. This is characterized by the rise of drugs and illegal drugs, beatings to ganging against teachers. Therefore, in order to moral education to be achieved optimally, it is necessary that the objectives of moral education carried out need to be clearly identified. Some scholars have previously elaborated on the purpose of moral education, among them Ibnu Taymiyyah, Imam al-Gazali, and Ibnu Abi al-Dunya, in order to be used as a mirror of comparison.

According to Ibnu Taymiyyah, as explained by Afifi (1988) in the book of *al-Nazariyah al-Khulūqiyah 'inda Ibnu Taymiyyah*, the purpose of moral education is the improvement of man who is a servant of Allah Swt. (*al-ibād*) and the achievement of their happiness (the world and the Hereafter). Human improvement efforts and their straightening are carried out through the efforts of fitrah perfected by sharia revealed by Allah Swt. According to Imam al-Gazālī in the book of *Ihyā Ulūmuddīn*, the purpose of moral education is to guide and fortify the soul from the love of the world by strengthening love for Allah swt. in the soul, so that no one is most loved by his soul from the encounter with God. Those whose hearts are filled with love for God will not use their wealth except for those who can convey it to the love of God. The emotions and *syahwāt* that Allah subdued for him were also not used except for what conveyed them to Allah's *riḍā*, namely by making sharia and reason as *mīzān* (scales) (Al-Ghazālī, 2005).

Ibnu Abi al-Dunya in his book, *Makārim al-Akhlāq*, very clearly gives a signal regarding the concept and purpose of moral education in his views and thoughts. This can be seen from the results of in-depth study and study of the hadiths and histories described in the book.

The first hadith:

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم: «كرم المرء دينه، ومروءته عقله، وحسبه خلقه»

Means:

From Abu Hurayrah, he said, "The Prophet said, 'The glory of a person (lies in) his religion, his pride (lies in) his intellect, and his honor (lies in) his morals'."

This hadith signals that religion, reason and morals have a very strong relationship and connection with one another. Man's glory lies in his religion, his pride lies in his intellect and his honor lies in his morals. This hadith indicates that among the purposes of moral education is to be a servant of God and a person who is loved and respected by other servants of God.

The second hadith:

عن أبي هريرة قال : قيل : يا رسول الله من أكرم الناس ؟ قال : « أتقاهم »

Means:

From Abu Hurayrah, he said, "The Prophet was asked, 'O Messenger of Allah, who is the most glorious human being?' He said, 'The most feared'."

This hadith explains that the noblest man is the most godly man. This indicates that the purpose (*al-hadaf*) of morality is to form a godly human being.

The third hadith:

عن أنس بن مالك قال : سمعت رسول الله صلى الله عليه وسلم يقول : « إن مكارم الأخلاق من أعمال أهل الجنة »

Means:

From Anas Ibnu Malik, he said, “I have heard the Prophet say, ‘Surely noble morals are the work of the members of paradise’.”

This hadith explains that noble morals are the deeds (habits) or practices of the inhabitants of paradise. This hadith indicates that morality is an act that will later put its owners into the paradise of Allah Swt. This hadith indicates that the purpose of morality is to be able to insert the culprit (the owner of noble morals) into paradise.

The fourth hadith:

عن أبي هريرة ، عن رسول الله صلى الله عليه وسلم قال : « لن ينال عبد صريح الإيمان حتى يصل من قطعه ، ويعفو عن ظلمه ، ويغفر لمن شتمه ، ويحسن إلى من أساء إليه »

Means:

From Abu Hurayrah, from the Messenger of Allah, he had said, “A servant will not get *ṣarīḥul īmān* (real faith) until he connects the one who decides on him, and forgives the one who wrongs him, and forgives those who insult him, and does good to those who do bad to him.”

This hadith explains that real faith (*ṣarīḥul īmān*) can only be achieved by staying in touch with the one who breaks (good relations), forgives the one who abuses, forgives the one who reviles, and does good to the one who is bad to him. This is the implementation of noble morals. This hadith indicates that the purpose of morality is to attain perfection and real faith (*ṣarīḥul īmān*).

The fifth hadith:

عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال : « ابتغوا الرفعة عند الله . قالوا : وما هي يا رسول الله ؟ قال : « تصل من قطعك ، وتعطي من حرمك ، وتحلم عن جهل عليك »

Means:

From Abu Hurayrah, from the Prophet, he said, “Seek a high degree in the sight of Allah.” They said, “What is it, yes, Messenger of Allah?” He said, “You connect those who decide you, and give those who withhold gifts to you, and be gentle to those whom you do not know.”

This hadith explains that among the ways (*tarīqah*) to reach a high degree in the sight of Allah Swt. It is with noble morals, that is, to connect the precepts to those who decide, to give to those who withhold help to us, and to be gentle to the unknown. It is also a signal that the purpose (*al-hadaf*) of morals in the concept and thought of Ibnu Abi al-Dunya is to attain a high and noble degree in the sight of Allah Swt.

The sixth hadith:

وقال أبو بكر بن أبي الدنيا : « وليس ينبغي لذي الفهم إن قصر به في هذه الخصال عن جمعها أن ينافس في بعضها ويتمسك بصالح ما وهب له منها » ، فقد قال النبي صلى الله عليه وسلم : « إذا أحب الله عبدا منحه منها خلقا »

Means:

And Abu Bakr Ibnu Abi al-Dunya said, “And it is not appropriate for a man who has an understanding if he neglects to attribute all these qualities, not to compete against some of them, and to defend the attributes given to him.” The Prophet said, “If Allah likes a servant, he will give him some of the noble morals.”

The hadith above explains that noble morals are one way (to win the love of Allah Swt). Therefore, let anyone who has understanding, if he is unable to gather all the qualities of this noble morality, then he does not neglect some of the noble morals bestowed by God upon him.

From the explanation and description of the hadiths and the above narration, it can be concluded that the purpose (*al-hadaf*) of moral education in the concept and thought of Ibnu Abi al-Dunya is to form a servant who has noble qualities, honor and perfection of faith, becomes a godly person, achieves high degrees and love in the sight of Allah Swt.

The purpose of morality in the concept and thought of Ibnu Abi al-Dunya is not contrary to the moral purpose in the thought of Ibnu Taymiyyah and Imam al-Gazālī, but the concept of Ibnu Abi al-Dunya's purpose gives the affirmation that morality and faith have an inseparable relationship with one another. The purpose of moral education, in the perspective of Ibnu Abi al-Dunya's thought, cannot be achieved unless it is based on true faith. On the contrary, the perfection of faith (*ṣarīḥul īmān*) will only be achieved with noble morals.

The estuary of the conceptual formulation of the definition and purpose of moral education in the perspective of Ibnu Abi al-Dunya is the birth of the concept of integral (thorough) implementation of moral education. Moral education should not only be limited to theories (*naẓariyyāt*) and formulations taught in the classroom, but must be manifested in the cultivation of noble qualities in learners through practiced habituation (*taṭbīq*). The explanation that moral education aims to form a person who has the perfection of faith and piety as the perspective of Ibnu Abi al-Dunya, provides two main points of affirmation, namely: 1) moral education must have a noble purpose (*al-hadaf*), a clear target, and great achievements, and 2) moral education cannot be separated from the education of faith and tawhid, because morals are a refinement of the faith of a believer. Good faith will give birth to good morals, on the contrary good morals must be based on true faith and creed, because morals that are not based on true faith and creed will be useless in the sight of Allah Swt. This is the meaning of the concept of integrated moral education based on the perspective of Ibnu Abi al-Dunya.

Departing from this point of view, there can be found the weaknesses of moral education that exist today. The majority of moral education formulated today has no specific goals, targets, and achievements. In addition, moral education is not reviewed as an integral part of the education of faith and true faith. The point also confirms that moral education in Islam is the concept of perfect education (*syāmilah mutakāmilah*). This is seen from the purpose of moral education in Islam which is not only limited to worldly goals, targets, and achievements, but also has *ukhrāwī* targets and achievements by trying to achieve love and high degrees in the sight of Allah Swt.

The concepts and objectives of moral education in an Islamic educational environment that can be formulated and recommended by researchers based on the perspective of Ibnu Abi al-Dunya are as follows:

1. Form a Muslim person who loves *akhlāq al-karīmah* and his practice.
2. Giving birth to a godly person who attains the perfection of faith and a high degree in the sight of Allah Swt.
3. Embody a person who avoids reprehensible morals and adorns himself with noble morals, so as to become a person who is loved and respected.

The formulation of the concepts and objectives of moral education above contains coherence and balance (*tawāzun*) between religion (*dīn*), reason (*'aql*), and noble morals (*makārim al-akhlāq*) so as to give birth to a holistic, integral, and non-partial person. The

formula is expected to be able to answer the multidimensional moral crisis that is being experienced by humans and Islamic education today. The setting of goals in moral education is expected to be able to give birth to individuals and students who not only believe, fear and expect love and high degrees in the sight of God, but also become a person who is loved and respected by those around him because of the noble morals and ethics that always adorn his personality.

B. Methods of Education of Akhlāq of Ibnu Abi al-Dunya

According to Imam al-Gazālī, morality is not something that cannot change and be improved, because if morals cannot be changed, the prophet's command against his people to always improve their morals is a vain and meaningless command. According to Imam al-Gazālī, among the methods and ways of changing and improving morals in a person is by means of *al-riyāḍah* and *mujāhadah*, that is, by trying and continuing to familiarize oneself with good morals, until it becomes a habit and firmly embedded in him (Al-Ghazālī, 2005).

From the results of studies and studies on some of the narration written and listed by Ibnu Abi al-Dunya in his book, *Makārim al-Akhlāq*, can be drawn some rules that become the methodology (*asālib*) of moral education in the concept and moral thinking of Ibnu Abi al-Dunya. Here are some accounts that hint at the method (*uslub*) of moral education in the concept and thought of Ibnu Abi al-Dunya.

First history:

عن حميد بن هلال ، قال : دخلت الكوفة وجلست إلى الربيع بن خثيم ، فقال : « يا أبا بني عدي ، عليك بمكارم الأخلاق ، فكن بها عاملا ، ولها صاحباً ، واعلم أن الذي خلق مكارم الأخلاق ، لم يخلقها ، ولم يدل عليها ، حتى أحبها وحببها إلى أهلها

Means:

From Hamid Ibnu Hilal, he had said, “I once came to Kufa, and then I sat in the assembly of al-Rabi' Ibnu Khatsim.” He said, “O brother of Bani 'Adiy, let you have noble morals, and be those who practice them, and make them friends, and know that it is the one who creates morals, does not create them, and does not lead them, until he loves them and loves them to those who have morals.”

This narration explains the advice of al-Rabi' Ibnu Khatsim to Hamid Ibnu Hilal, to always possess, familiarize, and practice noble morals. God swt. Who has created morals will not lead a person to noble morals until he loves them.

The method (*uslub*) of moral education that can be inferred from the history above is as follows. **First**, the method of *al-wa'zhu wa al-naṣīḥah* (good advice), where in this narration, Ibnu Abi al-Dunya describes how al-Rabi' Ibnu Khatsim gave advice to Hamid Ibnu Hilal about noble morals. **Second**, the method of *al-ta'awwud* (habituation), inferred from the words of al-Rabi' Ibnu Khatsim who always practiced and made morals as friends (habits) that are inseparable. **Third**, the method of *al-targīb wa al-tasywīq* (motivation and stimulation), which is the method that makes a person love and like something. According to the above narration, the key to where Allah swt. To lead a person to noble morals is when that person has loved noble morals.

Second history:

قال سعيد بن العاص : « يا بني ، إن المكارم لو كانت سهلة يسيرة لسابقكم إليها اللئام ، ولكنها كريهة مرة لا يصبر عليها إلا من عرف فضلها ، ورجا ثوابها »

Means:

Sa'īd Ibnu al-'Āṣ said, "O my son, surely a noble moral if it were easy and easy, then the despicable will precede you to him, but he is something that is hated, difficult and bitter, will not be patient with him except those who have known his virtues and expect his reward."

The above narration explains sa'īd Ibnu al-'Āṣ's advice that morality is a difficult and heavy thing, so one must be patient and accustomed to it, and expect glory and reward from the morals. The methodology of moral education that can be inferred from the history above is as follows. **First**, the method of *al-wa'zhu wa an-naṣīḥah* (good advice), where in this narration, Ibnu Abi al-Dunya describes how Sa'īd Ibnu al-'Āṣ advises his son on the virtues of noble morals and the great reward that will be obtained for the owners of noble morals. **Second**, the method of *al-ta'awwud* (habituation), this method is inferred from the expression of Sa'īd Ibnu al-'Āṣ that morality is a difficult and heavy matter, so one must be patient and get used to it. **Third**, the method of *al-targīb wa al-tsawab* (motivation and giving gifts), which is inferred from the expression of Sa'īd Ibnu al-'Āṣ that morals are difficult and heavy, but whoever is able to be patient on it, then he will get priority in the sight of Allah Swt. **Fourth**, the method of *al-tarhīb* (threat), inferred from sa'īd Ibnu al-'Āṣ's expression that morality is a difficult and heavy thing, so one must be patient and accustomed to it, and who is unable to be patient with a heavy matter will certainly not get its primacy.

Third history:

عن عقبة بن عامر قال : لقيت رسول الله صلى الله عليه وسلم يوما فبدرته ، فأخذت بيده ، أو بداني فأخذ بيدي ، فقال : « يا عقبة ، ألا أخبرك بأفضل أخلاق أهل الدنيا وأهل الآخرة ؟ تصل من قطعك ، وتعطي من حرمك ، وتعفو عمن ظلمك »

Means:

From Uqbah Ibnu Amir, he said, "I met the Prophet one day, and one day I rushed to him, and I took his hand, or he who preceded me and took my hand, and he said, 'O Uqbah do you not want me to tell you about the best morals of the inhabitants of the world and the inhabitants of the Hereafter? You connect whoever breaks you, and give to those who hold you back, and forgive those who abuse you'."

In the hadith above, the Prophet gave a picture to the companions of Uqbah Ibnu Amir, how ethical and good manners to others, by holding Uqbah's hand even though he was a Prophet. From the history above, the method (*uslub*) morals in the concept and moral thinking of Ibnu Abi al-Dunya, which can be concluded are as follows. **First**, the method of *al-qudwah wa al-uswah* (good example), where the Prophet (peace be upon him) directly gave an example to the companions of Uqbah Ibnu Amir, how to be ethical and good manners to others, by holding the hand of Uqbah even though he was a Prophet. **Second**, the method of *al-targīb wa al-ḥiwār* (motivation and discussion), where the Prophet invited Uqbah to discuss through expressions and questions about the best morals of the inhabitants of the world and the inhabitants of the hereafter.

Methods are one of the important components in the educational process. Good teaching materials and materials will not arrive to the expected destination if they are not delivered in good and appropriate methods. Differences in the characteristics of each subject and teaching material, as well as the difference in the ability of the protégé (al-furūq al-fardiyah), as well as the situation and conditions, require educators and teachers to be able to choose and use the right methods.

Based on the study, study, and analysis of moral education perspective of Ibnu Abi al-Dunya, the methods of moral education recommended by researchers in the context of Islamic education are as follows.

First, *al-qudwah wa al-uswah*, exemplary and good example. From the results of previous studies and discussions, researchers see that the *qudwah* and exemplary methods are the most important methods in teaching and planting noble morals. Moral education without example is an impossibility. One of the causes of the problem and the problem of moral crisis faced today is the loss of transparency in society. The success of the Prophet (peace be upon him) in forming the best generation of this people is the generation of friends, can not be separated from the example of the Prophet (peace be upon him) in all things. The generosity of friends can not be separated from the example of the Prophet (peace be upon him) seen by friends, such as courage, laughter, patience, honesty and noble morals of other companions is the nature and behavior that is traced from the best and noblest human being, Muhammad (peace be upon him).

Second, *al-targīb wa al-ḥiwār*, motivation and stimulation. This method makes students interested and love to have and practice certain morals. As has been stated in the previous discussion, namely in the curriculum of moral education Ibnu Abi al-Dunya that Allah swt. He will bestow noble morals upon his servant, when he loves and loves the moral. Thus, it becomes an important task for every educator and teacher before familiarizing students with certain morals, making them love and happy with the morals. Next to be important to discuss is how the process and stages in *targīb* and *tasywīq* for love and pleasure towards noble morals.

By analyzing the method of moral education of Ibnu Abi al-Dunya above, researchers can conclude the stages of the process of *targīb* against noble morals, namely as follows. The **first** stage, explaining understanding (*ta'rif*), the essence of a moral, example, the essence of bold nature and the essence of shame. That the courage that is praised is bold in goodness and obedience is not bold in the maxim. As shame is praised is shame in doing evil, not shame in doing good. The **second** stage, conveying the propositions of the virtues of morality either from the Qur'an or from the hadith of the Prophet (peace be upon him) and the word *salaf*. The third stage, gives an overview (*taṣawwur*) of the experience of these morals in the life of the Prophet Muhammad (peace be upon him) and the lives of the companions and people of the former *salih*.

Third, *al-tarhīb*, threats or punishments. However, it is important to know that the use of this method of *tarhīb* is the continuation of the *targīb* method. It can be seen that the similarity of the words *basyīran* (good news) and *naẓīran* (threat) in the Qur'an always precedes the word *basyīran* or gives good news before the word *naẓīran*.

Fourth, *ta'awwud*, habituation. As explained earlier, teaching and moral cultivation is not easy. In addition to asking for God's help. In order to be given and bestowed with such noble morals, it takes a loud and persistent of *riyāḍah* so that the noble moral becomes a character and habit in the self. Thus, more important and needed in the teaching of morals is practice and habituation, not mere theory.

Fifth, *al-wa'zhu wa al-naṣīḥah*, advice and directions. This method is also an important method in moral education. The Qur'an enshrines how the prophets, apostles,

and pious use the method of advice and direction in educating. In fact, the method of advice (*al-wa'zhu*) is one of the methods other than the method of wisdom and *jidāl* commanded by Allah Swt. His Messenger was used in calling man to the way of Allah.

CONCLUSION

Moral education in the concept of Ibnu Abi al-Dunya is an ongoing process of education in instilling noble nature, which is based on true faith and tawhid, in order to form a godly person, has the perfection of faith. True moral education is moral education that is inseparable from the education of faith and faith. This is because noble morals must be based on faith, while the perfection of faith is reflected in noble morals. Moral education must have a clear purpose (*al-hadaf*), not only down to the teaching and understanding of moral material, but moral education must arrive at an implementative level through the cultivation of noble traits (*makârim al-akhlāq*) in learners. Moral education methods should be emphasized on more substantial aspects of emphasis rather than just being formalistic and verbal.

The methods (*uslub*) of moral education in the concept and thinking of Ibnu Abi al-Dunya are pioneered as follow: (1) *uslub al-qudwah wa al-uswah*, which is a method of giving good examples and examples; (2) *uslub al-targīb wa al-tasywīq*, which is a method that makes a person love and like something; (3) *uslub at-tarhīb*, method of threat or punishment; (4) *uslub al-ta'awwud*, which is the method of habituation; (5) *uslub al-wa'zhu wa al-naṣīḥah*, advice and direction; (6) *uslub al-ḥiwār*, discussion.

This research is realized to still have various limitations, including the use of primary sources in the form of text data that has not been studied in depth using other sources that contain messages relevant to the problems studied. Another limitation is that there has been no attempt to test intervariable relationships that have been formulated based on the study of the book *Makârim al-Akhlāq* written by Ibnu Abi al-Dunya. Nevertheless, the findings of this study are expected to be the opening gate and enhancer of insight (*al-ṣaqāfah*) and treasures to realize the refinement of the idea of moral education. Therefore, it is necessary to conduct continuous scientific research and study on moral education as an effort to overcome the moral and moral crisis that occurs in today's society.

BIBLIOGRAPHY

- Ad-Dunya, I. A. (n.d.). *At-Tawâdhu wa Al-Khumûl*. Dar Al-i`thisam.
- Agustinova, D. E., Sutimin, L. A., & Purwanta, H. (2023). The Importance and Value of Integration Knowledge in the Context of Informatization Teaching 21st Century. *Educational Administration: Theory and Practice*, 29(1), 107–122.
- Al-Attâs, S. M. N. (n.d.). *Islam and Secularisme* (D. K. Muammar (ed.); Cet, II). PIMPIN.
- Al-Ghazâli, A. H. M. ibn M. (2005). *Ihyâ Ulûmuddin* (Cet. I). Daar Ibnu Hazm.
- Al-Najjâr, Z. (2006). *Nazharat Fi Azamti at-Ta`lim al-Mu`asir Wa Hululiha al-Islamiyah*. Mathba`ah al-Madani.
- Aswar, A., Mappiare-AT, A., & Ramli, M. (2016). Identifikasi Teknik-Teknik Perubahan Tingkah Laku dalam Penerapan Pemikiran Ibnu Qoyyim Al-Jauziyyah untuk Pengentasan Korban Seks Bebas dan Homoseks (Kajian Analisis Hermeneutika Bersusun). *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 1(2), 196–202. <https://doi.org/10.17977/jp.v1i2.6122>
- Aswar, A., Usman, M. H., & Iskandar, A. (2020). Strategi Terapiutik Korban Homoseks: Studi Terhadap Pemikiran Ibnu Qayyim al-Jauziyah. *ISLAMIC COUNSELING*

- Jurnal Bimbingan Konseling Islam*, 4(2), 127.
<https://doi.org/10.29240/jbk.v4i2.1789>
- Awaliyah, T., & Nurzaman, N. (2018). Konsep Pendidikan Akhlak Menurut Sa'id Hawwa. *Jurnal Penelitian Pendidikan Islam*, 6(1), 23–38.
<https://doi.org/10.36667/jppi.v6i1.152>
- Busroli, A. (2013). Pendidikan Akhlak Ibnu Miskawaih dan Imam al-Ghazali dan Relevansinya dengan Pendidikan Karakter di Indonesia. *AT-Tarbiyah: Jurnal Pendidikan Islam*, 10(2), 71–94.
<https://doi.org/https://doi.org/10.15548/attarbiyah.v10i2.1123>
- Cahyo, E. D. (2017). Pendidikan karakter guna menanggulangi dekadensi moral yang terjadi pada siswa sekolah dasar. *EduHumaniora/ Jurnal Pendidikan Dasar Kampus Cibiru*, 9(1), 16–26.
- Creswell, J. W., & Creswell, J. D. (2017). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). SAGE Publications, Inc.
- Datta, P. (2022). Self-Concept of Students with Visual Impairment: Twists and Turns in Their Physical, Moral, and Personal Lives. In *The Palgrave Handbook of Global Social Problems* (pp. 1–23). Springer.
- Eriyanto. (2011). *Analisis isi: Pengantar metodologi untuk penelitian ilmu komunikasi dan ilmu-ilmu sosial lainnya*. Kencana Prenada Media Group.
- Hand, M. (2017). *A Theory of Moral Education*. Routledge.
- Junaedi, M., & Syukur, F. (2017). Moral education in Japanese schools a model for improving character education in indonesia. *Analisa: Journal of Social Science and Religion*, 2(01), 23–40.
- Luthfi, K. (2018). *Masyarakat Indonesia dan Tanggung Jawab Moralitas*. Guepedia.
- Luturmas, R., Djono, D., & Rejekiningsih, T. (2022). Integration And Implementation Of Character Education In History Learning At SMA Negeri 15, Kepulauan Tanimbar Regency During The Covid-19 Pandemic. *International Journal of Educational Research and Social Sciences (IJERSC)*, 3(6), 2441–2448.
- Makmudi, M., Tafsir, A., Bahruddin, E., & Alim, A. (2018). Pendidikan Jiwa Perspektif Ibn Qayyim Al-Jauziyyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 7(1), 42–60.
- Meivawati, E., Kartowagiran, B., & Rustini, T. (2018). Evaluation of character and moral education in elementary school. *The Online Journal of New Horizons in Education*, 8(4), 63–72.
- Muhidin, I., & Syafri, U. A. (2016). Metode Pendidikan Akhlak Dalam Kitab Adab Al-Mufrad Karya Imam Bukhari. *Misykat Al-Anwar*, 1(2), 182–192.
- Nishino, M. (2017). The challenge of developing meaningful curriculum initiatives for moral education in Japan. *Journal of Moral Education*, 46(1), 46–57.
- Puad, D. (2022). Integration of Islamic Values on Social Studies Education Madrasah Tsanawiyah Al Musaddadiyah Garut. *International Journal Pedagogy of Social Studies*, 7(1), 15–24.
- Rohmalimna, A., Yeau, O., & Sie, P. (2022). The Role of Parental Parenting in the Formation of the Child's Self-Concept. *World Psychology*, 1(2), 36–45.
- Saraswatia, G. K., Zulpahiyana, Z., & Arifah, S. (2016). Faktor-Faktor yang Mempengaruhi Konsep Diri Remaja di SMPN 13 Yogyakarta. *Jurnal Ners Dan Kebidanan Indonesia*, 3(1), 33–38. [https://doi.org/10.21927/jnki.2015.3\(1\).33-38](https://doi.org/10.21927/jnki.2015.3(1).33-38)
- Schreier, M. (2012). *Qualitative content analysis in practice*. Sage publications.
- Siregar, A. R. P., & Nurjannah, P. (2023). The Role Of The Teacher In The Use Of The Contextual Model Teaching And Learning (CTL) Efforts To Improve Learning Outcomes In Pkn Learning In Elementary Schools. *International Journal of Students*

- Education*, 2(1), 142–146.
- Sulisrudatin, N. (2015). Kasus Begal Motor Sebagai Bentuk Kriminalitas. *Jurnal Mitra Manajemen*, 7(2), 57.
- Sumara, D; Humaedi, S; Santoso, M. D. (2017). Kenalakan Remaja dan Penanganannya. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 4(2), 129–389.
- Valentino, Y. (2016). Pemerksaan Antara Pelajar di Kabupaten Sintang di Tinjau Dari Sudut Kriminologi. *GLORIA YURIS JURNAL HUKUM*, 5(1).
- Varshney, D. (2022). Machiavellianism, self-concept and resilience: Do they affect employee performance? A moderated-mediated analysis. *International Journal of Productivity and Performance Management*.
- Waluya, S. B., & Sukestiyarno, Y. L. (2023). Numerical Literacy and Math Self-Concept of Children with Special Needs in Inclusive Elementary Schools. *International Journal of Instruction*, 16(3).