



INTEGRATION OF VALUES AND PRACTICES OF CHARACTER EDUCATION: A COMPARATIVE ANALYSIS BETWEEN IBN MISKAWAIH AND THOMAS LICKONA

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Abstract

This research adopts a comparative analysis method to explore the integration of values and character education practices, based on the philosophical-spiritual perspective of Ibn Miskawaih and the psychological-social perspective of Thomas Lickona. The focus is on the internalization of moral values in character education, highlighting the role of family and society. Through literature research, this article reveals how character education can be a solution to the contemporary moral crisis. The research results show the importance of a holistic approach in character education, which integrates intellectual and moral aspects to form intelligent individuals with integrity. This research contributes to the understanding of effective character education in facing today's social challenges.

Keywords: *Character Education, Moral Values, Ibn Miskawaih, Thomas Lickona*

1. INTRODUCTION

Symptoms of moral decline result from the absence of social control, where society and schools allow individual freedom to act in relation to issues of value, namely the omission of immoral actions which can lead to a decline in moral values in humans. This problem is an important problem in human life, therefore recently many people have begun to realize the need for character education in an era of decline and decline in the nation's morals, the large number of violent behaviors makes character education relevant for human life to be implemented. Character education has also attracted the attention of many countries around the world because of its potential to produce high-quality generations who will serve both the needs of individuals, the country's population, and the general public at large. Since the 1900s, the term character education was introduced. Thomas Lickona gained fame as its originator, especially when he published a book entitled *The Return of Character Education*. He warned that every country, especially western countries, would prioritize character education through the books they published.

The formation of character or manners must begin with oneself, the family, especially parents as core educators. Character development is a big challenge that is quite difficult, absorbing a lot of energy. It requires commitment, perseverance, tenacity, process, method, time and example. This role model problem is a rare item nowadays and is certainly very much needed in the present and future where the nation is currently experiencing a multidimensional crisis of confidence. The aim of education is to build meaningful successors who have intellectual sharpness, good behavior and the ability to live in society. Applying character values to children is very necessary, especially good character. Good character has been eroded by globalization (Dalyono & Lestariningsih, 2017). Like the many children who disobey their parents, engage in free sex, consume drugs, riot and other crimes resulting from the erosion of character values. The lack of religious character of students will result in the knowledge transfer process not being optimal. This situation will hinder the achievement of dreams and educational goals. Another problem caused by good students is that it can give rise to the habit of committing various violations. Character education is related to character or morals obtained from the environment. A person's character will be good if their environment provides good moral or ethical values as well.

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Thomas Lickona has the view that character education is a serious effort and contains several spirits contained in it, namely cognitive, affective, psychomotor. . Therefore, teaching character based on this concept is suitable for solving moral problems that occur in various countries today. Character is an important essence related to a person's morals (morals). Ibn Miskawaih translates morals as a condition of the human soul that spontaneously encourages him to carry out an action without hesitation. Morals are a basic concept in education . Character education is nothing new for the Islamic education system, because the meaning of Islamic education was originally often called moral education. Character education and moral education have similar goals, namely character formation. The difference is that moral education describes the east and Islam, while character is closely related to the west and secular.

These two things are related to complement each other. Lickona even stated that there is a relationship between character and spirituality, so it can be concluded that character education has close ties with spirituality and religious values. Likewise with morals, according to Islamic terminology, character has a meaning that is close to morals. Morals or *khalafa* (Arabic) means temperament, character and customs. The "morals" approach and its mufrod "*Khuluqun*" which means character, temperament, behavior or character . The aim of education according to Ibn Miskawaih is an effort to form noble morals or also called *isbah alkhuluq asy-syarif*, namely a noble personality that is substantially and essentially identical with the goals of human life including happiness, goodness and perfection. In general, character education has become a very relevant and important topic in the scope of contemporary education. In recent decades, there has been a significant shift in education, from a focus solely on academic achievement to a recognition of the importance of character formation and moral values.

These changes emerged in response to various social and ethical challenges facing modern society, including increasing cases of juvenile delinquency, corruption, and loss of social values. Character education not only aims to shape students into individuals who excel academically, but also into citizens who are responsible, have integrity and empathy. This underlines the importance of character education as a foundation for building a better society. Thomas Lickona and Ibn Miskawaih are two very influential figures in the field of character education, even though they come from different backgrounds and times. Thomas Lickona, an American educational psychologist and professor at the State University of New York at Cortland, is known for his contributions to character education in the modern era. Through his work, Lickona developed an approach that integrates developmental psychology theory with educational practice, emphasizing the importance of character formation as an integral part of education. His approach reflects contemporary Western educational thought, with an emphasis on individual and social moral development. On the other hand, Ibn Miskawaih, a Persian philosopher and historian from the Islamic Golden Age, provides a different perspective. Living in the 10th century, his work in the field of ethics and character education has strong roots in the Islamic tradition and the influence of Greek philosophy. Ibn Miskawaih emphasized the harmonization between mind and soul, as well as the importance of forming morals as an essential part of education. His approach places more emphasis on spiritual and philosophical aspects in character formation, reflecting the cultural and religious context of his time.

These two figures, although separated by time and space, make important contributions to our understanding of character education. Lickona with his modern developmental psychology approach, and Ibn Miskawaih with his philosophical-spiritual views, both enrich the character education discourse with different but complementary perspectives. The discussion of these two figures opens up insight into how character education can be viewed and implemented in various cultural and historical contexts. Education Character is an important focus in the world of contemporary education as a response to various moral and ethical challenges faced by modern society. Character education not only aims to form students who excel academically but also educates them to become individuals who are responsible, have integrity and have empathy. In this context, the contributions of two figures, Ibn Miskawaih from the Islamic Golden Age era and Thomas Lickona from the modern era, offer a valuable perspective. Both of them, although coming



from different backgrounds and times, provide complementary views on the importance of integrating values and practices in character education. Ibn Miskawaih emphasized the harmonization between mind and soul and the importance of morals as the foundation of education, the philosophical analysis of Ibn Miskawaih's thought shows its relevance to the modern era, including the importance of education and the environment in the process of moral formation. Meanwhile, Lickona developed an approach that integrates developmental psychology theory with educational practice, highlighting the importance of character formation as an integral part of the educational process. A comparative analysis of their views provides insight into how character education can be viewed and implemented in various cultural and historical contexts, highlighting the importance of collaboration between educational institutions, families, and society in the formation of students' character.

2. IMPLEMENTATION METHOD

The type of research is limited to library materials related to the research title. The data sources used in preparing this research were primary and secondary data. Primary data was taken from the book "Educating for Character: How Our School Can Teach Respect and Responsibility" by Thomas Lickona and the book "Tahdzib Al-Akhlaq" by Ibnu Miskawaih, as well as other works related to character education. Secondary data includes written works such as books, journal articles and essays, and other scientific works related to the title. The data collection techniques in this research are: Collecting and grouping articles and literature that are relevant to the research topic. Carrying out critical analysis of previous works related to the research subject. Organizing data sources according to the discussion of the main research problem. Data analysis techniques include organizing and classifying data to produce working hypotheses, sorting and interpreting information from the analyzed data to find patterns or themes, grouping data based on certain categories and interpreting its meaning in the research context.

3. RESULTS AND DISCUSSION

1. The Concept of Character Education According to Ibn Miskawaih

a. Epistemological Character Education According to Ibn Miskawaih

In Ibn Miskawaih's epistemology, character education is seen as a process of perfecting oneself towards virtue through the cultivation of good morals (ethics). Ibn Miskawaih views that good character is the result of internal development of virtue through education, training and philosophical thinking. He emphasized the importance of balance and moderation in all aspects of life, as well as the integration of reason and heart in character formation. Character education, according to him, does not only involve intellectual knowledge but also the cultivation of deep moral values. Ibn Miskawaih emphasized the importance of character education starting from an early age and carried out through habituation and repeated practice. The concept of character education has direct relevance to National Education Law no. 20 of 2003 in Indonesia, which aims to ensure that students not only learn to be intellectually intelligent but also have noble personalities and morals. In his work "Tahzibul Akhlaq", Ibnu Miskawaih defines morals as an inner condition that motivates action spontaneously without needing to consider it first. He emphasized that morals are inner conditions that trigger instinctive actions, divided into two origins: natural which is related to innate character and which is formed from habit and training.

From Ibn Miskawaih's perspective, morals in Islam consist of good and bad elements, where good is a goal that humans can achieve through conscious actions that lead them towards the goal of their creation. On the other hand, evil is defined as anything that hinders the achievement of that goal, whether because of reluctance to try or because of laziness in seeking goodness. Ibn Miskawaih argued that while morals are natural, they can also be changed through discipline and noble advice. Initially, this change requires thought and consideration, but with consistent practice, these morals eventually become part of a person's self. Virtue and nobility, therefore, are not something that comes naturally but must be strived for, so it is important to teach the basic principles of knowledge and social interaction. Quoted by Beni Ahmad Saebani, Ibnu Miskawaih

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defines morals as traits embedded in the soul that move a person to act without requiring a deep thought process and consideration.

2. The Concept of Character Education According to Thomas Lickona

b. Epistemological Character Education According to Thomas Lickona

Epistemological character education according to Thomas Lickona underlines the importance of individual moral and intellectual formation in education. Lickona views that knowledge of moral values, ethics and social norms is an essential foundation in character formation. This approach demands integration between knowledge, attitudes and behavior, where the learning process is not only limited to theoretical understanding of what is right and what is wrong, but also how these values are internalized and actualized in everyday life. Lickona emphasized that character education must be the center of the education system, integrating moral and intellectual aspects in the curriculum and learning activities, thereby creating individuals who are not only academically intelligent but also have high integrity.

In an epistemological framework, Lickona also highlights the role of the learning community, which includes schools, families and communities, as supporting factors in character education. These communities function as social environments where values are shared, learned, and reinforced. This approach recognizes that learning is a dynamic social process, in which individuals develop their moral understanding through interactions and shared experiences. Thus, according to Lickona, character education is not only about learning in the classroom, but also about how these values are lived out in the wider community. Thomas Lickona defines good character as having a strong and clear bond with himself and many people. Aristotle argued that the core of his writings that have received the most attention today is his discussion of a self-centered life (including modernization and self-control). Goodness that is oriented towards other people (such as generosity and compassion), these two virtues have a relationship that illustrates that humans must be able to control themselves, such as desires and relationships between people.

3. Integration of Character Education Values and Practices: Comparative Analysis Between Ibn Miskawaih and Thomas Lickona

In Facing the moral crisis that is troubling contemporary society, character education emerges as a strategic solution. This crisis is characterized by the erosion of social values and the urgency to develop individuals who are not only highly intellectual but also ethical and responsible. Ibn Miskawaih, a philosopher from the Islamic tradition, introduced a deep character education perspective, rooted in Islamic philosophy and Hellenistic influences, highlighting the harmony between soul and reason in the process of forming noble morals. On the other hand, Thomas Lickona, from the field of developmental psychology, offers a character education framework that integrates moral values in educational practice, with a focus on building individual and community morality. Analysis A comparison of the methodologies proposed by Ibn Miskawaih and Lickona reveals the differences in their approaches to character formation. Ibn Miskawaih emphasized the spiritual and philosophical dimensions, while Lickona focused on the psychological and social aspects. Nevertheless, both approaches consistently highlight the importance of integrating values in the educational curriculum, through a systematic and continuous process, to internalize moral values into students' daily lives.

Discussion further regarding the role of family and community in supporting character education, highlighting a conducive environment as an important factor in the formation and practice of positive character values. Challenges and obstacles in implementing character education, including cultural differences, institutional resistance, and gaps between theory and practice, are topics of critical analysis. Case studies and real applications of the concept of character education promoted by Ibn Miskawaih and Lickona demonstrate the effectiveness of their approach in the context of modern education, underlining the relevance and potential for integration and adaptation of their methodology in today's education system.



Ibn Miskawaih and Thomas Lickona both emphasized the importance of character education in dealing with contemporary moral crises. Ibn Miskawaih prioritizes spiritual and philosophical dimensions in character education, highlighting the harmony between soul and reason. Meanwhile, Thomas Lickona focuses on psychological and social aspects, integrating moral values in educational practices to build individual and community morality. Both agreed on the importance of internalizing moral values into students' daily lives through a systematic and sustainable process.

Comparison Table of Character Education Approaches

Aspect	Ibn Miskawaih	Thomas Lickona
Focus	Spiritual and philosophical dimensions	Psychological and social aspects
Approach	Harmonization between soul and reason	Integration of moral values in educational practice
Key Values	Wisdom, justice, courage, self-control	Honesty, compassion, cooperation, hard work
Implementation	Education starts from an early age, through habituation and repeated practice	Integrating morals and intellectuals in the curriculum and learning activities
Family Role	Parents as the main moral educators	Collaboration between school and family
Objective	Creating a good inner condition, achieving happiness	Develop character through experience and acquired values

The table above presents a comparison of approaches to character education between Ibn Miskawaih and Thomas Lickona, highlighting the differences and similarities in their philosophies and methodologies.

4. CONCLUSION

This article conducts a comparative analysis of Ibn Miskawaih and Thomas Lickona's views regarding character education, exploring the philosophical-spiritual and psychological-social perspectives of each figure. They both emphasize the importance of character education in facing contemporary moral challenges, highlighting how moral values can be internalized in students' daily lives through a systematic and sustainable process. Ibn Miskawaih focuses on harmonization between soul and reason with a more spiritual approach, while Lickona integrates moral values in educational practice with a more psychological and social approach. Both agree on the importance of family and society in supporting character education, although with different approaches. This article highlights the relevance of the two figures' approaches in the context of modern education, underscoring the importance of integrating the values and practices of character education as a response to the moral crisis facing contemporary society.

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