

EDUCATION THOUGHT OF IBNU MISKAWAIH

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Abstract: This study aims to know about education based on Ibnu Miskawaih thought. In its analysis, it uses library research approach, analyzing science sources. In this journal, all data are treated and probed from several books, articles, magazines, as well as data from internet which have a relation with the main analysis. Ibnu Miskawaih believes that ethics education is a prime education for human (*anna şina'ah al-akhlāq afđal al-şinā'at kullihā*), and it is because someone's ethics can be said as a human (*bi tajdīd afāl al-insān bi mā huwa insān*). Education is a process of an establishment process from human's character towards a virtue, a correction of badness, and improvement process to be better. As Syaūqi Beik said in his wisdom words, "Indeed, the people and the nation is very dependent on morals, if good, then the nation will be strong, if it is damaged it will destroy the nation". It is a strong reason why Ibnu Miskawaih more emphasizes moral education for human development. Literally, human development is soul development with virtue (*aḥsan taqwīm*), it is comparable with physical pleasure, wealth, and power. Human's life is not life of *zuhud* and rejection, but it is about compromise and canalization, between body and spirit demands. A Wiseman does not put his priority on world pleasure, but relate it into spiritual pleasure with ethics as the guard. So that, based on Ibnu Miskawaih education thought, he states if someone's education is higher so his character will be better too.

Keywords: thought, education, Ibnu Miskawaih

INTRODUCTION

Education is a process of character changing and behavior of someone or a group in human maturing through a teaching, training, process, manner, and educational act.¹ From the definition of education universally and then related to

¹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002), hlm. 263.

Islam as a system of religion results in new terms, implicitly it explains about its characteristics. The definition of education totality in the inherent Islamic context in connotation term “*Tarbiyah*”, “*Ta’lim*” and “*Ta’dib*” which is understood entirely.² Al-Ghazali formulates, education omits less manner and grows good manner. From the definition above, it is clear that education is a medium to make progressive alterations on human’s behavior.³

Hence, Islamic education is an effort or a process of education which is implemented to guide human’s behavior over an individual or social. For aiming potency, a basic potency (*fiṭrah*) as well as teach which is appropriate with its *fiṭrah* (natural tendency) through an intellectual process and spiritual process based on Islamic value to achieve world happiness and hereafter happiness.⁴

In education world recently, moral is something that is really needed and applied. Moral must be owned and practiced because it cannot be separated from human’s life. The reason is it is something which differentiates human with other creatures in this world. This case is because human is provisioned with mind that is useful for differentiating between right and wrong, good and evil, and black and white of this world.⁵

Some phenomena happen on character and behavior of new generations recently cannot be released from moral education that has been served for them. Observing that condition, then Indonesia has to endeavor for stepping out from this moral crisis because the nation is impossible to be better if behavior and moral from the new generations are bad.

From the explanation above, it can be seen clearly that Muslim’s thought about is not monotetic. Thoughts about education which have been presented on classic figure not close the possibility that there is still suitable and it needs to be implemented. In the middle of situation Muslims are searching a model of education that is excellent and cohesive as an effort to answer society’s requirement. Slightly, here are the thoughts from Ibnu Miskawaih that will be investigated by the writer in this journal.

² Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 2002), hlm. 78.

³ Al-Ghazali dalam Tim Dosen Fakultas Tarbiyah UIN Maulana Malik Ibrahim Malang, *Pendidikan Islam dari Pendidikan Klasik hingga Kontemporer*, (Malang: UIN Malang Press. 2009), hlm. 166-167.

⁴ H.M. Suyudi, *Pendidikan dalam Perspektif Al-Qur’an*, (Yogyakarta: Mikraj, 2005), hlm. 34.

⁵ Anshory al Mansor, *Cara Mendekati Diri Kepada Allah*, (Jakarta: PT Raja Grafindo Persada 2012), hlm. 152.

IBNU MISKAWAIH BIOGRAPHY

Ibnu Miskawaih or Abu Ali Al-Khazin has a complete name Ibnu Muhammad Ibnu Ya'qub. He was born on about 941 A.D. He passed away on 9 Šafar 421 Hijriah or 16 February 1030 AD.⁶ In the Islamic encyclopedia, it is said Ibnu Miskawaih was an expert of history and philosophy. In addition, he was also a moralist, poet and alchemist. His full name was Abu Ali Ahmad bin Muhammad bin Ya'qub bin Miskawaih. He was born on 330 Hijriah (941 A.D.) in Ray city (now Teheran), and he passed away in 421 Hijriah/1030 AD.⁷

Miskawaih was a Shi'ah adherent. This indication was based on devotion on sultan and viziers Shi'ah in Bani Buwaihi government era (320-448 AD). When Ahmad 'Adhud Al-Daulah sultan held the government, he had an important position, as *Khāzin*, it was a big librarian and treasurer of the state.

Yakut said that in the beginning he was a *Majusi* then he converted his religion into Islam. But, perhaps it was right for his father because Miskawaih was a name that reflected a son from Muslim named Muhammad. Ibnu Miskawaih was a physicist, philosopher and historian. He was also a treasurer and friend of Adhud Al-Daulah.⁸

Different with other philosophers, Miskawaih learned philosophy first than other subject matters. He learned about behavior and psychology, not about logic theory of knowledge and its method, but he includes to a good thinker who was expert in philosophy and previous science perfectly.⁹

Miskawaih learned about history especially *Tarikh at-Ṭabāry* from Abū Bakar Ibnu Kāmil al-Qāḍi (350 H/960 A.D.). He also learned much about philosophy from Ibnu al-Khammar and introduced Aristotle's works. Besides he studied chemistry from Abu at-Tayyib ar-Rāzi, an alchemist. His discipline in knowledge constituted medical field, language, history and philosophy. However, he was a prominent figure as a behavior philosopher than a divinity philosopher. Perhaps, it was triggered by society confusion in this age.¹⁰

⁶ Thawil Akhyar Dasoeki, *Sebuah Kompilasi Filsafat Islam*, (Temanggung: Dimas, 1993), hlm. 47.

⁷ Mahmud, *Pemikiran Pendidikan Islam*, (Bandung: Pustaka Setia, 2011), hlm. 277.

⁸ T. J. De Boer, *The History Of Philosophy in Islam*, (New York: Dover Publication, 1998), hlm. 128.

⁹ Thawil Akhyar Dasoeki, *Sebuah Kompilasi Filsafat Islam*, (Temanggung: Dimas, 1993), hlm. 47.

¹⁰ Zar, Sirajuddin, *Filsafat Islam: Filosof dan Filsafatnya*, (Jakarta: PT Raja Grafindo Persada, 2010), hlm. 127-128.

As seen from his birth date and death date, Ibnu Miskawaih lived in Bani Abbas era which was influenced by Bani Buwaih. The peak of achievement or the golden age of Bani Buwaih was in 'Adhud ad-Daulah era. It was about 367 until 372 H. In this era, Ibnu Miskawaih accepted a belief to be a treasurer and in this era, he also rose as a philosopher of physician, scientist and poet.¹¹

Ibnu Miskawaih is a representative person in ethical philosophy in Islam/moral. Indeed, he was influenced by foreign culture, especially Greek, but his work was very success in harmonizing between philosophy thought and Islamic thought, especially in moral sphere.¹²

And yet, there was an unpleasant thing his heart, it was the moral degeneration which knocked the society down. Hence, he was interested to focus on Islamic ethic. After Mu'izz's death, he had been inducted to be a chief of library. It had opened an opportunity for Ibnu Miskawaih to improve his knowledge because he had an opportunity reading many books which were written by Islam and Greek scientists. After that, he was inducted as Chief of the Trustee *Khazānah* that was obedient on keeping Malik Adhud Daulah.

Because of that, the result of his perseverance and diligence in searching knowledge gave a good value to him at the end. Ibnu Miskawaih had been success in guiding and proving his figure as a scientist that had a wide sight in various fields.

His academic career was started by studying literature in Baghdad. After studying many subjects and philosophy, finally he more focused on history and ethic. His detail education biography is not too clear. He did not write his autobiography and all writers also not giving the clear information about his education background. Yet, some literatures can be found by the writer as follows: he learned about history especially *Tarikh* at-Ṭabāry, from Abū Bakar Aḥmad bin Kāmil al-Qāḍi (350H/960 AD). Ibnu al-Khammar, his teacher in philosophy was Aristotle.

Miskawaih observed chemistry with at-Tayyib ar-Rāzi, an alchemist and he was very pleasant observing its psychology and sociology aspect. Moreover, he was known as a medical expert. Therefore, his thought was supported by the unification of philosophy, psychology, and sociology view. Those combinations were also completed by literature, history, and medicine.

¹¹ Ahmad Azhari Basyir, *Refleksi atas Persoalan Keislaman: Seputar Filsafat, Hukum, Politik dan Ekonomi*, (Bandung: Mizan, 1993), hlm. 92-93.

¹² Ibnu Miskawaih, *Tahzib Al-Akhlaq wa Tathir al-'Araq*. Tart. Helmi Hidayat, *Menuju Kesempurnaan Aklak*, (Bandung: Mizan, 1994), hlm. 14.

In several things, there was similarity between his thought and al-Farabi thought also al-Kindi thought because their thoughts were based on Greek philosophy, especially Plato, Aristotle, and Neoplotinus tenet. In improving his knowledge, Ibnu Miskawaih often did experiments to get the new one, such as an experiment gold making through a chemistry process but he was failed.¹⁷

The difference with al-Ghazali was if al-Ghazali in ethic philosophy more emphasized on '*amaliah*' philosophy while Miskawaih more emphasized on moral philosophy in terms of knowledge analysis. Miskawaih's knowledge was very prominent. It is because he read many books especially I history, philosophy, and literature. His success was achieved when he was the chief of Ibnu al-'Amid library. Until now, his is known as a prominent historian and philosopher. As a philosopher, Miskawaih was known as Father of Moral, because he stated and wrote a book about moral.

IBNU MISKAWAIH PHILOSOPHY

Wisdom and Philosophy

Ibnu Miskawaih differentiates between the definition of wisdom and philosophy. According to his notion, wisdom is a virtue of intelligent spirit (*āqilah*) which is able to differentiate (*mumayyiz*). Wisdom is: that you know everything that exists (*al-Maujūdāt*) as its exist; or if you want, you can say that its wisdom is: that you know *ilāhiyah* matters (divinity) and *insāniyah* matters (humanity), and as result from knowledge is you know the spiritual truth (*ma'qūlat*), can differentiate which one has to be done or leaved.

About philosophy, Ibnu Miskawaih cannot give his definition. He only divides philosophy into two parts, theoretical and practical. Theoretical part is a human perfectness which fills his potency for knowing everything (*al-quwwah al-'alimah*), until his knowledge perfectness is right in his mind, his belief is right and not hesitated towards a truth.

While practical part constitutes of human perfectness which fills his potency to able doing moral actions. The final of moral perfectness is until controlling relation between human to create harmony in togetherness. If human has two parts of philosophy, theoretical and practical, it means that he has accepted a perfect happiness.¹³

¹³ Ahmad Azhar Basyir, *Miskawaih Riwayat Hidup dan Pemikiran Filsafatnya*, (Yogyakarta: Nur Cahaya, 1983), hlm. 7.

Metaphysics

Ibnu Miskawaih metaphysics includes discussion about evidences that God exists, soul and prophetic (*nubuwwah*). The thought about metaphysics can be found in his book entitled *al-Fauz al-asghar*. This book according to Badawi constitutes of a common treatise which has same concept with the first part of al-Farabi's book, *Ara'u al-madīnah al-faḍīlah*. As of it is not wrong if there is someone says that in his philosophy, Ibnu Miskawaih owe much to al-Farabi, especially in uniting Plato, Aristotle, and Plotinus tenets.¹⁴ Ibnu Miskawaih divides three parts of metaphysics.

1. Divinity

God creates everything, creating from beginning of something that does not exist ('Adam), because it has nonsense if creates something that has existed. If God stops creating or God holds creating this universe back, it will be nothing.¹⁵ It suits to Aristotle's notion that this universe as a process of creation. The essence of everything is capacity which processing towards actual that constitutes of its final essence. The movement towards its final is constant.¹⁶

Based on De Boer, Ibnu Miskawaih states that God is clear substance and unclear substance. It is called as clear substance because it is right. Right is bright. Otherwise, it is unclear substance because our weak mind to catch Him. It is caused many walls or obstacle covering it. This notion can be received because human and God have different shape.¹⁷

Although Ibnu Miskawaih determines that universe is created by God from nothing, he also follows Neo-Platonism emanation theory. It says that universe happens through plentitude way from God as the first source. Ibnu Miskawaih also says that the first plentitude from God is First Mind, which by Ibnu Miskawaih called as Active Mind.

As a real religious philosopher, Ibnu Miskawaih states that universe is created by Allah from nothing to exist because of creation from meaningless material.¹⁸

2. Soul (*an-Nafs*)

¹⁴ M.M. Syarif, *Para Filosof Muslim*, (Bandung: Mizan, 1992), hlm. 86.

¹⁵ Ahmad Azhar Basyir, *Miskawaih Riwayat Hidup....*, hlm. 8

¹⁶ M.M. Syarif, *Para Filosof Muslim....*, hlm. 87.

¹⁷ T.J. De Boer, *Tarikh al-Falsafat fi al-Islam*, Terj. ke dalam bahasa Arab oleh Muhammad Abd Al-Nady Abu Zaidah, (Kairo: Mathba'ah Taklif, 1962), hlm. 189.

¹⁸ M.M. Syarif, (Ed.), *The History of Muslim Philosophy*, (New York: Dover Publication, 1967), hlm. 472.

Soul, according to Ibnu Miskawaih it is jewel of soul that cannot be broken because of death. It is a unity that cannot be divided. It always will be alive. It cannot be touched by five senses because it is not body and part of body. Soul can catch its essence existence and it knows its activity. Argument that he emphasizes that soul can catch shape of something that is opposite at the same time, like black and white while a thing cannot be like that.¹⁹

Soul is not body, not part of the body, and not part of material (*'aradh*).²⁰ It is proved by Miskawaih if soul exists, it can accept images about something opposites each other. Such as soul can accept the images of black and white concept at the same time, while material can accept only in one time. It is black or white only.

Thus, Ibnu Miskawaih explains that soul cannot be divided as something has not element, while element is only contained in the material. However, soul can absorb complex material and simple non-material.²¹

In this occasion, Ibnu Miskawaih also differentiates between soul knowledge and five senses knowledge. Explicitly, he says that five senses cannot catch something else but something that can be touched or sensed. While soul can catch what the five senses can catch. It is something that can be touched and also cannot be touched.²²

About retaliation in hereafter as Al-Farabi notion, Ibnu Miskawaih also states that soul will accept the retaliation (happiness or misery) in hereafter. According to him, physical delicacy is not the real delicacy.²³

3. Prophetic (*al-Nubuwwah*)

Like al-Farabi, Ibnu Miskawaih also interprets prophetic scientifically. His effort can minimize the difference between prophet and philosopher. It also can strengthen relationship and harmony between revelation and mind.

In accordance with Ibnu Miskawaih, prophet is a Muslim that gets essences or truth because of the effect from active mind over his imagination. This truth can also be obtained by philosophers. The difference only placed on the technique how to obtain it. Philosopher gets the truth from bottom to top. It is from sensory fetching into imagination and fetching again into thought that can relate and capture the truth from active mind. Meanwhile, prophet

¹⁹ Ibnu Miskawaih, *al-Fauz al-Ashgar*, (Bierut: 1391 H), hlm. 66.

²⁰ Ibnu Miskawaih, *Tahzib Al-Akhlaq*..., hlm. 36.

²¹ M.M. Syarif, (Ed.), *The History of Muslim Philosophy*..., hlm. 473.

²² Muhammad Yusuf Musa, *Falsafat al-Akhlaq fi al-Islam*, (Kairo: Dar al-A'arif, 1945), hlm. 71.

²³ Muhammad Yusuf Musa, *Falsafat al-Akhlaq fi al-Islam*..., hlm. 71

gets the truth from top to bottom directly. It is from active mind into prophet as Allah's mercy directly. From that, source of the truth that is got by prophet and philosophy are same. It is active mind.²⁴

4. Emanation

As al-Farabi, Ibnu Miskawaih also embraces emanation tenet. It explains that Allah creates the universe as radiance. Nevertheless, its emanation is different (contradiction) with emanation of al-Farabi. He states that the first entity that radiates from Allah is 'Aql Fa'al (Active Mind). This active mind is without any mediator. He is a perfect Kadim and never changes. From its active mind, it will appear soul and soul mediation that can appear planet.²⁵ Delegation or transmission that is continuously from Allah can keep structure in this universe. Supposing, Allah holds His transmission or radiance back, so this universe will stop its existence. For Ibnu Miskawaih, Allah creates this universe emanating (radiance) from nothing to exist.

5. Moral

Ibnu Miskawaih is a famous moralist. Almost in every discussion about moral in Islamic philosophy, his thought is the main focus. The special thing in his writing is the discussion that is based on Islamic tenet (Holy Quran and Hadith) and it is combined with other thoughts as the complement, such as Old Greek philosophy and Persian thought. As the complement, it means that another source will be taken if it is same with Islamic tenet. Otherwise, he will refuse the source if it is not appropriate with Islam.²⁶

Moral according to Miskawaih's concept is a mental character or soul condition that encourages him to act without thinking and considering first. While human's behavior is divided into two elements, it is instinctive character and habit character.²⁷

Miskawaih is not only as a thinker but also as a productive writer. In the book entitled *The History of Muslim Philosophy*, it is written that he has several writings as follows: *Al-Fauz Al-Akbar*, *Al-Fauz Al-Asghar*, *Tajarib Al-Umam*, *Uns Al-Farid*, *Tartib Al-Sa'adat*, *Al-Mustaufa*, *Jawidan Khirad*, *Al-Jami'*, *Al-Siya*, *On The Simple Drugs*, *On The Composition Of The Bajats*, *Al-Ashribah*, *Tahzib Al-Akhlaq*, *Risalat Fi Al-Lazzat Wa Al-Alam Fi Jauhar Al Nafs*, *Ajwibat Wa As'ilat Fi Al-Nafs Wa Al-*

²⁴ Muhammad Yusuf Musa, *Falsafat al-Akhlaq fi al-Islam...*, hlm. 70.

²⁵ Majid Fakhry, *Sejarah Filsafat Islam*, Terj. Mulyadhi Kartanegara, (Jakarta: Pustaka Jaya, 1986), hlm. 266.

²⁶ Muhammad Amin, *Zuhr al-Islam*, Juz II, (Beurit: Dar al-Kitab al-Araby, 1969), hlm. 177 dan 180.

²⁷ Ahmad Daudy, *Kuliah Filsafat Islam*, (Jakarta: Bulan Bintang, 1986), hlm. 61.

*'Aql, Al-Jawab Fi Al-Masa'il Al-Salas, Risalat Fi Jawab Fi Su'al Ali Ibn Muhammad Abu Hayyan Al-Shufi Fi Haqiqat Al-'Aql, Thaharat Al-Nafs.*²⁸

CONCEPT OF ISLAMIC EDUCATION THOUGHT

Ibnu Miskawaih's thought concept is more focused on moral education. That matter is justified in his book *Tahdzīb al-Akhlāq wa Tathīr al-A'raq*. It means to achieve an ambition ought to be armed with morality and has a good manner.²⁹ It can be seen clearly that because Ibnu Miskawaih's basic thought in the Islamic ethic sphere, so the concept of education which he builds more dominant about ethic education of Islam. He says that moral is soul condition that is able to encourage spontaneously to create an action.³⁰ It can be good or bad action.

Moral in its substance has a natural characteristic and also habituation. It means human's moral literally can be coached through habituation and training or education. Hence, actually Ibnu Miskawaih formulates that moral is not natural (innate) but it is affected by environment, education or coaching and habituation. Moral education based on Miskawaih's notion is strived for realizing an inner that is able to encourage spontaneously for creating a good behavior.³¹

Purpose

The style of Ibnu Miskawaih thought tends to ethical and moral. This matter can be seen from his think about the aims of education as follows:

1. Achieved a noble character
2. Kindness, happiness, and opportunity

According to him, the purpose of education is identical with the aim of human so with education human can achieve his goal. It is kindness, happiness, and opportunity.³²

3. Material

²⁸ Zar Sirajuddin, *Filsafat Islam: Filosof dan Filsafatnya*, (Jakarta: PT Raja Grafindo Parsada, 2010), hlm. 128-129.

²⁹ Safruddin Aziz, *Pemikiran Pendidikan Islam: Kajian Tokoh Klasik dan Kontemporer*, (Yogyakarta: Kalimedia, 2015), hlm. 77

³⁰ Ibn Miskawaih, *Tahzib al-Akhlāq wa Tathir al-A'raq*, (Beirut Mansyurat Dar Maktabah al-Hayyah, t.th.), hlm. 62

³¹ Suwito, "*Konsep Pendidikan Akhlak menurut Ibnu Miskawaih*", Disertasi (Jakarta: IAIN Jakarta, 1996), hlm. 77-78.

³² *Ibid.*, 282.

In accordance to Ibnu Miskawaih that is quoted by Mahmud saying education material more emphasizes on material which its creation of noble character, and makes human suitable with his essence.³³

About the sequence that has been given to students, first, it is about shari'a obligations so the student is familiar practicing it. The second material that relates to moral so moral and commendable quality has been embedded in the student. The last is improving step by step on other knowledge material so the student can reach a perfect level.

4. Method

a. Natural method (tabi'iy)

Ibnu Miskawaih says that point of this method is in work realization or educating process based on growth and development of human inner birth, and also body and soul.

b. Advice and pretension

Miskawaih states that advice and pretension are needed to make student especially child obeys shari'a and act well.

c. Method of punishment

He indicates that so many things can be done in educating; one of it is if a student disobeys a rule so he will be punished in many ways. Thus, he obeys the rule.

d. Compliment as education method

According to him, if the student obeys the rule, he will get a compliment.

e. Educating based on education principles

Based on Miskawaih, in educating, it has to follow education principles. They are readiness, exemplary, habit, and habituation.³⁴

f. Educator and student

The educator such as teacher, instructor, *ustadz* (Islam teacher) or lecturer holds prime role in educating process to achieve rule that has been applied. While student is an object in teaching and educating process constituting the main point too. It is because the

³³ Mahmud, *Pemikiran Pendidikan Islam*, (Bandung: Pustaka Setia, 2011), hlm. 286-288.

³⁴ *Ibid.*, 286-288.

difference in every student can cause the different material, method, approach, etc.³⁵

Those two aspects (educator and student) get main attention from Ibnu Miskawaih. Based on his notion, parents are the first media in educating their children with shari's as the main guidance in its education material. Because of their huge role in education activity, so it is needed harmonious relation between parents and children which is based on love. However, Miskawaih states that loving towards their teacher must be huge than their parents.

Ibnu Miskawaih also explains that love has many types, causes and its qualities. Generally, he divides love into four parts. First, love can cling and also can be weak swiftly. Second, love can cling swiftly but cannot be weak leisurely. Third, love can cling leisurely but can be weak swiftly. Last, love can cling and be weak leisurely. Love based on enjoyment is included the first category. While love based on kindness belongs to the second type. Then, love based on advantage counts on the third type. The last, love based on all the types of kindness belongs to the fourth type.

According to Miskawaih, the term of teacher here is not only a teacher officially formal but also everyone that is eligible such as: can be trusted, smart, be loved, his biography is clear, and has good image in society. Beside he has to be role model and also more noble from his students.³⁶

RELEVANCE OF IBNU MISKAWAIH ISLAMIC EDUCATION THOUGHT AND MODERN EDUCATION

In accordance to Ibnu Miskawaih, systematic education can be realized if it is based on knowledge about true soul. Hence, it is very important in education process. Study about education concept from Ibnu Miskawaih hoped able to reveal Islam education concept in special scale, especially moral education which is necessary because every culture has ethical norm or deontology that has to be

³⁵ Abdul Kholiq, dkk., *Pemikiran Pendidikan Islam, Kajian Tokoh Klasik dan Kontemporer*, (Semarang: Pustaka Pelajar Offset, 1999), hlm. 16.

³⁶ *Ibid.*, hlm. 19-20.

obeyed. Thus, moral constitutes of a universal humanity phenomenon. It is only in human.

From Miskawaih's works, it cannot be found a book that has "education" theme explicitly. Only some books have several discussions relating to education and psychiatric, mind and also ethic. One of his books has many concepts of education is *Tahzib al-Akhlak wa Tathhir al-A'raq* which has been become as scholars' reference in education field.

Ibnu Miskawaih thought about education, it can be observed with epistemology approach hierarchically, so this concept always refers to three hierarchies that refer psychology condition and student readiness, which is mapped as three levels. They are *bayany* for beginner, *burhany* for adult and *'irfani* for them who is mature in soul and intellectual. In another hand, from material side and its object are divided into three groups. They are empiric for beginner, logic for mature and ethic for old one.

The application of coeducation system in Islam education for Al-Qabisy says that it is not good if in a class the students or pupils are mixed. It is applied to prevent a moral damaged. So, the separation between males and females has to be applied for the sake of them of moral divergence. In opposite, Rasyid Ridha refuses the coeducation system and regards that this system not only has weakness but also can conduct misfortune especially for women.

Al-Qabisy clarifies the Islam education curriculum into two major parts. They are compulsive science and not compulsive science. In this matter, the first aspect is about Al-quran and Hadith material. It has to be taught and implemented in education sphere basically. The second aspect is *mu'amalah*. It is given into administrator or responsible person in that education.

CONCLUSION

Ibnu Miskawaih says that human can experience moral changing so it is needed shari'a rules, advice, and ethics. Even he shows also education process of children. In his view, children's spiritual seems like a link from animalistic spirit and spirit of human that has a mind.

While the main values that have to be the main focus is body and soul aspect. It also has to give a priority over the children association. They have to be taught about honesty, qona'ah, generous, humble, make others' needed as priority, obey the rules, respect to parents, etc.

In human's spiritual or soul, Ibnu Miskawaih divides it into three levels, animal lust, wild animal lust, and smart soul. It is explained with notion that every human has a good basic potency and also an evil basic potency.

Ibnu Miskawaih sees the important meaning from education and environment for human in its relation with moral education. Therefore, human with his moral can choose and differentiate between good and bad things.

His thought in education cannot be separated from its concept about human and moral. Ibnu Miskawaih views human as a creature that has three capacities. From those capacities, two of them are from material unsure and the one of them is from God's soul.

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