

Methods of Creed and Moral Education: An Analysis of Ibn Miskawaih and Imam Al-Ghazali in Shaping the Religious Character of MAN 1 Sragen Students

Janarko ^{a,1,*}, Usman Abu Bakar^b, A. Mufrod Teguh Mulyo^c

^{a, b, c} Universitas Nahdlatul Ulama (UNU) Surakarta, Indonesia

¹ wijanarkosrg70@gmail.com; ² wijanarkosrg70@gmail.com; ³ wijanarkosrg70@gmail.com

*Correspondent Author

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ABSTRACT

This study aims to examine the Aqidah and Akhlaq education method of analysis by Ibn Miskawaih and Imam Al-Ghazali in shaping the religious character of students at MAN 1 Sragen in the 2024/2025 academic year. This study is motivated by the importance of religious values education in shaping the character of the young generation who have noble morals and are based on Islamic teachings. This study formulates three main focuses of the Aqidah and Moral Education Method, Analysis by Ibn Miskawaih and Imam Al-Ghazali in Shaping the Religious Character of Students at MAN 1 Sragen (2024/2025 Academic Year). The approach used was qualitative, using field research. Data were collected through observation, in-depth interviews, and documentation. Data analysis was conducted using a descriptive-critical approach, referring to the moral and character education theories of Imam Al-Ghazali and Ibn Miskawaih, which emphasize the habituation of good deeds, control of desires, and the role of educators as spiritual and moral guides. The results of the study indicate that the Aqidah Akhlak education method at MAN 1 Sragen is systematically structured through the integration of Islamic values into the curriculum and habituation activities. The learning methods used are participatory and contextual, such as value discussions, case studies, and teacher role models. This method has proven effective in shaping students' religious character, marked by increased spiritual awareness, social concern, and behavior that reflects noble morals. This aligns with the views of Al-Ghazali and Ibn Miskawaih that moral education is not merely the transmission of knowledge, but a continuous process of soul formation.

Introduction

Digital Faith and moral education is a fundamental part of Islamic religious education, serving to shape students' character, ensuring they possess attitudes, values, and ethics consistent with Islamic teachings. This education is not only oriented toward mastering religious knowledge, but also toward developing a religious, moral, and noble personality. In Islam, good morals reflect the teachings of the Quran and the exemplary behavior of the Prophet Muhammad (peace be upon him), reflected in honesty, trustworthiness, patience, responsibility, and compassion in daily life.

In the era of globalization and digitalization, marked by the rapid development of information technology, the world of education faces increasingly complex challenges. Shifts in social, moral, and cultural values, as well as the strong influence of digital media, have significantly impacted the character formation process of the younger generation. Students are faced with various moral issues, such as identity crises, dishonest behavior, declining social awareness, and exposure to negative content on social media. This situation emphasizes the importance of faith and moral education as a strategic tool for instilling strong religious and moral values.

According to Al-Ghazali, morality is a trait embedded in the soul that gives rise to spontaneous actions without prior rational consideration. Good morality is not formed solely through lectures or memorization, but through habituation, role models, and continuous

practice. Similarly, Ibn Miskawaih emphasized that morality is not innate but can be developed through systematic, rational, and continuous education. The views of these two figures place learning methods as a crucial aspect in the success of faith and moral education.

Various studies and surveys indicate serious challenges to the current state of student morality. Data from the Central Statistics Agency (BPS) records an increase in juvenile delinquency cases in Indonesia every year, with an average increase of 10.7%. These cases include theft, violence, drug abuse, and other moral violations. Meanwhile, the 2023 Madrasah Aliyah Student Character Index showed very high character achievement (84.01%), but still found weaknesses in aspects of independence and integrity. This finding shows a gap between normative achievements and real practices in everyday life.

Madrasahs, as Islamic educational institutions, have a strategic responsibility to shape a generation of people who are faithful, pious, and virtuous. MAN 1 Sragen, with its vision of CERIA (Smart, Independent, and Religious), provides a relevant context for examining the implementation of *aqidah* and *akhlak* (belief and moral) education in learning practices. However, the learning process of *aqidah* and *akhlak* (belief and moral) in madrasahs still tends to be cognitively oriented and has not yet fully implemented comprehensive character-building methods.

Based on these conditions, an in-depth study of *aqidah* and *akhlak* education methods based on the thoughts of Al-Ghazali and Ibn Miskawaih and their relevance in the context of modern education is needed. This research is crucial for understanding the gap between theoretical concepts and the practical implementation of moral education, and contributes to the development of effective *aqidah* and *akhlak* learning strategies for shaping students' religious character in the digital age.

Research Methods

This research employed a descriptive qualitative approach, collecting data through in-depth interviews, participant observation, and documentation. Data in the form of words, behaviors, and documents were analyzed inductively to understand the meaning behind the observed phenomena, with an emphasis on the learning process. Data analysis employed the Miles and Huberman model, which encompasses data reduction, data presentation, conclusion drawing, and verification. Content analysis techniques were used to analyze the thoughts of Ibn Miskawaih and Imam al-Ghazali. Data validity was strengthened through triangulation of sources, methods, and theories.

Data sources consisted of primary and secondary data. Key informants included the *Aqidah Akhlak* teacher, the madrasah principal and deputy head of curriculum, students at MAN 1 Sragen, and the religious activity supervisor. Data were obtained through structured interviews with guided questions, direct observation of the learning process and religious activities, and analysis of documents such as the curriculum, lesson plans, textbooks, activity photos, and school reports. All data were analyzed systematically to obtain a comprehensive picture of the *Aqidah Akhlak* education method in shaping students' religious character.

Results and Discussion

1. Integration of the *Aqidah* and *Akhlaq* Education Method at MAN 1 Sragen

The research results show that MAN 1 Sragen has designed *Aqidah Akhlaq* education oriented towards religious character formation through a systematic process of internalizing the values of faith, worship, and noble morals. The methods applied are holistic and integrative, including:

- a. Exemplary Behavior (*Uswah Hasanah*)
Teachers act as moral figures who demonstrate polite and disciplined behavior.
- b. Habit-Making (*Riyadhah*)
This is carried out through religious routines such as communal prayer, morning *tadarus* (recitation of the Koran), *Dhuha* prayer, and congregational prayer.
- c. Advice (*Mau'izhah*)

The delivery of moral messages that touch the heart in a contextual manner.

d. Discussion and Reflection

Encouraging students to think critically about contemporary moral issues.

2. Analysis of Imam Al-Ghazali's Thoughts on Tazkiyah al-Nafs and Habits

The methods implemented at MAN 1 Sragen strongly align with the thinking of Imam Al-Ghazali, who emphasized that moral education must begin with purification of the soul (tazkiyatun nafs) and practical practice.

Al-Ghazali viewed the human soul as being shaped through a process of habituation (ta'lim wa ta'wīd) until virtue becomes ingrained in the soul. School practices, such as congregational prayer and daily dhikr, serve as spiritual exercises (mujahadah) to cleanse the heart of undesirable traits.

3. Analysis of Ibn Miskawaih's Thoughts on Rationality and Moral Training

This study contributes to the literature on digital learning based on Islamic values, particularly in the context of Aqidah Akhlak learning in madrasahs. The findings reinforce the theory that digital transformation is not merely about adopting technology, but must also be accompanied by the internalization of spiritual and moral values. By integrating Contextual Learning and the Flipped Classroom approach into Aqidah Akhlak subjects, this study adds a new perspective to the academic discourse on how technology can be used to strengthen tawhid, akhlaq karimah, and Islamic adab. This emphasizes the need to expand the body of literature on Islamic value-based digital learning in order to comprehensively address the educational challenges of digital-native generations.

4. Impact on Students' Religious Character

This integration of methods has proven effective in shaping students' religious character, as indicated by:

a. Spiritual Awareness

Increased discipline in routine worship and motivation to study religion.

b. Social Ethics

Fostering politeness, honesty, and social awareness through community service and donation activities.

c. Moral Reasoning Maturity

Students are able to conduct weekly self-evaluations (muhasabah) written in character journals, in line with Ibn Miskawaih's ethical reasoning.

5. Challenges and Theoretical Contributions

This discussion also noted challenges in the digital era, such as the influence of social media, which can erode student integrity. Although the religious character index of MAN 1 Sragen students is generally very high (84.01%), independence and integrity remain weak points that require strengthening through ongoing mentoring.

The synergy between Al-Ghazali's Sufi approach (purification of the heart) and Ibn Miskawaih's rational approach (control of the mind) at MAN 1 Sragen creates a comprehensive character education model. Moral education at this institution is not simply the transmission of knowledge, but rather a continuous process of soul formation.

Conclusion

Pendidikan Akidah Akhlak di MAN 1 Sragen tahun pelajaran 2024/2025 dirancang secara sistematis untuk membentuk karakter religius melalui internalisasi nilai iman, ibadah, dan akhlak mulia dengan mengintegrasikan kurikulum nasional dan nilai dasar Islam. Implementasi metode pendidikannya bersifat holistik dan integratif, yang mencakup keteladanan guru (uswah hasanah), pembiasaan rutinitas religius seperti tadarus dan salat

berjamaah, pemberian nasihat yang menyentuh hati (mau'izhah), hingga metode diskusi dan aksi sosial nyata. Hasil penelitian menunjukkan perkembangan positif pada karakter religius siswa, yang ditandai dengan meningkatnya kedisiplinan ibadah, sikap santun, kepedulian sosial, serta kesadaran spiritual yang stabil meskipun konsistensi di luar sekolah masih perlu diperkuat. Secara teoretis, praktik pendidikan ini memiliki relevansi kuat dengan pemikiran Ibnu Miskawaih dan Imam Al-Ghazali, di mana pembentukan karakter ideal dilakukan melalui sintesis tiga pilar utama: pembiasaan moral yang konsisten (berbasis Ibnu Miskawaih), penyucian spiritual yang mendalam (berbasis Al-Ghazali), serta dukungan keteladanan lingkungan yang nyata dari kedua tokoh tersebut. Integrasi pemikiran klasik ini membantu siswa mencapai kematangan nalar etis sehingga mereka mampu menyelaraskan akal, hati, dan tindakan sesuai prinsip Islami.

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