

Akhlahk Mahmudah Perspective of Ibn Miskawaih

Jarman Arroisi ¹, Ussisa ‘alat Taqwa ², Ahmad Farhan Nasution ³

Universitas Darussalam Gontor

e-mail: ahmadfarhannasution74@student.afi.unida.gontor.ac.id

ABSTRACT

The Islamic philosopher Ibn Miskawaih has provided extensive explanations of a number of significant concepts of the legacy of Islamic thought, including the moral of Mahmudah. He defined mahmudah morality as the high ideals that people aspire to in order to live happy and peaceful lives both in the world and in the afterlife. This work examines ethical conduct in Islamic psychology from Ibn Miskawaih's perspective. To comprehend Ibn Miskawaih's perspectives on appropriate behavior, the author of this work employed descriptive methods of analysis and library research. Individual conduct is governed by mental and psychological factors, according to Islamic psychology. Islamic psychology's analysis of behavioral therapy reveals that mahmudah morality has a significant influence on how people behave. The outcomes of Ibn Miskawaih's Akhlak mahmudah are broken down into a number of categories: Building strong character may help people face the problems of daily life. It can also help people build excellent connections with other people. It can also help people keep things in balance in many areas of their lives.

Keywords: akhlak mahmudah, ibn miskawaih, islamic psychology, behavioral treatment

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if not diligently cultivated with discipline. A person's character can be influenced by the environment in which they live. In the book "Mu'jam al Wasith," character is described as a quality embedded in a person's soul without requiring thought or deliberation.¹

Character is the state of someone's soul that is subject to alternative influences based on the education they receive. If the soul is nurtured and trained with goodness, then it will be virtuous, known as "Akhlak

INTRODUCTION

Character is the behavior exhibited by someone without having to think about it first. Character is also behavior that is not easily changed and is already ingrained in someone

¹ M Maliki, 'Akhlak Guru Pendidikan Agama Islam Menurut Al-Nawawi: Studi Kitab Al_Tibyan Fi Al-Adabi Hamalah Al-Qur'an.', *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 2 (2017). 65-82.

Karimah"; likewise, if the soul is educated through negativity, then it will be corrupted, known as "Akhlak Mazmumah."²

Character, morality, and ethics are of utmost importance in human life. Despite being born as separate individuals, humans cannot live in isolation from others but rather coexist within groups and communities. This illustrates that one cannot live alone without the assistance of others, commonly referred to as social beings, and vice versa. In other words, humans need each other regardless of their status or circumstances.³ Oleh karena itu, Islam sangat mementingkan akhlak, etika, dan kesusilaan sebagai barometer kehidupan bermasyarakat, bernegara, dan beragama.

Ethical perspectives in Western tradition generally categorize ethics into three main branches. First is hedonistic ethics, second is utilitarian ethics, and third is deontological ethics.⁴ Hedonism directs individuals in their ethics towards generating pleasure and happiness for the many. Utilitarian ethics explains that the pleasure derived from doing good for the majority is a commendable ethic. Meanwhile, deontological ethics posits that good deeds stem from practical reason. Broadly speaking, Western philosophers have formulated ethics in such a way that there are similarities and differences between Western and Islamic ethics.

In Islamic ethics, a natural ethical approach is employed, reflecting a meeting

point between Islamic ethics and the ethics of Greek thinkers such as Socrates, Plato, and Immanuel Kant. However, Islamic ethics emphasizes rationality based on revelation as the source of an individual's actions, akin to the argument put forth by Ibn Miskawaih regarding reasoning within an ethical system without prioritizing revelation to address various theoretical difficulties.

Oliver Leaman⁵ asserts that the combination of elegance in style, practical relevance, and philosophical seriousness in Ibn Miskawaih's work underpins his influence in the Muslim world. Ibn Miskawaih wrote various works, like his contemporaries, although his works might be less renowned compared to those of Islamic philosophers like Ibn Sina. Some of his works emphasize his contribution to the development of philosophical thought. The primary claim of Ibn Miskawaih worthy of attention lies in his well-organized ethical system.

Therefore, a researcher will write an article titled "The Concept of Virtuous Ethics: Ibn Miskawaih's Perspective - An Analysis of Behavior Treatment in Islamic Psychology," exploring how Ibn Miskawaih's attention to Akhlak Mahmudah (virtuous ethics) intersects with his consideration of Akhlak Mazmumah (negative behaviors) as common human faults. The article aims to delve into whether Ibn Miskawaih also addresses Akhlak Mazmumah ?

RESEARCH METHODS

In the research approach this time using a library approach (Library Research)

² Anis Ridha Wardati, 'KONSEP PENDIDIKAN AKHLAK ANAK USIA SEKOLAH DASAR MENURUT IBNU MISKAWAIH (Telaah Kitab Tahdzib Al-Akhlaq)', *DARRIS: Jurnal Pendidikan Madrasah Ibtidaiyah*, 2.2 (2019), 64-77 <<https://doi.org/10.47732/darris.v2i2.127>>.

³ Nursid Sumatmadja, *Manusia Dalam Konteks Sosial, Budaya Dan Lingkungan Hidup* (Bandung: Arasy, 2005).

⁵ Seyyed Hossein Nasr dan Oliver Leaman, *Ensiklopedi Tematis Filsafat Islam* (Bandung: Mizan, 2003). 318

and in the use of methods, namely the descriptive analysis method.

RESULTS AND DISCUSSION

In Ibn Miskawaih's book entitled *Tandzib al Akhlaq wa Tathhir Al A'raaq*, it is explained about Behavior,hlak according to Ibn Miskawaih is Inner Science, why is it called inner science? because withhlak humans can know the state of a person's soul and can distinguish between right and wrong..⁶ Therefore, Ibn Miskawaih's thoughts of morality are built from the dimension of the soul.

Ibn Miskawaih's observation about the soul is the most core view of his discussion, the soul is the core part of the human being itself, because the soul itself is different from the form of the body or *Jism*, the soul emphasizes the spiritual aspect rather than the material.⁷

The power of the soul is divided into three levels, namely: The first is the ability to think (*al quwwah annatiqah*), which is the ability to think and distinguish the nature of things. And this power is called *al Mulkiyah* and is located in the brain. Second, *al quwwah al ghadabiah*), which is the ability to be angry. It is helpful, courageous, has a tendency to dominate and a desire to always be respected. This power is called *suba'iyah* and is located in the heart. Third, the power of *syahwatal quwwah al syahwatiyah*, which is the power of lust that always demands food and tends to like food, drink and marriage. This power is called *al bahamiyyah* and its place is in the heart (*al kabit*).

Ibn Miskawaih argues that the three powers of the soul mentioned above all have levels. The lowest level is *al bahimiyah* soul, the middle level is *al syahwatiyah* soul, and the highest level is *nathiqah* soul. Humans are considered human because they have the best soul called *al nathiqah*. The nobility of a person is judged by the power of his mind. If this power is controlled by other powers, its level will be low. Ibn Miskawaih said "look at where you are". What better place has God provided for His creatures? All this is given to you and it depends on your choice, if you want, substitute the animal, you will be with him. And if so, take the place of *Assuba*. If you wish, substitute the angels and be one of them".⁸

If a person's soul is more inclined to *Al quwwah Al bahimiyah* than *Al quwwah Al-ghadabiyah* and *Al quwwah An - Natiqoh*, then that person has *mazmumah* morals or despicable morals that will control him, if someone has acted despicably or what is called *mazmumah* morals, then the human being is not much different from animals. *Mazmumah* morals are one of the causes of difficulties in one's life, sometimes a person finds his own rock because of suffering and practicing *Mazmumah* morals. God and the apostles have long warned against such despicable behavior, but there are those among the Muslims who do not heed the call. among them the words of the Messenger of Allah (saw) regarding the morals of *mazmumah*, namely; Verily, despicable morals spoil goodness, just as vinegar spoils honey. (HR. Ibn Abi Ad-Dunya).⁹

⁶ Ahmad Amin, *Dhuhr Al - Islam Jus II* (Beirut: Dar Al Kitab Al Araby, 1969). 177.

⁷ Ibnu Miskawaih, *Tahdzibul Al Akhlak* (Beirut: American Univ.Press, 1966).hlm. 3-4.

⁸Miskawaih, *Tahdzibul Al Akhlak....*hlm. 46.

⁹ & Mashhūr bin Ḥasan Āl Salmān. Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilah Al-Aḥādīth*

Any wrongdoing is strictly forbidden by religion. Morally wrong actions, if committed, will incur sin on the part of God.¹⁰ Hence, every Muslim must avoid reprehensible morals. Among the despicable moral actions are polytheism, kufr, hypocrisy, (forgetting Allah, selfishness, miserliness, betrayal, persecution, anger, deception, slander, envy, pride, killing, stealing, self-importance, wanting to be praised, and fighting).¹¹ Disgraceful morals or *mazmumah* morals are vile acts that must be avoided by every Muslim and even mankind on this earth, because *mazmumah* morals have many negative consequences if one's soul is embedded in these vile acts. Therefore, the author will explain in more depth about morals in general and *mazmumah* morals.

A. Definition of *mazmumah* morals

One of the most essential intellectual treasures of Muslims so far is morals, because morals can guide humans to be safe in this world and the Hereafter.¹² The Prophet Muhammad Saw has a mission that Allah gave to this earth is to perfect the morals, recorded in history that the Prophet Muhammad Saw's *da'wah* mostly used morals as one of the success factors, until Allah praised the morals of the Prophet Muhammad Saw.¹³ It is mentioned in the Qur'an: "And

you (Muhammad) are truly of great character."¹⁴

Akhlak is a word taken from Arabic, namely from the word *Akhlaqa - Yukhliq* which means according to the scales, some also call it *AtThabiah, Adat, Al Muruah*, and many more.¹⁵

The plural form of Akhlak comes from the word *Khulukun* which means character, temperament and behavior. And the word *Al-khalku* is also included in the word Akhlak which means good character.¹⁶ The word *al-khalku* denotes external events, such as physical defects. Whereas the word *al-khuluk* or *al-akhlak* means personality, spiritual in nature, such as praiseworthy and blameworthy traits.¹⁷ Ethical development can be understood as a means to create a good relationship between the creator or creator to creature and creature to creature. Both the word morals and *khuluk* can be found in the meaning of the Quran and sunnah, for example: The word *khuluq* found in verse 4 of surah *al-Qalam* in the Quran means ethics, (our religion) is nothing but the customs of our elders.¹⁸

According to Al Ghazali, character is a trait that is embedded in the soul so that good and bad actions are born without requiring thought and consideration. The definition of *Al-Khuluk* is an action that arises in a person

Al-Da'ifah Wal-Mawdu'ah Mujarradah 'An Al-Takhrīj. (Maktabah al-Ma'arif, 2010).

¹⁰Miskawaih, *Tahdzibul Al Akhlak.*, hlm. 3-4.

¹¹ Jarman Arroisi, *PSIKOLOGI ISLAM Membaca Anatomi Pemikiran Jiwa Fakhr Al-Din Al-Razi* (Ponorogo: Unida Press, 2022).

¹² M Yusuf, 'Pendidikan Akhlak Menurut Ibnu Miskawaih', *Mau'izhah*, 8.2 (2018), 41 <<https://doi.org/10.55936/mauizhah.v8i2.4>>.

¹³ Aisyah, *Antara Akhlak Etika Dan Moral* (Makassar: Alauddin University Press, 2014.),h. 3.

¹⁴ (QS. al-Qalam: 4).

¹⁵ A Mustafa.. *Akhlak Tasawwuf.* Bandung: CV. Pustaka Setia 1999

¹⁶ Nur Hidayat, *Akhlak Tasawuf* (Yogyakarta: Penerbit Ombak, 2013), hlm. 1

¹⁷ H.A Mustofa, *Akhlak Tasawuf* (Bandung: Pustaka Setia, 1997), hlm. 11.

¹⁸ Q,S al-Syuara 26: 137.

and is a person's nature and Alghazali also emphasized that human nature is good.¹⁹

Akhlak in the perspective of Ibn Miskawaih, "Akhlak is a psychological thing or situation that encourages someone to do something happily without thinking or planning."²⁰ Ibn Miskawaih divides the psychological situation of the human psyche into two categories. First, *tab'i*, for example, when someone has a small problem then he exaggerates with anger and feels the problem is big, secondly, the condition of the soul obtained through customs, this kind of behavior starts from someone's thoughts that enter into one's soul and self.²¹

Ibn Miskawaih has the idea of Akhlak Mazmumah, Akhlak Mazmumah, or often also referred to as despicable morals, is a concept in Islamic ethics that refers to traits or behaviors that are considered bad, harmful, and not in accordance with desirable moral standards. This concept is very relevant in the view of morals in the Islamic tradition, including in the perspective of Ibn Miskawayh.

Ibn Miskawaih is a Persian philosopher and scholar who highly values moral and ethical values in life. In his work "Tahzib al-Akhlaq" or "Tahzib al-Akhlaq," which translates as "The Refinement of Character," Ibn Miskawayh discusses the concept of morals and identifies traits that are considered reprehensible. Here are some

examples of mazmumah or despicable morals from Ibn Miskawayh's perspective.²²

First, Kibr (Excessive Pride): Being arrogant and feeling better than others. Kibr, or excessive pride, is a term in the Islamic tradition that refers to being arrogant, feeling better and looking down on others. It is one of the most despicable traits in the Islamic worldview and many Islamic philosophers and scholars, including Ibn Miskawayh, have condemned it as destructive to the soul, social relationships and balance in life.

Second, Hasad (Envy): A feeling of dislike for the success or happiness of others. Hasad, or envy, refers to a negative feeling or emotion that arises when one feels dislike or jealousy towards the success, achievements, or happiness of others. It is a despicable trait that is generally considered detrimental to social, moral, and spiritual relationships.

Third, Kadzib (Dishonesty): Lying and saying things that are not true. Kadzib, or dishonesty, refers to the act or behavior of intentionally lying or telling untruths. It is a despicable trait that is considered detrimental to one's integrity, trustworthiness and morality.

Fourth, Tama' (Covetousness): Tama', or covetousness, is a term that refers to an excessive desire for worldly possessions or wealth. It is a despicable trait that describes an uncontrollable desire for the accumulation of material, material or other worldly possessions.

¹⁹Imam Abu Hamid Al-Ghazali, *Ihya Ulumuddin* (Darul Fikr, Beirut, 1965), h. 56

²⁰ Jarman Arroisi, 'Integrasi Tauhid Dan Akhlak Dalam Pandangan Fakhrud-din Ar-Razi', 9.2.

²¹ Ibnu Miskawaih, *Tahdzibul Akhlak* (Beirut: American Univ.Press, 1966), h. 21.

²² Ibnu Miskawaih, *Tahdzibul Akhlak* (Beirut: American Univ.Press, 1966).h. 21

Fifth, Jaram (Violence): Jaram, or violence, refers to actions or behaviors that involve the use of physical, emotional, or psychological force to hurt or harm another person. It is a despicable trait that is considered contrary to moral and ethical values in many religious and cultural traditions. Violence can involve various forms of actions such as physical violence,

Sixth, Ghadab (Anger): Ghadab, or anger, refers to the feeling of negative emotions that arise in response to situations or events that are perceived as disturbing or threatening. It is an emotional trait that naturally exists in humans, but if not properly controlled, anger can have a negative impact on relationships, mental health, and life as a whole.

Seventh, Zulm (Injustice): Zulm, or injustice, refers to unfair or detrimental actions or behavior towards another individual or group. It is a despicable trait that involves the use of force or power to give unequal or adverse treatment to others.

Eighth, Sukru (drunkenness): Sukru, or drunkenness, refers to a state where one loses sanity or self-control due to the influence of alcohol or other psychoactive substances.

In Ibn Miskawaih's view, avoiding and overcoming these *mazmumah* morals is essential to achieving moral and spiritual goodness. He focuses on self-development and moral purification to achieve balance in life. Ibn Miskawaih's "Tahdhib al-Akhlaq" is an important contribution to the understanding of ethics in the Islamic tradition, and the concept of *mazmumah* morals that he identifies provides guidance

for individuals to lead more meaningful and moral lives.

Ibn Miskawaih argues that morals are divided into two, first as a God-given habit or *fitrah* and second in doing it (*iktisab*) and turning it into a habit. However, Ibn Miskawaih is more inclined to the second solution, namely all virtues are the result of effort (*muktasabah*). He believes that humans have the potential to become virtuous in any case, whether the process is slow or fast.

Ibn Miskawaih determined the capacity of humans to undergo moral change. From this point of view, different rules, advice and sharia teachings about manners are needed. Because when a person's morals or actions are not based on the right rules, there will be no reference for someone to follow the actions that will be carried out. Therefore, it is necessary to treat one's behavior, while *ibnu miskawaih* will explain the behavior treatment strategy.

B. Strategic behavioral treatment

Here are some strategic steps that can be taken to improve behavior according to the view of Ibn Miskawaih.²³ In the book *Tahzib al-Akhlaq*, the method of improving morals is presented in the following five ways:

First, associate with good friends. This is the first way proposed by Ibn Miskawaih to change human morals from despicable to praiseworthy. Ibn Miskawaih recognizes that despicable morals are caused by friendship factors. One example is a person who is seen in a crime then his involvement must have been influenced by

²³ Arif Supriono (ed.), *Seratus Cerita tentang Akhlak* (Jakarta: Republika, 2004), hlm 84

his friend. Therefore, by leaving bad friends, and looking for good friends, one's morals will be changed.

Second, the mind. The second way that Ibn Miskawaih proposes to change unpraised morals is thought process. According to him, this activity needs to be done to nourish the soul. Exercise is like exercise for the body, whose function is to nourish. Exercise can nourish the soul. If the mind is healthy, then the morals are good. Because, vile morals include mental illness.

Third, maintaining dignity and self-respect, the trick is to suppress lust. *Fourth*, Maintain consistency between good plans and actions. To improve morals, according to Ibn Miskawaih, one must have a mature plan. Furthermore, the plan is applied in actions that are truly relevant.

Fifth, improve self-quality and study its weaknesses, In order for morals to get better, according to Ibn Miskawaih, one must study the weaknesses of his weaknesses. This is intended so that he is able to overcome these weaknesses, Those are the five methods or ways proposed by Ibn Miskawaih to improve bad or despicable morals.

Ibn Miskawah's thoughts or views are in line with Islamic teachings which clearly teach that this religion was sent to perfect (improve) human morals. Basically, religious law aims to strengthen and improve human morality. This is confirmed by the Prophet Muhammad Saw, in his hadith, he said, "Verily, I was sent to perfect noble morals." (HR. Bukhari, Baihaqi, and Hakim).²⁴ The

Prophet Muhammad Saw, was sent to this earth to perfect bad morals or what is called mazmumah morals. When someone wants to know how behavior is taught in religion, then read the stories or Sirah Nabawiyah.

From the explanation above, whether Akhlak Mahmudah or this behavior can bring someone to achieve happiness or even make someone worse ?

C. Behavior and happiness

The purpose of behavior according to Ibnu Miskawaih is that there are several stages, the first is the stage of human goodness and badness, second, the stage of virtue as a midpoint, and third, the stage of happiness.²⁵ The first stage Good and evil humans are creatures that have behavioral characteristics that are different from other creatures. This behavior comes from the ability to think. Therefore, those who have more accurate, correct thinking and better choices are more complete people. The best of mankind is the one who is able to perform the actions that best suit him, who is most attentive to the conditions of his nature, which distinguishes him from all existing natural objects.

Goodness according to Ibn Miskawaih is a human endeavor that can be achieved through things related to human creative goals, while evil is the act of preventing humans from achieving goodness through effort and intention. or in the form of laziness and unwillingness to seek goodness. Previous philosophers divided goodness into several categories, namely:

²⁴ HR. Al-Bukhari Baihaqi, dan Hakim

²⁵ Ibnu Miskawaih, *Menuju Kesempurnaan Akhlak* (Bandung: Mizan, 1999).h.40

Because of this increase, there are still things that are noble, praiseworthy, beneficial, and good in the form of potential with things related to the purpose for which humans were created. whereas evil is what prevents humans from doing good, either in the form of will and effort, or in the form of laziness and unwillingness to seek good. Earlier philosophers divided goodness into several categories, namely: Because of this growth, there is that which is holy, praiseworthy, and beneficial, and there is the potential of man through goodness.²⁶

Goodness according to Ibn Miskawaih is a state of perfection that reaches the limits of human ability, goodness that reaches the final limit is happiness, and above all goodness there is absolute goodness and is called the goodness of the highest form, namely the happiness of being able to reach Rabbnya or close to God.

Greek thinkers have talked a lot about happiness, basically there are two versions, the first is represented by Plato, who argues that true happiness is the happiness of the soul. Therefore, as long as the person is alive or the soul is still connected to the body, the happiness will not last long.²⁷

According to Ibn Miskawaih, virtue is in the center and vice is in the middle. The virtue of the center can be understood according to its place, between the two vices, and according to its position which is farthest from the two vices. So, if a virtue slightly deviates from its position to an inferior

position, it will advance to an inferior position and decrease in value according to the degree of proximity of the inferiority to which it is directed. Reaching the middle point is difficult, let alone maintaining it once reached.

Ibn Miskawaih's theory of moral virtue is based on the position of al wasath (the middle).²⁸ Actually, previous philosophers such as Plato and Muslim philosophers have introduced this doctrine with continuity, moderation, and harmony.

Every Virtue according to Ibn Miskawaih has two shortcomings, namely praiseworthy and despicable, and in general humans are in a middle position not leaning towards goodness and badness, humans also have virtues such as Hikmah, Iffah, Syajaah, Adalah, while human vices such as cowardice, greed, ignorance, etc.

In the middle position of human nature according to Ibnu Miskawaih is relative, reason and religious teachings are the measure to obtain the middle position. The middle path that is understood is a doctrine that contains the meaning of dynamism and flexibility, with this middle path doctrine humans will not lose the meaning and purpose of their lives. Every virtue has wisdom and from that wisdom has virtues such as sharpness of mind, critical thinking, leaving something that is not beneficial to yourself and others.

Syaja'ah or righteousness has nine branches that develop one of which is a big soul, while Al - is or justice has three types, namely natural justice, customary justice and

²⁶Miskawaih, *Menuju Kesempurnaan Akhlak.*, h. 40-41.

²⁷Jarman Arroisi, *INTEGRASI TAUHID DAN AKHLAQ Membangun Iman Dengan Budi Tinggi Perspektif Fakhr Al-Din Al-Razi* (Ponorogo: Unida Press, 2020).

²⁸ Ibn Miskawaih, *Menuju Kesempurnaan Akhlak*, h. 51-53.

God's justice. Then the middle position according to Ibnu Miskawaih can be achieved by mixing between sharia and philosophy which will produce humans who are brave and thinking souls.²⁹

Thus, the principle of justice is a secondary factor and must also be applied in the lower life, because it will improve the quality of life to become a human being who is able to use reason, then always get the pleasure of Allah. According to Miskawaih, the principle of all virtues (*al fadhilah*) is love for all mankind. Humans will only achieve perfection by maintaining the integrity of each other and showing mutual understanding. Miskawaih further explains that this trace of love will only be seen if people are in the midst of society and interact with each other there. Ibn Miskawaih disagrees with those who seek virtue by living a life of *zuhud*, isolating themselves from society.

Because such people will not be able to achieve virtue. Strictly speaking, the way to achieve excellence here is to develop all aspects of psychology and talent by living in society, socializing with other humans, in order to have other existing happiness. Thus, the principle of justice is a secondary factor and must also be applied in the lower life, because it will improve the quality of life to become a human being who is able to use reason, then always get the pleasure of Allah.

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In this context, complete happiness is something that can be enjoyed by various groups, according to Oliver Leaman³⁰ happiness is realized when there is a connection between the free soul and divine reality. At this level, happiness becomes the peak of goodness through intellectual perfection, Ibnu Miskawaih's thoughts are influenced by Aristotle who explains that high happiness is the contemplation of eternal things.³¹

Ibn Miskawaih's concept of happiness is something that is most enjoyable. The pleasure is divided into two, namely passive tranquility and active tranquility.

What is called passive tranquility is when humans are unreasonable accompanied by lust and emotions of revenge, this is a pleasure that is easily lost, while active pleasure is the pleasure of the shade of divine light, so that the pleasure is eternal until the end.³²

The highest form of happiness is when one accepts all the gifts that Allah has

²⁹ Nizar Nizar, Barsihannor Barsihannor, and Muhammad Amri, 'Pemikiran Etika Ibnu Miskawaih', *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 10.1 (2017), 49–59 <<https://doi.org/10.35905/kur.v10i1.584>>.

³⁰Leaman., h. 114-115
Franz Magnis-Suseno, *13 Tokoh Etika: Sejak Zaman Yunani Sampai Abad Ke-19* (Yogyakarta: Kanisius, 2003), h. 33.

³² Ibn Miskawaih, *Menuju Kesempurnaan Akhlak*, h.107-108

bestowed by perfecting the intellect so that man attains divine light.³³

In the book *Menembus Batas Waktu: Panorama of Islamic Philosophy*, Mulyadhi Kartanegara³⁴ analyzes that happiness according to Ibnu Miskawaih can be obtained through five ways:

In the first stage, physical happiness, many people have the misconception that physical happiness is the highest happiness, for example someone will be happy when he is rich, has a car, a house, and a lot of property. However, this does not mean that this happiness is not important, but rather that this happiness is a happiness that helps happiness - the next happiness.

In response to this, philosophers also formulated a simple way of life, such as Al Farabi who lived very simply when living in Syria and spent his lifetime writing works.³⁵

In the second stage, mental happiness, this happiness is still related between physical happiness through the senses and mental happiness through the soul, this is included in abstract happiness. One of the happiness of the inner senses is the happiness of imagination, such as when a painter produces works of art until he forgets to eat, forgets to sleep and forgets everything.³⁶

In the third stage, namely Intellectual Happiness, this happiness is obtained by someone from understanding the Koran by understanding it and deepening it using the science of interpretation and other sciences that are directly related to the Koran, someone who has knowledge can distinguish what is right and what is wrong, and with knowledge, someone is still on a straight path so that it brings someone to the path blessed by Allah SWT.

In the fourth stage, namely moral happiness, moral happiness is a sense of happiness that a person achieves when he is able to apply his knowledge to everyday life. According to Muhammad Iqbal who quotes from the Quran that happiness and pleasure can be felt when someone lives a good life through good behavior.³⁷

In the fifth stage, namely spiritual happiness, moral happiness according to Ibnu Miskawaih is a high happiness but there is the highest happiness, namely spiritual happiness. Spiritual happiness can be achieved when someone does good and prevents bad, the goal of spiritual happiness is to achieve the pleasure of Allah SWT.³⁸

Of all the stages that a person must go through in behavior, that the goal of behavior itself is to lead to Spiritual happiness where happiness is the highest happiness, why is it

³³Leaman., h. 314.

³⁴ Mulyadhi Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam*, (Bandung: Mizan, 2005), h. 70-75.

³⁵ Emrys Westacott (2020). *Why The Simple Life is Not Just Beautiful, It's Necessary*. Retrieved on January 11, 2021 from [Why The Simple Life is Not Just Beautiful, It's Necessary | Big Think](https://www.bigthink.com/article/why-the-simple-life-is-not-just-beautiful-its-necessary)

³⁶ Hamid Fahmy Zarkasyi and others, 'Al-Qur'an and Psychotherapy', *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)*, 492. RIICMuSSS 2019 (2020), 7-11

<<https://doi.org/10.2991/assehr.k.201113.002>>.

³⁷ Jarman Arroisi and Irfan Wahyu Azhari, 'Kunci Kebahagiaan Perspektif Ibnul Qayyim Al-Jauziyyah', *Al-Banjari*, 20.1 (2021), 41-55 <<https://doi.org/10.18592/al-banjari.v20i1.5204>>.

³⁸ Jarman Arroisi and Novita Sari, 'Fikri: Jurnal Kajian Agama, Sosial Dan Budaya BAHAGIA PERSPEKTIF SYED MUHAMMAD NAQUIB AL-ATTAS', 2020 <<https://oxford.universitypressscholarship.com/View/10.1093/Acprof:Oso/9780199926725.001.0001/Acp>>.

called the highest happiness? because spiritual happiness is directly related to Allah Swt.

Conclusion

Ibn Miskawaih's attention to Mazmumah morals, in the book *Tahdzibul Akhlak* that Ibn Miskawaih is very concerned about morals, such as Mahmudah morals and Mazmumah morals, Mazmumah morals according to Ibn Miskawaih must be avoided from a person's soul, so that Mazmumah morals do not become lodged in a person, if it has been lodged and attached to a person, it will be difficult to return a person to his nature, namely Mahmudah nature or morals.

Behavior Treatment Strategy, in this case Ibn Miskawaih offers 5 Behavior Treatment Strategies that must be carried out by the perpetrators of Akhlak Mazmumah, including; Looking for good friends, Thinking, Maintaining purity and self-respect, Maintaining consistency between good plans and actions, Improving self-quality by studying self-weaknesses.

Behavior and Happiness, Goodness according to Ibnu Miskawaih is a state of perfection of one's being, goodness is a happiness that can be achieved by humans when humans can benefit others, and the highest good is happiness and achieving the pleasure of Allah SWT.

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