MORAL EDUCATION ACCORDING TO ARISTOTLE AND HIS THEOLOGICAL VIEWS

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Abstrak: Artikel ini mengkaji pentingnya pendidikan moral menurut Aristoteles dan pandangan teologisnya. Artikel ini mengulas dan menganalisis nilai-nilai moral yang menjadi bagian dari kebijakan, dan bahwa orang yang mempunyai kebajikan akan selalu bertindak dengan benar, tidak hanya untuk kepentingan dirinya sendiri tetapi juga untuk kepentingan orang lain. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Tujuan dari penelitian ini adalah untuk mengetahui apa yang menjadi perhatian dalam pembentukan moral dan bagaimana pendidikan moral menurut Aristoteles dan pandangan teologisnya. Hasil penelitian ini menunjukkan bahwa pendidikan moral menurut Aristoteles dan pandangan teologisnya berdampak pada adat istiadat dan kebiasaan serta disiplin ilmu yang mempelajari moral.

Kata Kunci: Pendidikan Moral, Aristoteles, Pandangan Teologis.

Abstract: This article examines the importance of moral education according to Aristotle and his theological views. This article reviews and analyzes moral values which are part of policy, and that people who have virtue will always act in the right way, not only for their own interests but also for the interests of others. This research uses a qualitative approach with the type of library research. The aim of this research is to find out what is of concern in moral formation and how moral education is according to Aristotle and his theological views. The results of this research show that moral education according to Aristotle and his theological views has an impact on customs and habits as well as scientific disciplines that study morals.

Keywords: Moral Education, Aristotles, Theological Views.

INTRODUCTION

Until now, the issue of morality continues to be debated. Because moral education is mandatory in Islam from an early age, because childhood is the best time to implant good habits which can be brought to life after adulthood. School culture and teacher behavior as a moral person are part of moral education. According to Kohlburg, "Only a public approach to moral education", moral education plays an important role in the development of moral students. The importance of moral education for the moral development of a child has not yet been noted by existing studies. There is a significant influence, between formal, non-formal,

and informal education, that can influence a person's moral formation.

Aristotle argued that moral values are part of policy, and that a person who has virtue will always act in the right way, not only for his own good but for the good of others. This research aims to test the idea of moral education which states that morality is the science of customs and customs, and a scientific discipline aimed at studying morality, although much research has been done on this topic has not yet reached adequate understanding of education. Aristotle

Aristotle considered ethics as ethics of priority, and this was the second nature of his thinking in Nicomachean ethics. To show the preference of virtue in English and arete in Greek, where arete was known as superior quality before Aristotle. An athlete can win athletics because of arete; the word "arete" mainly refers to courage. Aristotle more often regarded priority as the moral attitude of man who guided his behavior. He considers the "point of view" to be a fixed state. Who has the preference to act like that at all times, not by chance. Too much or too little are the two choices that humans may face in terms of priority, and they must choose the middle one.

Previous studies have shown that moral education through Islamic religious education originates in the values of religion, pancasila, culture, and national educational purposes. Implementation of morality (character) in Islamic education through teaching, uniformity, customization, coercion, and punishment to build student character. But there is still a lack of understanding of the moral education. Previous studies have also shown that character education is implemented in an integrated way in the management of educational institutions, but there is still a lack of understanding of such moral education and it is not fully successful as it has not shown significant results against the behavioral changes of the student in his life.

RESEARCH METHOD

This research uses a library study method. Data collection techniques are obtained from library sources such as books, journals, proceedings of relevant seminars. Further, the researchers analyzed the relevant library data in accordance with the focus of the research, namely on the education followed by Aristotle and his theological views.

RESULTS AND DISCUSSION

The truth of moral education: A warm debate about morality arose since the third century BC when the world of Greek thought emerged and flourished. Philosophers such as Socrates,

who is considered to be the creator of the first Greek ethics, appeared from the fourth century BC. After Plato died in the late fourth Century BC, the young man wrote his work known as "The Republican", which is considered the most prominent work of moral philosophy. In the third century BC, Aristotle followed, considered as the mediator of earlier thinkers. The medium theory is his most famous theory. Then there was a conflict between the teachings of the philosophers and the Church in the Middle Ages, around the 10th and 12th centuries.

At the beginning of Islamic development, the philosophy of morality was not so prominent in the Islamic world. However, history notes that the Arab nation has many wise men who write poems that contain many moral values. For example, Lukman Akhsan bin Shaf, or Zubair bin Abi Sulman and Hatim At-Thai. In the world of Islamic thought, thinkers in the field of moral philosophy appeared around 200 BC/800 AD after a Muslim philosopher named Abubakar Mohammad Al-Razi wrote two books on medicine, Al-Thibb al-Mansuri (Mansur's health) and Al- Thibb el-Ruhani. (kesehatan spiritual).[1]

Human understanding of how they should live and interact with their environment is heavily influenced by moral or moral education. Aristotle, a well-known ancient Greek philosopher, was one of the key figures in the thought of moral education. He believed that morality or morality is about having good character and habits, not just following rules or laws. Aristotle argued that humans have a natural propensity for good, and the purpose of moral education is to direct this natural potential towards higher good.

According to Ki Hajar Dewantara, the father of Indonesian education, education is defined as an attempt to know the process of developing morality, skills, and learning ofchildren and adolescents in school or at home, so that their lives are happy and beneficial to the society and the nation. He describes education as an effort of parents to help the progress of their children's lives, in the sense of improving the growth of spiritual and physical strength that exists in children.

Aristotle argued that moral education should begin at an early age, because human character usually grows during childhood. Aristoteles said that a person who loves goodness should be a good example to others, stressing the importance of custom and practice to build good habits.

Thro history, the term "theology" has become a common term in Christianity or Western

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[1] Fuad Masykur, 'Pendahuluan Definisi Dan Ruang Lingkup Akhlak', *Tarbawi*, Vol. 3.2 Agustus (2020), 169–87.

perspective. The concept of pen, which is usually associated with theology, is better known in Islam. Theology and pen hasn't been the same for a long time. Theology comes from two words, theos which means God, and logos that means science. Each word has a different meaning, both etymologically and terminologically. So theology is the science of the divinity, or knowledge of the qualities of God, the foundation of faith, and the religion of the Scriptures.[2]

According to theological perspectives, moral education is also important. Religions such as Islam, Christianity, and Judaism have a unique view of how humans should live and act according to their religious teachings.

For example, Islam often considers moral education to be an essential part of religion. The purpose of education in Islam is to make people fearful, that is, those who obey the teachings of God and live according to the moral values taught by religion. Aspects of moral education in Islam include worship, patience, honesty, and care for one another. Moreover, Christianity sees moral education as an important component of spiritual life. Christian moral education is based on the moral principles found in the Bible and the teachings of Jesus Christ. It consists of such principles as love, compassion, justice, and integrity.

According to these two perspectives, both in Aristotelian and theological philosophy, moral education is crucial in shaping responsible individuals. From a religious and philosophical point of view, moral education is seen as the key to creating a better and more harmonious society.

Many systems of ethical and spiritual thinking depend on moral or moral education. Aristotle's theological theory and philosophy are two classic approaches to understanding moral education. Theological theories derive from different religious traditions that integrate religious principles into moral education, while Aristoteles, an ancient Greek philosopher, provides a philosophical view of morality. Let's study these two perspectives further.

Aristotle said that moral education is about building a good character through habit and practice. He believed that moral goodness stems from good habits, which are formed from a good habit done regularly. Aristotle argued that humans have a natural inclination to good, and the purpose of moral education is to develop this natural tendency.

Aristotle said that moral education began from childhood, when a person began to form their own habits and character. He stressed that people who love goodness should be examples

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[2] Suriadi Adi Samsuri, 'Masyiah Dalam Al-Qur'an Ditinjau Perspektif Teologi Pendidikan', *Tarbawy : Jurnal Pendidikan Islam*, 7.2 (2020), 151–66 <https://doi.org/10.32923/tarbawy.v7i2.1312>.

to others. He also believed that the development of intellectual and emotional virtue is necessary to build a good character.

The term "theology" is widely used in Western literature to describe Christianity, the doctrine or dogma that forms the basis of a person's beliefs. On the other hand, in Islam, the term "teology" more often is used to refer to the science of the pen or the tauhid. However, theology is in fact speaking of the unity of God. In the context of Islam, it is sometimes more sensible to compare theology with the word "Islam" to indicate that theology concerned is theology that takes inspiration from Islam.[3]

Although Aristotle and the theological view view the moral education in different ways, they both focus on the same goal: building a responsible, moral, and noble individual. Aristoteles emphasizes character formation through practice and cultivation, while theological views add aspects of religious and spirituality to moral education. By combining these two perspectives, we can get a broader approach to defining the morality of a person and society as a whole.

However, according to Imamal-Ghazali, al-Ghazal, there are two conditions that must be met: 1) must be completed repeatedly (continuously) in the same way until it becomes biased; and 2) must be resolved in a similar way in order to be biased (habit-building) and 2) should be finalized in a same way to become biased. 2) As a form of good individual reflection, continuous action must emerge in a way free of thought and consideration. On the other hand, the education of children has two outputs, namely: 1) the religious tendency of the Sufi, in which morality prevails over all science with alternative methods to purify the soul and remove the stains of earthly life. 2) Factual pragmatism, is the moral education educated from some sources that are beneficial for the existence of mankind in the present and future.[4]

Early Childhood Education and development programmes should be implemented in every child; this should begin as soon as possible and continue until the child is able to live independently and develop a strong character. A childhood development program should be implemented in every child; it should start as soon as possible and continue until the child is able to live independently and develop a strong character. Large amounts of values are not

[3] Hisny Fajrussalam, Nurwadjah Ahmad E.Q., and Andewi Suhartini, 'Paradigma Teologi Pendidikan Islam: Konsep Khalifah Perspektif Nilai-Nilai Etika Budaya Sunda Di Jawa Barat', *AL-ADABIYAH: Jurnal Pendidikan Agama Islam*, 1.1 (2020), 1–16 <https://doi.org/10.35719/adabiyah.v1i1.13>.

[4] Syamsul Bahri, 'Pendidikan Akhlak Anak Dalam Perspektif Imam Al-Ghazali', *At-Tadzkir: Islamic Education Journal*, 1.1 (2022), 23–41 <https://doi.org/10.59373/attadzkir.v1i1.6>.

easy to determine, but they also need to be prepared. There's nothing to be prepared for, but it's got to be. Yinger explains that personality refers to the overall activity of an individual with a particular system of resistance that interacts with a specific situation. A particular resistance that interacts with a particular situation. [5]

History of Islamic philosophy in the world is much debated, especially about the existence and lack of emphasis on ethics in Islamic Philosophy. from It begins with the belief that the Muslims have sufficient resources contained in the Quran and the Hadith, so no need to study Islamic philosophy. Islamic philosophy in the world is much debated mainly about the existence and lack of emphasis on ethics (morality) in Islamic Philosophy. It begins with the belief that the Muslims have sufficient resources contained in the Quran and the Hadith, so no need to study Islamic philosophy. Generally creating ethical mazahab-mazahab with every system he thinks.[6]

Ibnu Miskawaih believes that akhlak is a middle way kosep because akhlak must be equipped in meaningful in life. The Qur'an and the Hadiths say: "Verily, those who fear are those who obey Allah. So, according to Miskawaih for Miskwaih, the position or soul albahimiyah is al-'iffah, or the ability to survive from food, drink; the middle position, or soul of al-ghadabiyah, is the al-lah'ah or strong, or survival from food and drink. Or the soul albahimiyah, is al-'iffah, or the ability to survive with food and drink; the middle position, or soul al-ghadabiyah, is the al-saja'ah or the south, the ability of surviving with food or drink. But the soul of the Natiqah is the wisdom or wisdom. The advantage of this strategy is from the fairness or balance felt in the upper layer of living space. This strategy represents the justice or balance experienced by the upper layers of society in the living space.[7]

The current Islamic system of education is experiencing a recessionary crisis. We're in a crisis that's causing a setback. The Government of Education has analysed several summary causes in today's education, plus the incompleteness of the material aspects of social and cultural crises, the disappearance of the "qudwah hasanah" (a good example), the " aqidah shahihah", and Islamic values.[8]

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[5] Edi Mulyono and others, 'Pendidikan Akhlak Dalam Upaya Membina Kepribadian Siswa', *Indonesian Journal of Instructional Technology* , 2.1 (2021), 67–82 <http://journal.kurasinstitute.com/index.php/ijit>.

[6] Masykur.

[7] MUHAJIR ILALLAH, MUFTI ALI, and ADE FAKIH, 'Konsep Akhlak Tasawuf Dalam Proses Pendidikan Islam', *CENDEKIA: Jurnal Ilmu Pengetahuan*, 2.4 (2022), 306–17 <https://doi.org/10.51878/cendekia.v2i4.1711>.

[8] Mhd Habibu Rahman, 'Metode Mendidik Akhlak Anak Dalam Perspektif Imam Al-Ghazali', *Equalita: Jurnal Studi Gender Dan Anak*, 1.2 (2019), 30 <https://doi.org/10.24235/equalita.v1i2.5459>.

The provision, guidance, development, and maintenance of all good or bad deeds experienced by the technique is revealed through rational (ethical) and socio-cultural considerations (moral). Moral education is a process of teaching, analysing, preparing, and disseminating knowledge of morals based on Islamic education that can enhance the moral character of a Muslim Workers [9]

Based on the claim that moral damage has caused the population of the country to move from rural to urban areas, the claim was made by small-scale family members of the baby population. That moral damage has caused the people of the country to move from rural to urban areas, repairs are being carried out by small-scale family members of the infant population. Avoid embarrassing children because it could hurt or even destroy them. In other words, as soon as they entered the educational environment, the students immediately embraced the teacher, even teaching him. enter the educational environment, that is, students After that there were exchanges of disciples, carcasses, assaults, prostitution, gambling, deceit, kisses, and other events. Embrace the teacher, even teach them. After that there were exchanges of disciples, carcasses, assaults, prostitution, gambling, deceit, kissing, and other things.[10]

CONCLUSION

Aristotle said that moral education is about building a good character through habit and practice. He believed that moral goodness stems from good habits, which are formed from a good habit done regularly. Aristotle argued that humans have a natural inclination to good, and the purpose of moral education is to develop this natural tendency.

Aristotle believed that moral education is training whose primary aim is to produce virtuous citizens.

According to Aristotle, moral education has two complementary aspects, which relate to education in two types of practical virtue: the training of the will and the cultivation of ethical virtue; exercise practical reasoning and develop practical wisdom.

Aristotle believed that education was not only about accumulating knowledge, but also

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[9] Agus Syukur and Dede Rosyada, 'Pemikiran Pendidikan Akhlak Tasawuf Dalam Ajaran Tarekat Qadiriyyah Wa Naqsyabandiyyah Suryalaya', *JOUSIP Journal of Sufism and Psychotherapy*, 3.2 (2023), 213–30 <https://doi.org/10.28918/jousip.v3i2.1978>.

[10] Faisal, Yusnaili Budianti, and Azizah Hanum OK, 'Nilai-Nilai Pendidikan Akhlak Perspektif M. Quraish Shihab Pada Buku "Yang Hilang Dari Kita Akhlak"', *Cetta: Jurnal Ilmu Pendidikan*, 6.3 (2023), 478–89 <https://doi.org/10.37329/cetta.v6i3.2509>.

about forming one's character. According to him, the main purpose of education is to help individuals achieve moral and intellectual perfection. Thus, the educational process should include learning ethical values, morality and wisdom. A person's character, according to Aristotle, is the result of habits formed from repeated actions. In other words, the actions we carry out consistently form behavioral patterns that ultimately shape our character.

Therefore, it is important for individuals to familiarize themselves with good and moral actions in order to form a strong and good character. Even though Aristotle lived thousands of years ago, this quote still has great relevance in the context of modern education. In an era where emphasis is often placed on academic achievement alone, Aristotle reminds us that true education must also include the formation of good character

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