

**CHAPTER 4**  
**DATA ANALYSIS**  
**PHASE ONE: CONTENT ANALYSIS**

In this chapter, the researcher is utilizing an *emergent coding* system where the categories are developed in line with emerging theory and analysis. With the emergent coding, categories are established following some preliminary analysis of the data. In Chapter 4, the researcher will analyze two selected sections from two classical texts: *Tahdhīb al-Akhlāq wa Tathīr al-A‘rāq (Tahdhīb)* written by a philosopher Ibn Miskawayh (d.1030) and *Ihyā’ ‘Ulūm al-Dīn (Ihyā’)* written by a *sufi* scholar, al-Ghazali (d.1111). The Content Analysis of these selected sections will answer the first Research Question (RQ 1):

RQ 1: What are the objectives and curriculum content for children’s character development proposed by Ibn Miskawayh and al-Ghazali?

The first research question suggests categories for analysis that will be broken down into smaller coding units. The researcher will further identify the coding units or terminologies from the texts that will fit into each category namely: Objectives of Character Education and Curriculum Content for Children’s Character Development. However, due to the flexibility and the emerging nature of this research, the coding categories will be progressively expanded and systematized throughout the content analysis of al-Ghazali’s and Ibn Miskawayh’s texts. Based on the content analysis exercise, the researcher will further propose a summary of Coding Categories for al-Ghazali’s and Ibn Miskawah’s Curriculum Content for Children’s Character Development.

The first research question will be divided into two sub-research questions (SRQ):

SRQ 1: What are the objectives and curriculum content for children's character development proposed by Ibn Miskawayh in *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*?

SRQ 2: What are the objectives and curriculum content for children's character development proposed by al-Ghazali in *Ihyā' 'Ulūm al-Dīn*?

Thus, data analysis in Chapter 4 will be divided into two sections in order to address the two sub-research questions. Sub-research question 1 (SRQ 1) will be addressed in Part 1 and sub-research question 2 (SRQ 2) will be addressed in Part 2:

Part 1: Analysis of Ibn Miskawayh's discourse on children's character education in *Fasl fi Ta'dīb al-Ahdāth wa'l Sibyān* (Chapter on Education of Children and Youngsters) in his book: *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*.

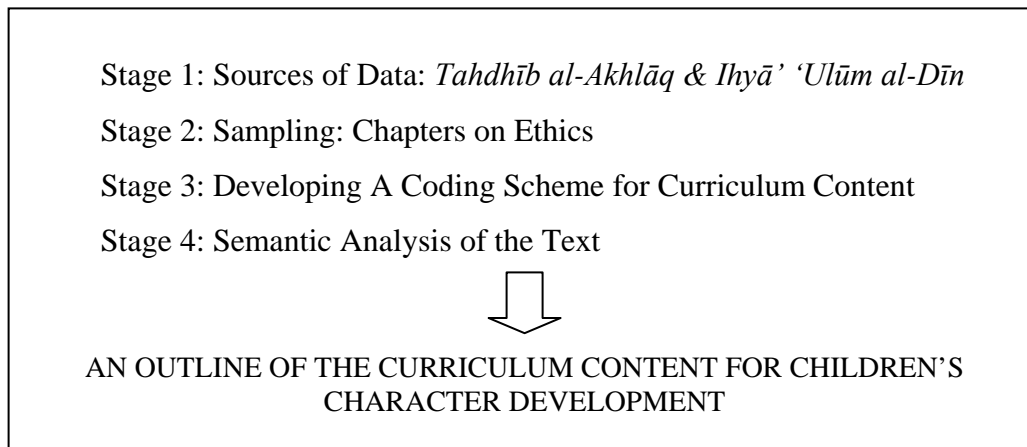
Part 2: Analysis of al-Ghazali's discourse on children's character education in his *Kitāb Riyādat al-Nafs wa Tahdhīb al-Akhlāq wa Mu'ālat al-Amrād al-Qalb* (Chapter on Disciplining the Soul, Refinement of Character and Treatment of Spiritual Diseases) discussed in the third volume of his magnum opus: *Ihyā' 'Ulūm al-Dīn*.

In Part 1, data analysis will be divided into two sections :

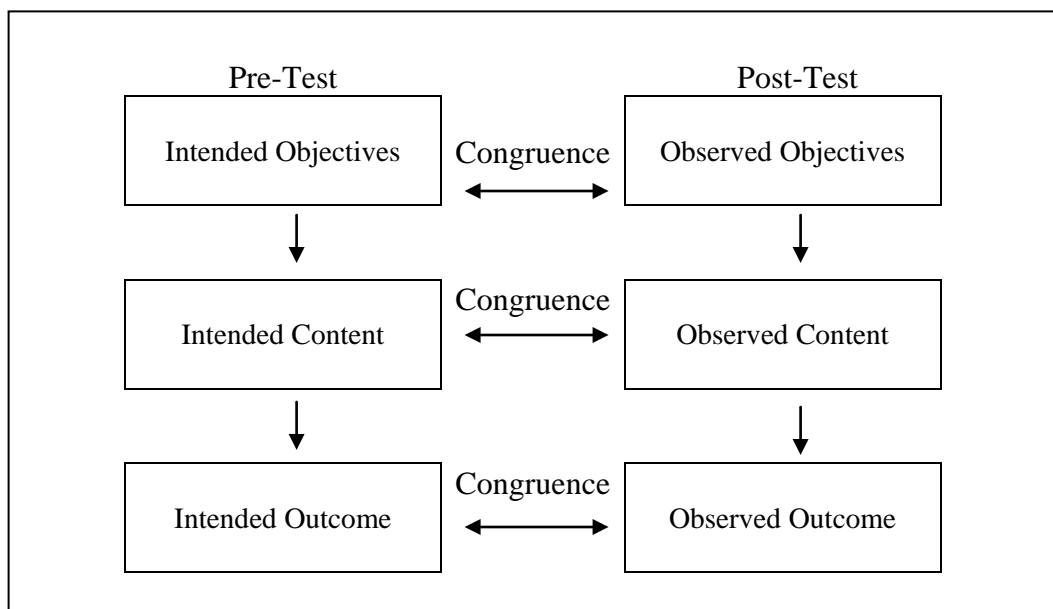
1. Objectives of Character Education .
2. Curriculum Content for Children's Character Development.

Below is summary of Data Analysis Procedure in this research:

### PHASE 1: CONTENT ANALYSIS



### PHASE 2: CURRICULUM EVALUATION



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**THE CURRICULUM CONTENT FOR CHILDREN'S CHARACTER DEVELOPMENT : FINAL PROPOSAL**

Figure 14. Summary of Data Analysis Procedure



## PHASE 1: CONTENT ANALYSIS

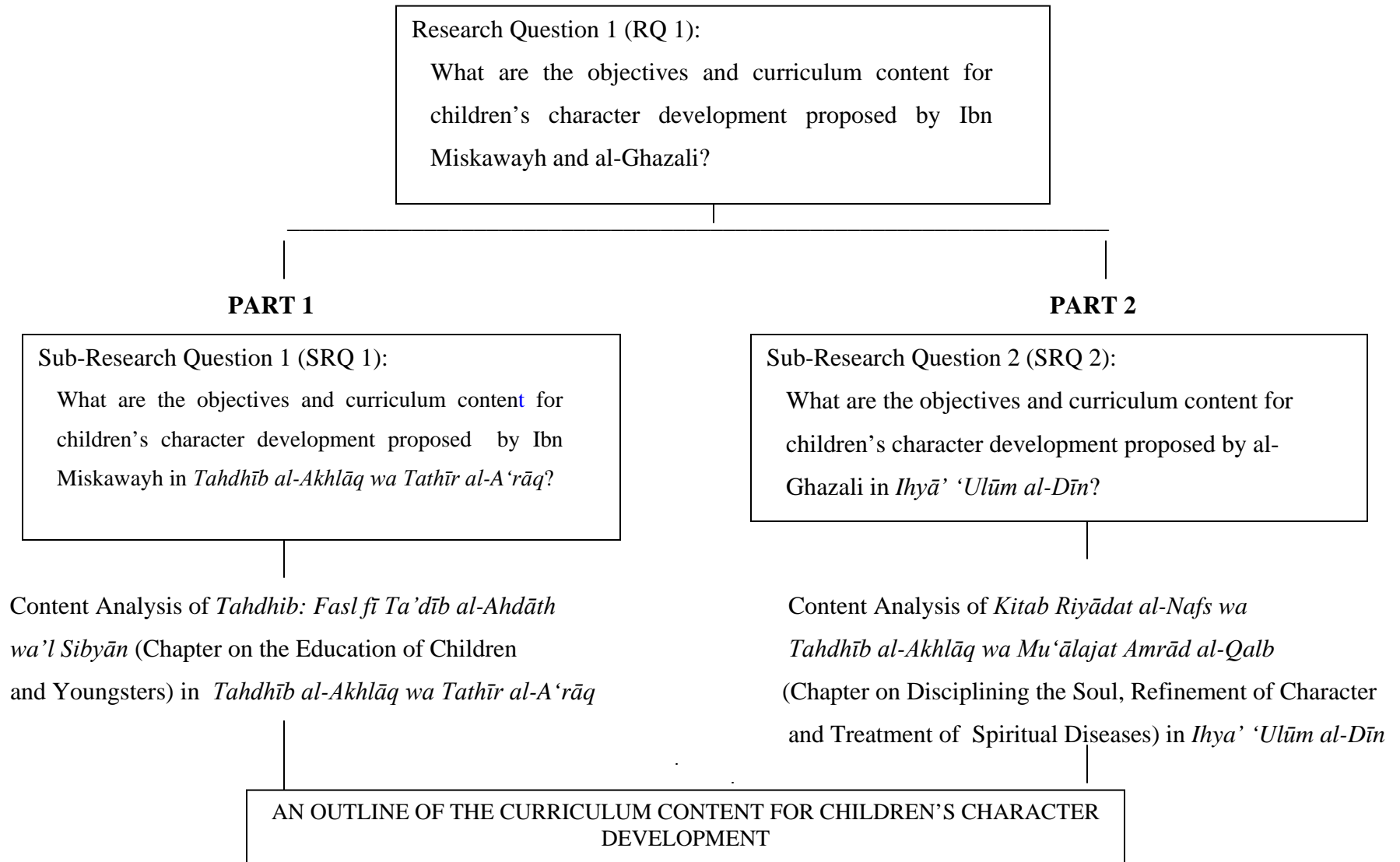


Figure 15. Developing A Preliminary Proposal: Content Analysis Procedure Part 1 & Part 2

## DATA ANALYSIS : PART 1

### CONTENT ANALYSIS OF IBN MISKAWAYH'S DISCOURSE ON CHILDREN'S CHARACTER EDUCATION BASED ON "FASL FĪ TA'DĪB AL-AHDĀTH WA'L SIBYĀN" IN TAHDHĪB AL-AKHLĀQ WA TATHĪR AL-A'RĀQ

Content analysis of Ibn Miskawayh's discourse on children's character education in this section is designed to answer the first sub-research question (SRQ):

SRQ 1: What are the objectives and curriculum content for children's character development proposed by Ibn Miskawayh in *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*?

Therefore, data analysis of Ibn Miskawayh's text will be divided into two sections:

- A. Objectives of Character Education
- B. Curriculum Content for Children's Character Development

#### Objectives of Character Education

The main objective of character education analyzed in Ibn Miskawayh's text is attainment of:

1. Happiness (*al-Sa'āda*)
2. Human Perfection (*Kamāl al-Insān*)
3. Refinement of Character (*Tahdhīb al-Akhlāq*)
4. Cardinal Virtues (*Al-Fadā'il*) which include four principal virtues:
  - i. Wisdom (*Al-Hikma*)
  - ii. Courage (*Al-Shajā'a*)
  - iii. Temperance (*Al-'Iffa*)
  - iv. Justice (*Al-'Adāla*)

**SUMMARY OF THE OBJECTIVES OF CHARACTER EDUCATION IN  
IBN MISKAWAYH'S *TAHDHĪB AL-AKHLĀQ WA TATHĪR AL-A'RĀQ***

Table 4

A. Summary of Objectives of Character Education in *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq* :

OBJECTIVES Main Categories	OBJECTIVES Sub-Categories
1. Happiness ( <i>al-Sa'āda</i> )	<p>According to Ibn Miskawayh, there are two levels of human happiness:</p> <ul style="list-style-type: none"> <li>a. A lower level of happiness i.e. happiness related to physical goods (<i>al-jasmāniyya</i>).</li> <li>b. A higher level of happiness i.e. happiness related to spiritual goods (<i>al-rūhaniyya</i>).</li> </ul> <p>The accomplishment of human happiness (<i>al-sa'āda al-insāniyya</i>) (Ibn Miskawayh, 38) can be achieved through:</p> <ul style="list-style-type: none"> <li>a. Adherence of Islamic Law (<i>al-Syarī'ā</i>) (Ibn Miskawayh, 45).</li> <li>b. Accomplishment of human perfection (<i>kamāl al-insān</i>) (Ibn Miskawayh,49). The perfection of character (<i>al-kamāl al-khuluqīy</i>) or moral happiness (<i>al-sa' āda al-khuluqiyya</i>) is the aim of Miskawayh in this book (Ibn Miskawayh, 83).</li> </ul>

<p>2. Human Perfection (<i>Kamāl al-Insān</i>)</p>	<p>There are two aspects of human perfection (<i>al-kamāl al-khās bi'l insān</i>) (Ibn Miskawayh, 49):</p> <ul style="list-style-type: none"> <li>a. <i>al-‘ālima</i> (theoretical perfection): perfection in knowledge and sciences (<i>al-ma‘ārif wa'l ‘ulūm</i>)</li> <li>b. <i>al-‘āmila</i> (practical perfection): perfection in all kinds of action and governance (<i>nizām al-'umūr wa tartībuhā</i>)</li> </ul> <p>The combination of both aspects of perfection lead towards the accomplishment of happiness (<i>al-sa‘āda al-tāmma</i>) (Ibn Miskawayh, 50).</p>
<p>3. Refinement of Character (<i>Tahdhīb al-Akhlāq</i>)</p>	<p>Character refinement begins with the purification of the soul. According to Miskawayh, the purification process involves two elements:</p> <ul style="list-style-type: none"> <li>a. knowledge (<i>al-‘ilm</i>) as the beginning (<i>mabda’</i>)</li> <li>b. practice (<i>al-‘amal</i>) as the accomplishment (<i>tamām</i>) (Ibn Miskawayh, 50).</li> </ul> <p>Therefore, both aspects of perfection complement each other; none can be fully realized without the other (Ansari, 77).</p>

<p>4. Cardinal Virtues (<i>al-Fadā'il</i>):</p> <p>ii. <i>Al-Hikma</i> (Wisdom)</p> <p>iii. <i>Al-Shajā'a</i> (Courage)</p>	<p>i. <i>al-Hikma</i> (Wisdom) – the virtue that is derived from the rational soul (<i>al-nafs al-nātiqa</i>) (Ibn Miskawayh, 24). The virtues categorized under <i>al-Hikma</i> (wisdom) are:</p> <ul style="list-style-type: none"> <li>a. <i>Al-Dhakā'</i> (Intelligence)</li> <li>b. <i>Al-Dhikr</i> (Remembrance)</li> <li>c. <i>Al-Ta'aqqul</i> (Intellection)</li> <li>d. <i>Sūr'at al-Fahm</i> (Quickness of understanding)</li> <li>e. <i>Safā' al-Dihni</i> (Clarity of thought)</li> <li>f. <i>Suhūlat al-ta'allum</i> (Ability of the soul to acquire knowledge at ease) (Miskawayh, 27; Ansari, 106).</li> </ul> <p>ii. <i>al-Shajā'a</i> (Courage) – the virtue derived from the faculty of anger or the spirited soul (<i>al-nafs al-ghadabiyya</i>) (Ibn Miskawayh, 24). The virtues categorized under <i>al-shajā'a</i> (courage) include:</p> <ul style="list-style-type: none"> <li>a. <i>Kibr al-nafs</i> (Arrogance)</li> <li>b. <i>al-Najda</i> (Self-reliance in facing danger)</li> <li>c. <i>'Azm al-himma</i> (High-mindedness)</li> </ul>
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iv. *Al-'Iffa* (Temperance)

d. *Al-Thibāt* (Firmness)

e. *Al-Sabr* (Patience)

f. *Al-Hilm* (Forbearance)

g. *Al-Sukūn* (Tranquility)

h. *Al-Shahāma* (Chivalry)

i. *Ihtimāl al-kadd* (Physical exertion for the achievement of moral ideas).

iii. ***al-'Iffa* (Temperance)** – the virtue derived from the faculty of desire or the appetitive soul (*al-nafs al-shahwiyya*) (Ibn Miskawayh, 23-24; Ansari, 96-105).

The virtues categorized under *al-'iffa* (temperance) are :

a. *Al-Hayā'* (Modesty)

b. *Al-Dī'a* (Self-composure or calmness)

c. *Al-Sabr* (Patience)

d. *Al-Sakhā'* (Generosity)

e. *Al-Hurriyya* (Freedom from desire)

v. *Al-'Adāla* (Justice)

f. *Al-Qanā'a* (Contentment)

g. *Al-Dimātha* (Preference for the good, the beautiful & the lovely)

h. *Al-Intizām* (Orderliness)

i. *Husn al-Hādy* (Love of self-adornment that leads towards the perfection of the soul)

j. *Al-Musālama* (friendship with fellow human beings)

k. *Al-Waqar* (Dignity)

l. *Al-Wara'* (Consistent performance of noble and good acts which perfect the soul) (Miskawayh, 28; Ansari, 102-103).

iv. *Al-'Adāla* (Justice) – the virtue of the entire soul resulted from the balanced state (*i'tidāl*) of the three faculties of the soul (Ibn Miskawayh, 24; Ansari, 107). It is the essence of all virtues since the essence of virtue is balance or moderation (*i'tidāl*). The virtues categorized under justice (*'adāla*) comprises of:

a. *Al-Sidq* (Truthfulness)

	<p>b. <i>Al-'Ulfa</i> (Affection)</p> <p>c. <i>Sīlat al-Rahm</i> (Human Relationship)</p> <p>d. <i>Al-Mukāfa'a</i> (return of benevolence)</p> <p>e. <i>Husn al-Shirka</i> (fairness in giving and receiving)</p> <p>f. <i>Husn al-Qadā'</i> (payment of remuneration without any grudge) etc. (Miskawayh, 32; Ansari, 108-109).</p>
<p>5. Perfect Man (<i>Al-Insān al-Kāmil</i>)</p>	<p>Purification of the soul and refinement of character will finally develop a perfect human being (<i>al-insān al-kāmil</i>) who uphold virtuous character. Highest human rank in the Eyes of God is a completely rational man and a person of knowledge and discernment.</p>

## Objectives of Character Education in *Tahdhīb al-Akhlāq*

### Attainment of happiness (*al-Sa'āda*)

The concept of happiness (*al-Sa'āda*) is the central concept in Ibn Miskawayh's ethical philosophy. Happiness (*al-Sa'āda*) is the highest good (*afdal al-khayrāt*) and the ultimate aim (*al-ghāyat al-quswā*) of life (Ibn Miskawayh, 1924, Ansari, 1964). A thorough discussion on happiness is discussed in the third chapter of his *Tahdhīb al-Akhlāq*. According to Ibn Miskawayh, human happiness (*al-sa'āda al-insāniyya*) (Ibn Miskawayh, 1924) can be achieved through the adherence of *Syarī'a* (Ibn Miskawayh, 1924) and the accomplishment of human perfection (*kamāl al-insān*) (Ibn Miskawayh, 1924). Therefore, the aim of Ibn Miskawayh's ethical philosophy and character education is to attain the perfection of character (*al-kamāl al-khuluqiy*) or moral happiness (*al-sa'āda al-khuluqiyya*) (Ibn Miskawayh, 1924).

### Attainment of human perfection (*Kamāl al-Insān*)

According to Ibn Miskawayh, the perfection (*al-kamāl*) of both the theoretical (*al-'ālima*) and the practical perfection (*al-'āmila*) are the objectives (*gharad*) of human life (Ibn Miskawayh, 1924, Ansari, 1964). According to Ibn Miskawayh, the accomplishment of both aspects of human perfection leads towards a complete happiness (*al-sa'āda al-tāmma*). There are two aspects of human perfection (*al-kamāl al-khās bi'l insān*) (Ibn Miskawayh, 49):

- a. *al-'ālima* (theoretical perfection): perfection in knowledge and sciences (*al-ma'ārif wa'l 'ulūm*)
- b. *al-'āmila* (practical perfection): perfection in all kinds of action and governance (*nizām al-'umūr wa tartībuhā*)

Combination of both aspects of perfection leads towards the “accomplishment of happiness” (*al-sa‘āda al-tāmma*) (Ibn Miskawayh, 50).

### **Refinement of Character (*Tahdhīb al-Akhlāq*)**

Character refinement begins with purification of the soul. *Tahdhīb al-Akhlāq* (Refinement of Character) is referred to title of the book and its objective is mentioned in introductory remark by Ibn Miskawayh (Ibn Miskawayh, 1924, p.9; Ansari, 1964, p.117):

The purpose of writing this book is to cultivate [good] character in our soul (*an nahsila li anfusinā khuluqan*) that every act proceeding from the soul will be good, easy and spontaneous.

It is also mentioned in one of his prayers in *Tahdhīb* that “... may Allah bestow us the strength to refine the souls (*tahdhīb hādhihi al-nufūs*) that guide us towards obedience in Allah (*tā‘atillah*) which finally leads towards our salvation (*najātunā*), the greatest victory (*al-fawz al-akbar*) and everlasting bliss (*al-na‘īm al-sarmadīy*)” (Ibn Miskawayh, 1924, p.64).

In *Tahdhīb al-Akhlāq*, Ibn Miskawayh deliberated on the second component of perfection (*al-kamāl*) which is the Practical Perfection (*al-quwwa al-‘āmila*) which is referred to Moral Perfection (*al-kamāl al-khuluqīy*)” (Ibn Miskawayh, 1924, p.50).

Deliberation on the Moral Perfection combines both:

- a. Theoretical aspects (what)
- b. Practical aspects (how) aspects of ethics (Ansari, 1964, p.117).

According to Ibn Miskawayh, “knowledge (*al-‘ilm*) is the beginning (*mabda’*) and practice (*al-‘amal*) is the accomplishment (*tamām*)” (Ibn Miskawayh, 1924, p.50). Hence, both these aspects of perfection complement each other; one cannot be fully realized without the other (Ansari, 1964, p.77). Ibn Miskawayh begins his reflection by defining and outlining the

philosophy of ethics (Ibn Miskawayh, 1924, p.41-65) before he continues to discuss the method of purification of the soul and refinement of character - on how to cultivate virtues, maintain the health of the soul and how to get rid from the vices (Ibn Miskawayh, 1924).

### **Attainment of Cardinal Virtues (*Al-Fadā'il*):**

Similar to al-Ghazali, Ibn Miskawayh propagated the four cardinal virtues:

- i. *Al-Hikma* (Wisdom)
- ii. *Al-Shajā'a* (Courage)
- iii. *Al-'Iffa* (Temperance)
- iv. *Al-'Adāla* (Justice)

According to Ibn Miskawayh, four cardinal virtues are deduced from three faculties of soul (Ibn Miskawayh, 1924, p.24). Virtue is described as the mean between the two undesirable extremes (Ansari, 1964, p.97):

- i. ***al-Hikma* (Wisdom)** – the virtue that is derived from rational soul (*al-nafs al-nātiqah*) (Ibn Miskawayh, 1924, p.24). The virtues categorized under *al-hikma* (wisdom) are :
  - a. *Al-Dhakā'* (Intelligence)
  - b. *Al-Dhikr* (Remembrance)
  - c. *Al-Ta'aqqul* (Intellection)
  - d. *Sūr'at al-Fahm* (Quickness of understanding)
  - e. *Safā' al-Dhihni* (Clarity of thought)
  - f. *Suhūlat al-ta'allum* (Ability of the soul to acquire knowledge at ease) (Miskawayh, 1924, p.27; Ansari, 1964, p.106).

ii. ***al-Shajā'a (Courage)*** – the virtue derived from the faculty of anger (*al-nafs al-ghadabiyya*) (Ibn Miskawayh, 1924, p.24). Virtues categorized under *al-shajā'a* (courage) include:

- a. *Kibr al-nafs* (Great-soufullness)
- b. *Al-Najda* (Self-reliance in facing danger)
- c. *'Azm al-himma* (High-mindedness)
- d. *Al-Thibāt* (Firmness)
- e. *Al-Sabr* (Patience)
- f. *Al-Hilm* (Forbearance)
- g. *Al-Sukūn* (Peacefulness)
- h. *Al-Shahāma* (Chivalry)
- i. *Ihtimāl al-kadd* (Physical exertion for achievement of moral ideas).

iii. ***al-'Iffa (Temperance)*** – the virtue derived from the faculty of desire or the appetitive soul (*al-nafs al-shahwiyya*) (Ibn Miskawayh, 1924, p.23-24; Ansari, 1964, p.96-105).

Virtues categorized under *al-'iffa* (temperance) are :

- a. *Al-Hayā'* (Modesty)
- b. *Al-Dī'a* (Self-composure or calmness)
- c. *Al-Sabr* (Patience)
- d. *Al-Sakhā'* (Generosity)
- e. *Al-Hurriyya* (Freedom from desire)
- f. *Al-Qanā'a* (Contentment)
- g. *Al-Dimātha* (Preference for the good, the beautiful & the lovely)
- h. *Al-Intizām* (Orderliness)

- i. *Husn al-Hādy* (Love of self-adornment)
  - j. *Al-Musālama* (Friendship with fellow human beings)
  - k. *Al-Waqar* (Dignity)
  - l. *Al-Wara'* (Piousness) (Miskawayh, 1924, p.28; Ansari, 1964, pp.102-103).
- iv. *Al-'Adāla* (Justice)** – virtue of the entire soul resulted from evenly balanced state (*i'tidāl*) of three faculties of the soul (Ibn Miskawayh, 1924, p.24, Ansari, 1964, p.107). It is the essence of all virtues since the essence of virtue is evenly balance or moderation (*i'tidāl*). Virtues that are categorized under justice (*'adālah*) comprises of:
- a. *Al-Sidq* (Truthfulness)
  - b. *Al-'Ulfa* (Affection)
  - c. *Sīlat al-Rahm* (Human Relationship)
  - d. *Al-Mukāfa'a* (return of benevolence)
  - e. *Husn al-Shirka* (fairness in giving and receiving)
  - f. *Husn al-Qadā'* (good judgment) (Miskawayh, 1924, p.32, Ansari, 1964, p.108-109).

#### **Accomplishment of A Perfect Man (*Al-Insān al-Kāmil*)**

Ibn Miskawayh believes that the lowest of human ranks are those whose rational faculty is weak and their beastly soul strong. As a result, the person is inclined to fulfilling the desires and pleasure. Whereas the highest human rank is a completely rational man, full of knowledge and discernment. At a higher level, the person ranks between man and angel (Miskawayh, 1924, pp.56-57, Zurayk, 1968, pp.42-43). The purification of the soul and the refinement of character will finally lead towards a perfect man (*al-insān al-kāmil*) who possesses virtuous character. According to Ibn Miskawayh, the path that leads towards a perfect man begins with love of



knowledge and sciences (*al-shawq ilā al-ma'ārif wa'l 'ulūm*) (Ibn Miskawayh, 1942, p.81). He will become a wise man (*hakīman*) who will be illuminated by a transcendental light (*nūr al-ufuq al-a'lā*) and prepared to receive God's Illumination (*al-fayd al-Ilāhīy*) and His gifts (*mawāhib Allah*) (Ibn Miskawayh, 81). Prophets achieve a higher level than this stage since they receive the Revelation (*al-wahy*) (Ibn Miskawayh, 9124, p.81). The path discussed by Ibn Miskawayh will finally lead towards the perfect man (*al-insān al-kāmil*) and will also lead towards the Ultimate Happiness (*al-sa'āda al-quswā*) in his life (Ibn Miskawayh, 1924, p.83).

**SUMMARY OF THE CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT IN  
IBN MISKAWAYH’S *TAHDHĪB AL-AKHLĀQ WA TATHĪR AL-A’RĀQ***

Table 5

B. *Summary of Curriculum Content for Children’s Character Development in Tahdhīb al-Akhlāq wa Tathīr al-A’rāq:*

CURRICULUM CONTENT Main Categories	CURRICULUM CONTENT Sub-Categories
<p>1. Definition of Character (<i>al-Khuluq</i>)</p> <p>2. Sources of Children’s Character Education Islamic Law (<i>al-Sharī’a</i>)</p> <p>3. The Development of Human Soul: Based on natural order (<i>al-nizām al-tabī’iy</i>)</p>	<p>A state of soul which causes it to perform its actions without thought or deliberation. There are two types of character:</p> <p>1. Natural (<i>tabī’iy</i>) and originates in the temperament (<i>asl al-mizāj</i>)</p> <p>2. Acquired by habit (<i>bi’l ‘āda</i>) and self-training (<i>al-tadarrub</i>)</p> <p><i>al-Sharī’a</i> is the foundation for the sound thinking (<i>al-fīkr al-sahih</i>) and correct reasoning (<i>al-qiyās al-mustaqīm</i>).</p> <p>Children’s sequential development of human soul: First: The faculty of desire (<i>al-shahwa</i>) – begins with the desire (<i>al-shahwa</i>) for food and then develops into pleasures.</p>

Second: The faculty of imagination (*al-khayāliyya*)

Third: The faculty of anger (*al-ghadab*) by which he uses to defend himself

Fourth : The faculty of discernment (*al-tamyīz*) which gradually develops until it reaches its intellectual perfection at which stage he is called a rational being (*‘āqilan*). The first sign of intelligence at this stage is modesty (*al-hayā’* - an evidence that he is prepared for education (*al-ta’dīb*).

Character is formed through:

1. Instruction (*Ta’līm*) / Knowledge (*al-‘ilm*) – memorising (*hifz*) good tradition (*mahāsin al-akhbār*) and poems (*al-ash‘ār*).
2. Socialization (*Mujālasat al-Akhyār wa ahl al-fadl*)
3. Habituation (*I’tiyād*) of Religion (*al-Dīn*), Islamic Law (*al-Sharī‘a*) and good manners (*al-Adab*)
4. Reinforcement by Rewards (*Madh*), Admonishment/ Warning (*al-Taubīkh*)
5. Refinement of the soul (*Tahdhīb al-nufūs*) by habituation to a rough life.

6. Discipline of soul (*Ta'dīb al-nafs*) – e.g., trained for self-resolution ('*azīma*), patience (*al-sabr*) and moderation (*i'tidāl*). Discipline (*Ta'dīb*) : begins with (the formation) of:

- good manners in eating (*adab al-matā'im*).

- good manners in dressing (*adab al-malābis*) .

- good manners during sleeping (*adab al-nawm*)

- good manners in speech (*adab al-kalām*)

7. Prevention from frivolous and love poetry and bad companions

## Curriculum Content for Children’s Character Development

### Definition of Character (*al-Khuluq*)

Chapter on Ethics begins with Ibn Miskawayh’s definition of Character (*al-Khuluq*), which is significant to his discourse on ethics. Ibn Miskawah’s definition of character (*al-khuluq*):

a state of the soul (*hāl li’l nafs*) which enables it to perform its actions without any reflection or deliberation (*min ghyr fikr wa lā rawiya*) (Ibn Miskawayh, 1924, p.41; Ansari, 1964, p.83).

According to Ibn Miskawayh, there are two types of Character:

1. Naturally inborn character: a natural temperament (*tābī’iyyan: min asl mizāj*)
2. Character that is formed through custom and training (*bi’l ‘āda wa’l tadarrub*) which begins with reflection and deliberation, but later it gradually becomes a faculty (*malaka*) and character (*khuluqan*) (Ibn Miskawayh, 1924, p.41; Ansari, 1964, p.83).

Based on his observation, Ibn Miskawayh rejected the view that described character as unalterable since it is completely determined by nature. He believed that character is formed and shaped sooner or later, through education and learning (*bi’l ta’dīb wa’l ta’līm*), and through the association with good and virtuous people (*bi mujālasat al-akhyār wa ahl fadl*) (Ibn Miskawayh, 1924, pp.41-42; Ansari, 1964, pp.84-85).

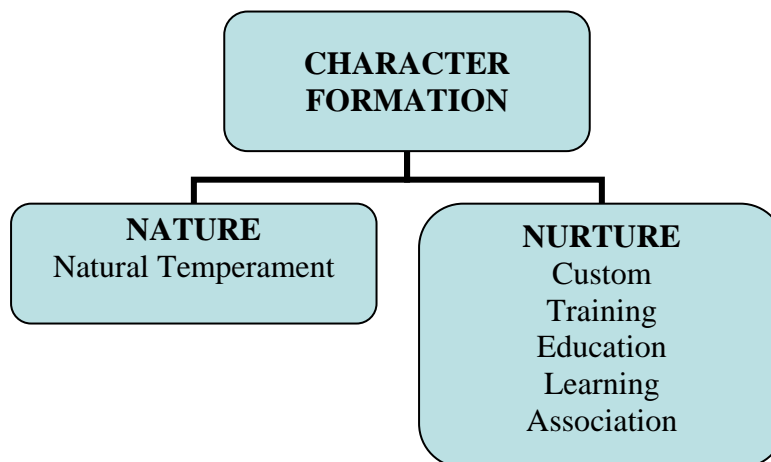


Figure 16: Influence of Nature and Nurture on Character Formation

## Sources of Children's Character Education

Ibn Miskawayh specifically discussed *Syarī'a* as one of the sources for Character Education. Ibn Miskawayh's educational method for character education is based on the principle of natural order that gradually developed in human being. Hence, it is important to understand the concept of natural order (*al-nizām al-tabī'iy*) in Ibn Miskawayh's discourse of ethics. Islamic Law (*al-Sharī'a*) is the source for Character Education in order to:

- i. Reform the young generation
- ii. Accustom the children and youngsters to good deeds
- iii. Prepare their souls to receive wisdom
- iv. Seek virtues
- v. Attain human happiness through sound thinking and correct reasoning (Ibn Miskawayh, 1924, p.45; Ansari, 1924, p.32).

## The Development of Human Soul

Human soul is developed based on the development of natural order (*al-nizām al-tabī'iy*) (Ibn Miskawayh, 1924, p.46). The faculty that forms first is common to all animals and plants, then the distinctive qualities begin to appear until it achieves human attributes that begin with:

- i. Faculty of desire especially the desire (*al-shahwa*) for food
- ii. Faculty of imagination (*al-khayaliyya*)
- iii. next, Faculty of anger (*al-ghadabiyya*) is developed
- vi. finally, Faculty that derives knowledge and sciences (*al-ma'ārif wa'l 'ulūm*) developed in human soul.

## Educational Methods in Formation of Good Character

Ibn Miskawayh propagates Character Education for children and youth since it is easier for them to undergo the refinement process during this stage. It is difficult to change bad habits or character if they are already established in the soul. In this case, Ibn Miskawayh himself had to undergo a tremendous process of character refinement to get rid of the bad habits that had already been entrenched in him (Miskawayh, 1924, p.60; Zurayk, 1968, p.45).

Ibn Miskawayh emphasizes on training the children to:

- i. Observe and guide the character of modesty (*al-hayā'*) i.e. the sign of intelligence that appear during the age of discernment (Miskawayh, 1924, p.67; Zurayk, 1968, p.50).
- ii. Observe their socialization – avoid from any association (*mukhālata*) with people who might corrupt their character (Miskawayh, 1924, p.67) and encourage their companionship with noble people (*mujālasat al-akhyār wa ahl al-fadl*)
- iii. Habituate them in the love of honor (*hubb al-karāma*) through the practice of religion and the observance of religious duties rather than money (*bi'l dīn dūn'l māl*) (Miskawayh, 1924, p.67; Zurayk, 1968, p.51).
- iv. Discipline of the soul (*ta'dīb al-nafs*) – eg: trained for self-resolution (*'azīma*), patience (*al-sabr*) and moderation (*i'tidāl*). The process of discipline (*ta'dīb*) begins with the formation) of:
  - Good manners in eating (*adab al-matā'im*) (Miskawayh, 1924, p.69)
  - Good manners in dressing (*adab al-malābis*)
  - Good manners during sleeping (*adab al-nawm*)
  - Good manners in speech (*adab al-kalām*) (Miskawayh, 1924, pp.68-75; Zurayk, 1968, pp.52-55).

- v. Reinforcement of the good habits and character by complimentary praises (*madh*) and prevention from bad habits through admonishment or warning (*al-taubīkh*) (Miskawayh, 1924, p.69; Zurayk, 1968, p.52).
- vi. Refinement of the soul (*tahdhīb al-nufūs*) by habituating them through a rough life (*al-khushūna*) and avoidance of laziness (*al-kasl*) (Miskawayh, 1924, p.71; Zurayk, 1968, p.54).
- vii. Development of good character through instruction (*ta'lim*) and knowledge (*al-'ilm*) – memorising (*hifz*) good tradition (*mahāsin al-akhbār*) and poems (*al-ash'ār*) (Miskawayh, 1924, p.68).

At an older age, children should be trained to:

- i. Adhere to the *Syarī'a*, and observe its requirements until it become habits in themselves (Miskawayh, 1924, p.60; Zurayk, 1968, p.45).
- ii. Study the work of ethics so that the moral qualities become confirmed in him by rational demonstration (Miskawayh, 1924, p.60; Zurayk, 1968, p.45).
- iii. Learn the science of arithmetic and geometry (*al-hisāb wa'l handasa*) so that he becomes accustomed to the veracity of speech and correctness in demonstration (*barāhīn*) (Miskawayh, 1924, p.60).



## DATA ANALYSIS : PART 2

### CONTENT ANALYSIS OF AL-GHAZALI'S DISCOURSE ON CHILDREN'S CHARACTER DEVELOPMENT BASED ON *RIYĀDAT AL-NAFS WA TAHDHĪB AL-AKHLĀQ OF IHYĀ' 'ULŪM AL-DĪN*

The content analysis of al-Ghazali's discourse on children's character education in this section is designed to answer the second sub-research question (SRQ 2):

SRQ 2: What are the objectives and curriculum content for children's character development proposed by al-Ghazali in *Ihya' 'Ulūm al-Din*?

The content analysis of the text will be divided into two Main Categories: Objectives and Curriculum Content. The Main Categories will be later divided into its Sub-categories.

Accordingly, the data analysis of al-Ghazali's text will be divided into two sections:

4.3 Objectives of Character Education in *Ihyā' 'Ulūm al-Dīn*

4.4 Curriculum Content for Children's Character Development in *Ihyā' 'Ulūm al-Dīn*.

The data analysis hence will focus on the Second Chapter of the Third Volume of *Ihyā' 'Ulūm al-Dīn: Kitāb Riyadat al-Nafs wa Tahdhīb al-Akhlāq wa Mu'ālajat Amrad al-Qalb* (Disciplining the Soul, Refinement of Character, and Treatment of Spiritual Illness).

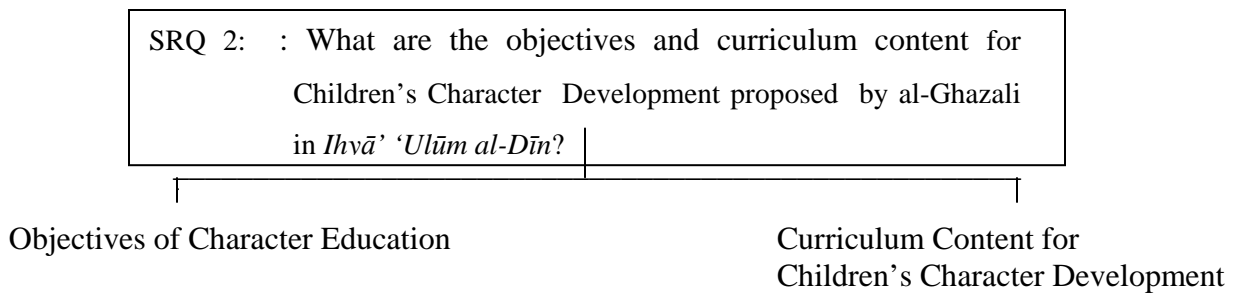


Figure 17. Content Analysis Procedure: Part 2

**SUMMARY OF THE OBJECTIVES OF CHARACTER EDUCATION IN  
AL-GHAZALI'S *IHYĀ' 'ULŪM AL-DĪN***

Table 6

A. *Summary of the Objectives of Character Education in Ihyā' 'Ulūm al-Dīn*

OBJECTIVES Main Categories	OBJECTIVES Sub-Categories
1. <i>Al- Sa 'āda</i> (Happiness)	<p>There are two forms of <i>al- Sa 'āda</i>:</p> <p>First: <i>Al-Sa 'āda</i> as the means (in this world):</p> <p>b. <i>'Ilm wa'l 'Amal</i> (Knowledge and Action) – the best action according to the Prophet s.a.w. is good character (<i>husn al-khuluq</i>). (al-Ghazali,3:50; Quasem, 1978, p.59).</p> <p>i. All the worldly goods such as food, clothes, etc. that serve as means for a man to gain knowledge and action (<i>al-'ilm wa'l 'amal</i>) (al-Ghazali, 3:220; Quasem, 1978, p.58).</p> <p>Second: Happiness (<i>Al- Sa 'āda</i>) as the ultimate end (in the hereafter):</p> <p>The Love of God (<i>al-uns wa'l hubb</i>) in this world leads a person to the Vision of God in the heaven (<i>al-ru'ya fi'l janna</i>) (al-Ghazali, 3,:220)</p>

2. *Al-Khuluq al-Hasan* (Good Character)

Definition of Character (*al-Khuluq*):

“Internal established state of the soul (*hay’a fi’l nafs rāsikha*) which enables it to perform its action without any action or deliberation” (al-Ghazali,3:53). It refers to the state of the soul (*hay’at al-nafs*), the spiritual form (*al-sūra al-bātina*) of human being.

- There are four components of Character (*al-Khuluq*) :

1. action (*al-fi’il*)
2. strength (*al-qudra*)
3. knowledge (*al-ma’rifa*)
4. state of the soul (*hay’at li’l nafs*)

- The Four Pillars of Good Character : the balance (equilibrium) of the 4 faculties of the soul (al-Ghazali,3:53):

the faculty of knowledge (*quwwa al-’ilm*), the faculty of anger (*quwwa al-ghadab*), the faculty of desire (*quwwa al-shahwa*), the faculty of justice (*quwwa al-’adāla*).

<p>3. <i>Al-I'tidāl</i> (Balance / Equilibrium)</p>	<p>Refers to the midpoint or the central point between excess and deficiency (<i>wast bayn al-ifrāt wa'l tafrīt</i>) (al-Ghazali, 3:57). Repeatedly highlighted by Ghazali who refers the condition to be the middle or midpoint between the two extremes (<i>al-wast fi'l akhlāq dūn al-tarafayn</i>). When a person achieves a balanced state of four faculties of the soul i.e., the faculty of knowledge (<i>quwwa al-'ilm</i>), the faculty of anger (<i>quwwa al-ghadab</i>), the faculty of desire (<i>quwwa al-shahwa</i>), the faculty of justice (<i>quwwa al-'adālah</i>) which are guided by revelation and reason, he has perfectly accomplished good character (<i>husn al-khuluq mutlaqan</i>). It refers to the mean state (<i>i'tidāl</i>) which is the sound state of the soul (al-Ghazali, 3:54; Quasem, 1978, p.81). The mean is virtuous whereas the two extremes – excess and deficiency are the vices (<i>radhīlatān</i>).</p>
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<p>4. <i>Ummahāt al-Fadā'il</i> (Virtues):</p> <p>i. <i>al-Hikma</i> (Wisdom)</p> <p>ii. <i>al-Shajā'a</i> (Courage)</p>	<p>The balanced state of the soul (<i>al-i'tidāl</i>) will produce the four cardinal virtues or the 'mothers [sources] of good character' (<i>ummahāt al-akhlāq</i>).</p> <p>There are four cardinal virtues according to al- Ghazali (al-Ghazali, 3:55, Quasem, p. 85):</p> <p>i. <i>al-Hikma</i> (Wisdom)</p> <p>a. <i>Husn al-tadbīr</i> ( administrative quality)</p> <p>b. <i>Jūdat al-dhihn</i> (excellence of mind)</p> <p>c. <i>Thaqābat al-ra'y</i> (insightful in decision-making)</p> <p>d. <i>Isābat al-Zann wa tafattun li daqā'iq al-'amāl wa khafāyā āfāt al-nufūs</i> (awareness of the subtle actions and hidden evils of the soul).</p> <p>ii. <i>al-Shajā'a</i> (Courage)</p> <p>a. <i>Al-Karam</i> (generosity)</p> <p>b. <i>Al-Najda</i> (bravery)</p> <p>c. <i>Kasr al-nafs</i> (self-control)</p> <p>d. <i>Ihtimāl</i> (endurance)</p> <p>e. <i>Al-Hilm</i> (forbearance)</p>
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<p>iii. <i>al-‘Iffa</i> (Temperance)</p>	<p>f. <i>Al-Thabāt</i> (firmness)</p> <p>g. <i>Kazm al-ghayz</i> (control of anger)</p> <p>h. <i>Al-Waqār</i> (weightiness)</p> <p>i. <i>Al-Tawaddud</i> (friendliness)</p> <p>iii. <i>al-‘Iffa</i> (Temperance)</p> <p>a. <i>Al-Sakhā’</i> (generosity)</p> <p>b. <i>Al-Hayā’</i> (modesty)</p> <p>c. <i>Al-Sabr</i> (patience)</p> <p>d. <i>Al-Musāmaha</i> (forgiveness)</p> <p>e. <i>Al-Qanā‘a</i> (contentment)</p> <p>f. <i>Al-Wara‘</i> (piety)</p> <p>g. <i>Al-Latāfa</i> (kindness)</p> <p>h. <i>Al-Musā‘ada</i> (helpfulness)</p> <p>i. <i>Al-Zarf</i> (gracefulness)</p> <p>j. <i>Qillat al-Tam‘</i> (lack of greed or moderate)</p>
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<p>iv. <i>al-‘Adāla</i> (Justice)</p>	<p>iv. <i>al-‘Adāla</i> (Justice)</p> <p>The virtue of justice (<i>‘adāla</i>) is defined as a state of the soul in which anger and desire are controlled under the dictates of reason and <i>Sharī‘a</i>. It is the state which is described as the golden mean (<i>al-wast</i>) or equilibrium (<i>i‘tidāl</i>) of the three faculties: reason (<i>‘aql</i>), desire (<i>shahwa</i>) and anger (<i>ghadab</i>). Therefore in al-Ghazali’s view, justice (<i>‘adāla</i>) has no two extremes but only the opposite i.e., injustice (<i>zulm/jawr</i>) (al-Ghazali, 3:354-55; Quasem, 1978, pp.85-86). Justice and injustice are not two extremes but the opposite to each other.</p>
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## Objectives of Character Education in *Ihyā' 'Ulūm al-Dīn*

### Attainment of Happiness (*Al-Sa'āda*)

*Al-Sa'āda* or the concept of 'Happiness' is the most important concept underlying al-Ghazali's ethical thought. *Al-Sa'āda* (Happiness) is the highest aim of human life in this world and the hereafter. The highest form of happiness in this world refers to the Love of God (*al-uns wa'l hubb*) and the ultimate happiness in the hereafter is the Vision of God Himself (*al-lliqā' wa'l mushāhada*) (al-Ghazali, 3:220).

There are two forms of happiness (*al- Sa'āda*)

First: Happiness (*Al-Sa'āda*) as the means (in this world)

Second: Happiness (*Al-Sa'āda*) as the ultimate end (in the hereafter)

The first form of happiness involves:

ii. Knowledge and Action (*'Ilm wa'l 'Amal*) – the best action according to the Prophet s.a.w. is *husn al-khuluq* (good character). He quoted a Prophetic *hadith*: “one of the [sign] of happiness in human being is good character (*husn al-khuluq*)” (al-Ghazali,3:50; Quasem, 1978, p.59).

iii. All the worldly goods such as food, clothes, etc. that serve as means for a man to gain knowledge and action (*al-'ilm wa'l 'amal*) (al-Ghazali, vol.3:220; Quasem, 58).

Second: Happiness (*Al-Sa'āda*) as the ultimate end (in the hereafter):

It refers to the Love of God (*al-uns wa'l hubb*) in this world that leads a person to the Vision of God in the heaven (*al-ru'ya fi'l janna*) (al-Ghazali, 3:220; Quasem, 1978, p.55).

### Attainment of Good Character (*Al-Khuluq al-Hasan*):

The concept of good character (*husn al-khuluq*) is the focus of discussion in this chapter since good character is an important means towards happiness (*al-sa'āda*) and the



foundation of religion (*asās al-islām*) (al-Ghazali, 3:52). It is a central theme in al-Ghazali's discourse on ethics which focuses on the reality of good character (*haqīqat husn'l khuluq*) and the method to accomplish good character (al-Ghazali, 3:49). Al-Ghazali defines Character (*al-Khuluq*) as:

Internal established state of the soul (*hay'a fi'l nafs rāsikha*) which enables it to perform its action without any action or deliberation (al-Ghazali, 3:53).

It refers to the state of the soul (*hay'at al-nafs*) spiritual form (*al-sūrah al-bātinah*) of human being. There are four components of Character (*al-Khuluq*) :

1. action (*al-fi'il*)
2. strength (*al-qudra*)
3. knowledge (*al-ma'rifa*)
4. state of the soul (*hay'a li'l nafs*)

According to al-Ghazali, Good Character could be attained when the four faculties of the soul are balanced (al-Ghazali,3:53). The four faculties of the soul refer to :

1. the faculty of knowledge (*quwwa al-'ilm*)
2. the faculty of anger (*quwwa al-ghadab*)
3. the faculty of desire (*quwwa al-shahwa*)
4. the faculty of justice (*quwwa al-'adāla*).

### **The Attainment of Balance / Equilibrium (*Al-I'tidāl*):**

The concept of mean (*i'tidāl*) is the central aim of good character traits. The aim of training for good character is to bring the soul to the state of balance or equilibrium (*i'tidāl*) that refers to the healthy condition of the soul, while deviation from it constitutes sickness (Al-Ghazali, 3:60; Quasem, 1978, p.85). Good character (*husn al-khuluq*) is characterized

by the balance (*i'tidāl*) state of the soul. Simultaneously the balance state of the soul is characterized by the concept of mean (*al-wast*). The mean refers to the condition of justice (*al-'adāla*) and the virtuous (*al-fadīla*) state of the soul (al-Ghazali, 3: 54-55; Quasem, 1978, pp.81-82). The balance or equilibrium refers to the midpoint or the central point between excess and deficiency (*wast bayn al-ifrāt wa'l tafrīt*) (al-Ghazali, 3:57). It is repeatedly highlighted by Ghazali who refers the condition to be the middle or midpoint between the two extremes (*al-wast fi'l akhlāq dun al-tarafayn*). When a person achieves a balanced state of the four faculties of the soul i.e.: the faculty of knowledge (*quwwa al-'ilm*), the faculty of anger (*quwwa al-ghadab*), the faculty of desire (*quwwa al-shahwa*), the faculty of justice (*quwwa al-'adāla*) which are guided by revelation and reason, he has perfectly accomplished good character (*husn al-khuluq mutlaqan*). It refers to the mean state (*i'tidāl*) which is the sound state of the soul (al-Ghazali, 3:54; Quasem, 1978, p.81). The mean is virtuous whereas the two extremes – excess and deficiency are the vices (*radhīlatān*).

### **The Attainment of Cardinal Virtues (*Ummahāt al-Fadhā'il*) :**

The balanced state of the soul (*al-i'tidāl*) will produce the four cardinal virtues or the 'mother [root] of good character' (*ummahāt al-akhlāq*).

There are four cardinal virtues according to al-Ghazali:

- i. *al-Hikma* (Wisdom)
- ii. *al-Shajā'a* (Courage)
- iii. *al-'Iffa* (Temperance)
- iv. *al-'Adāla* (Justice) (al-Ghazali, 3:55; Quasem, 1978, p.85).

i. *al-Hikma* (Wisdom):

It refers to the rational or cognitive qualities such as:

- a. *Husn al-tadbīr* ( administrative quality)
- b. *Jūdat al-dhihn* (excellence of mind)
- c. *Thaqābat al-ra'y* (insightful in decision-making)
- d. *Isābat al-Zann wa tafattun li daqā'iq al-'amāl wa khafāyā āfāt al-nufūs* (awareness of the subtle actions and hidden evils of the soul).

When the faculty of knowledge (*quwwa al-'ilm*) is at the mean state, the virtue of wisdom (*hikma*) is achieved. Wisdom is a state of the soul which enables man to distinguish between true and false in statements, between right from wrong in beliefs and between good and evil in actions. Wisdom is considered the root of good character (*ra's al-akhlāq al-hasana*) (al-Ghazali, 3:54; Quasem, 1978, p.80). When it is at the extreme of excess, the vice of wickedness (*khubth*) is produced; and when it is at the extreme of deficiency, the vice of stupidity (*balah*) is generated (al-Ghazali, 3:54; Quasem, 1978, p.81).

ii.. *al-Shajā'a* (Courage) :

It refers to the socio-emotional qualities such as:

- a. *Al-Karam* (generosity)
- b. *Al-Najda* (bravery)
- c. *Kasr al-nafs* (self-control)
- d. *Ihtimāl* (endurance)
- e. *Al-Hilm* (forbearance)
- f. *Al-Thabāt* (firmness)
- g. *Kazm al-ghayz* (control of anger)

h. *Al-Waqār* (weightiness)

i. *Al-Tawaddud* (friendliness)

When the faculty of anger (*quwwa al-ghadab*) is at the mean state (*i'tidāl*), the virtue of courage (*al-shajā'a*) is achieved. Courage (*al-shajā'a*) is a state of the soul in which the faculty of anger (*al-ghadab*) is always obedient to reason (*'aql*) (al-Ghazali, 3:54; Quasem, 1978, p.85). If it is at the extreme of excess, the vice of rashness (*tahawwur*) appears. If it is at the extreme of deficiency, the vice of cowardice (*jubn*) appears in the soul (al-Ghazali, 3:54; Quasem, 1978, pp. 81-82).

iii. *al-'Iffa* (Temperance)

It refers to the emotional (controlling) qualities such as:

a. *Al-Sakhā'* (generosity)

b. *Al-Hayā'* (modesty)

c. *Al-Sabr* (patience)

d. *Al-Musāmaha* (forgiveness)

e. *Al-Qanā'a* (contentment)

f. *Al-Wara'* (piety)

g. *Al-Latāfa* (kindness)

h. *Al-Musā'ada* (helpfulness)

i. *Al-Zarf* (gracefulness)

j. *Qillat al-Tam'* (lack of greed or moderate)

When the faculty of desire (*quwwa al-shahwa*) is at the state of the mean (*i'tidāl*), the virtue of temperance (*'iffa*) is achieved. Temperance (*'iffa*) is a state of the soul in which the faculty of desire is disciplined under the command of reason and Islamic Law (*bi ta'dīb al-'aql wa'l*

*Shar‘*). When it is at the extreme of excess, it produces the vice of greed (*sharah*) and when it is at the extreme of deficiency, it produces the absence of desire (*jumūd*) which lead towards other destructive character such as greed, shameless, miserliness, envy, self-humiliation etc (al-Ghazali, 3:54, Quasem, 1978, pp. 81-82, 85).

iv. *al-‘Adāla* (Justice)

The virtue of justice (*‘adāla*) is defined as a state of the soul in which anger and desire are controlled under the command of reason and *Shari‘a*. It is the state which is described as the golden mean (*al-wast*) or equilibrium (*i‘tidāl*) of the three faculties: reason (*‘aql*), desire (*shahwa*) and anger (*ghadab*). Therefore in al-Ghazali’s view, justice (*‘adāla*) has no two extremes but only the opposite i.e. injustice (*zulm/jawr*) (al-Ghazali, 3:54-55; Quasem, 1978, pp.85-86).

**SUMMARY OF THE CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT IN  
AL-GHAZALI’S *IHYĀ’ ‘ULŪM AL-DĪN***

Table 7

*B. Summary of the Curriculum Content for Children’s Character Development in Ihyā’ ‘Ulūm al-Dīn*

Curriculum Content Main Categories	Curriculum Content Sub-Categories
<p>1. Educational Methods in Formation of Good Character</p> <p>2. Factors (<i>al-sabab</i>) which influence formation of good character</p>	<p>Based on al-Ghazali (n.d., 3:61) the perfection of the soul and good character will be attained through the process of:</p> <ul style="list-style-type: none"> <li>a. Habituation (<i>al-i‘tiyād</i>)</li> <li>b. Instruction (<i>al-ta‘līm</i>)</li> <li>c. Nurturing (<i>al-tarbiyya</i>)</li> <li>d. Refinement of character (<i>tahdhīb al-akhlāq</i>)</li> </ul> <ul style="list-style-type: none"> <li>a. Naturally gifted and inborn good character traits (<i>bi jūd ilāhīy wa kamāl al-fitrīy</i>).</li> <li>b. Acquired good character traits (<i>bi’l iktisāb</i>) through (al-Ghazali, 3:60-61; Quasem, 1978, p.90). <ul style="list-style-type: none"> <li>i. Process of habituation (<i>i‘tiyād</i>) through self-mortification and self-training (<i>al-mujāhada wa’l riyāda</i>).</li> </ul> </li> </ul>

3. Developmental Stages of Children's Character:

ii. Learning through observation and association (*mushāhadā arbāb al-fa'āl al-jamīla wa musāhabatihim*)

iii. learning (*ta'allum*) through the acquisition of knowledge

There are three major phases in Al-Ghazali's approach :

First phase: Birth until the Age of Discernment (*Mumayyiz*):

Second phase: The Age of Discernment until Puberty (*Bāligh*):

Third Phase: The Age of Puberty (*Bāligh*)

4. Educational Approach for Children's Character Development:

Al-Ghazali's educational approach for children's character development are summarized into five main categories:

1. Self-discipline
2. Self-refinement
3. Teaching good character
4. Avoidance from bad companions
5. Prevention from luxurious life and culture (Al-Ghazali, 3:72)

## Curriculum Content for Children’s Character Development

### Educational Methods in the Formation of Good Character

Al-Ghazali’s discourses in this chapter focuses on the Formation and development of good character. Firstly, he explains about the virtues (*fadīla*) and the reality (*haqīqa*) of good character. He further explains in detail about the possibility of changing someone’s character through spiritual training. Besides, he specifies the training methods for character refinement and spiritual training (*tahdhīb al-akhlāq wa riyāda al-nafs*) (Al-Ghazali, 3:49). Since the focus of this research is to develop the curriculum content for developing children’s character development, the researcher will focus on al-Ghazali’s educational approach in the formation and development of good character. In the first place, he explains the meaning of character as:

“Character means an established state [of the soul] from which action proceeds easily without any need for reflection and deliberation. If this state is such that good actions – i.e. those which are praised by reason and the *Shari’ah* – proceed from it, it is called good character. If the actions which proceed from the state are evil, the state from which they derive is called bad character” (Al-Ghazali, 3:53, Quasem, 1978, p.79).

There are two prerequisites of character:

1. stability (*hay’a rāsikha*)
2. spontaneous action (*suhūla min ghayr rawiyya*)

A balanced (*al-i’tidāl*) state of character is a sign of spiritual health (*sihhat al-nafs*). Every child is born in the balanced state of *fitra* (*mu’tadilān sahīh al-fitra*). It is the parents who [influence him] to be a Jew, or a Christian, or a Magian (al-Ghazali, 3:61). The perfection of the soul is attained due to several factors. Character formation or the 'shaping' process is influenced mainly through (al-Ghazali, 3:61):



- a. habituation (*al-i'tiyād*)
- b. instruction (*al-ta'līm*)
- c. nurturing (*al-tarbiyya*)
- d. refinement of character (*tahdhīb al-akhlāq*)

**Factors (*al-sabab*) which influence the formation of good character**

1. Naturally gifted and inborn with good character traits  
(*bi jūd ilāhīy wa kamāl al-fitrīy*).
2. Acquired good character traits (*bi'l iktisāb*) through:
  - i. Process of habituation (*i'tiyād*) through self-mortification and self-training (*al-mujāhada wa'l riyāda*). Al-Ghazali's discourse in this chapter focuses on the second type of character that is the acquired.
  - ii. Learning through observation and association (*mushāhada arbāb al-fa'āl al-jamīla wa musāhabatihim*)
  - iii. Learning (*ta'allum*) through the acquisition of knowledge (al-Ghazali, 3: 60-61; Quasem, 1978, p.90).

Factors (*al-sabab*) which influence the formation of good character:

There are two kinds of Good Character:

1. The naturally inborn good character (*bi jūd ilāhīy wa kamāl al-fitrīy*). It refers to people who possess good character naturally since birth. All the faculties of the soul are created in equilibrium and the faculties of desire and anger obey the dictates of reason and the *Sharī'ah*, so that they are good by nature, such as the prophets (pbut). (Al-Ghazali, 3:58).
2. The acquired (*bi'l iktisāb*) good character. It refers to the acquired character through several process:

- i. Process of habituation (*i'tiyād*) (Al-Ghazali, 3:58; Quasem, 1978, p.89) which begins with the process of self-mortification (*mujāhada*) and self-training (*riyāda*) i.e. taking pain to perform the actions that lead towards good character until they become habitual and pleasant. In this process, the actions associated with good character are firstly enforced until they become part of his nature (al-Ghazali, 3:59). The process is based on his theory of circular relationship (*dawr*) between soul and body (*al-nafs wa'l badan*). It is a gradual painstaking effort (*haml al-nafs*) of performing those actions that necessarily proceed from the good character until they become habitual (*tabī'a*). For instance, a man who wish to be generous must oblige himself to perform generous acts, continuously struggling with his soul in giving away some of his wealth until it becomes habitual and pleasant to his character (al-Ghazali,3:58-59, 89; Quasem, 1978, p.89).
- ii. Process of observation (*mushāhada*) and companionship (*musāhaba*) (Al-Ghazali, 3:60; Quasem, 1978, p.90). Al-Ghazali beliefs that a temperament can be [influenced] by another temperament (*al-tab' yasriq min al-tab' al-shar wa'l khayr*) both its good and evil character, which means character, can be acquired through association and companionship. It is for this reason al-Ghazali emphasizes on the selection of friends and companions as the basis for child education (*asl ta'dīb al-sibyān*). It is clearly mentioned in *Ihyā'* that “the basis of child education is protection from evil companions (*asl ta'dīb al-sibyān al-hifz min quranā' sū'*)” (al-Ghazali,3:73; Quasem, 1978, p.96). A child should be kept away from peers who talk nonsense, who curse and insult others, and from children who are accustomed to luxurious and comfortable life (al-Ghazali, 3:72). In fact, it is a custom of the great Muslim predecessors

including Umar al-Khattab to make friends with companions who are truthful and insightful, who can guide him and discover his physical and spiritual imperfections (*'uyūbihi al-bātina wa'l zāhira*) (al-Ghazali, 3:64; Quasem, 1978, p.91).

- iii. Process of learning (*ta'llum*) (Al-Ghazali, 3:60; Quasem, 1978, p.90). In order to refine his character, one has to recognize his spiritual imperfections. It requires prior knowledge of the soul (*al-'ilm al-bātin*). This is why Al-Ghazali explains about the science of the heart (*'ilm ahwāl al-qalb*) prior to his discourse on disciplining the soul and the refinement of character (*riyādat al-nafs wa tahdhīb al-akhlāq*) in his third volume of *Ihā' 'Ulūm al-Dīn*. He views the light of knowledge and certainty as the medication for spiritual diseases (*adwiyatuhā bi nūr al-'ilm wa'l yaqīn*) (al-Ghazali, 3:65; Quasem, 1978, p.59). Therefore one has to keep in touch with an insightful and knowledgeable teacher or a spiritual guide (*syaikh*) who could analyze and help him to cure his spiritual diseases. The *syaikh* will assist him to analyze the cause of the disease or evil character. The cure of a spiritual disease lies in the removal of its causes. The causes of a vice need to be opposed by knowledge (*'ilm*) and action (*'amal*) (Quasem, 1978, p.92). In this case, the *syaikh* will diagnose the cause of the spiritual disease and propose the right method of treatment for his character refinement (al-Ghazali, 3:64; Quasem, 1978, p.91).

## Developmental Stages of Children's Character

1. Birth until Age of Discernment (*Mumayyiz*)
2. Age of Discernment (*Mumayyiz*) until Puberty (*Bāligh*)

### 1. Birth until the Age of Discernment (*Mumayyiz*)

#### i. Faculty of desire (*quwwa al-shahwa*)

It is the first faculty that appears in a child e.g. a child by instinct seeks for milk without any instruction or direction. Since it is the oldest faculty existing in man, the faculty of desire is the most difficult to restrain and the least susceptible to discipline. The first trait to be controlled according to al-Ghazali, is the greed for food.

#### ii. Faculty of intellect (*quwwa al-'ilm*)

The nursing infant initially apprehends through:

**First stage:** the sensible spirit (*al-rūh al-hassas*) that functions via his five external senses (*hawās al-khams*): sense of touch (*hāssat al-lams*), sense of smell (*hāssat al-shamm*), sense of taste (*hāssat al-dhauq*), sense of sight (*hāssat al-basar*) and hearing (*hāssat al-sam'*).

**Second stage:** the imaginative spirit (*al-rūh al-khayālīy*) that is responsible for storing the sensible and presenting them to the intellect whenever required e.g. a child that cries and insists on having an object even if it does not exist in front of him since it has been retained in the faculty of imagination.

### 2. Age of Discernment (*Mumayyiz*) until Puberty (*Bāligh*)

**Third stage:** the onset of the faculty of discernment (*al-tamyīz*) which enables a child to distinguish between good and evil and enables him to grasp abstract ideas. The appearance of this faculty is "God's gift of illuminating the light of intelligence over the

child” (al-Ghazali, 3:72; Gil’adi, 1992, p.52). The first sign of discernment faculty is the presence of modesty (*al-hayā’*) in which he begins to feel diffident and ashamed of doing certain things. Therefore it is possible “to address the child’s logic and to direct his actions through words of censure or praise” (Gil’adi, 1992, p.52). The age of discernment (*al-tamyīz*) is generally perceived as an appropriate time to begin the formal education. It is also the age whereby children are primarily taught to practice the religious commandments, especially in performing ritual prayers as mentioned by the Prophet (pbuh).

**Fourth:** Perfection of his intellect during puberty (*kamāl al-‘aql ‘ind al-bulūgh*). At this stage, “he is able to understand the underlying reasons for his spiritual training and these reasons need to be clearly explained to him” (Al-Ghazali, 3:72, Quasem, 1978, p.99).

### **iii. Faculty of anger (*quwwa al-ghadab*)**

The faculty of anger exists when a child approaches the age of seven. It is an indispensable need for man to protect himself from any element that threatens his life and property. However, the child needs to be trained to counterbalance the faculty of anger (and desire) through the habits of sleeping, dressing and conduct in the society (Al-Ghazali, 3:73-74; Gil’adi, 1992, p.58).

## **Educational Approach for Children's Character Development**

Al-Ghazali believes that training children is one of the most important issues (*min ahamm al-'umūr*) and childhood is the most critical stage for the character formation and development. If a child is brought up in a good tradition, he will be accustomed to virtuous life and will finally achieve happiness in this world and the hereafter. On the contrary if he is accustomed to immorality, his life will be ruined (Al-Ghazali, 3:72; Quasem, 1978, p.96). Al-Ghazali's approach for children's character development is summarized into five main categories:

1. Self-discipline;
2. Self-refinement;
3. Teaching good character;
4. Avoidance of bad companions; and
5. Prevention from luxurious life and culture (Al-Ghazali,3:72)

There are three major phases in Al-Ghazali's approach:

### **First phase: Birth until Age of Discernment (*Mumayyiz*)**

The baby need to be nursed and suckled by a virtuous lady who consumes legitimate food (*ta'kul al-halāl*), for there is no blessings (*lā baraka*) in “the milk consumed from illegitimate sources (*al-harām*)” (al-Ghazali, 3:72).

### **Second phase: Age of Discernment until Puberty (*Bāligh*)**

The age of discernment (*mumayyiz*) in childhood is marked by the appearance of modesty (*al-hayā'*), which need to be encouraged through a good self-discipline (*bi husn al-ta'dīb*) by:

1. Teaching him table manners – the desire for food should be controlled and disciplined by pronouncing the name of God (*Bismilla*) before eating, using his right hand, beginning with the nearest food, not gazing at different dishes or at others eating, chewing his food well and not smearing his hands and clothes with food. He should be trained to be content with whatever is available and to give others preference over himself in food. Sometimes he should eat coarse bread. Those who eat moderately should be praised and those who eat excessively should be criticized before him (Al-Ghazali, 3:72; Quasem, 1978, p.97).
2. Preventing him from living luxuriously and restricting contact with children who are accustomed to comfort, luxury and pride. Parents should closely monitor his peers since “the basis of child education (*asl ta’dīb al-sibyān*) is the protection from evil companions (*al-hifz min quranā’ al-sū’*)” (Al-Ghazali, 3:72).
3. Preventing him from love poetry since it sows the seeds of corruption in his heart (al-Ghazali, 3:73; Quasem, 1978, p.98).
4. Rewarding good habits and deeds in front of others. His mistake for the first time should be ignored. However, if it is repeated, he should be privately advised and warned so that it will not be repeated. The mother should warn him of informing the misconduct to the father, while the father should preserve the effectiveness of his speech (*haybat al-kalām*) by irregularly scolding the child (al-Ghazali, 3:73; Quasem, 1978, p.98).
5. Training the child to endure tough and strenuous life by getting him accustomed to rough bedding, coarse food and plain clothes. A boy should be trained to wear plain clothes since the colorful and silken dressings are associated with ladies (Al-Ghazali,

- 3:72-73; Quasem, 1978, pp.97-98). The child should also be prevented from being indolent by inculcating the habit of walking and exercising for physical fitness instead of sleeping during the day (al-Ghazali, 3:73; Quasem, 1978, p.98).
6. Inculcating the virtues of humility (*al-tawādu'*), respectfulness (*al-ikrām*) and politeness (*talattuf fi'l kalām*) in his social conduct. It is forbidden for the child to boast of his parents' and his own possession. The child of a rich family should be taught to be generous while the child of a poor family should be taught to avoid greed (al-Ghazali, 3:73; Quasem, 1978, p.98). In order to train them to be respectful and polite, the child should be prevented from displaying insolent manners (*al-waqāha*) such as speaking excessively, spitting, yawning or wiping his nose in the presence of others. He should not turn his back to anyone, cross his legs or lean his chin and support his head on his hands for these are signs of indolence (*dalīl al-kasl*) (al-Ghazali, 3:73; Quasem, 1978, pp. 98-99).
  7. Teaching him al-Qur'an, sayings of the Prophet (pbuh) (*ahādīth*) and historical accounts of the virtuous people in schools (*al-maktab*), so that he will love the righteous (*hubb al-sālihīn*) (al-Ghazali, 3:73). The child should begin his formal education as soon as his faculty of discernment (*al-tamyīz*) begins to emerge.
  8. Teaching and training the child to practice the religious commandments especially in self-purification (*al-tahāra*), prayers (*al-solāt*) and fasting (*al-sawm*) for a few days in the month of *Ramadān*.
  9. Teaching and training him to abide by the limit of Law (*hudūd al-Shar'*), for instance the legal and illegal (*al-halāl wa'l harām*) matters in Islam. The child, especially a boy should also be cautioned against wearing gold and silk, theft and other sinful acts.



### **Third Phase: Age of Puberty (*Bāligh*)**

At the age of puberty (*bāligh*), a child is capable of understanding the inner spirit and reason underlying his previous training and the religious commandments. The reasons and motives for any action should be clearly explained to him, such as the purpose of eating is to acquire strength for devotional acts and not for the sake of pleasure (al-Ghazali, 3:74; Quasem, 1978, p.99).

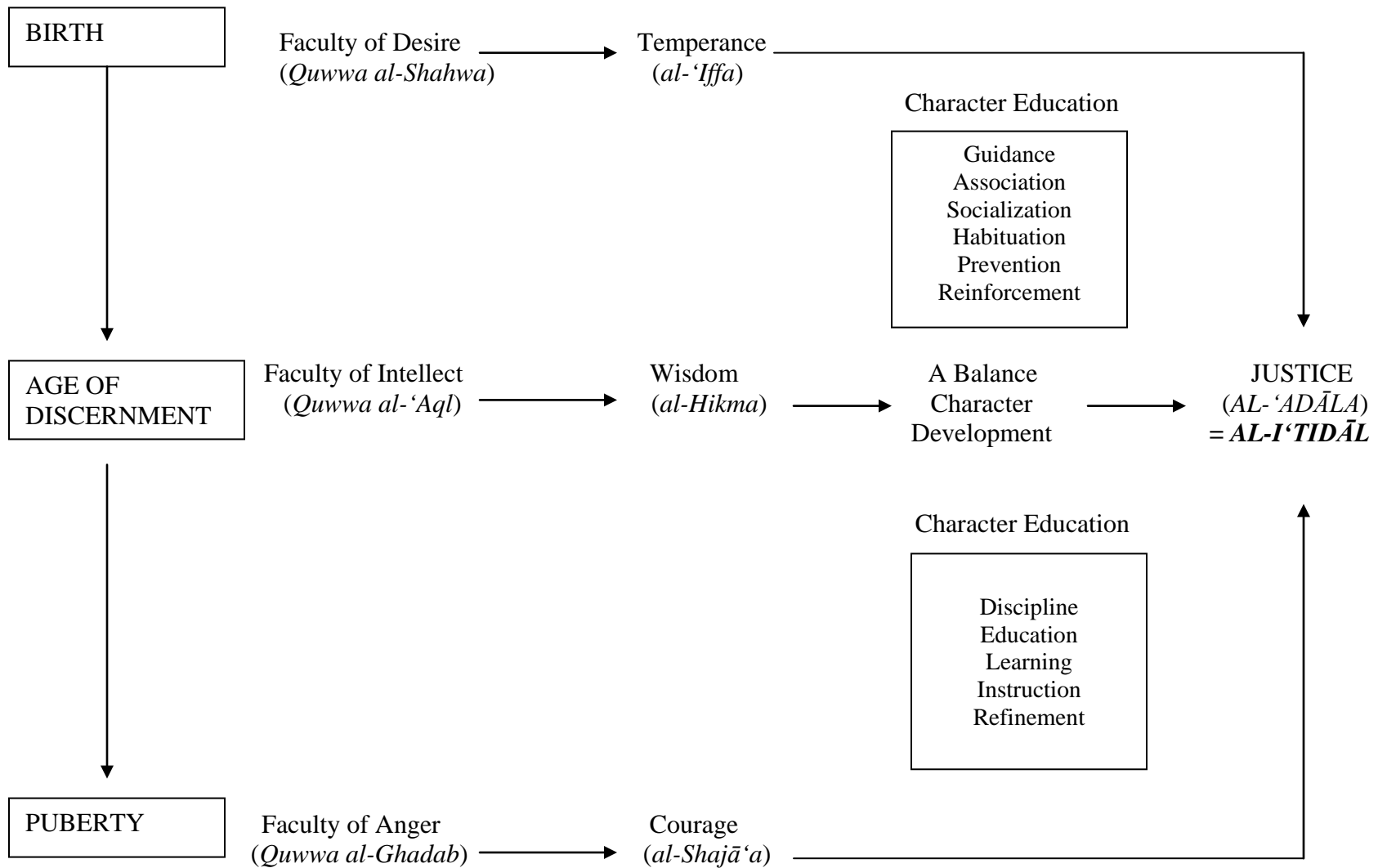


Figure 18: The Development of Human Soul in Reference to Children's Character Development

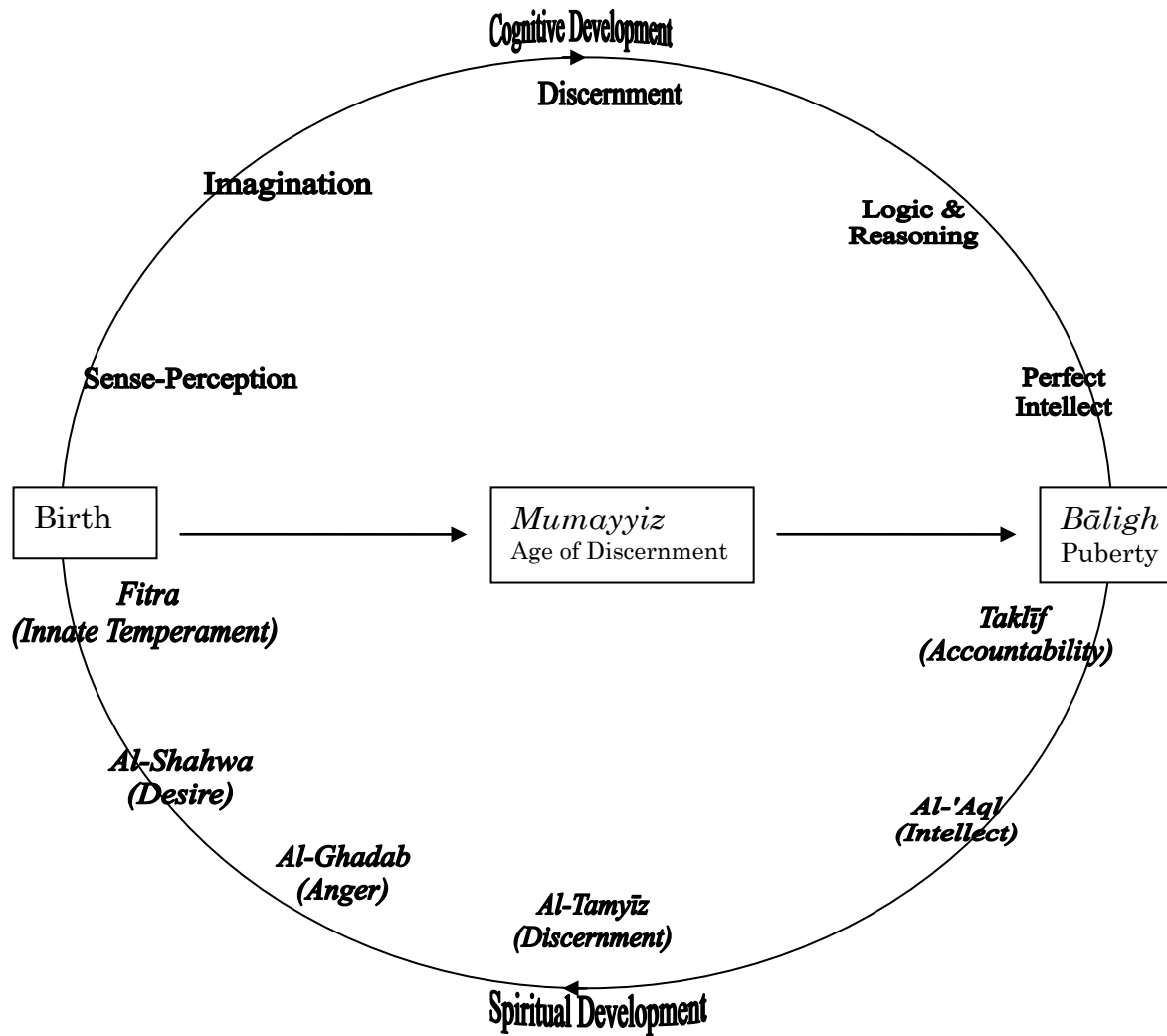


Figure 19. A Balance Childhood Character Development: *al-I'tidāl*

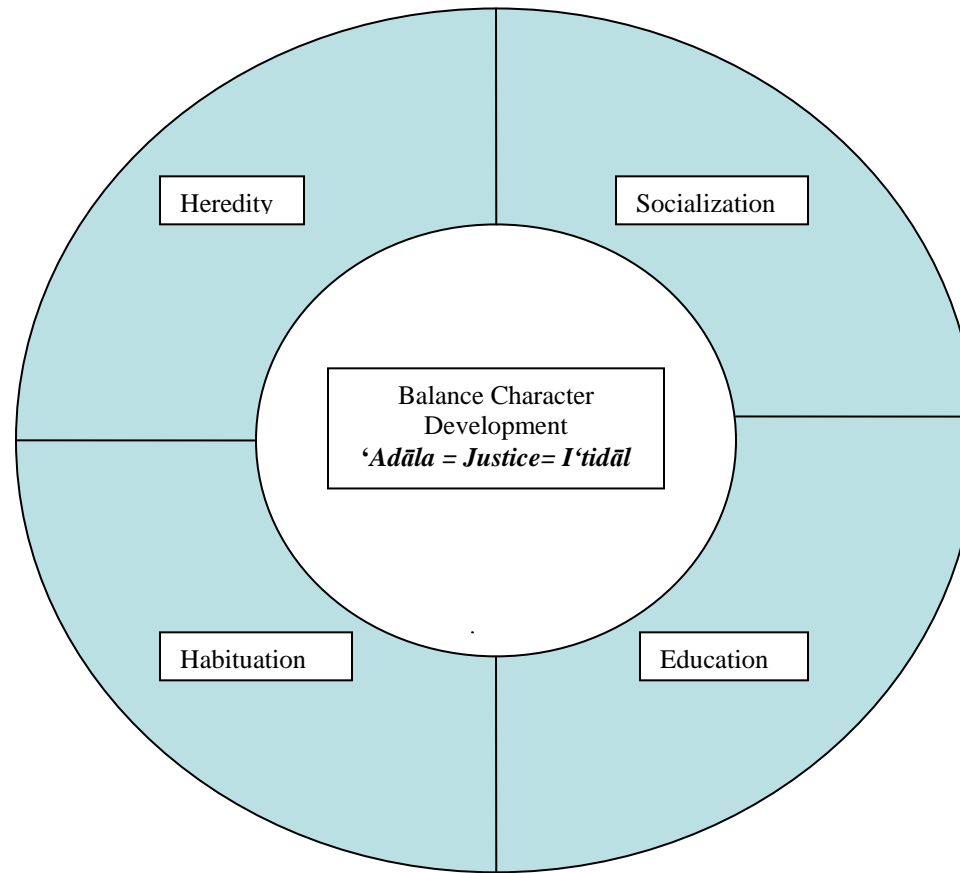


Figure 20. Influential Factors on Balance Childhood Character Development (*Al-I'TIDĀL*)

## SUMMARY OF CHILDREN'S CHARACTER EDUCATION

Table 8

A. Summary of The Objectives of Character Education in *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq and Ihyā' 'Ulūm al-Dīn*:

<b>Objectives of Character Education (<i>Tahdhīb</i>)</b>	<b>Objectives of Character Education (<i>Ihyā'</i>)</b>
<p><b>1. Happiness (<i>al-Sa'āda</i>)</b></p> <p>There are two levels of human happiness (<i>al-sa'āda al-insāniyya</i>):</p> <p>a. a lower level of happiness i.e. happiness related to physical goods (<i>al-jasmāniyya</i>).</p> <p>b. a higher level of happiness i.e. happiness related to the spiritual goods (<i>al-rūhāniyya</i>).</p> <p>The accomplishment of human happiness can be achieved through the adherence of Islamic Law (<i>al-Shari'ā</i>) and the accomplishment of human perfection (<i>kamāl al-insān</i>). The perfection of character (<i>al-kamāl al-khuluqiy</i>) or moral happiness (<i>al-sa'āda al-khuluqiyya</i>) is the aim of Miskawayh in this book (Ibn Miskawayh, 1924, p.83).</p>	<p><b>1. Happiness (<i>Al-Sa'āda</i>)</b></p> <p>There are two forms of <i>al- Sa'āda</i>:</p> <p>First: <i>Al-Sa'āda</i> as the means (in this world):</p> <p>a. <i>'Ilm wa'l 'Amal</i> (Knowledge and Action) – the best action according to the Prophet (pbuh) is good character (<i>husn al-khuluq</i>) (al-Ghazali, 3:50; Quasem, 1978, p.59).</p> <p>b. All the worldly goods such as food, clothes, etc. that serve as means for a man to gain knowledge and action (<i>al-'ilm wa'l 'amal</i>)</p> <p>Second: Happiness (<i>Al-Sa'āda</i>) as the ultimate end :</p> <p>The Love of God (<i>al-uns wa'l hubb</i>) in this world leads a person to the Vision of God (<i>al-ru'ya</i>) (al-Ghazali, 3:220; Quasem, 1978, p.58-59).</p>

## 2. Human Perfection (*Kamāl al-Insān*)

There are two aspects of human perfection (*al-kamāl al-khās bi'l insān*) (Ibn Miskawayh, 1924, p.49):

- a. *al-‘ālima* (theoretical perfection): perfection in knowledge and sciences (*al-ma‘ārif wa'l ‘ulūm*)
- b. *al-‘āmila* (practical perfection): perfection in all kinds of action and governance (*nizām al-‘umur wa tartībuha*)

The combination of both aspects of perfection leads towards the accomplishment of happiness (*al-sa‘āda al-tāmma*) (Ibn Miskawayh, 1924, p.50).

## 2. Good Character (*Al-Khuluq al-Hasan*)

Definition of Character (*al-Khuluq*):

“Internal established state of the soul (*hay’a fi’l nafs rāsikha*) which enables it to perform its action without any action or deliberation” (al-Ghazali, 3:53). It refers to the state of the soul (*hay’a al-nafs*) spiritual form (*al-sūra al-bātina*) of human being.

There are four components of Character (*al-Khuluq*):

1. action (*al-fi’il*)
2. strength (*al-qudra*)
3. knowledge (*al-ma‘rifa*)
4. state of the soul (*hay’a li’l nafs*)

The Four Pillars of Good Character → the balance (equilibrium) of the 4 faculties of the soul:

the faculty of knowledge (*quwwa al-‘ilm*), the faculty of anger (*quwwa al-ghadab*), the faculty of desire (*quwwa al-shahwa*), the faculty of justice (*quwwa al-‘adāla*).

### 3. Refinement of Character (*Tahdhīb al-Akhlāq*)

Character refinement begins with the purification of the soul. According to Ibn Miskawayh, the purification process involves two elements:

- a. knowledge (*al-‘ilm*) as the beginning (*mabda’*)
- b. practice (*al-‘amal*) as the accomplishment (*tamām*)

(Ibn Miskawayh, 1924, p.50).

Therefore both aspects of perfection complement each other; none can be fully realized without the other (Ansari, 1964, pp.77).

### 3. Balance or Equilibrium (*al-I‘tidāl*)

Refers to the midpoint or the central point between excess and deficiency (*wast bayn al-ifrāt wa’l tafrit*) (al-Ghazali, 3:57). Repeatedly highlighted by Ghazali who refers the condition to be the middle or midpoint between the two extremes (*al-wast fi’l akhlāq dun al-tarafayn*). When a person achieves a balanced state of the four faculties of the soul i.e.: the faculty of knowledge (*quwwa al-‘ilm*), the faculty of anger (*quwwa al-ghadab*), the faculty of desire (*quwwa al-shahwa*), the faculty of justice (*quwwa al-‘adāla*) which are guided by revelation and reason, he has perfectly accomplished good character (*husn al-khuluq mutlaqan*). It refers to the mean state (*i‘tidāl*) which is the sound state of the soul (al-Ghazali, 3:54). The mean is virtuous, whereas the two extremes – excess and deficiency are the vices .

#### 4. Cardinal Virtues (*al-Fadā'il*):

##### i. *Al-Hikma* (Wisdom):

The virtue that is derived from the rational soul (*al-nafs al-nātiqa*) (Ibn Miskawayh, 1924, p.24). The virtues categorized under *al-Hikma* (wisdom) are:

- a. *Al-Dhakā'* (Intelligence)
- b. *Al-Dhikr* (Memory)
- c. *Al-Ta'aqqul* (Intellection)
- d. *Sūr'at al-Fahm* (Quickness of understanding)
- e. *Safā' al-Dhihni* (Clarity of thought)
- f. *Suhūlat al-ta'allum* (Ability of learning) (Miskawayh, 1924, p.27; Ansari, 1978, p.106).

##### ii. *Al-Shajā'a* (Courage):

The virtue derived from the faculty of anger or the spirited soul (*al-nafs al-ghadabiyya*) (Ibn Miskawayh, 1924, 24). The virtues categorized under *al-shajā'a* (courage) include:

- a. *Kibr al-nafs* (Great-soufullness)

#### 4. Cardinal Virtues (*Ummahāt al-Fadā'il*):

The balanced state of the soul (*al-i'tidāl*) will produce the four cardinal virtues or the 'mother [root] of good character' (*ummahāt al-akhlāq*). Four cardinal virtues according to al- Ghazali (n.d, vol.3, p.55; Quasem, 1978, p.85).

##### i. *al-Hikmah* (Wisdom):

- a. *Husn al-tadbīr* ( administrative quality)
- b. *Jūdat al-dhihn* (excellence of mind)
- c. *Thaqābat al-ra'y* (insightful in decision-making)
- d. *Isāba al-Dhann wa tafattun li daqā'iq al-a'māl wa khafāyā āfāt al-nufūs* (awareness of the subtle actions and hidden evils of the soul).

##### ii. *al-Shajā'a* (Courage):

- a. *Al-Karam* (generosity)
- b. *Al-Najda* (bravery)



- b. *Al-Najda* (Self-reliance in facing danger)
- c. *'Azm al-himma* (High-mindedness)
- d. *Al-Thibāt* (Firmness)
- e. *Al-Sabr* (Patience)
- f. *Al-Hilm* (Forbearance)
- g. *Al-Sukūn* (Peacefulness)
- h. *Al-Shahāma* (Chivalry)
- i. *Ihtimāl al-kadd* (Physical exertion for the achievement of moral ideas).

iii. *Al-'Iffa* (Temperance):

The virtue derived from the faculty of desire or the appetitive soul (*al-nafs al-shahwiyya*) (Ibn Miskawayh, 1924, pp.23-24; Ansari, 1964, pp.96-105). Virtues categorized under *al-'iffa* (temperance) are :

- a. *al-Hayā'* (Modesty)
- b. *al-Dī'ah* (Self-composure or calmness)

- c. *Kasr al-nafs* (self-control)
- d. *Ihtimāl* (endurance)
- e. *Al-Hilm* (forbearance)
- f. *Al-Thabāt* (firmness)
- g. *Kazm al-ghayz* (control of anger)
- h. *Al-Waqār* (weightiness)
- i. *Al-Tawaddud* (friendliness)

iii. *al-'Iffa* (Temperance):

- a. *Al-Sakhā'* (generosity)
- b. *Al-Hayā'* (modesty)
- c. *Al-Sabr* (patience)
- d. *Al-Musāmaha* (forgiveness)
- e. *Al-Qanā'a* (contentment)
- f. *Al-Wara'* (piety)
- g. *Al-Latāfa* (kindness)

- b. *al-Sabr* (Patience)
- c. *al-Sakhā'* (Generosity)
- d. *al-Hurriyya* (Freedom from desire)
- e. *al-Qanā'a* (Contentment)
- g. *al-Dimātha* (Preference for the good, the beautiful & the lovely)
- h. *al-Intizām* (Orderliness)
- i. *Husn al-Hādy* (Love of self-adornment that leads towards the perfection of the soul)
- j. *al-Musālama* (friendship with fellow human beings)
- k. *al-Waqar* (Dignity)
- l. *al-Wara'* (Consistent performance of noble and good acts which perfect the soul) (Miskawayh, 1924, p.28; Ansari, 1964, pp.102-103).

iv. *Al-'Adāla* (Justice):

It is the virtue of the entire soul resulted from the balanced state (*i'tidāl*) of the three faculties of the soul. It is the essence of all

h. *Al-Musā'ada* (helpfulness)

i. *Al-Zarf* (gracefulness)

j. *Qillat al-Tam'* (lack of greed or moderate)

iv. *al-'Adāla* (Justice):

The virtue of justice (*'adāla*) is defined as a state of the soul in which anger and desire are controlled under the dictates of reason and *Shari'a*. It is the state which is described as the golden mean (*al-wast*) or equilibrium (*I'tidāl*) of the three faculties: reason (*'aql*), desire (*shahwa*) and anger (*ghadab*). Therefore in al-Ghazali's view, justice (*'adāla*) are has no two extremes but only the opposite i.e. injustice (*zulm/jawr*) (al-Ghazali, 3:54-55; Quasem, 1978, pp.85-86).

<p>virtues since the essence of virtue is balance or moderation (<i>i'tidāl</i>). The virtues categorized under justice (<i>'adāla</i>) comprises of:</p> <ul style="list-style-type: none"> <li>a. <i>al-Sadaqa</i> (Friendship)</li> <li>b. <i>al-'Ufa</i> (Affection)</li> <li>c. <i>Sīlat al-Rahm</i> (Human Relationship)</li> <li>d. <i>al-Mukāfa'a</i> (return of benevolence)</li> <li>e. <i>Husn al-Shirka</i> (fairness in giving and receiving)</li> <li>f. <i>Husn al-Qadā'</i> (payment of remuneration without any grudge) etc (Miskawayh, 1924, p.32).</li> </ul>	
<p><b>5. The Perfect Man (<i>Al-Insān al-Kāmil</i>)</b></p> <p>The purification of the soul and the refinement of character will finally develop a perfect human being (<i>al-insān al-kāmil</i>) who uphold the virtuous character. The highest human rank is a completely rational man and a person of knowledge and discernment.</p>	

**SUMMARY OF CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT IN  
TAHDHĪB AL-AKHLĀQ WA TATHĪR AL-A‘RĀQ AND IHYA’ ‘ULŪM AL-DĪN**

Table 9

*B. Summary of Curriculum Content for Children’s Character Education in Tahdhīb al-Akhlāq and Ihyā’ ‘Ulūm al-Dīn*

<b>CURRICULUM CONTENT Ibn Miskawayh</b>	<b>CURRICULUM CONTENT Abu Hamid al-Ghazali</b>
<p><b>2. Definition of Character (<i>al-Khuluq</i>) :</b></p> <p>A state of the soul which causes it to perform its actions without thought or deliberation. There are two types of character :</p> <p>a. natural (<i>tabī‘īy</i>) and originates in the temperament (<i>asl al-mizāj</i>)</p> <p>b. acquired by habit (<i>bi’l ‘ādah</i>) and self-training (<i>al-tadarrub</i>)</p>	<p><b>1. The Meaning of Character (<i>al-Khuluq</i>)</b></p> <p>Al-Ghazali defines Character (<i>al-Khuluq</i>) as:</p> <p>“Internal established state of the soul (<i>hay’a fī’l nafs rāsikha</i>) which enables it to perform its action without any action or deliberation” (al-Ghazali, 3:53).</p> <p>It refers to the state of the soul (<i>hay’a al-nafs</i>) spiritual form (<i>al-sūra al-bātina</i>) of human being.</p> <p>Two pre-requisites of ‘Character’:</p> <ol style="list-style-type: none"> <li>1. stability (<i>hay’a rāsikha</i>)</li> <li>2. spontaneous action (<i>suhūla min ghayr rawiyya</i>)</li> </ol>

<p><b>2. Sources of Children’s Character Education: Islamic Law (<i>al-Sharī‘a</i>).</b></p> <p><i>al-Sharī‘a</i> is the foundation for the sound thinking (<i>al-fikr al-sahih</i>) and correct reasoning (<i>al-qiyās al-mustaqīm</i>).</p>	<p><b>2. Factors (<i>al-sabab</i>) which influence the formation of good character:</b></p> <p>a. Naturally gifted and inborn with good character traits (<i>bi jūd ilāhīy wa kamāl al-fitrīy</i>).</p> <p>b. Acquired good character traits (<i>bi’l iktisāb</i>) through:</p> <p>i. Process of habituation (<i>i’tiyād</i>) through self-mortification and self-training (<i>al-mujāhada wa’l riyāda</i>).</p> <p>ii. Learning through observation and association (<i>mushāhada arbāb al-fa‘āl al-jamīla wa musāhabatihim</i>) (al-Ghazali, 3:60, Quasem, 90).</p> <p>iii. Learning (<i>ta‘allum</i>) through the acquisition of knowledge .</p>
<p><b>3. Development of human soul: Based on natural order (<i>al-nizām al-tabī‘iy</i>)</b></p> <p>Children’s developmental sequence of human soul:</p>	<p><b>3. Development of human soul: Based on natural order (<i>al-nizām al-tabī‘iy</i>)</b></p> <p>a. Birth until the Age of Discernment (<i>Mumayyiz</i>)</p> <p>b. The Age of Discernment until Puberty (<i>Bāligh</i>)</p>

First: The faculty of desire (*al-shahwa*) – begins with the desire (*al-shawa*) for food and then develops into pleasures.

Second: The faculty of imagination (*al-khayāliyya*)

Third: The faculty of anger (*al-ghadab*) by which he tries to defend himself

Fourth : The faculty of discernment (*al-tamyīz*) which gradually develops until it reaches its intellectual perfection at which stage he is called a rational being (*‘āqilan*). The first sign of intelligence at this stage is modesty (*al-hayā’*- an evidence that he is prepared for education (*al-ta’dīb*).

There are three major phases in Al-Ghazali’s approach:

First phase: Birth until Age of Discernment (*Mumayyiz*):

- i. Faculty of desire (*quwwa al-shahwa*):
- ii. Faculty of intellect (*quwwa al-‘ilm*):

Second phase: Age of Discernment until Puberty (*Bāligh*):

- iii. Faculty of anger (*quwwa al-ghadab*):

Third Phase: Age of Puberty (*Bāligh*) onwards

- iv. Perfection of his intellect during puberty

#### 4. Educational Methods in Formation of Good Character

Character is formed through:

1. Instruction (*Ta'lim*) / Knowledge (*al-'ilm*) – memorising (*hifz*) good tradition (*mahāsin al-akhbār*) and poems (*al-ash'ār*).
2. Socialization (*Mujālasat al-Akhyār wa ahl al-fadl*)
3. Habituation (*I'tiyād*) of Religion (*al-Dīn*), Islamic Law (*al-Sharī'ah*) and good manners (*al-Adab*)
4. Reinforcement by Rewards (*Madh*), Admonishment/ Warning (*al-Taubīkh*)
5. Refinement of the soul (*Tahdhīb al-nufūs*) by habituating to a rough life (*al-khushūna*) and avoidance of laziness (*al-kasl*).
6. Discipline of the soul (*Ta'dīb al-nafs*) – eg: trained for self-resolution (*'Azīma*), patience (*al-Sabr*) and moderation (*I'tidāl*). Discipline (*Ta'dīb*): begins with (the formation) of :  
- good manners in eating (*adab al-matā'im*).

#### 4. Educational Methods in Formation of Good Character

The perfection of the soul and good character will be attained through the process of:

- a. habituation (*al-i'tiyād*)
- b. instruction (*al-ta'lim*)
- c. nurturance (*al-tarbiyya*)
- d. refinement of character (*tahdhīb al-akhlāq*)

Al-Ghazali's educational approach for children's character development is summarized into five main categories:

- a. Self-discipline
- b. Self-refinement
- c. Teaching good character
- d. Avoidance from bad companions
- e. Prevention from luxurious life and culture

- good manners in dressing (*adab al-malābis*) .

- good manners during sleeping (*adab al-nawm*)

- good manners in speech (*adab al-kalām*)

7. Prevention from frivolous and love poetry and bad companions.



## **CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT: A PRELIMINARY PROPOSAL**

Curriculum Content for Children’s Character Development will be further proposed based on content analysis of both Ibn Miskawayh’s and al-Ghazali’s text. Based on the content analysis of *Tahdhīb al-Akhlāq wa Tathīr al-A’rāq* and *Ihyā’ ‘Ulūm al-Dīn*, the researcher identified several similarities that are commonly discussed by Ibn Miskawayh and al-Ghazali. In the final proposal for the Curriculum Content of Children’s Character Development module, these similar components are systematically arranged into a lesson plan which will be taught in CCL 2052: *Family Management and Parenting Course*, a compulsory parent education program for the IIUM students. The implemented curriculum content and lesson plan will be evaluated in the second phase of this research. In the second phase, the Curriculum Evaluation will be conducted to evaluate the strength and deficiencies of the proposed Curriculum Content. Finally, based on the findings of the Curriculum Evaluation, a final proposal will be further developed and proposed to the University authority.

The proposed lesson plan for the Curriculum Content is based on the similar educational components analyzed in both texts (*Tahdhīb al-Akhlāq* and *Ihyā’ ‘Ulūm al-Dīn*):

### A. Objectives of Character Education:

1. Attainment of Happiness (*al-Sa’āda*)
2. Attainment of Cardinal Virtues (*Ummahāt al-Fadā’il*):
  - i. Temperance (*al-‘Iffa*)
  - ii. Courage (*al-Shajā’a*)
  - iii. Wisdom (*al-Hikma*)
  - iv. Justice (*al-‘Adāla*)

B. Curriculum Content for Children's Character Development:

1. Concept and Meaning of 'Character' (*al-Khuluq*)
2. Development of Human Soul:
  - i. Faculty of Desire (*al-Shahwa*)
  - ii. Faculty of Intellect (*al-'Aql*)
  - iii. Faculty of Anger (*al-Ghadab*)
3. Educational Methods in the Formation and Development of Good Character
  - i. Socialization and Association
  - ii. Discipline and Habituation
  - iii. Education and Learning
  - iv. Prevention from Negative Elements

Table 10  
*A Preliminary Proposal for the Curriculum Content*

**PRELIMINARY PROPOSAL  
 CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT**

<b>CHILDREN’S CHARACTER DEVELOPMENT MODULE</b>		
<b>Topics</b>	<b>Curriculum Content</b>	<b>Notes</b>
Topic 1	<p>A. Objectives of Character Education:</p> <ol style="list-style-type: none"> <li>1. Attainment of Happiness (<i>al-Sa’āda</i>)</li> <li>2. Attainment of Cardinal Virtues (<i>Ummahāt al-Fadā’il</i>):               <ol style="list-style-type: none"> <li>i. Temperance (<i>al-‘Iffa</i>)</li> <li>ii. Courage (<i>al-Shajā’a</i>)</li> <li>iii. Wisdom (<i>al-Hikma</i>)</li> <li>iv. Justice (<i>al-‘Adāla</i>)</li> </ol> </li> </ol>	Pre-Test
Topic 2	<p>B. Curriculum Content for Children’s Character Development:</p> <ol style="list-style-type: none"> <li>1. Concept of Man (<i>Insān</i>) and Character (<i>al-Khuluq</i>)</li> <li>2. Influential Factors on Character Formation and Development:               <ol style="list-style-type: none"> <li>i. Heredity</li> <li>ii. Socialization</li> <li>iii. Habituation</li> <li>iv. Education</li> </ol> </li> </ol>	

Topic 3	<p>3. The Formative Period of Human Character :</p> <p>Phase 1: Birth until Age of Discernment (<i>Mumayyiz</i>)</p> <ul style="list-style-type: none"> <li>i. Faculty of Desire (<i>al-Shahwa</i>)</li> <li>ii. Faculty of Intellect (<i>al- 'Aql</i>)</li> </ul> <p>Phase 2: Age of Discernment until Puberty (<i>Bāligh</i>)</p> <ul style="list-style-type: none"> <li>iii. Faculty of Anger (<i>al-Ghadab</i>)</li> <li>iv. Faculty of Intellect – reasoning (<i>al- 'Aql</i>)</li> </ul>	
Topic 4	<p>4. Educational Methods in the Formation and Development of Good Character</p> <ul style="list-style-type: none"> <li>i. Socialization and Association</li> <li>ii. Discipline and Habituation</li> <li>iii. Education and Learning</li> <li>iv. Prevention from Negative Elements</li> </ul>	
Topic 5	Evaluation and Assessment	Post-Test