



The Concept of Moral Education According to Ibn Qayyim Al-Jawziyyah and Its Relevance to the National Education Objectives

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Abstract

This study aims to examine the concept of moral education proposed by Ibn Qayyim al-Jawziyyah and to analyze its relevance to the objectives of Indonesia's National Education system. The research is motivated by the moral decline among students in the modern era, which tends to prioritize scientific and technological advancement while neglecting moral and spiritual values. This study employs a library research approach, utilizing primary and secondary sources related to Ibn Qayyim al-Jawziyyah's works. Data were analyzed using descriptive-analytical methods and content analysis. The findings reveal that Ibn Qayyim al-Jawziyyah's concept of moral education centers on the purification of the heart as the foundation of character development. Moral education emphasizes tazkiyat al-nafs through the cultivation of universal values such as honesty, trustworthiness, inner peace, and social responsibility, integrated within theological, individual, and social dimensions. These findings indicate that Ibn Qayyim's moral education framework plays a crucial role in shaping moral conduct in daily life. The study implies that Ibn Qayyim al-Jawziyyah's concept of moral education is highly relevant and aligned with the goals of Indonesia's National Education, particularly through a deep learning approach that focuses on developing learners who are faithful, pious, morally upright, and possess strong personal character.

Keywords: Morality; Moral Education; Ibn Qayyim al-jawziyyah; National Education Goals; Deep Learning

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep pendidikan akhlak menurut Ibn Qayyim al-Jawziyyah serta menganalisis relevansinya dengan tujuan Pendidikan Nasional Indonesia. Penelitian ini menggunakan pendekatan library research dengan memanfaatkan sumber data primer dan sekunder yang relevan dengan pemikiran Ibn Qayyim al-Jawziyyah. Teknik analisis data dilakukan melalui deskriptif-analitik dan content analysis. Hasil penelitian menunjukkan

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bahwa konsep pendidikan akhlak Ibn Qayyim al-Jauziyyah berpusat pada pembinaan hati yang bersih sebagai fondasi utama pembentukan kepribadian. Pendidikan akhlak diarahkan pada proses tazkiyat al-nafs melalui penanaman nilai-nilai universal seperti kejujuran, amanah, kedamaian, dan tanggung jawab sosial, yang terintegrasi dengan aspek tauhid, individu, dan sosial. Temuan ini menegaskan bahwa konsep pendidikan akhlak Ibn Qayyim memiliki peran signifikan dalam pembinaan akhlak dalam kehidupan sehari-hari. Implikasi penelitian ini menunjukkan bahwa konsep pendidikan akhlak Ibn Qayyim al-Jauziyyah relevan dan sejalan dengan tujuan Pendidikan Nasional Indonesia, khususnya dalam pendekatan pembelajaran mendalam (*deep learning*) yang menekankan pengembangan peserta didik agar beriman, bertakwa, berakhlak mulia, dan berkepribadian utuh.

Kata kunci : Akhlak; Pendidikan Akhlak; Ibn Qayyim al-jawziyyah; Tujuan Pendidikan Nasional; Deep Learning

I. Introduction

Contemporary education in Indonesia faces multidimensional challenges that extend beyond academic achievement to encompass moral, spiritual, and character development. Rapid globalization, digitalization, and sociocultural change have significantly reshaped the educational landscape, often generating tensions between technological progress and ethical formation. Among the concerns frequently raised in public and academic discourse are moral decline among youth, bullying, substance abuse, corruption, mental health crises, and contested value frameworks in education (Nata, 2014). Empirical data further highlight moral and social challenges affecting learners. Bullying remains a persistent issue in schools, with Indonesia reporting among the highest prevalence rates in Southeast Asia (OECD, 2021). The Indonesian Child Protection Commission (KPAI) documented hundreds of bullying-related complaints between 2011 and 2014, accounting for a significant proportion of education-related cases (KPAI, 2014). Many incidents go unreported due to fear, stigma, and lack of trust, contributing to adverse mental health outcomes such as anxiety, depression, and social withdrawal. Mental health challenges among adolescents have also become increasingly visible. The World Health Organization (WHO) reports that Southeast Asia has one of the highest prevalence rates of depression globally, while UNICEF (2019) identifies depression as one of the most common mental health disorders among adolescents aged 10–19. In Indonesia, several high-profile cases of student suicide have intensified public concern regarding the adequacy of psychosocial and moral support systems within schools.

Another pressing issue is substance abuse among youth. The National Narcotics Agency of Indonesia (BNN) reported an increase in drug abuse cases in 2022, underscoring the vulnerability of young people to illicit drug circulation and its destructive social consequences (BNN, 2022). Drug abuse not only threatens physical and mental health but also undermines educational attainment and long-term societal wellbeing. At the structural level, corruption remains a profound national challenge, affecting governance, public trust, and moral culture. Indonesia's Corruption Perceptions

Index has historically ranked low, indicating systemic ethical problems (Transparency International, 2011). Scholars argue that combating corruption requires not only legal enforcement but also sustained moral and ethical education from an early age (Husaini, 2012).

Recognizing these challenges, Islamic education scholars further argue that character education must be grounded in religious and spiritual values. Husaini (2012) and Nata (2014) emphasize that authentic character education cannot be separated from faith (iman), adab (ethical conduct), and moral exemplarity modeled by educators. Classical Islamic scholarship offers rich resources for addressing contemporary moral crises. Among the most prominent scholars in this domain is Ibn Qayyim al-Jawziyyah (691–751 H), whose works extensively explore the psychology of the soul, moral refinement, and spiritual education grounded in the Qur'an and Sunnah. His magnum opus, *Madarij al-Salikin bayna Manazil Iyyaka Na'budu wa Iyyaka Nasta'in*, presents a systematic exposition of spiritual stations (maqamat) and states (ahwal) guiding the believer toward ethical and spiritual excellence. Within *Madarij al-Salikin*, Ibn Qayyim elaborates more than one hundred moral-spiritual stations, including sincerity, patience, gratitude, humility, vigilance, and contentment. These virtues are not presented as abstract ideals but as educational processes aimed at purifying the soul (tazkiyat al-nafs) and cultivating inner stability, ethical conduct, and social responsibility. For Ibn Qayyim, noble character (al-akhlaq al-karimah) emerges from a heart anchored in love, obedience, remembrance, and trust in God (Nasril et al., 2025; Maulana, 2025).

A number of studies have examined character and moral education through the lens of Ibn Qayyim al-Jawziyyah's thought, albeit within relatively specific and fragmented contexts. For instance, Hamid & Putra (2021) explored his ideas primarily within the framework of Islamic law. Meanwhile, Ghufroon et al. (2026) developed a synthesis between the perspectives of Al-Ghazali and Ibn Qayyim al-Jawziyyah in addressing soul education in the digital era. In addition, Ibn Qayyim's thought has been utilized as a conceptual foundation in various educational domains. Makmudi (2022) examined its relevance to spiritual education, while Nasril et al. (2025) linked it to independent character education. Similarly, Makmudi (2021) associated his ideas with mental education. Beyond the educational sphere, Ibn Qayyim's intellectual contributions have also been engaged in broader discussions concerning the paradigm of Islamic thought in responding to the dominance of Western intellectual traditions.

Despite the extensive discourse on moral and character education, there is a notable absence of studies that systematically analyze and translate his moral-educational framework (especially as articulated in *Madarij al-Salikin*) into the context of modern national education systems. Existing literature tends to treat Ibn Qayyim's ideas in a theological or spiritual domain, without adequately exploring their pedagogical

structure, conceptual components, and applicability to contemporary educational challenges, especially within Indonesia. Therefore, based on these gaps, there is a need for a study to explore Ibn Qayyim al-Jawziyyah's concept of moral education, particularly as articulated in *Madarij al-Salikin*, and analyzes its relevance to Indonesia's National Education goals. By engaging classical Islamic thought through rigorous textual analysis, this research seeks to contribute to contemporary discourse on character education that is both spiritually grounded and socially responsive. Therefore, this study aims to, (1) formulate Ibn Qayyim al-Jawziyyah's concept of moral education based on his major works, with particular emphasis on *Madarij al-Salikin*; (2) analyze the relevance of Ibn Qayyim al-Jawziyyah's moral education framework to Indonesia's National Education objectives, especially in addressing contemporary moral challenges.

II. Research Method

This study employs a qualitative library research design using content analysis as its primary analytical approach. Content analysis is defined as a systematic, objective, and replicable method for examining textual data to identify patterns, themes, and meanings within communication content (Krippendorff, 2019; Weber, 1990). The data consist of written texts categorized into primary, secondary, and tertiary sources, consistent with the characteristics of library research (Zed, 2014). The primary source is *Madarij al-Salikin bayna Manazil Iyyaka Na'budu wa Iyyaka Nasta'in* by Ibn Qayyim al-Jawziyyah (2012 edition), critically edited by 'Abd al-'Aziz ibn Naşir al-Julayl. This text serves as the core corpus for analyzing Ibn Qayyim's concept of moral education. Secondary sources include classical and contemporary Islamic scholarship on moral education (akhlaq), character formation, and adab, such as works by al-Khara'iti, al-Ṭabarani, Ibn Ḥumayd et al., al-Khazandar, and al-Saqqaf. These sources are used to contextualize, compare, and substantiate interpretations derived from the primary text. Tertiary sources, such as encyclopedias and authoritative dictionaries, are employed to clarify key concepts and terminology.

To ensure transparency and rigor, the selection of literature followed explicit inclusion and exclusion criteria:

a. Inclusion criteria:

- Texts directly discussing moral education, tazkiyat al-nafs, or character formation within Islamic scholarship
- Works that reference or are conceptually aligned with Ibn Qayyim's framework
- Authoritative classical texts or peer-reviewed contemporary studies

b. Exclusion criteria:

- Texts not directly related to moral or educational concepts
- Popular or non-scholarly sources lacking academic credibility

- Works with insufficient relevance to the research focus

The unit of analysis in this study consists of:

- Textual segments (paragraphs or passages) within *Madarij al-Salikin* that explicitly or implicitly discuss moral, spiritual, and educational concepts
- Key terms and conceptual expressions related to moral development (e.g., sincerity, patience, humility, repentance, reliance on God)

These units were selected purposively based on their relevance to the study's focus on moral education. The literature collection process involved systematic identification through academic databases, classical text repositories, and bibliographic tracing (snowball technique), followed by screening based on the criteria above. Data collection was conducted through systematic reading, note-taking, and documentation of relevant passages from the selected texts. The analytical process followed iterative qualitative research stages: description, data reduction, categorization, thematic selection, interpretation, and reflection (Miles et al., 2014). These stages were applied cyclically to refine emerging themes and ensure analytical depth. Data analysis was conducted inductively, allowing theoretical insights to emerge from the textual data rather than imposing predefined categories. The analysis followed McDrury's qualitative procedure, including close reading, identification of key concepts, theme development, coding, and conceptual modeling (McDrury, 1999). This process facilitated the construction of an integrated framework of moral education derived from Ibn Qayyim's thought and its relevance to Indonesia's National Education objectives.

In qualitative research, the researcher serves as the primary instrument, responsible for data selection, interpretation, and synthesis (Creswell & Poth, 2018; Tanjung & Devi, 2013). To enhance rigor and minimize bias, the study employed data triangulation and theoretical triangulation, comparing multiple sources and interpretive frameworks (Patton, 2015). Validity and reliability were ensured through careful documentation, transparent analytical procedures, and consistent cross-referencing of texts.

III. Result and Discussion

A. Reconstructing the Moral Education Framework of Ibn Qayyim al-jawziyyah

Ibn Qayyim al-Jawziyyah conceptualizes education (*tarbiyah*) as a comprehensive process rooted in the notion of *rabbaniyah*, derived from *rabba-yarbu*, which denotes nurturing, cultivating, and developing gradually. Drawing on Ibn ‘Abbas’s interpretation, Ibn Qayyim understands a *rabbani* as one who educates humans through knowledge in a manner analogous to a father nurturing his children (Ibn Qayyim al-Jawziyyah, 2012). Education, therefore, is not limited to cognitive transmission but encompasses moral, spiritual, physical, and social formation (Juthi et al., 2025). Central to Ibn Qayyim’s educational philosophy is the balance between the education of the heart (*qalb*) and the body. Both dimensions require continuous care, nourishment, and protection to ensure holistic human development (Makmudi, 2022). Just as the body needs proper nutrition and protection from harm, the heart must be nourished with faith, knowledge, and virtuous dispositions while being shielded from moral and spiritual corruption. This integrated approach reflects Ibn Qayyim’s rejection of dichotomous educational models that separate intellectual achievement from moral cultivation (Fatimah & Sumarni, 2024; Shaleh, 2024).

Education, according to Ibn Qayyim, operates on two interconnected levels. First, it involves the self-cultivation of the educator (*murabbi*), who must continuously refine and expand their knowledge. Knowledge that is not nurtured or shared, Ibn Qayyim argues, is prone to decay, likening it to buried wealth that is never purified through *zakat*. Second, education entails guiding others patiently and progressively, ensuring that knowledge is internalized and translated into ethical conduct. In this sense, teaching is both a moral obligation and a means of preserving and expanding knowledge (Ying & Jackson, 2025).

For Ibn Qayyim, *akhlaq* (moral character) is not merely external behavior but an inner disposition shaped by sound knowledge and purified desires. When correct understanding and sincere intention converge, they manifest in actions (both visible and invisible) that align with justice, wisdom, and benevolence (Ibn Qayyim al-Jawziyyah, 2012). Moral excellence, therefore, is the natural outcome of a well-ordered soul rather than enforced conformity to social norms. This conception situates moral education at the core of Islamic pedagogy. Ethical conduct cannot be sustained without inner transformation, and genuine moral reform must begin with the heart. Ibn Qayyim’s framework thus anticipates contemporary discussions on character education that emphasize internal moral reasoning over external behavioral compliance.

Ibn Qayyim grounds moral education in four primary sources: the Qur’an, the Sunnah of the Prophet Muhammad SAW, the ethical legacy of the *salaf al-ṣāliḥ*, and authentic spiritual experience (*dhawq*). Among these, revelation remains the ultimate criterion for moral judgment. Moral values are not socially constructed or culturally relative but divinely guided, with the Prophet Muhammad SAW serving as the living embodiment of

Qur'anic ethics. The ultimate objective of education (*tarbiyah*) is to preserve human *fiṭrah* and cultivate servitude (*'ubudiyyah*) to Allah. This purpose aligns with the Qur'anic assertion that humans and jinn were created solely to worship God (Qur'an 51:56). Consequently, moral education aims to orient all aspects of human life toward divine obedience, ensuring harmony between belief, conduct, and purpose. Beyond this overarching goal, Ibn Qayyim identifies several interrelated educational objectives: instilling virtuous character while eradicating immoral tendencies, cultivating inner happiness, and fostering ethical social interaction. These aims underscore the inseparability of personal morality and social responsibility within Islamic education.

Ibn Qayyim categorizes educational objectives into four dimensions: physical (*jismiyyah*), moral (*akhlaqiyyah*), intellectual (*fikriyyah*), and vocational or aptitude-based (*maslakiyyah*) (Harahap et al., 2024). Physical education emphasizes safeguarding health from infancy. Ibn Qayyim's guidance on breastfeeding, nutrition, and limiting infants' exposure to physical strain demonstrates his concern for bodily well-being as a foundation for moral and spiritual growth. This reflects a preventive educational philosophy that recognizes the long-term moral implications of early physical care (Purnamasari et al., 2025).

According to Ibn Qayyim al-Jawziyyah, moral education is not merely theoretical but must be continuously practiced and internalized in daily life through comprehensive and integrated methods (Nasril et al., 2025). He emphasizes moral formation through exemplary conduct (*uswah ḥasanah*) demonstrated by parents, educators, and leaders; habituation (*ta'wid* and *riyaḍah*) from an early age to firmly instill virtues such as honesty, patience, and discipline; and the use of advice and instruction (*mau'izah* and *ta'lim*) grounded in sound knowledge and wisdom. Ibn Qayyim also permits corrective measures in the form of educational discipline (*ta'dib*) that is just and proportional, complemented by motivation and deterrence (*targhib* and *tarhib*) to encourage virtuous behavior and prevent moral deviation. Central to his approach is the purification of the soul (*tazkiyat al-nafs*) through self-control, avoidance of sinful behavior, consistent engagement in righteous deeds, and remembrance of God, as well as the cultivation of positive social interactions and a morally supportive environment (Khairuddin et al., 2024; Eriza & Don, 2025). The effectiveness of moral education is evaluated through continuous self-reflection (*muḥasabah*), observable moral conduct in daily life, the impact of moral values on spiritual integrity, consistency in ethical behavior across various situations, responses to life's trials, and feedback from the surrounding community (Mukharomah, 2025). Thus, successful moral education, in Ibn Qayyim's perspective, is characterized by the sustainable transformation of character through the integration of spiritual, personal, and social dimensions.

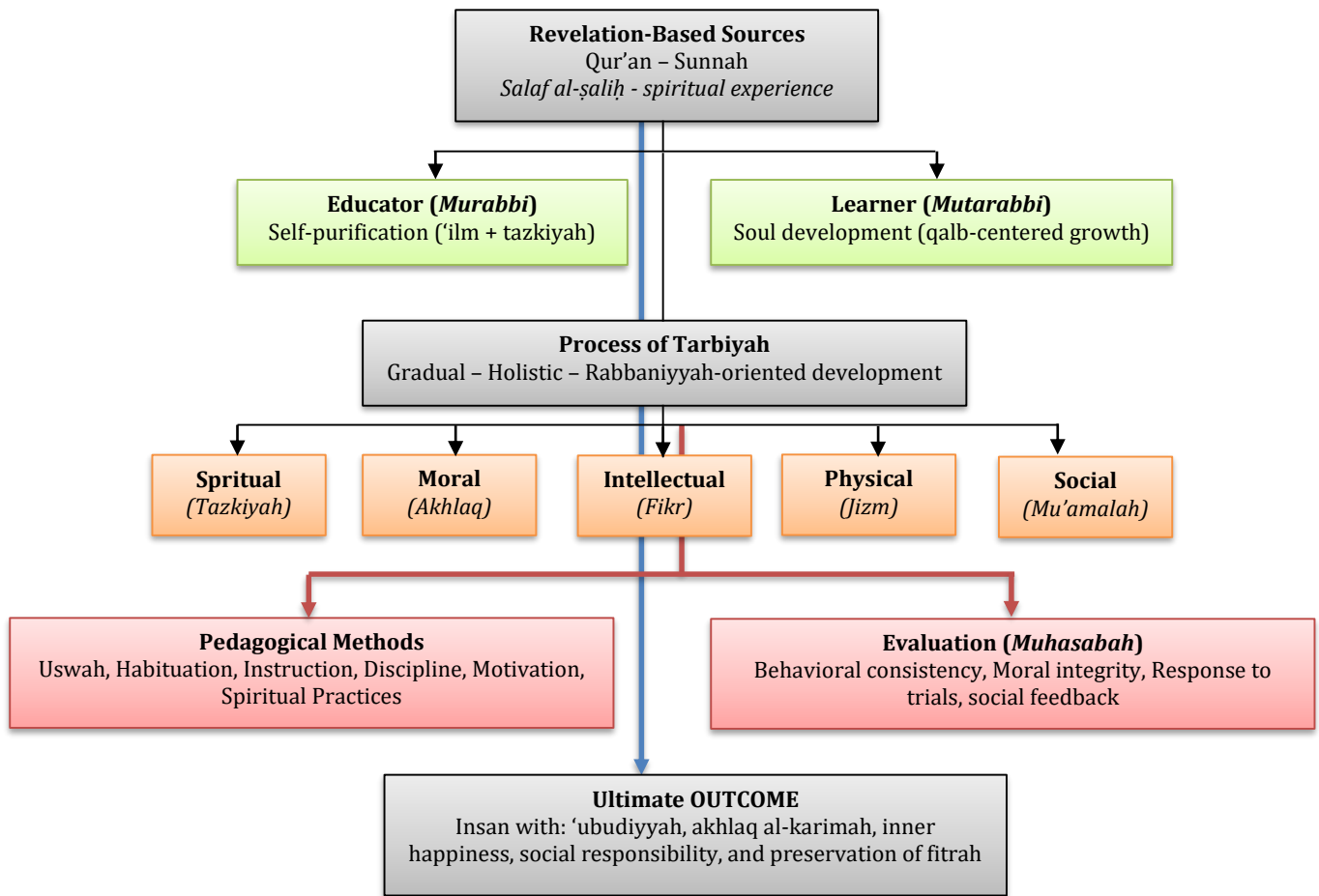


Figure 1. Conceptual Framework Moral Education Model of Ibn Qayyim

Figure 1 above presents an integrated conceptual framework of moral education based on the thought of Ibn Qayyim al-Jawziyyah, illustrating a structured and hierarchical process that begins with revelation-based epistemological sources, namely the Qur'an, Sunnah, the tradition of the salaf al-ṣāliḥ, and spiritual experience (dhawq). These foundations inform a dual-actor educational system involving the educator (murabbi), who undergoes self-purification and knowledge cultivation, and the learner (mutarabbi), who develops the soul through a heart-centered process. At the core lies tarbiyah as a gradual, holistic, and rabbaniyyah-oriented process that integrates spiritual, moral, intellectual, physical, and social dimensions of human development. This process is operationalized through pedagogical methods such as role modeling, habituation, instruction, discipline, motivation, and spiritual practices, while internal transformation occurs through the integration of knowledge, intention, and action. The framework also incorporates an evaluative dimension based on muhasabah (self-reflection), behavioral consistency, and moral integrity. Ultimately, the model aims to produce individuals characterized by ʿubudiyyah (devotion to God), noble character (akhlaq al-karimah),

inner well-being, social responsibility, and the preservation of human fitrah, thus reflecting a comprehensive and transformative vision of moral education.

B. Educational Problems in Indonesia: Internal and External Challenges

Contemporary Indonesian education faces profound challenges arising from the tension between rapid technological advancement and the weakening of moral and spiritual foundations. While globalization and the Industrial Revolution 4.0 demand innovation, competitiveness, and digital proficiency, education increasingly neglects the cultivation of ethical character (akhlak) and inner moral consciousness. From the perspective of Ibn Qayyim al-Jawziyyah, this imbalance reflects a fundamental educational failure: knowledge and skills are developed without the purification of the heart (tazkiyat al-nafs), which he regarded as the core of all moral formation. Ibn Qayyim emphasized that education must integrate intellectual development with spiritual discipline, moral habituation, and righteous conduct, as the heart serves as the center of human behavior and decision-making. In this context, the internal problems of Indonesian education, such as moral degradation, weak character formation, and inconsistent value standards, along with external pressures from value-neutral science, secular global norms, and technological dominance, can be understood as symptoms of an educational paradigm that prioritizes technical competence over ethical integrity. Therefore, examining these challenges through Ibn Qayyim’s moral-educational framework provides a normative foundation for reorienting national education toward holistic human development that harmonizes faith, knowledge, and moral responsibility.

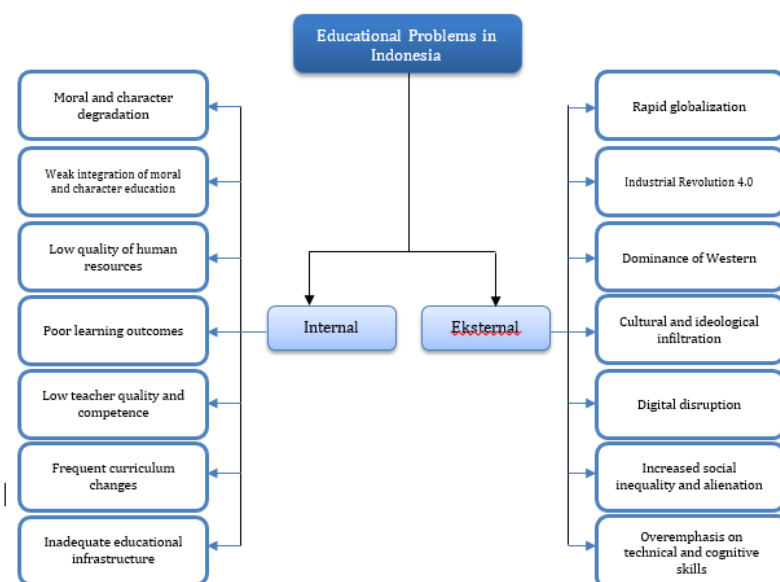


Figure 2. Educational Problems in Indonesia

Internal Problems of Education in Indonesia

Indonesia continues to face complex educational challenges, particularly in the era of the Industrial Revolution 4.0, which demands rapid adaptation not only in technological competence but also in ideological, moral, and socio-cultural dimensions. One of the most pressing internal problems is the moral and character decline among students and society at large, exacerbated by uncontrolled digitalization and the dominance of value-neutral modern technology. This moral degradation manifests in rising intolerance and violence committed in the name of religion, separatist movements, violence in educational and social environments, sexual crimes, student brawls, promiscuity, and increasing drug abuse among youth (Muttaqin et al, 2023; Lessy et al., 2024). These phenomena threaten social cohesion and the future integrity of the Indonesian nation.

Beyond moral issues, Indonesia also struggles with human development and educational quality. According to the United Nations Development Programme (UNDP, 2019), Indonesia's Human Development Index (HDI) score was 0.707, ranking sixth among Southeast Asian countries, far below Singapore (0.935) and Malaysia (0.804). The HDI assesses human development through three dimensions: health and life expectancy, education (mean years of schooling and expected years of schooling), and standard of living measured by per capita expenditure. These indicators suggest that Indonesia's human resource development remains relatively weak, thereby limiting national competitiveness.

Similarly, UNESCO's Global Education Monitoring Report (2016) revealed that Indonesia ranked 10th out of 14 Asia-Pacific developing countries in terms of education quality, while teacher quality, one of the most crucial factors in education, ranked last. This finding is reinforced by the Programme for International Student Assessment (PISA) conducted by the OECD. In the 2018/2019 PISA results, Indonesia ranked 72nd out of 77 participating countries, with average scores of 371 in reading, 379 in mathematics, and 396 in science (OECD, 2019). These outcomes indicate systemic weaknesses in students' basic competencies.

Many analysts attribute these shortcomings to political policies, inadequate infrastructure, unequal budget distribution, frequent curriculum changes, and insufficient teacher competence. This study emphasizes that repeated curriculum reforms have failed to substantially improve students' moral character (*akhlak*) (Mohammad, 2025). Since independence in 1945, Indonesia has revised its national curriculum more than twelve times, influenced by shifting political regimes, security conditions, socio-cultural changes, globalization, and technological advancement. While moral and character education has consistently been included in curriculum frameworks, its value standards have often been ambiguous and inconsistently implemented.

Historically, early curricula such as the 1947 and 1952 curricula emphasized moral development, civic responsibility, and character formation. Subsequent curricula, particularly during the New Order era, integrated moral education through Pancasila Moral Education (PMP) and the Guidelines for the Appreciation and Practice of Pancasila (P4). However, after the 1998 Reform era, the removal of explicit Pancasila-based moral standards resulted in the weakening of a coherent moral framework. Although Law No. 20 of 2003 on the National Education System reaffirmed character development as a core educational goal, the absence of clear operational standards and evaluative instruments has limited its effectiveness. As a result, moral values such as integrity, discipline, responsibility, and respect have become relative and dependent on subjective interpretation. Pancasila, while functioning as a national philosophy, lacks concrete role models and measurable indicators for moral assessment. This condition, according to the author, contributes significantly to the ongoing moral crisis and the erosion of national character, often described as a “loss of adab.” (Yunita et al., 2025).

External Problems: Globalization and the Industrial Revolution 4.0

Externally, Indonesian education is heavily influenced by globalization and the rapid advancement of science and technology. Globalization has compressed space and time, intensified international competition, and blurred national boundaries, forcing education systems to adapt to global standards. In the 21st century, education faces several global trends: rapid digital transformation, deepening global integration, the emergence of a knowledge and network society, accelerated social change, and the rise of creativity and innovation as key economic assets. The Industrial Revolution 4.0, characterized by the integration of the Internet of Things (IoT), artificial intelligence (AI), robotics, big data analytics, and 3D printing, has significantly reshaped educational paradigms (Adel, 2024; Chaka, 2023). In response, the Indonesian government launched the Making Indonesia 4.0 roadmap in 2018, emphasizing human resource development through stronger link-and-match programs between education and industry.

Educational institutions are now required to foster 21st-century skills, including critical thinking, communication, collaboration, creativity, digital literacy, and contextual learning. The Partnership for 21st Century Learning (P21) highlights the importance of integrating information, media, and technology skills with life and career competencies. Accordingly, Indonesia’s National Education Standards Board (BSNP) has incorporated these competencies into curriculum frameworks. However, the dominance of Western science and technology, often characterized as value-neutral, materialistic, and secular, poses serious ethical challenges. While technological progress enhances efficiency and productivity, it can also generate new moral problems when detached from spiritual and ethical foundations. Scholars argue that modern society increasingly experiences moral crises such as alienation, greed, anxiety, loss of self-control, and declining spiritual

awareness. These issues are often linked to humanism, secularism, materialism, and atheism, which marginalize religious and moral values.

From this perspective, Indonesia faces a profound value conflict. Global norms and technological rationality increasingly replace religious and cultural standards in determining right and wrong (Kausar et al., 2024). Consequently, moral education rooted in religious values, particularly akhlak as articulated in Islamic teachings, must be repositioned as the ethical foundation for science, technology, and national development. Without strong moral grounding, educational advancement risks producing technically skilled but morally fragile individuals, undermining the nation's long-term social and cultural resilience.

C. Ibn Qayyim Al-Jawziyyah's Concept of Moral Education and its Relevance to Deep Learning and National Education Goals

Ibn Qayyim al-Jawziyyah conceptualizes moral education (*tarbiyah al-akhlaq*) as a holistic and transformative process that nurtures the human being in an integrated manner, encompassing the physical body, intellect, soul, and heart (*qalb*). For Ibn Qayyim, education is not limited to the transmission of knowledge (*ta'lim*), but fundamentally involves purification of the soul (*tazkiyat al-nafs*) and character formation through sustained internalization of values (Ibn Qayyim al-Jawziyyah, 2012). The ultimate goal of moral education is to restore human beings to their natural disposition (*fitrah*), cultivating true servitude to God (*'ubudiyyah*), moral excellence, and spiritual integrity. Accordingly, moral education aims to produce individuals who are not only intellectually capable but also spiritually grounded, ethically disciplined, and socially responsible.

In terms of method and scope, Ibn Qayyim emphasizes habituation, role modeling, reflection (*tafakkur*), remembrance of God (*zikr*), and continuous moral struggle (*mujahadah*) as core pedagogical strategies that transform moral values into lived character rather than abstract knowledge. Moral content, in his view, encompasses ethical responsibilities toward God, the self, others, and the environment, including virtues such as honesty, patience, humility, and self-restraint. Importantly, moral education is understood as a lifelong and contextual process, beginning in the family, reinforced through formal education, and sustained within society (Ibn Qayyim al-Jawziyyah, 2012). When a deep learning curriculum is defined as an approach that prioritizes value internalization, character transformation, reflective practice, habituation, and holistic human development, it closely aligns with Ibn Qayyim's conception of moral education, offering a spiritually grounded alternative to value-neutral and technocratic educational models.

Table 1. Convergence Between Deep Learning Principles and Ibn Qayyim al-Jawziyyah's Concept of Moral Education

Aspects of Deep Learning (Holistic, Character-Based, Value-Oriented)	Points of Convergence with Ibn Qayyim al-Jawziyyah
Holistic development: integrating cognitive, affective, and psychomotor domains	Ibn Qayyim conceptualizes <i>tarbiyah</i> as encompassing physical, spiritual, intellectual, and heart-based (moral) development.
Internalization of values and character, rather than mere knowledge transmission	For Ibn Qayyim, <i>akhlak</i> is not merely moral theory but a lived practice developed through habituation, remembrance (<i>dhikr</i>), reflection (<i>tafakkur</i>), and spiritual struggle (<i>mujahadah</i>).
Habituation and role modeling (habit formation and modeling)	Ibn Qayyim’s moral education methods emphasize exemplary conduct, training, repeated practice, instruction, and reflective reading, closely aligned with character education strategies.
Transformative education: forming the whole person (spiritual, moral, and social dimensions)	The primary aim of moral education is to cultivate servitude to God (<i>’ubudiyyah</i>), noble character, and constructive social engagement.
Contextual and continuous learning (family–school–community)	Ibn Qayyim underscores the central role of the family, formal and non-formal education, and social life in nurturing moral character.

Ibn Qayyim al-Jawziyyah’s concept of moral education (*tarbiyah al-akhlaq*) is highly relevant to Indonesia’s National Education Goals as articulated in Law No. 20 of 2003, which emphasize the development of learners who are faithful, pious, morally upright, knowledgeable, competent, independent, and socially responsible citizens (Republic of Indonesia, 2003). Ibn Qayyim asserts that moral character is rooted in faith (*iman*) and piety (*taqwa*), viewing ethical conduct as the outcome of a purified heart and a strong relationship with God (Ibn Qayyim al-Jawziyyah, 2012). This perspective aligns closely with national educational objectives that prioritize moral and spiritual development alongside intellectual growth. Furthermore, Ibn Qayyim emphasizes character formation through role modeling (*uswah ḥasanah*), habituation, and supportive moral environments, principles that resonate with Indonesia’s character education initiatives and experiential learning approaches. He also stresses the balance between knowledge and morality, warning that knowledge without ethics may lead to moral deviation—an idea consistent with national aspirations to cultivate learners who are both intellectually capable and ethically grounded. Finally, Ibn Qayyim’s emphasis on social responsibility, independence, and ethical interaction within society corresponds with the national goal of forming democratic, responsible, and socially conscious citizens. Therefore, Ibn Qayyim’s moral education framework provides a strong normative and philosophical foundation for strengthening moral education within Indonesia’s national education system.

Table 2. Conceptual Mapping Between Ibn Qayyim’s Moral Education and Indonesia’s National Education Goals

Conceptual Dimension	Ibn Qayyim al-Jawziyyah	National Education Goals (Law No. 20/2003)	Form of Alignment (Analytical)
Ontological (Ultimate Purpose)	'Ubdiyyah (servitude to God) and preservation of <i>fitrah</i>	Faith, piety, and noble character	Normative alignment: both position spirituality as the ultimate aim of education
Human Structure	Integration of <i>qalb</i> (heart), <i>'aql</i> (intellect), <i>nafs</i> (soul), and <i>jism</i> (body)	Holistic development of learners' potential	Holistic alignment: both reject the reduction of education to purely cognitive dimensions
Structure of Akhlaq	Integration of knowledge, intention, and action	Character and personality formation	Moral-epistemic alignment: character emerges through internalization, not mere compliance
Source of Values	Qur'an, Sunnah, <i>salaf</i> , and <i>dhawq</i>	Religious values and Pancasila	Axiological alignment (partial): both are value-based, though differing in the level of absolute normativity
Educational Methods	<i>Uswah</i> (role modeling), habituation, <i>tazkiyah</i> , <i>muhasabah</i>	Character education, habituation, and exemplary conduct	Pedagogical alignment: shared approaches in character formation
Evaluation	Consistency of <i>akhlaq</i> , self-reflection (<i>muhasabah</i>), response to trials	Assessment of attitudes, behavior, and competencies	Behavioral alignment: evaluation based on observable moral conduct
Social Orientation	Social ethics and communal responsibility	Democratic and responsible citizenship	Civic alignment: morality leads to social responsibility

The conceptual mapping above demonstrates that the relevance of Ibn Qayyim al-Jawziyyah's moral education framework to Indonesia's National Education Goals is not merely normative but structurally and systematically grounded. The alignment operates across multiple dimensions, ontological, anthropological, epistemological, pedagogical, and evaluative, indicating a deep coherence between classical Islamic moral philosophy and contemporary educational objectives. Importantly, this mapping reveals that Ibn Qayyim's framework provides not only philosophical legitimacy but also an operational model capable of addressing current limitations in national education, particularly the overemphasis on cognitive outcomes and the lack of effective mechanisms for value internalization. By integrating the purification of the soul (*tazkiyat al-nafs*), the unity of knowledge, intention, and action, and contextually embedded pedagogical practices, this framework offers a comprehensive approach to character formation that is both theoretically robust and practically applicable. Therefore, the contribution of this study lies in advancing a systematic framework synthesis that moves beyond descriptive relevance toward an analytically grounded model for strengthening moral education within Indonesia's educational system.

IV. Conclusion

This study concludes that Ibn Qayyim al-Jawziyyah conceptualizes moral education (*tarbiyah al-akhlaq*) as a holistic and integrative process rooted in *rabbaniyah*,

encompassing the physical, intellectual, spiritual, and moral dimensions of the human being. Education, in his framework, transcends the transmission of knowledge and centers on the purification of the soul (*tazkiyat al-nafs*) and the internalization of moral values. Moral character is understood as an inner disposition formed through sound knowledge, sincere intention, and disciplined practice, with the ultimate aim of preserving human *fiṭrah* and realizing servitude to God (*‘ubudiyyah*).

The findings further reveal that contemporary educational problems in Indonesia, such as moral degradation, weak character formation, declining educational quality, and ambiguous moral standards, are exacerbated by external pressures from globalization and the Industrial Revolution 4.0. These challenges reflect an educational paradigm that prioritizes technical competence and value-neutral knowledge while neglecting ethical and spiritual development. From Ibn Qayyim’s perspective, this imbalance results from the separation of knowledge from moral responsibility and the neglect of the heart as the center of ethical agency.

This study also demonstrates a strong convergence between Ibn Qayyim’s moral education framework and contemporary deep learning principles when deep learning is understood as holistic, character-based, and value-oriented education. His emphasis on habituation, role modeling, reflection (*tafakkur*), remembrance of God (*dhikr*), and lifelong contextual learning offers a spiritually grounded alternative to technocratic and instrumental educational models. Finally, Ibn Qayyim al-Jawziyyah’s concept of moral education is highly relevant to Indonesia’s National Education Goals, which emphasize faith, piety, moral integrity, intellectual competence, and social responsibility. His framework provides a normative and philosophical foundation for strengthening character education and repositioning moral values as the ethical basis of national education in an era of rapid technological and social change..

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