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RECONSTRUCTING THE FOUR CARDINAL VIRTUES IN IBN MISKAWAYH'S TAHDHIB AL-AKHLAQ FOR INTEGRATING CLASSICAL ISLAMIC ETHICS INTO MODERN CURRICULUM DESIGN

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Abstract: *Amidst the phenomenon of moral degradation in contemporary educational settings characterized by a crisis of integrity, social-emotional instability, and digital ethics violations existing moral curricula often lack a systematic and conceptually robust ethical framework. This study analytically reconstructs the four cardinal virtues (hikmah, shaja'ah, 'iffah, and 'adalah) in Ibn Miskawayh's Tahdhib al-Akhlaq as a transformative model for modern moral curriculum design. Employing a qualitative content analysis, this textual study systematically evaluates the primary philosophical text alongside contemporary Islamic Religious Education (PAI) curriculum documents (Phases A–F) to assess their conceptual correspondence. The structural mapping reveals that while the current curriculum implicitly internalizes Miskawayh's virtues across all educational phases, it lacks an explicit, hierarchical ethical formulation. Specifically, the analysis demonstrates that hikmah (wisdom), shaja'ah (courage), and 'iffah (temperance) function as foundational operational virtues that must be systematically integrated to achieve 'adalah (justice), which acts as the ultimate meta-virtue and synthesizing goal of character formation. By bridging classical Islamic ethical philosophy with contemporary curriculum theory, this study contributes a conceptually innovative framework that transitions moral education from implicitly normative teachings to a structured and measurable curriculum model. Practically, this reconstructed framework provides actionable guidelines for educational policymakers and curriculum developers to explicitly integrate classical virtue ethics into contemporary pedagogical standards and character education policies.*

Keywords: *Ibn Miskawayh, Tahdhib al-Akhlaq, Four Cardinal Virtues, Islamic Moral Education, Curriculum Development.*

INTRODUCTION

Fundamentally, education is a conscious and planned effort undertaken by humans to shape personality and develop individual potential to achieve maturity and a better quality of life, in accordance with prevailing social and cultural values (Fatoni, 2020). Within the Islamic context, education is oriented not only toward intellectual development but also toward the moral and spiritual formation of students (Asrofi et al., 2025). According to Basori et al. ((Syahidin, 2019), Islamic Education is understood as an educational structure and system derived comprehensively from the Qur'an and Sunnah. These sources serve not merely as normative grounds but also as a philosophical foundation encompassing ontological, epistemological, and axiological aspects. The ultimate goal is to form *insan kamil* (the perfect human being) who possesses faith, knowledge, and piety, while emulating the personality of the Prophet Muhammad (PBUH) as the prototype of a *Rabbani* human being.

As time progresses, the term "Islamic-oriented education" (pendidikan Islami) has emerged, emphasizing the contextual and flexible application of Islamic values in alignment with the vision and character of educational institutions. Islamic-oriented education does not necessarily take the form of formal religious institutions; rather, it prioritizes the internalization of moral values, ethics, and Islamic character through habituation, exemplary conduct, and the culture of the educational environment. Meanwhile, Islamic Religious Education (IRE) constitutes a component of the formal education system that systematically teaches the core tenets of Islam including aqidah (creed), worship, akhlak (morals), as well as Islamic history and culture with the aim of enhancing faith, understanding, and the practice of Islamic teachings in daily life (Basori et al., 2025). The strengthening of moral education also possesses strong legitimacy within the Indonesian national education system. Law Number 20 of 2003 regarding the National Education System, particularly Article 3, asserts that national education functions to develop capabilities and shape the character and civilization of a dignified nation (Faresi et al., 2025). The objective of national education is directed toward developing students into human beings who believe in and fear God Almighty, possess noble character, and become responsible citizens. This formulation indicates that moral education is not merely supplementary but constitutes the core and spirit of the implementation of national education (Meisari et al., 2022).

The urgency of moral education becomes undeniably critical when confronting the contemporary moral crisis, which is no longer anecdotal but empirically evident. In the Indonesian context, the Central Statistics Agency (BPS) reported a concerning escalation in juvenile delinquency, with cases rising from 7,007 in 2014 to a projected 12,944 cases by 2020, prominently featuring brawls between students, theft, promiscuity, and drug abuse. This statistical reality is further exacerbated by the currents of globalization, digital hyper-connectivity, instant gratification culture, and materialistic orientation, which have accelerated the marginalization of religious values and triggered digital ethics violations. Consequently, moral issues are no longer merely isolated individual failures but indicate a structural and cultural deficit within the educational system, exacerbated by a lack of

exemplary figures. This structural deficit is critically highlighted by Husaeni (2023), who argues that the current moral education system in Indonesia often monopolizes morality through rigid normative subjects rather than integrating it systematically across the curriculum. This reality demands immediate and systematic scholarly intervention (Abdurrohman, 2021; Rouhullah et al., 2023).

To address these moral complexities, scholars have frequently revisited the treasury of classical Islamic educational thought, particularly Ibn Miskawayh's monumental work, Tahdhib al-Akhlaq, which formulated a holistic moral system based on four cardinal pillars: hikmah (wisdom), shaja'ah (courage), 'iffah (temperance), and 'adalah (justice) (Miskawaih, 1992; Shiddiqi & Idawati, 2025). Recent scholarship attempting to contextualize these values within modern education generally falls into three distinct thematic trajectories. The first trajectory adopts a moral-psychology approach, emphasizing the role of moral emotions, intuition, and conditioning in ethical decision-making, as demonstrated by Huges & Nurjaman (2022). The second trajectory focuses on descriptive-normative ethical expositions, highlighting the central role of collaborative ethics between family and school in combatting digital-era moral degradation (Angelina et al., 2025). The third trajectory emphasizes contextual and practical applications, exploring active learning strategies such as problem-based learning to bridge Islamic concepts with contemporary social realities (Jumrianah, 2025). Internationally, scholars have rigorously attempted to recontextualize Miskawayh's thought. For instance, Mukti et al. (2021) explored the universal applicability of his framework by benchmarking it against Al-Ghazali, while Salim et al. (2022) emphasized the urgency of reconstructing this classical character education specifically to answer the disruptions of the global era. However, while these studies successfully demonstrate the normative relevance of character education and offer specific pedagogical strategies, they share a critical methodological limitation: they remain largely fragmented and do not systematically reconstruct classical virtue ethics into a comprehensive curriculum design.

While previous studies have highlighted the normative relevance of Ibn Miskawayh's ethics, they often assume a seamless conceptual transfer from classical virtue ethics to modern curriculum theory without critical interrogation. This assumption overlooks potential epistemological tensions: classical Islamic ethics are fundamentally character-centric and ontologically grounded in philosophical psychology, whereas contemporary educational frameworks are predominantly competency-based, pragmatic, and outcome-oriented. Therefore, Ibn Miskawayh's framework must be critically revalidated in the modern educational context to determine whether its four pillars possess the structural adequacy namely, hierarchical coherence, conceptual measurability, and systematic interrelation required to serve as a functional curriculum foundation rather than merely a theoretical ideal. To address this theoretical gap, the primary objective of this study is to reconstruct the ethical structure of the four cardinal virtues in Tahdhib al-Akhlaq and analyze their systematic interrelation to develop a conceptually robust moral curriculum model. Consequently, this inquiry is driven by three explicit research questions: (1) How are the four main pillars of ethics structurally interrelated and hierarchically constructed within Ibn Miskawayh's philosophical framework?; (2) How can these classical virtues be

epistemologically bridged with contemporary Islamic Religious Education curriculum standards?; and (3) What is the conceptual design of a moral curriculum reconstructed from the integration of these four pillars?

RESEARCH METHOD

This study is positioned as a normative-philosophical inquiry employing a qualitative conceptual reconstruction approach through content analysis. The primary data source is the classical philosophical text, Tahdhib al-Akhlaq by Ibn Miskawayh, which is systematically analyzed alongside contemporary educational documents, specifically the Islamic Religious Education (PAI) teaching materials from Phases A to F of the Indonesian Kurikulum Merdeka. To support the textual analysis and contextualize the findings, secondary literature was selected based on strict inclusion criteria. The selected literature comprises peer-reviewed journal articles and scholarly books published predominantly within the last ten years, with thematic relevance strictly limited to classical Islamic virtue ethics, Ibn Miskawayh's philosophical psychology, and contemporary curriculum design theory (Elzamzamy et al., 2024).

Data analysis was executed using Klaus Krippendorff's content analysis stages, explicitly operationalized to derive a curriculum framework (Markoff et al., 1975). The thematic analysis was conducted by initially coding normative arguments and philosophical statements within the primary text into four predetermined ethical categories: hikmah (wisdom), shaja'ah (courage), 'iffah (temperance), and 'adalah (justice). Following this theme construction process, a structural mapping procedure was implemented to juxtapose these classical ethical categories against the substantive moral competencies outlined in the contemporary PAI curriculum documents. This comparative mapping facilitated the conceptual derivation process, systematically transforming abstract philosophical virtues into structured, operational curriculum indicators applicable across different educational phases. To mitigate interpretative bias inherent in normative-philosophical research, this study expanded beyond traditional source triangulation. Methodological rigor was significantly strengthened through peer debriefing strategies, which involved continuous analytical discussions and validation with academic peers specializing in Islamic educational philosophy and curriculum development. This deliberative validation process ensured that the conceptual transition from classical virtue ethics to a modern, measurable curriculum framework remained epistemologically coherent, structurally adequate, and strictly shielded from the researcher's subjective theoretical imposition.

RESULT AND DISCUSSION

Result

Biography of Ibn Miskawayh

Ibn Miskawayh (330 AH/932 CE – 421 AH/1030 CE) is widely recognized as a central figure in Islamic moral philosophy, frequently designated as the "Father of Islamic Moral

Philosophy" (Salim et al., 2022; Triandana et al., 2024; Hanifah & Bakar, 2024; Novanto, 2024). However, this title must be critically understood not merely as an honorary epithet, but as a recognition of his epistemological project: systematically synthesizing Greek philosophical traditions particularly Aristotelian virtue ethics and Neoplatonic psychology with Islamic theological principles. Unlike earlier Islamic scholars who relied predominantly on scriptural exegesis, or pure philosophers who detached ethics from religious teleology, Miskawayh constructed a moral framework that was both rationally defensible and spiritually oriented. His socio-political experience as a librarian (khazin) and treasurer during the intellectually vibrant Buyid dynasty provided him with extensive access to Hellenistic texts and a pragmatic understanding of human behavior in governance (Miskawaih, 1992). This exposure, enriched by his intellectual interactions with prominent scholars such as Abu Hayyan al-Tawhidi and al-Sijistani (Luthfiyani et al., 2024), is crucial for understanding his philosophical trajectory. His designation as "The Third Teacher" (al-Mu'allim al-Thalith) following Aristotle and al-Farabi (Matanari, 2021) reflects his ambition to contextualize their logical and ethical categories into a functional moral system rather than an uncritical adoption of their ideas.

His extensive intellectual productivity, encompassing over forty works across various disciplines such as history, medicine, and literature (Sari, 2023; Miskawaih, 1992), provided a robust interdisciplinary foundation for his ethical synthesis. Consequently, his monumental work, Tahdhīb al-Akhlāq wa Tathīr al-A'rāq (Ramli & Zamzami, 2022), is not merely a collection of normative advice, but a rigorous philosophical treatise on the human soul. Miskawayh adopts the Platonic-Aristotelian tripartite division of the soul and structurally correlates them with specific virtues. What distinguishes his formulation is the strict hierarchical integration of these faculties to achieve spiritual purification, rather than just civic harmony as posited by Greek thinkers. It is from this synthesis of rational psychological faculties and Islamic moral teleology that his four cardinal pillars emerge: hikmah (wisdom), shaja'ah (courage), 'iffah (temperance), and their ultimate synthesis, 'adalah (justice) (Miskawaih, 1992). By shifting the analytical focus from his biographical timeline to the epistemological foundations of his thought, it becomes evident that these four pillars are not arbitrary categories, but structurally necessary components for character formation. Therefore, a critical examination of how these four pillars are conceptually defined and structurally interrelated is essential to justify their contemporary application as a foundational model for moral curriculum design.

The Definition of Ethics (*Akhlak*) According to Ibn Miskawayh

Linguistically, the term akhlak derives from khuluq, which denotes the inner dimension and state of the soul, distinguishing it from khalq, which refers to the physical form perceivable by the senses (Solikhah & Khoiriyah, 2023; Basit, 2022). In Tahdhib al-Akhlaq, Ibn Miskawayh provides a definitive ontological formulation of ethics as "a mental state that impels the soul to perform actions without prior thought or deliberation" (Miskawaih, 1992). This conceptualization suggests that moral action stems from a settled inner disposition (malakah) resulting from continuous habituation, rather than a momentary rational calculation (Maghfiroh & Nursikin, 2024; Mukhlas & Akip, 2024). This idea aligns

with the Aristotelian virtue ethics tradition emphasizing habituation, which Miskawayh synthesizes within an Islamic theological framework by positioning revelation as the ultimate normative orientation (Amsad et al., 2025; Naja, 2025).

To operationalize this ethical state, Miskawayh constructs a psychological framework based on the tripartite division of the soul: the rational faculty (al-quwwah an-nāṭiqah), the irascible/emotional faculty (al-quwwah al-ghaḍabiyyah), and the appetitive/volitional faculty (al-quwwah ash-syahwiyyah). Crucially, the functional mechanism governing all these faculties is the unified doctrine of the mean (wasathiyah). Instead of explaining moderation redundantly for each virtue, it must be understood as the universal structural principle of Miskawayh's ethics: every authentic virtue is a point of equilibrium situated precisely between two psychological extremes of excess and deficiency. When the rational faculty achieves this mean, it produces hikmah (wisdom); the balanced irascible faculty yields shaja'ah (courage); and the moderated appetitive faculty generates 'iffah (temperance). The ultimate structural balance of all three faculties simultaneously culminates in the meta-virtue of 'adalah (justice) (Miskawaih, 1992). However, while this Aristotelian-Islamic synthesis provides a robust ontological foundation, translating it into contemporary curriculum theory requires critical reflection. Miskawayh formulated these virtues within a relatively homogenous, classical socio-political environment. In applying this framework to modern, pluralistic, and multicultural educational settings, his ethical system faces conceptual limitations. The exact parameters of what constitutes a "virtuous mean" cannot be rigidly dogmatic; they must be interpreted dialogically to accommodate diverse socio-cultural contexts. Therefore, to ensure pedagogical relevance, these four classical pillars must be transitioned from abstract normative ideals into specific, measurable educational competencies and learning outcomes within contemporary curriculum design.

Hikmah **(Wisdom)**

Operating as the virtue of the rational faculty (al-quwwah an-nāṭiqah), hikmah represents the cognitive apex of moral formation, enabling the intellect to observe reality and evaluate moral judgments soundly (Hanifah & Bakar, 2024; Juhrodin, 2025). Within contemporary curriculum theory, hikmah must be pedagogically operationalized beyond mere rote memorization of religious dogmas. It translates directly into the development of Critical Thinking Skills and Higher-Order Thinking Skills (HOTS). An educational curriculum grounded in hikmah designs learning outcomes that require students to analyze ethical dilemmas, construct rational arguments, and engage in reflective decision-making (Salamah, 2025). By shifting the curriculum focus from normative compliance to cognitive moral reasoning, hikmah functions as the foundational educational competency that equips students to critically navigate complex informational and moral landscapes.

Shaja'ah **(Courage)**

Derived from the regulated irascible faculty (al-quwwah al-ghaḍabiyyah), shaja'ah represents the affective capacity to endure adversity and express emotions proportionately (Miskawaih, 1992). In modern pedagogical frameworks, the abstract concept of shaja'ah is

explicitly operationalized through Socio-Emotional Learning (SEL) paradigms and emotional regulation programs. A curriculum integrating this virtue does not merely teach courage normatively but establishes measurable competencies in resilience, conflict resolution, and affective control. For instance, shaja'ah is structurally integrated into school curricula through anti-bullying modules, leadership training, and civic engagement programs, where students are assessed on their moral courage to defend marginalized peers and articulate ethical dissent responsibly.Derived from the regulated irascible faculty (al-quwwah al-ghaḍabiyyah), shaja'ah represents the affective capacity to endure adversity and express emotions proportionately (Miskawaih, 1992). In modern pedagogical frameworks, the abstract concept of shaja'ah is explicitly operationalized through Socio-Emotional Learning (SEL) paradigms and emotional regulation programs. A curriculum integrating this virtue does not merely teach courage normatively but establishes measurable competencies in resilience, conflict resolution, and affective control. For instance, shaja'ah is structurally integrated into school curricula through anti-bullying modules, leadership training, and civic engagement programs, where students are assessed on their moral courage to defend marginalized peers and articulate ethical dissent responsibly.

'Iffah (Temperance)

'Iffah emerges from the calibrated management of the appetitive faculty (al-quwwah asy-syahwiyyah), functioning not as the extreme eradication of human desires, but as their rational subordination to ethical goals (Miskawaih, 1992). Translated into contemporary educational competencies, 'iffah constitutes the core of self-regulated learning and character discipline modules. In an era dominated by instant gratification, consumerism, and digital hyper-connectivity, a curriculum component based on 'iffah is operationalized into behavioral indicators such as digital literacy (restraining from cyber addictions), time management, and ethical consumption. Pedagogically, it provides the structural framework for developing students' executive functions, enabling them to delay gratification and maintain focus on long-term educational and moral objectives.

'Adalah (Justice)

As the ultimate meta-virtue, 'adalah is not an isolated psychological faculty but the systemic harmonization of cognitive (hikmah), affective (shaja'ah), and psychomotor/behavioral ('iffah) domains (Miskawaih, 1992). In the context of curriculum construction, 'adalah serves as the holistic evaluative benchmark for the entire educational process. Pedagogically, it operationalizes into inclusive learning outcomes and Global Citizenship Education (GCED) competencies, where students are trained to place rights and obligations proportionally within a multicultural society. By structuring the curriculum around 'adalah, educational institutions ensure that character development is comprehensively assessed across all learning domains, transitioning moral education from an isolated subject into a universally integrated, systemic school culture.

Discussion

The primary objective of this study is not merely to demonstrate thematic compatibility between classical Islamic texts and contemporary educational materials, but to analytically

reconstruct Ibn Miskawayh's four cardinal virtues into a functional, conceptually robust curriculum framework. While the mapping results across Phases A to F of the Islamic Religious Education (PAI) curriculum reveal a strong implicit presence of hikmah, shaja'ah, 'iffah, and 'adalah, treating this compatibility as the final conclusion is methodologically insufficient. Contemporary education operates within highly structured, competency-based frameworks that emphasize constructivist pedagogies, socio-emotional resilience, and character education models over mere normative or dogmatic instruction.

The epistemological tension between classical virtue ethics which is ontologically grounded in philosophical psychology and modern curriculum theory which is pragmatic and outcome-oriented must be systematically resolved. Therefore, each virtue must be translated from an abstract philosophical ideal into a pedagogically operational component. This section elaborates on the structural mapping of the four pillars within established educational paradigms, explicitly addressing their unique psychological functions, moral significance, and specific pedagogical applications within contemporary character education.
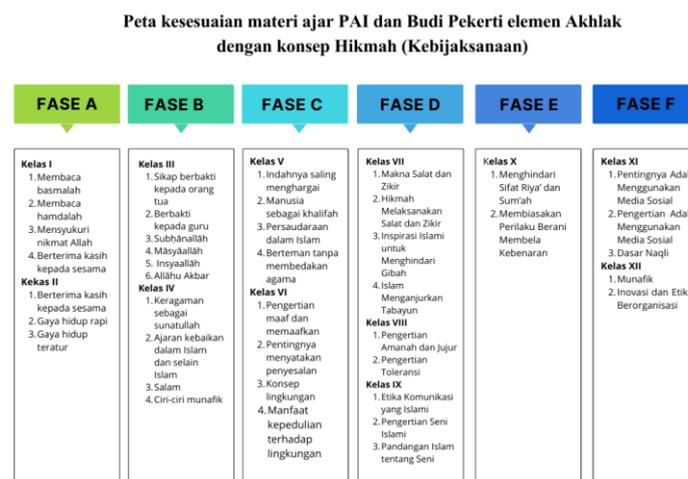
Hikmah (Wisdom)

Figure 1. Map of Compatibility between PAI and Character Teaching Materials (Ethics Element) and the Concept of *Hikmah* (Wisdom)

Based on the mapping in Figure 1, the value of hikmah corresponds profoundly with the cognitive dimensions of modern competency-based curricula. In Ibn Miskawayh's philosophical framework, hikmah is not merely the accumulation of religious knowledge, but the perfection of the rational faculty (al-quwwah an-nāṭiqah). It parallels the Aristotelian concept of phronesis (practical wisdom) but is elevated by Miskawayh through Islamic teleology, where reason functions to discern truth guided by divine revelation. Within contemporary curriculum theory, this epistemological stance requires that hikmah be pedagogically operationalized beyond passive transmission or rote memorization of dogmas. To function within a modern curriculum, hikmah must be situated within constructivist pedagogical models where students actively construct moral reasoning. The gradual presentation of hikmah across educational phases starting from basic gratitude in Phase A, advancing to tolerance and tabayyun (information verification) in Phase D, and

culminating in the critical ethics of social media usage in Phase F reflects a developmental approach to Higher-Order Thinking Skills (HOTS). This paradigm shifts moral education from blind obedience to ethical rationalization. As Jumrianah (2025) emphasizes in her study on Islamic studies, character strengthening is most effective when utilizing active learning strategies such as problem-based learning and case studies that connect Islamic concepts with students' real-life experiences.

This contextual approach allows students to reflect on religious teachings critically within the context of contemporary issues, such as social ethics and digital literacy. Furthermore, Asrori (2025) notes that strengthening ethics through the development of students' rational and reflective thinking abilities is an integral part of holistic moral education. Consequently, an educational curriculum grounded in hikmah designs learning outcomes that require students to analyze ethical dilemmas, construct rational arguments, and engage in reflective decision-making. By bridging classical wisdom with modern cognitive pedagogy, hikmah functions as the foundational educational competency that equips students to critically and intelligently navigate complex informational and moral landscapes, transforming them from passive recipients of religious norms into active, thinking moral agents.
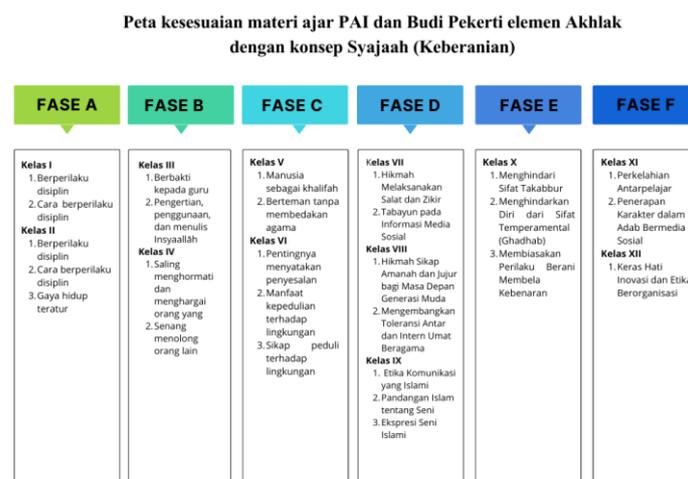
Shaja'ah (Courage)

Figure 2. Map of Compatibility between PAI and Character Teaching Materials (Ethics Element) and the Concept of *Shaja'ah* (Courage)

The analysis of Figure 2, reveals that shaja'ah transcends traditional normative teaching and aligns systematically with contemporary Socio-Emotional Learning (SEL) frameworks. Within Miskawayh's tripartite division of the soul, shaja'ah represents the regulated and moderate expression of the irascible faculty (al-quwwah al-ghaḍabiyyah). It is the mean (wasathiyah) between recklessness (tahawwur) and cowardice (jubn). In a modern competency-based curriculum, this virtue is pedagogically operationalized not as physical bravery or aggression, but as emotional regulation, conflict resolution, and moral resilience. The curriculum mapping demonstrates a clear progression from basic interpersonal respect in the early phases to highly complex emotional management in the upper phases. For instance, Phase E explicitly targets the avoidance of temperamental behavior (ghadhab),

while Phase F focuses on the prevention of inter-student brawls and the cultivation of social responsibility. This alignment is strongly supported by recent literature on moral psychology. As Huges & Nurjaman (2022) articulate, human moral reasoning involves not only deontological obligations but also the crucial role of moral emotions and intuition as the primary drivers of ethical decisions. Moral education requires strategies such as conditioning and modeling to internalize values effectively.

Within SEL paradigms, moral education emphasizes not only normative compliance but also the formation of students' emotional readiness to act correctly in challenging situations (Watanabe, 2025). This includes the psychological fortitude to resist negative peer pressure, combat bullying, and express responsible dissent in unjust situations. Nugraheni (2025) further reveals that strengthening ethics through the development of moral courage and emotional control constitutes an essential component of modern moral education. This behavioral regulation aligns perfectly with recent international discourse on Islamic ethics; as Hermawan & Sudin (2025) note, classical moral approaches must transition into actionable socio-psychological paradigms to effectively combat modern youth dilemmas. Therefore, a curriculum integrating shaja'ah establishes measurable competencies in affective control and social resilience.
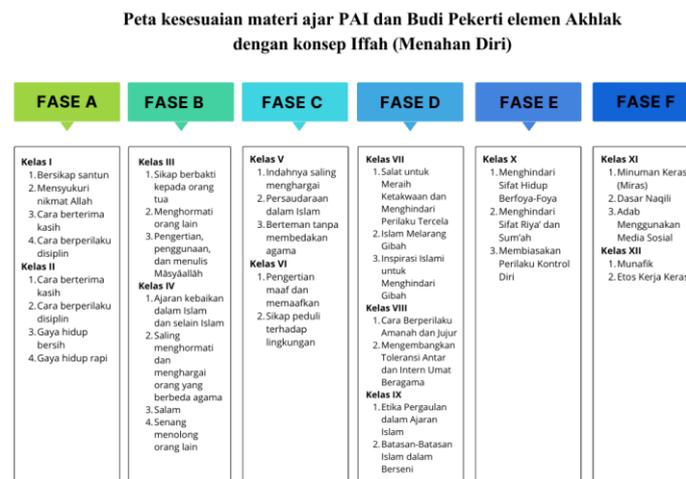
'Iffah (Temperance)

Figure 3. Map of Compatibility between PAI and Character Teaching Materials (Ethics Element) and the Concept of *'Iffah* (Temperance)

Figure 3. demonstrates that the classical virtue of 'iffah provides a robust philosophical and psychological foundation for modern character education models focusing on self-regulation. 'Iffah emerges from the calibrated management of the appetitive faculty (al-quwwah asy-syahwiyyah). Miskawayh is careful to distinguish 'iffah from the extreme ascetic eradication of human desires; rather, it represents the rational subordination of these desires to ethical and spiritual goals. Pedagogically, 'iffah translates seamlessly into Self-Regulated Learning (SRL) and behavioral discipline competencies, where students are trained to strategically manage their impulses against contemporary psychosocial challenges.

The mapping indicates that 'iffah is operationalized into behavioral indicators that escalate in complexity. It begins with basic clean living and discipline in Phase A, evolves into avoiding hedonism (foya-foya) and showing off (riya') in Phase E, and culminates in abstaining from alcohol/narcotics and maintaining a strong work ethic in Phase F. In an era dominated by globalization, instant gratification culture, consumerism, and digital hyper-connectivity, a curriculum component based on 'iffah is critically urgent. Angelina et al. (2025) highlight this urgency, noting that ethics plays a central role in shaping the integrity of the younger generation amidst the current modernization that brings both digital opportunities and the threat of moral degradation. To operationalize 'iffah, the curriculum must design modules that focus on digital literacy (e.g., restraining from cyber addictions and ethical consumption) and time management. Yulia (2025) reveals that the strengthening of moral education is directed not merely toward normative compliance with institutional rules, but toward the internal formation of self-awareness, personal discipline, and moral control in daily life. By structurally embedding 'iffah into the curriculum, educational institutions effectively develop students' executive functions. This internal mechanism enables students to delay gratification, place their physical and digital needs proportionally, maintain personal ethics, and make moral decisions consciously and responsibly, thereby shielding them from the destructive extremes of modern consumerist culture.
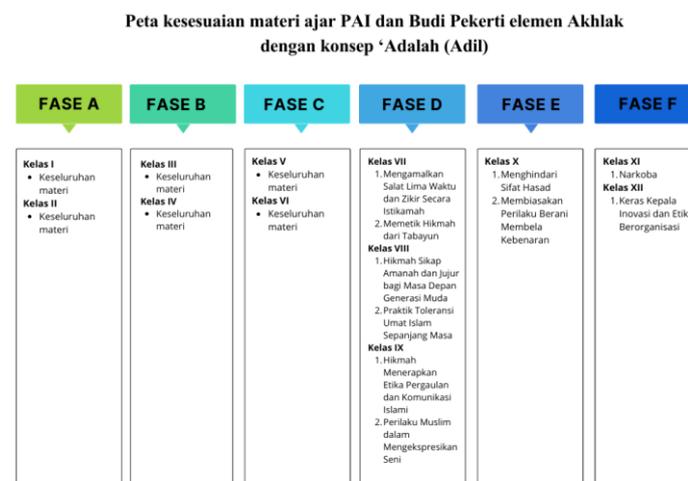
'Adalah (Justice)

Figure 4. Map of Compatibility between PAI and Character Teaching Materials (Ethics Element) and the Concept of *'Adalah* (Justice)

Figure 4. indicates that 'adalah is consistently present across all learning phases, serving as the ultimate teleological goal of character formation. However, a critical theoretical distinction must be made to address potential conceptual inflation. If nearly all ethical materials converge into justice, there is a risk that 'adalah becomes an overly broad, analytically indistinct category that merely duplicates the other virtues. To prevent this, 'adalah must be strictly theorized in curriculum design as a regulating meta-virtue.

In Miskawayh's synthesis, 'adalah is not an isolated psychological faculty like reason, emotion, or appetite. Instead, it is the systemic harmonization of the cognitive (hikmah),

affective (shaja'ah), and psychomotor/behavioral ('iffah) domains. Structurally, it functions as the systemic harmonizer that synthesizes the three foundational pillars without dissolving their conceptual distinctiveness. For instance, cognitive intelligence (hikmah) without justice can become manipulative cunning; emotional courage (shaja'ah) without the regulating principle of justice morphs into reckless aggression or tyranny; and temperance ('iffah) devoid of justice becomes ascetic isolation that neglects social responsibilities.

In the context of curriculum construction, 'adalah serves as the overarching evaluative benchmark for the entire educational process. Pedagogically, it operationalizes into inclusive learning outcomes and Global Citizenship Education (GCED) competencies (Waghid, 2023). Within a pluralistic and multicultural society, 'adalah trains students to place rights and obligations proportionally, fostering tolerance, anti-discrimination, and civic responsibility. By structuring the curriculum around 'adalah, educational institutions ensure that character development is comprehensively assessed across all learning domains, transitioning moral education from a collection of isolated virtues into a universally integrated, systemic school culture aimed at producing the insan kamil (perfect human being). Ultimately, as Kamaluddin et al. (2024) assert, the successful integration of such an ethical framework relies heavily on concrete internalization strategies within the school's operational culture, rather than mere theoretical memorization.

The Reconstructed Moral Curriculum Framework

Moving beyond mere thematic compatibility, this study fulfills its primary analytical objective by proposing a conceptually reconstructed moral curriculum model derived from Ibn Miskawayh's ethical system (see Figure 5):
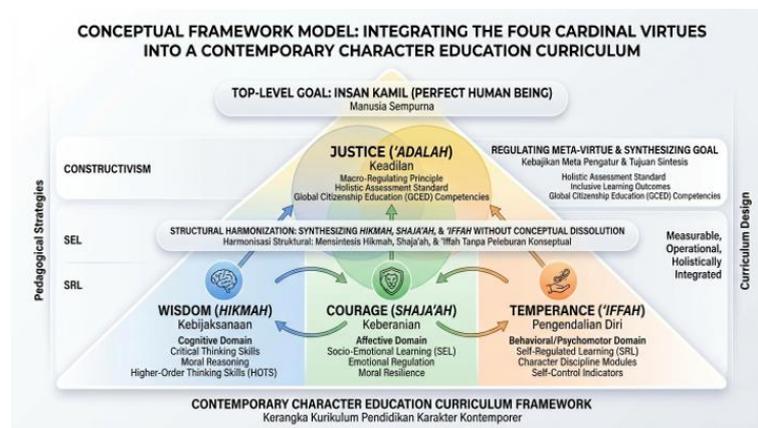

Figure 5. The Conceptual Framework Model Integrating the Four Cardinal Virtues into a Contemporary Character Education Curriculum

In this reconstructed model, the curriculum operates as a systematically integrated pedagogical machine rather than a fragmented collection of normative moral topics. Hikmah serves as the cognitive foundation, driven by constructivist pedagogy and critical thinking frameworks that transform passive learners into active moral agents capable of ethical reasoning. Shaja'ah and 'iffah function as the operational behavioral engines, rigorously governed by Socio-Emotional Learning (SEL) and Self-Regulated Learning

(SRL) paradigms to ensure affective resilience and behavioral discipline. Finally, 'adalah acts as the macro-regulating meta-virtue and holistic assessment standard, ensuring structural coherence across all educational phases and preventing conceptual imbalance.

This explicit reformulation successfully transforms classical Islamic virtue ethics from a purely normative philosophical discourse into a highly structured, measurable, and pedagogically robust curriculum design. By doing so, this study provides a conceptually innovative framework that bridges the epistemological gap between classical Islamic heritage and the pragmatic demands of contemporary moral education.

CONCLUSION

Unlike previous studies that treat classical Islamic ethics primarily as normative advice, this study analytically reconstructs Ibn Miskawayh's four cardinal virtues hikmah (wisdom), shaja'ah (courage), 'iffah (temperance), and 'adalah (justice) into a highly structured and pedagogically operational moral curriculum model. While prior research frequently assumes a seamless transfer of classical virtues into modern education without structural adaptation, this study explicitly bridges the epistemological gap between classical philosophical psychology and contemporary competency-based curriculum theory. Theoretically, this study contributes a novel conceptual synthesis that transitions moral education from isolated normative topics into functional pedagogical competencies; practically, it provides an integrative virtue-mapping framework for educational policymakers and developers to systematically embed classical ethics into modern character education standards.

Within this reconstructed model, the roles of the four pillars are systematically harmonized: hikmah cultivates critical moral reasoning within the cognitive domain, shaja'ah builds socio-emotional resilience in the affective domain, 'iffah trains behavioral self-regulation in the psychomotor domain, and 'adalah serves as the ultimate macro-regulating meta-virtue. Consequently, this structural harmonization offers a conceptually robust and actionable solution to contemporary educational challenges, such as moral degradation, digital ethics violations, and social-emotional instability, effectively shaping a morally mature generation (insan kamil).

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