

A Critical Study of Adolescent Social Interactions from Ibn Miskawaih's Perspective: Relevance to the Concept of *Maja Labo Dahu*

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ABSTRACT

This study aims to analyze the social life of adolescents in Bima from the perspective of Ibn Miskawaih and its relevance to the concept of *Maja Labo Dahu*. With the increase in negative behavior among adolescents, such as delinquency, fighting, and drug abuse, this study focuses on how moral values can be applied to improve the social life of adolescents in Bima. This study uses *Literature Study research* based on the Indonesian translation of the work by Hidayat Helmi " *philosophy of morals, first principles, towards moral perfection*". To strengthen this research, the researcher uses content analysis from various sources, including books, journals, and relevant articles. After conducting the research, the researcher produces that the social life of adolescents in Bima can be improved through the application of moral values taught by Ibn Miskawaih, which emphasizes the control of reason, lust, and anger, as well as the concept of *Maja Labo Dahu* which teaches shame and fear of mistakes. These two concepts complement each other in forming good adolescent character. This study concludes that continuous moral education in the family, school, and community environments is very important to shape positive adolescent behavior. Thus, the application of the values of these two concepts is expected to direct adolescent social interactions in a better and more responsible direction.

Key words : Adolescent relationships , Ibnu Miskawaih, *Maja Labo Dahu* , moral education.

INTRODUCTION

God's noblest creation on earth is humankind. God honors humans above all other creatures because of their superiority, namely reason. ¹Sociologically, humans are able to manifest *their existence* as the noblest creatures on earth by creating a *comprehensive space for interaction*. This continuous interaction creates a humanistic life and builds social civilization.²

The existence of reason for humans is fundamental to demonstrating their differences from other creatures, thus earning them the title of noble creatures. God bestowed reason as the light of textual revelation, which also plays a role in regulating human life, so that humans always adhere to the rules God has established. ³The tendency of reason in human life will develop into habits, which then turn into morals, a spontaneous human action. The achievement of morals in humans truly requires other people as a space for interaction that fosters morality, which is why humans tend to socialize.⁴

¹ Suriadi Samsuri, " *The Nature of Human Nature in Islam* " (2020), 86–87.

² Yhesa Rooselia Listiana, " *The Impact of Globalization on Student Character and the Quality of Education in Indonesia* ," Tambusai Education Journal, Vol 5, No. 1, (2021), 1544–1545.

³ Samsuri, " *The Nature of Human Nature in Islam* ," 87-88.

⁴ Gilang Perdana, " *The Influence of Instilling Moral Values in Aqidah Akhlak Learning on the Formation of Character of Class X Students at Pancasila Islamic Senior High School, Bengkulu City* ", (Phd Thesis, Uin Fatmawati Sukarno Bengkulu, 2023), 16–18.

In Bima, socializing is not just a space for interaction between individuals and the social community. Socializing has become a necessity for boosting self-confidence, expanding social networks, and developing communication skills. This is especially true among teenagers, who are actively participating in socializing. Their socializing space is expanding, as is the availability of entertainment venues. The availability of these entertainment venues makes the social environment for teenagers in Bima increasingly less *conducive* to developing moral and pious youth.⁵

Teenage social interactions are a serious concern for society, particularly the Bima community, as seen in the case of a student at Woha 1 Vocational School in Bima Regency who hit his teacher in 2023, claiming the teacher had warned him not to smoke on school grounds.⁶ Outside of school, adolescents in Woha District also exhibit a negative trend that continues to increase annually related to alcohol use. Consequently, juvenile delinquency in Bima tends to indicate moral degradation, the development of thuggery, and other negative behaviors that are disturbing to the community.⁷

This also occurred in 2017-2018 with adolescents in Belo sub-district who were found addicted to tramadol, as discovered through observation and confessions from the perpetrators themselves. Surprisingly, the teenagers in Belo deliberately used tramadol to gain calm and increase sexual desire.⁸ The trend of juvenile delinquency is increasing, with increasing cases of drug abuse, as reflected in the latest data from the National Narcotics Agency (BNNK)'s (National Narcotics Agency) Center for Research and Development (Puslidatin) over the past three years. Between the ages of 15-24 and 50-64, the number of cases has continued to increase significantly over the past two years. While for those aged 25-49, although there has been a decline, vigilance against the potential for an increase still needs to be strengthened (BNNK Bima).⁹

Long before, Kartini stated that the generation most easily influenced by social reality is young people, specifically teenagers. Everything presented by reality will shape their character. If the reality is positive, teenagers tend to develop good character. However, if the reality is negative, it's no surprise that, for example, social and moral conditions will lead to minimal educational and spiritual development, ultimately leading the generation to become trapped in juvenile delinquency.¹⁰

From an early age, adolescent character begins to develop through comprehensive interactions, such as freedom to socialize and hang out. This free interaction shapes adolescent social life in a negative direction.¹¹ Teenage social behaviors such as drinking alcohol, drug

⁵ Yuli Wahyuningsih, " *Islamic Counseling Guidance in Preventing Free Association Among Adolescents in Kaleo Village, Lambu District, Bima Regency* ", (PhD Thesis, UIN Mataram, 2023).

⁶ Susilo Hidayah, Jihan Laurenza Alwi, Khalishah Dyah Capriatin, " *Education on Morals from the Perspective of the Qur'an in the Interpretation of Ibn Kathir and Its Relevance to the Thoughts of Ibn Miskawaih* ", Tarbiyatuna: Journal of Islamic Education, Vol 17, No. 1, (2024), 33.

⁷ Alya Nurmaya, "Drug Abuse Among Adolescents (Case Study of 2 Students at MAN 2 Bima City)," Journal of Educational Psychology & Counseling, Vol 2, No. 1, (2016), 123 .

⁸ Muhammad Irham, " *Tramadol Drug Abuse Among Adolescents (Case Study of Adolescents in Bima Regency* ," Social Studies Education Journal, Vol. 11, No. 2, (2021), 87–88.

⁹ Nike Ardiansyah, " *Efforts to Prevent Drug Distribution in Sambinae Village* ," FISIP UNTAG Semarang Administrative Forum, Vol 21, No. 1, (2024), 269.

¹⁰ Miftahul Khair, Muhammad Tang, Usman Alwi, " *The Role of Religious Figures in Instilling Islamic Educational Values in Adolescents in West Naru Village, Sape District, Bima Regency* ," LEARNING: Journal of Innovation in Educational Research and Learning, Vol 4, No. 3, (2024), 712.

¹¹ Anik Fitri Wismawati, " *Transformation of Traditional Game Culture to Online Games Among Teenagers in Wonosari Village, Jember Regency* ," Applied Social Journal, Vol 1, No. 1, (2023), 18–25.

use, brawls, online gambling, and early marriage not only affect teenagers who attend public schools and lack religious understanding; these arbitrary actions also tend to occur among teenagers who attend Islamic boarding schools and understand religion. This phenomenon should not occur because the concept of religion, understood as guidelines and boundaries, should not be implemented in its entirety in daily life. A strong curiosity about new things is a barometer of the flow of free social life for every teenager who is not fortified with self-balance.¹²

Juvenile delinquency according to *Erikson*, in his psychosocial theory, arises when the peak of the search for adolescent identity is not achieved through the social cycle, which means that one of the barometers of juvenile delinquency is influenced by the lack of parental treatment and environmental attention in guiding adolescents to find their identity.¹³ This is in line with the idea of Ibn Miskawaih in *Tahdzibul akhlak*, that to become a perfect human being or more specifically an adolescent, the concept of the middle way (*al-Wasath*) is needed , between bad and good, neither is excessive, so that adolescents live naturally, do not lead to fatal evil, nor do they feel arrogant with all their goodness. The condition of teenagers in Bima should not tend towards free association, because Bima has its own philosophy such as *Maja Labo Dahu*, *Kalembo Ade* and *Nggahi Rawi Pahu* , which is a spirit for all groups, especially teenagers, to always remember and be aware of the impact of their actions.¹⁴

In terms of coherence, the two concepts of morality in Ibn Miskawaih with the concept of *Maja Labo Dahu* philosophy are related to each other in making adolescent social interaction efficient with the phenomenon of adolescent social interaction in the era of Society increasingly far from religious and social values resulting from placing oneself in excessive social interactions, such as coming home late at night, frequently encountering social media and many blind imitations of *Westernism* (western culture). Ibn Miskawaih specifically discusses the concept of perfecting human morality with the concept of *Al-Wasath* and controlling the three faculties of the soul (reason, lust and anger) in order to achieve true happiness (*'adalah*).¹⁵ Meanwhile, the Bima community believes in the concept of *Maja Labo Dahu* as a social and godly spirit, thus forming teenagers who are moral and pious.

The basis of Ibn Miskawaih's thinking is almost the same as the thoughts of Ar-Razi, Al-Kindi, Plato and Aristotle regarding the concept of moral perfection, where the acquisition of morals begins with habituation and training in the social environment which results in personal morals. However, Ar-Razi prioritizes logic in describing the perfection of morals, especially for teenagers, while Ibn Miskawaih prioritizes the revelation of Allah and the Sunnah of the Prophet (the Qur'an and Hadith).¹⁶ The concept of moral improvement in Al-Ghazali's view is also different from Ibn Miskawaih's concept of morals where Al-Ghazali describes that moral improvement begins with oneself (*internal*), while Ibn Miskawaih examines the social space (*external*) as an alternative in creating virtue in adolescent relationships or the formation of morals cannot be obtained if it is recognized by oneself.¹⁷

¹²Emanuel Haru, " *Perspectives and Analysis of the Phenomenon of Juvenile Delinquency*," Journal of Alternative Intercultural Scientific Discourse , Vol. X, No. 2, (2021), 59.

¹³*Ibid* , 64.

¹⁴Abd Salam, " *The Character of Maja Labo Dahu in the Perspective of Islamic Education in Bima* ," Fitrah: Journal of Educational Studies, Vol 13, No. 2, (2022), 99.

¹⁵Muhammad Al Fateh, Benny Prasetya, Devi Habibi Muhammad, " *Ethical Education: Study of the Thoughts of Sheikh Muhammad Nawawi Al-Bantani and Ibn Miskawaih* ," Journal of Education and Counseling (JPDK), Vol 4, No. 2, (2022), 213.

¹⁶Ali Hasan Assidiqi, Achmad Khudori Soleh, " *Implementation of Ibn Miskawaih's Concept of Ethical Thought* ," Al Hikmah: Journal of Islamic Studies, Vol 12, No. 2, (2023), 34.

¹⁷M. Basori Alwi, " *Ethics of Educators and Students from the Perspective of Al Ghazali and Ibn Miskawaih* ," Attaqwa: Journal of Islamic Education, Vol 17, No. 02, (2021), 154.

Moral education for adolescents is practiced and instilled through three key elements: family, school, and community, so that adolescents become accustomed to positive behavior. Azyumardi Azra also supports this by developing three patterns of moral development. First, using good role models as benchmarks for adolescent behavior. Second, comprehensively explaining moral values to ensure they remain embedded in adolescents' minds. Third, each subject implements character-based education as a strategy to strengthen moral values in adolescents.¹⁸

The concept of Ibn Miskawaih's morals with the concept of *Maja Labo Dahu* towards adolescent social interaction is expected to direct adolescent social interaction in a more positive direction and balance their concept of life. The two concepts above offer simplicity for adolescents, such as the control of the three souls by Ibn Miskawaih which prioritizes the will as a controller, as well as the concept of *Maja Labo Dahu* which prioritizes awareness as the peak of good adolescent behavior, so the two concepts above between *Ibn Miskawaih's morals* and the concept of *Maja Labo Dahu* both have a role in adolescent social interaction.¹⁹

Based on the description of the background related to the problems of adolescent social interaction that occur, the author tries to raise the title of the thesis on "Critical Study of Adolescent Social Interaction in the Perspective of Ibn Miskawaih: Relevance to the Concept of *Maja Labo Dahu*".

RESEARCH METHODS

This research is a *Literature Study research*, where the discussion uses available references from books, theses, journals, articles and other publications. The flow of ²⁰*the Literature Study research* is to examine the relevance of Ibn Miskawaih's concept of morality with the concept of morality in the *Maja Labo Dahu philosophy* through literature, then described in written form. This research uses primary data and secondary data, where primary data through the main respondents or books about Ibn Miskawaih's morality, because the original book is difficult to access, the researcher uses a translated book by Hidayat Helmi, in Indonesian " *Towards Moral Perfection, The First Daras Book About Moral Philosophy, Ibn Miskawaih* ".²¹ Meanwhile, for secondary data, researchers conduct library *literature* through books, journals, theses and the evidence of the Qur'an and Hadith that are relevant to the researcher's needs.²²

This research uses a data collection technique, namely documentation techniques, where this technique is carried out by searching for data about research variables from various types of documentation, whether in the form of notes, transcripts, books, books, newspapers, magazines, journals and so on.²³ Next, source criticism (*internal* and *external*) is carried out, where *internal criticism* is used as source criticism for *the credibility* (trustworthiness) of a data, while *external criticism* is used as source criticism for *the authenticity* (authenticity) of the data taken.²⁴ Next, the collected data will be analyzed using *Content Analysis* aims to

¹⁸ Azyumardi Azra, "New Paradigm of National Education: Reconstruction and Democratization," (No Title) (2002): 176–177.

¹⁹ Hidayat, Alwi, Capriatin, "Ethical Education from the Perspective of the Qur'an in Ibn Kathir's Interpretation and Its Relevance to Ibn Miskawaih's Thought," 33–35.

²⁰ Basri, "Historical Research Methodology : Approach, Theory, and Practice), Jakarta: Restu Agung, (2006) 109.

²¹ Hidayat Helmi, *Towards Moral Perfection: The First Textbook on Moral Philosophy, Translated from Tahdzibul Al-Akhlaq*, 17.

²² Zuchri Abdussamad, "Qualitative Research Methods Book", (2022), 216.

²³ Adi Haryanto, Muhammad Tang, "Anatomy and Design of Multicultural Islamic Religious Education Curriculum Development," *Fusshilat: Journal of Education and Islamic Studies*, Vol 1, No. 1, (2024), 48.

²⁴ Romi Saputra, "The Role of Raden Intan II in Efforts to Face Dutch Colonialism in Lampung 1835-1856", (PhD Thesis, Muhammadiyah Metro University, 2022), 9.

identify patterns, themes, and meanings within *the literature* used as data sources. This helps understand the hidden messages within texts such as scriptures, books, articles, media, and others. To support data analysis, researchers also employ *Critical Analysis* to conduct in-depth data analysis of documents or texts relevant to the research. The goal is to interrogate the assumptions, values, or positions of power underlying the arguments within the documents. This allows perspectives not readily apparent to emerge in the research.²⁵

Every literature study must prioritize the validity of the data. To determine the validity of the data, researchers check the validity of the data using a *confirmability test instrument* that assesses the steps used to confirm the research results or as a way to review the research findings related to the process followed. If the research findings are a function of the research process, the research has met the *confirmability standard*.²⁶

RESULTS AND DISCUSSION

The Concept of Morals in Ibn Miskawaih's Thought

Ibn Miskawaih believes that morality is a state of the human soul that gives rise to spontaneous (*reflective*) *behavior* that is not thought through. Humans essentially have two concepts of morality: innate morality, formed from birth, and spontaneous morality, formed through practice and habituation. However, Ibn Miskawaih tends to the second opinion, that all morality is the result of effort (*Muktasabah*). He believes that humans have the potential for all types of morality, whether slowly or quickly depending on the effort made. Innate character does not always appear as a moral mental condition; instead, spontaneous character can emerge as praiseworthy morality through practice and habituation. Therefore, in Ibn Miskawaih's perspective, to foster spontaneous morality in humans, one must accustom oneself to education.²⁷

According to Ibn Miskawaih, promiscuity is a criminal act committed by humans. The underlying factor of this promiscuity is inseparable from the lack of control of the three potentials of the human soul. Ibn Miskawaih, in his book "*Tahdzibul Akhlak*," explains how to prevent promiscuity in adolescents by controlling the three faculties of the human soul: reason, lust, and anger. Reason, as the highest potential in humans, is intended to suppress lust and control anger, so that humans are in the right position.²⁸

These three faculties of the soul all operate with reason as their leader.²⁹ If lust or desire is controlled by reason, a person can easily achieve balance (*'adalah*). This means that lust's function as a driving force for human desires is neither excessive nor insufficient. Likewise, anger itself is controlled so that emotions and sadness are controlled.³⁰

The Concept of Morals in Ibn Miskawaih's Perspective Through Education

²⁵ Agus Susilo Saefullah, "Various Literature-Based Qualitative Research in the Study of Religion and Religiousness in Islam," *Al-Tarbiyah: Journal of Islamic Education*, Vol 2, No. 4, (2024), 207.

²⁶ Arnild Augina Mekarisce, "Data Validity Checking Techniques in Qualitative Research in the Field of Public Health," *Public Health Scientific Journal: Public Health Community Communication Media*, Vol 12, No. 3, (2020), 47.

²⁷ Indo Santalia, "Ibn Miskawaih's Ethical Thoughts," *Living Islam: Journal of Islamic Discourses*, Vol 6, No. 1, (2023), 94.

²⁸ Faisal Abdullah, "Ibn Miskawaih's Conception of Morals, Ethics and Morals and Its Relevance for Islamic Education," *Journal of Research and Thought on Islamic Education (JRTIE)*, Vol 3, No. 1, (2020), 53–54.

²⁹ Hidayat Helmi, *Towards Moral Perfection: The First Basic Book on Moral Philosophy, Translated from Tahdzibul Al-Akhlaq*, (Bandung: Mizan, Cet I 1994-Cet IV 1998), 43-44.

³⁰ Ujud Supriaji, "Ibn Miskawaih's Thoughts on the Concept of Moral Character Education," *Kridatama Journal of Science and Technology*, Vol 3, No. 02, (2021), 112–113.

Ibn Miskawaih's moral education is the proper formation of character to encourage positive, *spontaneous behavior*. Such education is a process for achieving excellence and true happiness. In his ideas, the essence and task of education is to create or foster a human personality with good morals.³¹

Spontaneous character formation into morality is the orientation of education that is practiced throughout life. A continuous approach to Islamic principles will foster positive social interactions for adolescents. Islamic principles encompass the concept of *Ukhuwah Islamiah* (positive relationships), which will serve as a guide for adolescents in all their social interactions. The orientation of adolescents' social interactions, stimulated by Islamic studies, serves as a reflection for other individuals and the social environment.³²

The Concept of *Maja Labo Dahu*

Maja Labo Dahu is etymologically divided into two words: *Maja* "shame" and *Dahu* "fear". In terminology, *Maja Labo Dahu* is ashamed to act immorally and wrongly towards fellow humans and is afraid of not acting obediently to the truth of the teachings of Allah SWT.³³ *Maja Labo Dahu's* philosophical ideas for the people of Bima have become a traditional agreement to declare a person who has morals among humans and is devoted to Allah SWT. The meaning of *Maja Labo Dahu*, if properly understood by teenagers in Bima. Shame and fear are not just fleeting thoughts, but will give rise to spontaneous behavior (without consideration).

The concept of *Maja Labo Dahu* contains four basic principles, namely the principle of sociality, the principle of trust in God, trust in nature, and self-awareness.³⁴ The orientation of understanding the concept of *Maja Labo Dahu* also... will increase the community's understanding of Islam, such as teaching the Koran, performing prayers and other forms of worship, so that it becomes a character for the community.³⁵

The concept of *Maja Labo Dahu* is a reflection in the midst of the social environment in Bima which has value in changing and maintaining the morals of the Bima community, so that the concept of *Maja Labo Dahu* for the Bima community is considered as advice. The representation of the *Maja Labo Dahu* concept is largely derived from the main teachings of Islam, so that the Bima community strives for good social interactions.³⁶ In H. Abdullah Tajib, BA, as a religious figure in Bima, interprets *Maja Labo Dahu* as a form of piety and faith in Allah SWT. If *Maja Labo Dahu* is implemented according to its limits, then the perpetrator will receive salvation. Conversely, if it is not implemented properly, then the perpetrator will be lost and lose.³⁷

Religion, culture, and customs are inseparable social values for adolescents. Religious and cultural values serve as mechanisms for shaping attitudes, personality, and skills in social

³¹*Ibid*, 109.

³²Mohamad Mustafid Hamdi, "Optimizing Islamic Religious Education in Forming the Identity of Muslim Youth in the Modern Era", Vol 3, No. 2, (2025), 175.

³³"Dwi Poedjiastutie, Dwi Priyo Utomo, Lalu Iwan Eko Jakandar, *Unraveling the School of Life*, Google Books.Mhtml," nd, 171.

³⁴Greetings, "The Character of *Maja Labo Dahu* in the Perspective of Islamic Education in Bima," 6145.

³⁵Tati Haryati, Rosdiana Rosdiana, "Strategy for Strengthening Students' Character Based on *Maja Labo Dahu* Local Values at SMAN 1 Palibelo Bima," Journal of Research on Language Sciences Cluster, Vol 2, No. 1, (2023), 198.

³⁶Edy Suparjan, Nurnaningsih, "Integration of Character Education, Mental Revolution and Bima Cultural Values," TAJDID: Journal of Islamic and Humanitarian Thought, Vol 4, No. 2, (2020), 164.

³⁷Hasnun Anwar, *Principles of Life of the Bima People*, (YOGYAKARTA: CV. Datamedia, 2007), 80

interactions. This is because each of these three values has its own aspects that can be used to underpin character education for adolescents in Bima.³⁸

Analysis of the Relevance of Ibn Miskawaih's Concept of Morals with Maja Labo Dahu's Concept of Morals for Adolescents

Ibn Miskawaih's thoughts are relevant to the concept of *Maja Labo Dahu*. Ibn Miskawaih's concept of *Al-Wasath* (the middle path), which encompasses the potential of lust, anger, and reason, is a monumental reflection of his thoughts as a moral education. Likewise, the concept of *Maja Labo Dahu* focuses on self-esteem, dignity, and honor, reflecting these values. Both concepts describe balance in all things, orienting adolescents toward good behavior toward fellow human beings and devotion to Allah SWT.³⁹

Maja Labo Dahu's concepts play a crucial role in fostering positive values in adolescent social interactions. These positive values align with adolescents' tendency to discover their true selves.⁴⁰ Bima holds numerous philosophical principles, both in its architecture and in its literature. The existence of philosophical principles for the Bima people will encourage the development of moral character in adolescents. Philosophically, character formation begins with the values of local wisdom, thus *Maja Labo Dahu* excels as a reflection of behavior and godliness for the Bima people.⁴¹

During the Bima sultanate, which began with Abdul Khair, customary law already existed, addressing criminal and civil cases such as adultery, robbery, murder, and fraud. The concept of religion and state at that time made Bima a region with a platform for moral development. Bima, steeped in mystical philosophy, readily accepted Islam, thus reinventing old cultures and traditions with Islamic values. It's not uncommon to find various cultures and traditions practiced by Muslims in Bima. Because these cultures and traditions are already firmly established at the pinnacle of Islamic studies, they avoid problems and instead enhance faith and moral development.⁴²

The concept of morality from Ibn Miskawaih's perspective, as outlined in his book "*Tahdzibul Akhlaq*," explains the urgency of good behavior and education as character development in adolescents. Ibn Miskawaih argued that with consistent actions and self-introspection, it would be easier to achieve positive morality. Meanwhile, the concept of *Maja Labo Dahu* from the land of Bima provides an affirmation of the need for self-control from negative behavior by having a sense of shame, as adolescents are guided to respect religious, customary, and state rules in their social environment. The coherence of the two concepts of Ibn Miskawaih and the concept of *Maja Labo Dahu* will be the strongest foundation that will shape and improve adolescents who are intellectual in the world of education and moral in their social environment.⁴³

³⁸Jumkhairiyah, Abdussahid, Ilham, "Implementation of the Aqidah Akhlak Subject in the Formation of Character of Students of State Elementary School 3 Bima (MIN 3 Bima)," *Journal of Elementary and Secondary Education Innovation*, Vol 1, No. 2, (December 21, 2024), 121.

³⁹Hermawansyah, "Ethical Education of 'Maja Labo Dahu' in the Perspective of Islamic Education," *Fitrah: Journal of Educational Studies*, Vol 10, No. 1, (2019), 72.

⁴⁰Dina Fitria Amalia, Nurul Quraini Aulia, Siti Tiara Maulia, "Conception and Implementation of Moral Values in Teenage Social Interactions," *Adiba: Journal of Education*, Vol 3, No. 3, (2023), 362.

⁴¹Siti Aminah, " *Journal of Educational Quality* , Vol. 2, No. 2, 2024, 422.

⁴²Supriadin Irwan, "Relationships Between Religion and Culture in the History of the Government of the Bima Sultanate," *Journal of Islamic Studies*, Vol. 4, No. 1, (2023), 74–75.

⁴³"Ismail Hilir, *The Role of the Bima Sultanate in the History of the Archipelago* (Bima: Gading Mas Bima Printing, 1988). - Google Search," 44, accessed June 29, 2025,

The relevance of the concept of morals Ibn Miskawaih and the concept of morality in *Maja Labo Dahu* for adolescents can be found in several implications. First, it reflects positive values that encourage tenacity, fortitude, generosity, and honesty. Second, it controls bad behavior, masked by emotions and desires, with consideration of the virtues of reason.

Strategy for Implementing the Concepts of Ibn Miskawaih and *Maja Labo Dahu* in Teenage Social Interactions

On the other hand, Ibn Miskawaih's concept of morality and *Maja Labo Dahu's concept of morality* differ in their sources. However, despite their differences, they are still relevant in addressing the various moral degradations found in adolescent social life in Bima. Ibn Miskawaih's concept of morality stems from philosophy and psychology, while *Maja Labo Dahu's concept of morality* stems from culture.

Ibn Miskawaih continued to argue that morality cannot be developed in isolation. Instead, he argued, humans must socialize, as this allows them to perfect their innate character. In social life, innate character is trained and molded into a holistic character. Training and habit, in this case, constitute education, as Crow and Crow stated, explaining that learning is the process of transferring pragmatic habits to more productive ones.

For Ibn Miskawaih, adolescent interaction must be based on the concept of al-wasath as a middle ground between the three faculties of the soul: reason, lust, and anger, in order to guide positive interactions with adolescents. Balancing each of the three faculties of the soul towards adolescent moral growth is an appropriate concept, for example, reason. Reason as the main human potential is indeed glorified by humans, but when it is not balanced, it tends to feel arrogant, conversely, if it is demeaned, it tends to be stupid. Therefore, reason must be in the middle between arrogance and stupidity to the peak of achievement, namely intelligence, justice, and wisdom. The second potential is lust or desire. For Ibn Miskawaih in Fakhruddin Faiz, lust is like an animal that tends to act without having to determine the consequences.⁴⁴ The nature of lust in humans drives humans to desire and lust, so for adolescents, every lust that surrounds them must be balanced, not increasing above and also lowering below. Because if desire is too high, it tends to commit sin, and too low will also lead to sin, such as taking the rights of others. Therefore, with lust, it must be at both ends, so that the virtue obtained is simplicity. Finally, the potential for anger. Anger is a human state or emotion that has two negative ends, such as cowardice at the top and recklessness at the bottom. According to Ibn Miskawaih, both ends represent the low points of the human soul. Therefore, to be a better person, one must balance these two ends with courage. Courage serves as a mediator between cowardice and fear, and recklessness in one's actions.⁴⁵

The implementation of the concept of morality in adolescent social life should be discovered from an early age, because every human being has an innate character and a spontaneous character that is discovered through training and guidance by the environment. Innate character actually appears from an early age, but each character's emergence depends on how the interaction between parents and the environment, so that from adolescence to adulthood can give rise to spontaneous morality through parental and environmental responses. Training and guidance are the concepts of moral implementation proposed by Ibn Miskawaih through social interaction, so that it can strengthen and discover the innate character in adolescents in a positive direction.

⁴⁴ Fakhruddin Faiz, *Becoming a Human Being and Becoming a Servant* (Noura Books, nd), 102.

⁴⁵ *Studying Philosophy 178: Ibn Miskawaih - Philosophy of Morals*, 2022.

One of the training and guidance programs aimed at adolescents is education and familiarization with religious and other positive values. Religious values become an effective habit in adolescent social life. As the Hadith narrated by al-Bayhaqi explains, " *Allah commanded the Prophet Muhammad on earth as the perfecter of noble morals* ." This Hadith is also reinforced by Allah's revelation in Surah al-Qalam, verse 4, which states that the Prophet Muhammad possessed noble morals. This argument serves as the basis for the effective implementation of religious values in adolescent social life through habituation and guidance.

Apart from religious values, cultural values are also an effective concept to be implemented in youth relationships, for example *the Maja Labo Dahu concept* in Bima. The concept of *Maja Labo Dahu* has deep value as a space for the formation of adolescent morals, because Maja "embarrassed" and Dahu "fear" contain the meaning of the practice of positive relationships with fellow humans and the meaning of complete devotion to Allah SWT. Every parent in Bima, when their child is going to migrate outside the Bima area, gives introductory advice with the sentence " *Maja Labo Dahu Ana Aka Rasa Dou*" or "I am ashamed and afraid of my child in the overseas land. So that their children are safe in the overseas land and become human beings who are useful for the religion and the state."

Many Bima people are successful in all their activities, both in education and work, by embracing the *Maja Labo Dahu philosophy* , which is oriented towards spirit. *Maja Labo Dahu* can also be implemented in adolescent relationships through habituation by parents and the environment, such as continuous counseling and involving adolescents in developmental activities. As Aristotle, in his writings, discussed education as a strategy to change a person's character, even if it is negative. However, although education plays a significant role, it does not rule out the possibility of stagnation in a person's growth. Aristotle emphasized that continuous, consistent, and disciplined guidance can reconstruct character for the better. Ibn Miskawaih justified the practice of cultivating positive traits in a person's character through education and religious teachings.

Bima people in general, when they want to send their children to school, the first thing they say to their children is " *Maja Labo Dahu Anae Ta Rasa Dou*" which means "be ashamed and afraid in other people's land." The *Maja Labo Dahu sentence* uttered by parents to their children becomes a spirit for a child to guard himself in other people's land by being ashamed to behave badly towards others and fearing Allah SWT. In the land of Rantauan, educated children easily reflect on their every action, so they continue to do positive things. The value of *Maja Labo Dahu* and Ibn Miskawaih's concept of morality, both discuss the relationship between habituation as a strategy to achieve the peak of virtue.

Ibn Miskawaih considers optimizing mental health to be a tendency that involves controlling the physical body itself, with the soul as a support. For Ibn Miskawaih, the body and soul are coherent in supporting a person's virtue. Ibn Miskawaih stated that optimizing health is twofold for both the soul and the body. First, pay attention to health while still healthy. Second, treat illness. The first tendency is interpreted as meaning that every virtuous and good soul tends to desire happiness and thirsts for high and clear knowledge. Therefore, to optimize mental health and maintain it, adolescents in particular must socialize in an intellectual environment that is on the same wavelength as themselves.

Socializing on the same frequency helps provide a training ground and habituation for teenagers as well as a free field to actualize their virtues such as generosity, wisdom, justice and happiness. Teenagers, must avoid free association that is not on the same frequency as themselves, because free association for mentally healthy teenagers, will pollute and fill the soul with bad things. Because of the terribleness of free association according to Ibn

Miskawaih, wise and good teenagers not only avoid its association, must heed its words, forbid reading about it and embrace with it. Because, associating with vile and bad associations will manipulate negative doctrines that are prone to long healing and will damage and mislead intellectuals, memorizers of the Qur'an and educated to the natural character that likes entertainment and pleasure (free association).

Ibn Miskawaih divided human virtues into four categories: justice, wisdom, modesty, and courage. These four virtues are the pinnacle of a person's achievement, and there's no greater value than that. However, any one of these four virtues will be more beneficial if those around him experience it, not if he keeps it to himself.

Al-Kindi emphasized that, *"every good thing we should not be satisfied, like a knife that sharpens another object to be sharp, but is unable to sharpen itself. So be like the sun that shines brightly for the moon, even though the moon does not shine brightly like the sun, but the moon is able to provide light like the sun."* Teenagers should be like al-Kindi said, reflecting on the goodness reflected in others, feeling dissatisfied with themselves so that they make others as teachers and cultivate positive values for themselves.⁴⁶

The second tendency is to heal the soul from illness (bad behavior). In terms of mental illness, it is the opposite of the four virtues: cowardice, stupidity, greed, and tyranny. Cowardice and anger are two ends of the middle point, which fall into the category of potential anger. This conflict between the two is caused by the strength of each in influencing a person's anger. Anger represents a free and strong soul, making it quick to anger and prone to revenge. Meanwhile, the other end, cowardice, represents a calm soul and far from the ambition of revenge, making it prone to oppression by those above it and vulnerable to fragility and steadfastness when needed. Cowards receive many insults, such as being fooled, resigned to insults, and bearing scandal for themselves, their families, and their possessions.⁴⁷

The key to freedom from both ends of anger and cowardice is that teenagers must rise up and control their anger. Anger is something that should never be suppressed or exaggerated, like a dying fire that can be rekindled by blowing and fanning, becoming a moderate flame. Likewise, both ends of anger must be controlled to achieve the virtue of courage.

A philosopher of his time who deliberately sought out dangerous places and braved the consequences, crossing oceans full of storms and large waves in order to accustom himself to facing insults, laziness and other cowardly attitudes. For those who are cowardly, it is good to force themselves to fight by any means to reach the middle path of courage, but once cowardice is able to be overcome, such adolescents must stop it so as not to trigger the end of the cloth, namely anger. So mental illnesses in the form of anger and cowardice can be treated with all kinds of habits and rational reflection.

The Role of the Three Centers of Informal, Formal, and Non-formal Education in Shaping the Morals of Adolescents

The educational environment has a substantial impact on the educational process. Education can also be achieved through the environment, as it aims to support the learning process in a continuous manner. To support the learning process at the desired level, the correct educational environment is required. If the learning process is properly implemented in every educational setting, it will automatically support the educational direction that seeks to produce students with stagnant morals. This educational direction, in this case, is particularly relevant

⁴⁶ Auliati, Yuli Hambali, "Philosophy of Happiness According to Al-Kindi and Al-Farabi," Journal of Religious Research, Vol 3, No. 3 (2023), 414.

⁴⁷ Helmi Hidayah, Bandung: Mizan, Cet I 1994-Cet IV 1998, 174-175

within Islam. This is because the founder of Islam, the Prophet Muhammad, as a representative of Allah SWT, is the originator of moral perfection in the order of life for every human being.⁴⁸

The development of adolescent morality is inseparable from the role of the Three Centers of Education: *informal, formal, and non-formal*. All three play a crucial role in the success of education and adolescent morality, which are fundamentally interconnected. Indirectly, all three have provided close guidance in educational practices, ensuring that parents fulfill their obligations to educate their children within the family. Formally, *teachers* teach material and provide good examples in the school environment, while religious and community leaders maintain a conducive environment free from negative influences, so that adolescents are protected and can actualize their moral character.⁴⁹

According to Ki Hajar Dewantara, the educational environment where children gain knowledge is called *the Tricenter: family, school, and community*. Each environment has a unique and distinct role. The family environment plays a role in teaching and improving the quality of children's affections. Schools also play a role in nurturing children's intellectual intelligence. The surrounding community is also considered an implementation area to assess each child's potential in social life.⁵⁰

The formation of morals in adolescents is inseparable from the role of the family as the primary figure or observer who is closely involved at home. For example, mothers, in religion, are considered the primary educators for a child. This means that families have a full interaction in educating and instilling positive habits in their children, so that when their children reach adolescence, they can find their identity in line with religious values.

Socializing with teenagers in Bima is a primary responsibility of parents to support their motor and social development. Every child-adult developmental stage, considered normal, presents a challenge for parents to avoid neglecting their development. They should provide interactive support, such as creating a daily schedule and engaging emotionally. Jean Piaget defines adolescence as the formal operational stage (universal thinking skills) or the final stage of a child's psychomotor development. This stage is described in four stages as an interactive process between parents and adolescents, thus shaping adolescents who are capable of building positive social relationships.⁵¹

On the other hand, a child's development during adolescence is the responsibility of the school, which provides formal education for children and adults. Within schools, teachers serve as educators, instructors, and mentors, each with their own unique expertise. At the very least, teachers serve as facilitators for adolescent development, helping them determine their identity by internalizing education as positive social values. Similar to Jean Piaget's theory of the four stages of psychomotor development, the emotional relationship between students and teachers, for example, beyond classroom instruction, should be fostered by acting as role models for students, fostering a spirit of learning and social interaction.⁵²

⁴⁸ Achmad Saeful, " *Educational Environment in Islam* ," Tarbawi: Journal of Islamic Thought and Education, Vol. 4, no. 1, (2021), 54.

⁴⁹ Lili Hastuti, " *Three Centers of Education (Family, School, and Community) in Shaping Morals Through Religious Guidance* ," Educreative: Journal of Children's Creativity Education, Vol 5, No. 1, (2020), 93.

⁵⁰ Nasruddin, " *The Influence of Islamic Religious Education in Schools on Children's Behavior at Home: A Case Study of Aisyiyah 5 Kindergarten, Magelang City* ," As-Sibyan: Journal of Early Childhood Education, Vol 6, No. 1, (2021), 77–78.

⁵¹ Junaidin, " *The Role of Parents in the Social Motor Development of Children with Attention Deficit Hyperactivity Disorder* ," Al-Qalam: Journal of Islamic Studies and Education, Vol 16, No. 1, (2024), 95.

⁵² Martina Napratilora, Mardiah Mardiah, and Hendro Lisa, "The Role of Teachers as Role Models in the Implementation of Character Education Values," *Al-Liqo: Jurnal Pendidikan Islam* 6, no. 1 (2021), 35.

In addition to the parental and school environments, the social environment also influences adolescent character development. Education and social contexts are interconnected, but for adolescent development, an inclusive social environment is essential, providing a direct approach to adolescents. Unlike schools, the social environment systematically focuses on students. Focusing on existing culture and norms provides educational value for the social environment, guiding positive adolescent interactions.⁵³

However, these three central elements of education cannot be separated from each other. Their integrity is interconnected and supportive, as they foster positive adolescent social interactions and prevent potential promiscuity. Parents, who are central to the family, foster intense attention so that adolescents trust the education they provide. Furthermore, schools entrust teachers to support the educational values established by parents. Once released into the social environment, adolescents will be strengthened by the reality of preventing and involving them in positive activities, such as mutual cooperation, sports, and leadership. Emerging as an integral central element in adolescent development, these three have become the hope for the formation of positive adolescent social interactions, especially in the era of increasing technology.⁵⁴

CONCLUSION

The conclusion of this study highlights that adolescent social interactions in Bima face serious challenges due to the rise in negative behavior that can damage their morals and character. However, the application of Ibn Miskawaih's concept of morals and the philosophy of Maja Labo Dahu can be an effective solution. Ibn Miskawaih emphasized that morals are the result of effort and habituation, as well as the importance of education in forming good morals, while Maja Labo Dahu teaches the values of shame and fear of mistakes as moral guidelines. These two concepts complement each other in shaping adolescent character, where continuous moral education in the family, school, and community environments is crucial. A supportive social environment also plays a significant role in shaping adolescent morals, so collaboration between parents, educators, and the community is necessary to create a conducive atmosphere. By examining the values of these two concepts, adolescent social interactions can be directed in a more positive direction, creating individuals with morals and responsibility, and contributing positively to society. Overall, this study shows that proper understanding and application of the moral concepts of Ibn Miskawaih and Maja Labo Dahu can improve and enhance the social interactions of teenagers in Bima, thus producing a better generation in the future.

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⁵³ Hastuti, "Three Centers of Education (Family, School, and Society) in Shaping Morals Through Religious Guidance," 89.

⁵⁴ Ibid., 93.

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