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Integration of Ibnu Miskawaih's Character Education and Albert Bandura's Social Learning Theory

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ABSTRACT

Background

Ibnu Miskawayh's approach emphasizes the importance of noble character through the methods of role modeling, habituation, and advice, while Albert Bandura's social learning theory offers insights into children's behavioral learning.

Purpose

This study aims to examine the analysis of the integration of Ibn Miskawayh's character education and Albert Bandura's social cognitive learning theory in shaping children's character.

Design/method/approach

This research employs a qualitative method with a literature study approach, analyzing literature related to character education from the perspectives of Islam and psychology.

Results

The findings indicate that integrating these two approaches can create a holistic character education model encompassing moral, spiritual, and psychological aspects. The implementation of this approach is expected to strengthen children's character development comprehensively, making it relevant to the moral and ethical challenges in the era of globalization and technology.

Contribution/value

The study's findings contribute significantly to the development of a more effective character education curriculum and can serve as a reference for educators and policymakers in designing character education programs in schools.

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INTRODUCTION

Ibn Miskawaih was a pioneer in the field of education as well as a famous philosopher who had an interest in moral science (al-falsafat al-amaliyat). Born in the city of Ravy, Iran, in 320 H/932 AD and died in 1030 AD in Asfahan (Syar'i, 2005). Since childhood, Ibn Miskawaih lived in a Shiite environment during the reign of the Buwaihi Dynasty, known as an intelligent figure who loved to learn. His interest in the world of education and science made him often migrate.

Ibn Miskawaih was trusted as a librarian and even served as the main advisor to the leader. After growing up, many people asked him for advice, so he obtained the title of Al-Khazin (Nasution, 1999). Some of the books written by Ibn Miskawaih in the fields of education and Islam include: *Tahdzib al-Akhlak wa Tathhir al-A'raq*, *Al-Fauz al-Akbar*, *Book of Sa'adah*, *Tajarib al-Umam*, *Al-Fauz al-Ashgar*, *Book of Al-Mustwfa*, *Book of Al-Sayr*, *Uns al-Farid*, *Book of al-Adwiyah al-Mufradah*, *al-Asyribah*, *Takib al-Bajat min al-Ath'imah*, and *Book of Jawidan Khard (al-Aql al-Azali)*.

Ibn Miskawaih, like other thinkers, studied various problems and had concerns about certain phenomena. He first became involved in the study of philosophy through the ethical school. His thinking adapted many of the ideas of Plato, Aristotle, and Galen, although he still added characteristics to his theory that distinguished him from other thinkers. Ibn Miskawaih also wrote various books related to morals and thought patterns. Some of them are considered as guidelines by society, so he was nicknamed *the Father of Islamic Ethics*. In addition to discussing education, Ibn Miskawaih also studied various social problems in people's lives.

Miskawaih's view focuses on character education, which is one of the important aspects in the education system that aims to shape the personality, morals and ethics of students. Especially in the midst of globalization and rapid technological developments, the challenges in educating children's character are increasingly complex. Children not only need academic knowledge, but also strong moral values to face various social dynamics.

The purpose of Ibn Miskawaih's learning is to elevate the dignity of people who previously had minimal knowledge to become experts in various fields, making humans have noble character and noble temperament. It is important for a child to know manners first, then be given knowledge, to protect the implications of losses in the future.

Ibn Miskawaih, offers a comprehensive view of character education in the 10th century of Islamic civilization (Faidzal & Nurjanah, 2024). In his work, *Tahdhib al-Akhlaq*, Ibn Miskawaih emphasizes the importance of noble morals and educational methods that focus on developing good character. He emphasizes the need for role models, habits, and advice in shaping children's personalities (Wardati, 2019).

This concept is relevant and can be adapted in the context of modern education to address the moral and ethical challenges faced by today's young generation. The soul has a power, so in overcoming challenges, there are three powers that need to be considered, namely, the power of thinking, the power of anger, the power of desire, all three powers face their own obstacles. Thinking Power: Someone's knowledge or understanding in capturing something sometimes cannot be forced, cognitive is always in a development

phase. Children cannot be forced to think about adult problems, Albert Bandura certainly focuses on the study and says that there needs to be an environment that communicates the process of alignment with the environment. Anger Power: Emotions have steps, there are phases of sadness to rage in anger, anger is a natural condition but can also be controlled or managed so as not to harm many parties around. It is important to model someone's good behavior or ask for direction on how to train anger. Power of desire: Desire is also suspected to be influenced by several external and internal factors. Desire needs to be adjusted to the circumstances so that problems do not occur. Cultivating good morals serves to make a person feel grateful for the worldly blessings that God has given him, so that conflicts based on worldly dissatisfaction can be reduced.

Albert Bandura has a biography that is contained in a fascinating history. Born in an environment where the majority of people work as Canadian farmers. Albert is an intelligent figure so that he is able to complete his studies quickly until he gets a BA degree in 1949, his education continues to the climax of a Ph. D degree in 1952. Concentrating on his favorite field, namely psychology, after completing his studies Albert worked and conducted research related to social psychology or social-based learning. Albert Bandura is easy to socialize, has many colleagues, his phenomenal theory when discussing a person's identity has a pattern that continues between behavior, cognitive, and environment. If any of the three have not been fulfilled, then the person will have difficulty in surviving everyday life, (Tarsono, 2010).

Modern psychology provides valuable insights into child development and effective strategies in character education (Sari, 2023). Albert Bandura's social learning theory, for example, offers guidance on how children develop morally and how they learn through observation and imitation (Salisah et al., 2024). The psychological approach focuses on the internal and external processes that influence the formation of a child's character, the internal process occurs when a person is directed by parents from childhood and is inherent in the individual's identity. The external process occurs when a person socializes with peers or neighbors, stimulated by circumstances or moments that occur in life, (Rosnita, 2013).

LITERATURE REVIEW

The integration of character education in the Islamic approach based on the thoughts of Ibn Miskawaih and the psychological approach based on Albert Bandura's social learning theory can create a more holistic and effective character education model. This integrative approach is believed to be able to develop children's character comprehensively, covering moral, spiritual, and psychological aspects (Antara, 2019).

The approach does not cover only one aspect but needs to be integrated in various things such as contextual and scientific elements. Strengthened by the support of three psychological domains such as cognitive, affective, psychomotor, and success in the psychological level regarding the limitations that exist in individuals. Integration between Ibnu Miskawaih and Albert Bandura requires physical and spiritual health with various thorough preparations such as health instruments and stimuli that need to be developed.

The latest study collaborating Ibn Miskawaih's thoughts with Albert Bandura's theory can enrich the approach to character education. Several studies have discussed the relevance of the concept of morality in Islamic character education, but are still limited to separate implementations of modern psychological theory (Aisyah, 2022). The solution is, this study offers a more comprehensive integrative approach by linking Ibn Miskawaih's concept of character education with Albert Bandura's theory. This approach not only highlights the spiritual and moral aspects, but prioritizes cognitive and social factors in shaping children's character.

Character education strategies in the context of implementation can be improved through more systematic methods, such as positive reinforcement, experiential learning, and developmental approaches (Solechan & Erian, 2019). Research provides cutting-edge contributions to the development of more adaptive and relevant character education models for the needs of children in the digital era. Integration between Islamic approaches and modern psychology can produce a more effective, sustainable character education system that can be applied in various formal and non-formal educational contexts.

Non-formal education in particular has various conditions that have an impact on students' learning problems, and the school's approach tends to be flexible, so social psychology and moral concepts need to be maximized. The purpose of this study is to explore the integration of Ibnu Miskawaih's character education and Albert Bandura's social learning theory in shaping children's character. The study uses qualitative methods to explore the collaboration of approaches applied in educational practices and strategies such as how to adjust the process of character formation in children.

The study aims to support intelligence and cognitive development from an early age in accordance with the concept of Ibn Miskawaih which focuses on morals and individual formation so that the target is in accordance with Albert Bandura's goals, namely *modeling* and educational sociality. Character development is important for the current generation through easily accessible technology and the proliferation of content with minimal educational imagery, so the moral learning initiated by the figure supports positive renewal.

The results of the study are expected to provide significant contributions in the development of a more effective and relevant character education curriculum to the needs of the times. Thus, the findings can be a reference for educators, policy makers, and education practitioners in designing and implementing more comprehensive and effective character education programs in schools. School policy as an indicator to support the achievements of Ibnu Miskawaih and Albert Bandura's thoughts, although some schools have different rules but there is the same desire, namely to educate the nation's life.

METHOD

The study used a descriptive-analytical method with an integrative approach to examine the integration of Islamic character education based on the thoughts of Ibn Miskawaih and a psychological approach based on Albert Bandura's social learning theory . The descriptive analytical method was carried out to collect accurate data, then compile, process, and analyze it to provide a valid picture of the problem being studied. The main

objective is to obtain a systematic, factual, and accurate picture of the facts, nature and correlation between the phenomena being studied.

The first stage is a literature survey of several classic works by Ibn Miskawaih and Albert Bandura, as well as contemporary academic articles relevant to Bandura's character formation and social learning. Then, a comparison is made between the two, especially in terms of the approach to psychological and spiritual problems. In addition, a measurement instrument is also developed to integrate the two. The collected data is then analyzed using mathematical analysis methods to identify the main patterns, themes, and meanings that emerge from the data. The validity of the study will be strengthened by triangulating source data, comparing and verifying data from various sources.

RESULTS

Ibnu Miskawaih views moral education as based on habits so that it is automatically systematic in a person's cognition. Parents play an important role in the observation process, Albert Bandura recommends *rewards* to encourage ongoing character education. Awards are useful for increasing a child's self-confidence, the contents of the theory are "A person who has high self-confidence tends to act quickly and achieve something because of good motivation, (Bandura, 1997) The comparison between the two lies in the purpose or target of learning, if Ibnu Miskawaih talks about emotions and traits in individuals then Albert Bandura is interested in the social environment in learning.

Table 1. Comparison of Concepts Between Characters

Comparison	Ibn Miskawaih	Albert Bandura
Educational approach	The goal is moral renovation.	Social learning through observation.
Learning Process	Children behave well through their experiences.	The importance of emulating others who support the environment.
Treatment	Providing moral values	Showing habits, norms in society.
Educational approach	The goal is moral renovation.	Social learning through observation.
Learning Process	Children behave well through their experiences.	The importance of emulating others who support the environment.

Character building Ibn Miskawaih's View

Having a character soul through Ibn Miskawaih's perspective is in harmony between heart and mind, in today's modern era even young people are labeled as having an unstable attitude. Unstable means that the heart and mind are not in accordance which will later be easily deceived by others, entangled in sin, becoming a bad person. Ibn Miskawaih offers a humanistic and moral education, the most important heart to be cleaned, then getting used to having good character.

Ibn Miskawaih argues that morality is a state of mind that drives a person to act in a certain way without requiring deep consideration or thought. Good morality is a trait that has become part of a person's character, so that the resulting actions are spontaneous and natural (Mulia, 2019). Ibn Miskawaih emphasized the importance of developing noble morality that includes various good habits and commendable behavior. The main aspects of Ibn Miskawaih's concept of morals and ethics are several things, namely:

1. Unity of Spirit and Action

Ibn Miskawaih emphasized that good morals are not only related to external actions, but also reflect a person's mental condition (Bakri, 2018). Therefore, character education must include the development of internal (soul) and external (action) aspects. If these domains interact with each other, a stable attitude will occur that is beneficial to the social system in the environment.

2. Balance and Moderation

Ibn Miskawaih taught that good morals are achieved through balance and moderation in all things (Nur Hamim, 2016). Extreme attitudes, both in deficiency and excess, are considered a sign of bad morals. Indonesia, especially which has a diversity of traditions, as competent citizens, needs to grow an attitude of accepting differences.

3. Developing Good Habits

Noble morals can be formed through the development of good habits that are carried out continuously, (Busroli, 2019). Character education must focus on the habituation of positive actions in life so that they stick in memory to become a strong principle.

4. The Importance of Intention

Ibn Miskawaih also emphasized that the intention behind an action is very important. Good actions must be driven by a sincere and honest intention for good, not because of external encouragement or social pressure (Azizah, 2017).

Ibn Miskawaih proposed several educational methods that can be used to develop noble morals in children. These methods include:

1. Exemplary Approach (Uswah Hasanah)

Ibn Miskawaih believes that one of the best ways to teach morals is through role models. Children learn by imitating the behavior of those around them, especially parents, teachers, and role models (Matanari, 2021). Therefore, teachers and parents must demonstrate good behavior and be role models for children to emulate.

2. Habituation (Ta'wid)

Habituation is an important method in character education according to Ibnu Miskawaih (Mulia, 2019). Good actions that are carried out regularly and repeatedly, make children accustomed to it, eventually the action becomes part of their character. This process takes time and patience, but is very effective in forming good habits.

3. Advice

An integral part of Ibn Miskawaih's educational method. Giving wise and timely advice can help children understand the importance of moral values and how to apply them in their lives (Prasetya, 2018). Advice should be delivered in a positive and constructive manner so that children can accept it well.

The concept of noble morals such as honesty, patience, justice, and compassion taught by Ibn Miskawaih is the main basis for forming quality character in children in elementary school (Wardati, 2019). For example, Ibn Miskawaih emphasizes the importance of honesty in all aspects of life, both in speaking, acting, and thinking. The method of forming good habits applied by Ibnu Miskawaih, such as the exemplary approach, habituation, and giving wise advice, is very relevant in forming the character of students in elementary schools (Tianita et al., 2021). The exemplary approach teaches that teachers and parents must be good examples in desired behavior and attitudes, such as respecting differences, showing tolerance, and showing hard work.

The exemplary approach shapes educators and parents into good role models in behaving and having the desired attitudes, such as honesty in giving attention to students, patience in facing student difficulties, and fairness in treating students equally (Nasution, 2016). This reflects the importance of the role of models in shaping children's character. The development of moral awareness in children is also an important aspect in the application of Ibn Miskawaih's approach. The habit of thinking critically about actions taken, reflection on moral values that have been learned, and the introduction of complex moral concepts such as responsibility, empathy, and integrity are part of the development of moral awareness (Mursalin, 2023).

Giving wise advice can motivate and inspire children to do good, providing a deeper understanding of the moral values they uphold (Niken Ayu, 2020). Applying Ibn Miskawaih's approach in character education is expected to make a significant contribution in forming quality characters in children at school.

Albert Bandura's Social Learning Theory

Albert Bandura, a prominent psychologist, distributed a social learning theory that emphasizes the importance of observation and imitation in behavioral learning (Warini et al., 2023). Children learn new behaviors and develop attitudes through the process of imitation, individuals can observe and imitate someone's behavior. There are several concepts that are key to Bandura's social learning theory:

1. Observation and Imitation

Children learn many behaviors by observing others, be they parents, teachers, peers, or community leaders (Firmansyah & Saepuloh, 2022). This process involves paying attention to the model's behavior, having observed information cues, and being able to reproduce the behavior.

2. Cognitive Process

Social learning involves not only direct imitation but also more complex cognitive processes such as attention, retention, motor reproduction, and motivation (Tullah, 2020). Children need to understand and internalize behavior during sensory processing before imitating it.

3. Reinforcement and Punishment

Positive reinforcement (reward) and punishment (punishment) influence adaptive attitudes in imitating observed behavior. If the imitated behavior produces positive consequences, psychological repetition will not end (Mokoagow, 2022).

4. Self-Efficacy

The concept of self-efficacy according to Bandura (1994) is an individual's belief in his/her ability to perform the actions needed to achieve a certain goal. Children who have high self-efficacy tend to be quick to try and continue trying even when facing difficulties.

The application of social learning theory in character education in elementary schools involves the use of positive models in the learning environment. Teachers and parents need to demonstrate ideal behavior so that children can observe and imitate it. In addition, it is important to provide positive reinforcement when children demonstrate good behavior to strengthen the action. According to Albert Bandura, positive character always aligns with its conditions, the environment can also be eliminated naturally or even attached unconsciously. These considerations originate from the character that is embedded early in a person's soul since birth, a person will feel comfortable or not suddenly, humans stand on conditions according to their preferences and leave things that are not appropriate, (Kard, 1997).

Various psychological strategies can be applied in character education to strengthen positive behavior and moral development in children. Some effective strategies include:

1. Positive Reinforcement

Positive reinforcement techniques involve giving rewards after a desired behavior occurs, so that the behavior will be repeated in the future. Rewards can be in the form of praise, simple gifts, or appreciation in front of peers (Solechan & Erian, 2019).

2. Experiential Learning

Experiential learning is a method where children learn through direct experience while reflecting on the actions taken. The process involves children's active participation in activities that challenge and motivate them to think critically and make moral decisions (Lestari et al., 2022).

3. Developmental Approach

The developmental approach emphasizes the importance of adapting educational strategies to the child's cognitive and moral developmental stages (Yusuf, 2019). This ensures that character learning uses a delivery method that is easy to understand and relevant to children at various levels. The social learning theory developed by Albert Bandura also became an important point in the application of psychological theory in character education.

The social learning theory developed by Albert Bandura also serves as an important reference in the application of psychological theory in character education. Concepts such as imitation (modeling), *reinforcement* (strengthening), and observation (observation) become philosophies in understanding behavioral lesson tactics and are influenced by the surrounding environment. In the context of character education, this approach can be realized through behavioral habituation targets, positive reinforcement of good behavior, and an emphasis on the role of models who become moral role models for students (Laila, 2015).

Psychological strategies including positive reinforcement techniques, experiential learning, and developmental approaches also have a high correlation in the context of character education in elementary schools (Kusumawati & Maruti, 2019). Positive reinforcement techniques can be used to strengthen positive student behavior by giving appreciation, awards, or prizes for appropriate behavior. Experiential learning allows students to learn from their direct experiences in everyday life situations, so that individuals can internalize the moral values taught. The developmental approach, on the other hand, refers to the gradual introduction of moral values according to the child's developmental level, so that character education can be adjusted to the needs and mental readiness of students (Prasetya & Cholily, 2021).

Integrating psychological concepts and strategies through an Islamic approach rooted in the thoughts of Ibn Miskawaih, the conclusion is that character education in schools can be more holistic, adaptive, and effective in forming quality characters in the younger generation. The integration of psychological concepts and Islamic values can provide a strong foundation in facing moral and behavioral challenges in children in the modern era. These challenges divide two mental conditions, namely naturally when each child has their own lifestyle or family tradition and then when the child's behavior is formed after a long-term habituation.

DISCUSSION

Integration of Ibn Miskawaih's Character Education and Albert Bandura's Social Cognitive Learning Theory

Ibn Miskawaih and Albert Bandura have similarities in educational studies, especially the concept of imitation, children have high potential to find learning models in adult figures. Role models are an effective and efficient way because they also respect and appreciate the figure, so that learning will be easy to convey, (M. Fathi, 2012). Both figures are considered to be able to complement each other because they contain social psychology as well as positive reinforcement of morals, individuals who believe and have morals will be easily accepted when in a social environment. The reason is that the individual instills noble values in his environment, which will be imitated by others, the conclusion is that a systematic pattern occurs. The following are the levels in the implementation of education using the concept of Ibn Miskawaih combined with Albert Bandura:

1. Philosophical and Psychological Approaches

Education on moral learning is introduced in a definitive form then can be through psychological training, ontology in philosophy to be given to children. When an idea is introduced then the child is directed to a reality of understanding that becomes the meaning in the process. The approach can be *discovery learning* or *student center* with components taught by Ibnu Miskawaih or Albert Bandura

2. Character Education Implementation Strategy

Integration needs to be done simultaneously, uniform rules and when character assessment occurs, support from others functions optimally. Rewards and punishments are

implemented proportionally so that they do not appear excessive, cooperation between the thoughts of Ibn Miskawaih and Albert Bandura will go hand in hand.

3. Implementation in the World of Education

The actualization of educational programs can be successful with philosophical steps such as ontology, epistemology and axiology, the implementation has entered the axiology stage by considering the benefits in society. The maturity of the noble values contained in the concept of education by packaging it in the thinking guide of Ibn Miskawaih and Albert Bandura, the philosophical concept is described as follows:

Table 2. Philosophical Approaches

Philosophical Approach	Ibn Miskawaih	Albert Bandura
Ontology	Explanation of morals and the pillars of faith and the pillars of Islam to children. Providing complete creed with clear fiqh rules.	Notification regarding the definition of habituation, a simple social concept. An explanation is given regarding ethics in communicating and the requirements for socializing.
Epistemology	Ensure that character implementation is in accordance with religious rules. The role of schools, parents, and peers is at an ideal maturity.	Social activities have complied with applicable legal regulations without violating certain norms. Social values are distributed evenly at all levels. Individuals who act as role models carry out their duties well.
Axiology	The benefits that result from this interaction are felt by the community. Complaints or crimes in the environment are reduced.	Social life activities become peaceful and safe. The rights and obligations of society are fulfilled, there is satisfaction in living life. Positive behavior is continuously maintained through imitation methods.

The thoughts between Ibn Miskawaih and Albert Bandura are integrated more competently in elementary school, when students enter the first stage in Bloom's taxonomy, "Knowing," morals and social participate directly in it. Children's personalities are formed through critical knowledge embedded in their knowledge, children like to follow social media and visual learning. Digital platforms offer many children's sessions to support their learning, such as Youtube Kids, this phenomenon needs to be inserted into the theories of Ibn Miskawaih and Albert Bandura. Online learning is currently widely applied by educators or educational institutions, minimal face-to-face but has high socialization in online communication.

Wisdom in using social media needs to be instilled, when children comment with guarded words because they have received good morals. Children are taught social psychology when surfing the internet, the integration of the thoughts of Ibn Miskawaih and Albert Bandura is relevant in every condition and situation. Children who have social psychology in using social media will have self-efficacy with clear guidance according to Wang and Wu (2019). Technology can be a serious threat and obstacle without good education, attacks of bad behavior will spread on social media rather than directly. The Independent Curriculum accommodates the mission of Albert Bandura and Ibn Miskawaih when students are free to imitate the models they see and observe, (Sumianto et al., 2024).

The current curriculum highlights freedom for students, starting from the selection of subjects to the learning style that will be obtained in class, (Retnawati, 2021). Each individual has unique differences, the ability to think between individuals also cannot be equated because their talents are diverse. The application of Ibn Miskawaih's thoughts in learning design will encounter many challenges, especially the varied behavior of children, but the context that is equated is that the instillation of good and bad needs to be conceptualized evenly. At the beginning of learning there are rules such as class rules which are the main direction in the process of adjusting understanding.

The integration of Ibn Miskawaih's approach and psychology refers to an attempt to combine moral values and character education methods from an Islamic perspective and Albert Bandura's social learning theory. Ibn Miskawaih, as a prominent Muslim thinker, made important contributions to the understanding of Islamic moral values such as honesty, patience, justice, and compassion. On the other hand, psychological theories and strategies from psychology provide a framework that can be applied in developing desired behaviors and attitudes, such as social learning, positive reinforcement techniques, and the development of moral awareness.

Integration reflects a response to the complexity of moral challenges felt by children in the modern era (Fauziyati, 2023). Integrating Islamic values originating from Ibn Miskawaih with a scientific psychological approach, character education becomes more holistic and adaptive according to the needs and dynamics of the times (Sari, 2023). In the use of positive reinforcement techniques from psychology, it can be adjusted to the moral values taught in Islam to strengthen the formation of appropriate character. This positive reinforcement technique can be accustomed to in the teaching process, students need to be periodically observed and evaluated. Educators as models who can control or handle students both emotionally and mentally in strengthening their beliefs, (Sumianto et al., 2024).

Integration is strengthened through training for teachers and parents in the application of Islamic values and psychological concepts in character education, including strategies for forming good habits and positive reinforcement. The development of learning materials that integrate Islamic moral values with psychological concepts in the form of modules or learning media needs to be done to facilitate implementation in schools. An inclusive approach must be applied so that character education is relevant to all students with various backgrounds. Collaboration between schools, families, and communities must

be strengthened through socialization programs and extracurricular activities to support the formation of children's character. Periodic monitoring and evaluation need to be done to measure the effectiveness of the implementation of this integration and make adjustments if necessary.

Further research in the field of character education needs to be encouraged to develop more effective methods. Character education that integrates the approaches of Ibn Miskawaih and psychology can be more effective in forming a young generation with strong and quality characters. The integration of Ibn Miskawaih's character education and Albert Bandura's social learning theory can increase significantly, and provide a positive contribution in forming a young generation with strong, quality, and valuable characters. The integration of values between the two figures is considered successful if mature principles are formed with a decrease in the crime rate and the creation of a healthy public space.

The context of character education in schools, the role of teachers, parents, and the school environment are very important in integrating the two approaches effectively (Khoirroni et al., 2023). Teachers and parents need to understand and apply Islamic values consistently in everyday life, while also using psychological strategies that support character formation in children (Setiardi & Mubarak, 2017). The application of teaching methods that involve the role of models, habituation exercises, and giving wise advice is key in the process.

Evaluation of the integration of the approach involves a comprehensive analysis of changes in students' behavior, attitudes, and values after participating in a character education program that combines both approaches (Pribadi, 2009). Data obtained from literature studies, such as previous research results, content analysis, and current literature reviews, serve as references for drawing valid conclusions about the level of integration of Ibn Miskawaih's approach and Albert Bandura's social learning theory that can provide real benefits in forming quality characters in children at school.

The integration of Ibn Miskawaih's character education and Albert Bandura's social learning theory is not only an important foundation in research, but reflects the relevance and urgency to develop holistic and comprehensive approaches in an effort to shape a young generation with strong character and commendable values. This integration is expected to be an inspiring model for character education efforts at various levels of education. Integration of thought, especially in cognitive learning combined with social psychology, requires the assistance of many parties in its success.

CONCLUSION

This study produces a deep understanding of the analysis of the integration of Ibn Miskawaih's character education and Albert Bandura's social learning theory. Analysis of Ibn Miskawaih's approach theory, it can be concluded that moral values such as honesty, patience, justice, and compassion are the main foundations in forming quality characters, but researchers have limitations in collecting extensive data because it will take a lot of time and money, as a follow-up Other researchers are expected to be able to develop more widely by presenting data to perfect the literature test that researchers provide in the study.

This study directs the method of forming good habits, such as the exemplary approach, habituation, and giving wise advice, also proven to be relevant and effective in the context of character education. Meanwhile, the application of social learning theory, social learning concepts, positive reinforcement, and the development of moral awareness from psychological theory, are important pillars in an effective character education strategy. Researchers in this have not obtained many case studies in society or the environment related to the implementation of the theories of Ibn Miskawaih and Albert Bandura. After the publication of the solution research, there needs to be a broad environmental observation regarding the concept of current social psychology, aimed at upgrading knowledge.

The research contains the integration between the values and methods of character education from the Ibn Miskawaih approach with scientific psychological concepts, according to the method in the research, it has great potential in forming quality characters in children at school. The role of teachers, parents, and the school environment is very important in integrating the two approaches effectively, while evaluation of changes in student behavior and attitudes is an indicator of the success of this integration. As a solution in the future, school policies need to increase research on character evaluation in their students.

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