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# Metaphysics of Values and Character Education in an Islamic Perspective

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**Abstract:**
This study examines the metaphysical foundations of values and their implications for character education from an Islamic perspective. Its originality lies in integrating Islamic metaphysical thought with character education to explain how values rooted in the nature of existence and divine truth become internalized and embodied in human character. Using a literature review approach, this study analyzes Islamic philosophical thought, Qur'anic interpretations, and scholarly works on character education. The findings reveal three interconnected dimensions. First, Allah is the ultimate source of existence and the foundation of truth, goodness, and moral orientation, while the Qur'an and Sunnah provide normative guidance for human values. Second, character formation is a process through which these divinely grounded values are cognitively understood, internalized, and consistently translated into individual attitudes and behavior. Third, character education serves as a pedagogical process that connects metaphysical foundations with moral practice through educator role modeling, meaningful habituation, value-integrated learning, contextual evaluation, and continuous guidance. Theoretically, this study proposes a conceptual relationship between the metaphysics of values and character formation, positioning divine values as the ontological foundation, value internalization as the formative mechanism, and moral conduct as the practical manifestation of character. This perspective highlights that Islamic character education should extend beyond behavioral instruction toward the development of individuals whose thoughts, attitudes, and actions are consistently oriented toward Islamic values.

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## Introduction

Islamic philosophy of education examines the foundations, purposes, and processes of education based on the Islamic understanding of Allah, human beings, knowledge, and life. One of its fundamental philosophical dimensions is metaphysics, which concerns the nature of reality and existence. From an Islamic perspective, reality is not limited to empirical phenomena but also encompasses metaphysical dimensions understood through revelation and rational reflection. Tawhid constitutes the fundamental principle for understanding human existence, the relationship between human beings and Allah, and the purpose of life (Al-Attas, 1993). This principle also provides an ontological foundation for understanding values, particularly the source of truth, goodness, and moral orientation that guide human conduct. In education, this perspective is significant because character formation cannot be achieved merely by transmitting knowledge about right and wrong. Rather, values must be understood intellectually, internalized spiritually and morally, and consistently manifested in everyday behavior.

The Qur'an establishes the fundamental orientation of human existence through the purpose of worshipping Allah (QS. al-Dhariyat [51]: 56) and presents the Prophet Muhammad (peace be upon him) as an exemplary model for human conduct (QS. al-Ahzab [33]: 21). These principles demonstrate that Islamic character education is inseparable from the relationship between belief, knowledge, moral awareness, and behavior. This understanding is further developed in the philosophical contributions of Muslim scholars, particularly Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina. Although they approach human development and moral formation from different philosophical perspectives, their ideas provide complementary foundations for understanding the relationship between values and character. (Al-Attas, 1993) emphasizes tawhid as the foundation of the Islamic worldview and places knowledge, adab, and the proper recognition of the order of existence at the center of education.

From this perspective, character formation involves more than acquiring moral knowledge it requires the development of individuals who recognize the appropriate relationship between Allah, human beings, knowledge, and creation. (Al-Ghazālī, 1982) meanwhile, highlights the purification of the soul, spiritual development, and self-control as essential dimensions of moral formation. His perspective explains the internal process through which moral values influence human intentions, desires, and actions. (Ibn Miskawayh, 1961) contributes a more explicit account of ethical development by emphasizing the formation of moral virtues through education, habituation, and the cultivation of balanced dispositions. In addition, (Ibn Miskawayh, 1961) philosophical understanding of the human soul and its intellectual and moral capacities provides a basis for explaining human potential for knowledge, self-development, and the attainment of perfection.

These perspectives reveal both conceptual differences and theoretical complementarities. Al-Attas provides the worldview and normative orientation that establish the foundation of educational values (Al-Ghazālī, 1982) explains the spiritual and psychological dimensions of internalizing those values (Ibn Miskawayh, 1961) clarifies the ethical and habitual processes through which values become stable character traits and Ibn Sina contributes an understanding of human nature and intellectual potential as foundations for personal development. Nevertheless, these contributions should not be treated as identical or as forming a single unified theory. Rather, their ideas can be brought into a complementary conceptual framework to explain the movement from the metaphysical foundation of values to their internalization and practical manifestation in human character. Such integration provides a philosophical basis for understanding character education as a process involving ontological orientation, human development, moral habituation, and the realization of virtue.

Previous studies have examined several dimensions of Islamic educational philosophy and moral formation. (Sa'adillah et al., 2021) for example, discuss the epistemological and axiological foundations of Islamic education, particularly the relationship between the sources of knowledge and the orientation of educational values. Their study contributes to understanding how knowledge and values shape the philosophical direction of Islamic education. However, its emphasis on epistemology and axiology does not fully explain how the metaphysical foundation of values is connected to the processes through which individuals internalize and embody those values as character. Similarly (Ihwani et al., 2020) examine Ibn Miskawayh's ideas on character education through ontological, epistemological, and axiological perspectives. Although this approach provides an important philosophical understanding of moral education, its discussion remains centered on the thought of one particular philosopher and does not establish a broader synthesis connecting Islamic metaphysical conceptions of value with the spiritual, intellectual, and pedagogical dimensions of character formation.

The research gap, therefore, concerns the limited conceptual integration of the metaphysical foundations of values with the mechanisms of character formation in Islamic education. Existing discussions provide important insights into the philosophy of knowledge, educational values, and moral development, but the relationship between the divine source of values, human capacities for internalizing values, and the pedagogical processes through which values become consistent moral conduct requires further clarification. In particular, the complementary contributions of Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina offer an opportunity to develop a more comprehensive philosophical explanation of this relationship. This synthesis is particularly relevant to contemporary Islamic education, where character education needs to address not only observable behavior but also the underlying worldview, moral consciousness, intellectual development, and spiritual orientation that guide human actions.

Based on this gap, this article aims to analyze the nature and sources of value metaphysics from an Islamic perspective, explain character as the embodiment of internalized values, and examine the relationship between metaphysical values and the objectives and practices of character education. The originality of this study lies in its conceptual synthesis of four complementary philosophical perspectives to establish a relationship between the ontological foundation of values, the spiritual and intellectual dimensions of human development, the internalization of moral virtues, and their manifestation in educational practice. Its theoretical contribution is a framework that positions divine values as the philosophical foundation, human internalization as the formative process, and virtuous conduct as the manifestation of character. Through this framework, the study seeks to strengthen the philosophical basis of contemporary Islamic character education by connecting the understanding of values with the formation of individuals whose knowledge, attitudes, and actions are consistently oriented toward Islamic principles.

## Method

This study employs library research with a philosophical approach and descriptive-analytical methods. Library research was selected because the study focuses on examining, interpreting, and synthesizing philosophical perspectives on the metaphysics of values and character education from an Islamic perspective, without collecting empirical field data. According to (Zed, 2008) library research involves a series of activities related to collecting library materials, reading, recording, and processing research sources. This method is appropriate for examining philosophical concepts through systematic engagement with classical and contemporary literature. The philosophical approach is employed to critically examine the nature and sources of values, their position in human existence, and their relationship with character formation in Islamic education. The analysis covers three philosophical dimensions: ontology,

which examines the nature and source of values; epistemology, which considers how values are understood and recognized through revelation and human reasoning; and axiology, which explores the implications of values for moral conduct and educational purposes. (Bakker & Zubair, 1994) explain that philosophical inquiry requires fundamental investigation through systematic and critical reasoning. Accordingly, this study uses a philosophical approach to examine the ideas of Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina concerning human nature, knowledge, values, morality, and character formation.

The research materials consist of primary and secondary literature. Primary sources include the original works of Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina that address the concepts of knowledge, tawhid, the human soul, moral virtues, and human perfection. These sources were selected based on their direct relevance to the philosophical dimensions of the research and their contribution to understanding the relationship between metaphysical values and character formation. Secondary sources comprise Qur'anic commentaries, works on Islamic educational philosophy, Thomas Lickona's literature on character education, relevant scholarly books, and peer-reviewed journal articles discussing Islamic metaphysics, moral philosophy, and character education. Secondary literature was selected based on thematic relevance, academic credibility, clarity of conceptual contribution, and its capacity to provide critical perspectives or contextual explanations of the primary sources. Literature selection was guided by four criteria: (1) substantive relevance to the metaphysics of values, Islamic philosophy, human nature, morality, or character education; (2) the authority and academic credibility of the author or publication; (3) the availability of sufficient conceptual discussion to support philosophical interpretation; and (4) the contribution of the source to one or more of the research questions.

Literature that only mentioned the relevant concepts without providing substantive philosophical or educational discussion was not prioritized. Classical and contemporary sources were considered to maintain a connection between the original philosophical arguments and their relevance to contemporary Islamic education. Data collection was conducted through documentation techniques involving several procedures. First, relevant literature was identified and gathered based on the research focus and the aforementioned selection criteria. Second, the selected sources were read and examined to identify central arguments, philosophical assumptions, and concepts related to the metaphysics of values and character formation. Third, relevant information was recorded and classified into thematic categories, including the nature and source of values, human nature and capacities, moral internalization, character formation, and the objectives and implementation of Islamic character education. Fourth, the identified concepts were compared across the four philosophical perspectives to determine their similarities, differences, and complementary contributions. This procedure follows the systematic character of library research, in which literature serves not merely as reading material but as research data requiring critical examination and organized interpretation (Susanto, 2021).

The collected data were analyzed using descriptive-analytical and philosophical-comparative techniques through three interconnected stages: identification, interpretation, and synthesis. First, identification involved extracting and classifying the central ideas of the four thinkers according to four analytical focuses: (1) the nature and source of values in Islamic metaphysics; (2) the relationship between human nature and the internalization of values; (3) character as the embodiment of internalized values; and (4) the implications of metaphysical values for the objectives and practices of character education. Second, interpretation and comparative analysis involved examining the meanings, underlying assumptions, and philosophical implications of each thinker's ideas through ontological, epistemological, and axiological perspectives. This stage also compared their respective contributions by identifying Al-Attas's emphasis on tawhid and adab, Al-Ghazali's focus on spiritual purification and self-control, Ibn Miskawayh's explanation of moral virtues and habituation, and Ibn Sina's

understanding of the human soul and intellectual potential. The comparison was intended to identify both conceptual distinctions and theoretical complementarities without assuming that the four thinkers developed an identical philosophical framework. Third, synthesis involved integrating the interpreted concepts into a coherent conceptual construction that explains the relationship between the metaphysical foundation of values and the process of character formation in Islamic education.

The synthesis was organized around three interconnected dimensions: (1) the ontological foundation of values, referring to Allah as the ultimate source of existence and the foundation of truth and goodness; (2) value internalization, referring to the intellectual, spiritual, and moral processes through which individuals understand and integrate values into their consciousness; and (3) moral conduct, referring to the manifestation of internalized values through consistent attitudes, virtues, and behavior. These dimensions function as an analytical framework for connecting the philosophical contributions of the four thinkers with the educational process of character formation. The analysis also considers the normative guidance of the Qur'an and Sunnah as the principal references for interpreting values within the Islamic worldview. Following the principles of philosophical inquiry outlined by (Bakker & Zubair, 1994) the analysis emphasizes critical reasoning, conceptual consistency, and the systematic formulation of relationships between philosophical ideas. Through these procedures, the study develops a conceptual understanding of the metaphysics of values as the philosophical foundation of Islamic character education rather than testing empirical hypotheses or measuring educational outcomes.

## Results

The results of the literature review show that the metaphysics of values has a fundamental position in Islamic character education. Values are not only understood as a set of norms that govern human behavior, but also have a philosophical foundation related to the nature of existence, the relationship between humans and Allah Swt., and the purpose of human creation. Based on the identification, interpretation, and synthesis of the thoughts of Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina, four main points were found, namely the nature of the metaphysics of value in the Islamic perspective, character as the embodiment of values, the relationship of value metaphysics with character education, and the purpose and implementation of value metaphysics in education.

### The Essence of Value Metaphysics in an Islamic Perspective

The results of the study show that the metaphysics of value in the Islamic perspective is based on the principle of monotheism, namely the recognition of Allah SWT as the source of existence and the basis of the orientation of human life. Metaphysics not only discusses empirically observable reality, but also includes metaphysical reality whose existence is understood through revelation and philosophical reasoning. In thinking (Scott, 2005) The distinction between Wājib al-Wujūd (Inevitable Form) and Mumkin al-Wujūd (Possible Form) shows that everything other than Allah has an ontological dependence on Him. This thought provides a philosophical basis that the existence of man and nature is not absolute, but depends on Allah SWT. This view is in line with (Al-Attas, 1995) which places tauhid as the main principle in the Islamic worldview.

Reality in Islam includes empirical and metaphysical dimensions, so that the understanding of human beings, knowledge, and values cannot be separated from man's relationship with Allah. In the context of education, this view affirms that human beings are creatures who have physical and spiritual dimensions, intellect, and moral responsibility. QS. al-Hijr [15]: 29 provides a foundation for the spiritual dimension of man through the explanation of the creation of Adam and the blowing of the soul at the command of Allah. Furthermore, the

results of the synthesis show that the metaphysics of value has two main dimensions. First, the ontological dimension, which is the understanding that Allah is the basis of existence and the highest source of goodness orientation. Second, the normative dimension, which is the position of the Qur'an and Sunnah as guidelines for recognizing, understanding, and actualizing values in life. The two dimensions are interrelated, but have different conceptual functions. The ontological dimension explains the basis of existence, while the normative dimension provides guidance for humans in living life in accordance with Islamic values. Thus, the metaphysics of value in an Islamic perspective can be formulated as a philosophical foundation that connects the concept of divinity, human nature, the source of truth, and the orientation of goodness. Values are not only understood as social agreements or individual preferences, but have a religious basis that provides direction for human actions. This foundation makes character education have an orientation that goes beyond obedience to rules, namely the formation of human beings who understand their position as servants of God and have moral responsibilities in life.

**Character as a Embodiment of Values in Islam**

The results of the study show that character in an Islamic perspective has a close relationship with the concepts of morality and manners. Character is not only related to apparent behavior, but also reflects the state of the soul, understanding of values, and habits formed through the educational process. (Ibn Miskawayh, 1961) explained that morality is a state of the soul that encourages a person to take actions without the need for long consideration because it has become part of his personality. Meanwhile (Al-Ghazālī, 1982) view morality as a trait that is embedded in the soul so that actions can appear easily and relatively spontaneously. Both thoughts show that character is not something that is formed instantly, but the result of the process of soul development, education, practice, and habituation. In this context, character is a form of value actualization that has been understood and lived by individuals. This thinking is strengthened by (Al-Attas, 1993) Through the concept of ta'dib, which places adab as an important element of education. Adab directs humans to recognize and place things appropriately according to their position and value. Therefore, character formation is not enough to convey moral knowledge, but also requires fostering awareness and behavior that reflects these values.

The results of the synthesis of the thoughts of the characters show that character as a manifestation of values has three interrelated elements. First, the understanding of values, which is the ability of individuals to recognize truth and goodness based on Islamic guidelines. Second, the appreciation of values, which is the growth of moral and spiritual awareness that encourages a person to accept values as a guideline for life. Third, the actualization of values, which is the application of values through consistent behavior in daily life. These three elements have conceptual compatibility with the theory of character education (Lickona, 1991) which includes moral knowing, moral feeling, and moral action. In the perspective of Islam, these three elements are manifested through morality towards Allah, oneself, fellow humans, and the environment. The values of honesty, trust, responsibility, justice, patience, and care are examples of character that can be observed through behavior. QS. al-Ahzab [33]:21 also places the Prophet (peace and blessings of Allaah be upon him) as an example in human life. This shows that character formation requires concrete examples so that the values learned can be understood and applied. Thus, character in Islamic education can be formulated as a state of personality that is formed through understanding, appreciation, and actualization of values based on Islamic teachings. Character is not only the appearance of good behavior, but also reflects the relationship between moral awareness, soul development, and real actions.

**The Metaphysical Relationship of Values with Character Education**

The results of the analysis show that the metaphysics of values has a fundamental

relationship with character education because it provides a foundation for the source, orientation, and purpose of the formation of human behavior. Character education requires a philosophical basis to explain why a value is considered good, from which it derives its legitimacy, and for what purpose it is applied. In the Islamic perspective, the question is related to the principle of monotheism, the position of man as a servant of Allah, as well as the instructions of the Qur'an and Sunnah. (Al-Attas, 1993; 1995) provides the foundation that Islamic education should be oriented towards the formation of civilized human beings through a correct understanding of knowledge, man, and the position of things. Meanwhile, (Ibn Miskawayh, 1961) emphasizing that the formation of morals requires education, practice, and habituation. (Al-Ghazālī, 1982) Paying attention to the development of the soul as the basis for the formation of good behavior. These three thoughts show that character education requires a connection between the foundation of values, personality development, and the application of behavior. Based on the synthesis of these thoughts, the metaphysical relationship of values and character education can be explained through the following three conceptual stages. First, the philosophical foundation of values. The principle of monotheism provides the basis for human understanding of existence, the purpose of life, and the orientation of goodness. At this stage, students are introduced to values derived from the Qur'an and Sunnah, such as honesty, trust, justice, responsibility, and care.

Second, internalization of values. Values that have been understood need to be lived so that they become part of the moral and spiritual awareness of students. This process can take place through learning, reflection, dialogue, example, and habituation. At this stage, students not only know that an action is good, but also understand the underlying moral and spiritual reasons. Third, value actualization. Internalized values are manifested in real and relatively consistent behavior. This actualization can be seen through honesty, discipline, responsibility, fairness, respect for others, and care for the environment. This process requires the support of the educational environment so that the values learned can be applied in various life situations. The relationship between the three stages shows that the metaphysics of value is not just an abstract study of the essence of existence, but also has pedagogical implications for character formation. Philosophical foundations provide orientation, internalization builds awareness, while actualization makes value a part of human behavior.

**Purpose and Implementation of Metaphysics of Values in Character Education**

The results of the synthesis show that the purpose of character education in the Islamic perspective cannot be separated from the purpose of human creation, namely devotion to Allah SWT. as explained in QS. al-Dzariyat [51]: 56. The goal is not only related to the ritual implementation of worship, but also includes the application of Islamic values in social relations, the use of science, work, and responsibility towards the environment. Thought (Al-Attas, 1993; 1995) emphasized the importance of the formation of civilized human beings as an educational orientation. Meanwhile, (Al-Ghazālī, 1982) placed the development of the soul and self-control as an important part of the formation of morals, while (Ibn Miskawayh, 1961) emphasizing the development of moral virtues through education and exercise. Based on this synthesis, the purpose of character education can be directed to the formation of a person who has divine awareness, moral maturity, self-control ability, and social responsibility. In its implementation, the results of the study found four pedagogical principles that can connect the metaphysics of values with the practice of character education.

**Role models of educators**

Example is a means to show the application of values in real behavior. QS. al-Ahzab [33]: 21 places the Prophet (peace and blessings of Allaah be upon him) as an example for believers. In the context of education, this principle can be applied through the consistency of teachers in being honest, fair, disciplined, trustworthy, and responsible. Teachers not only explain grades to

students, but also show their application in the interaction of learning and school life.

**Habituation accompanied by an understanding of values**

Habituation is necessary to establish consistency of behavior, but it should not stop at obedience to the rules. Activities such as praying before studying, performing congregational prayers, maintaining cleanliness, telling the truth, and completing tasks need to be accompanied by an explanation of their moral and spiritual meaning and purpose. This principle is in line with the thinking (Ibn Miskawayh, 1961) and (Al-Ghazālī, 1982) Regarding the importance of education and soul building in the formation of morals.

**Integration of values in learning and social life**

Character values need to be integrated into learning activities, not just conveyed through religious subjects or special activities. In group assignments, for example, teachers can guide students to divide responsibilities fairly, respect opinions, and work together. When cheating or bullying occurs, teachers can use it as an educational opportunity to explain the meaning of honesty, respect for others, and moral responsibility. Thus, learning becomes a space for value actualization in the context of real life.

**Evaluation and reflection of behavior**

Character education evaluation needs to pay attention to the understanding, appreciation, and application of values. Assessment can be carried out through behavioral observation, dialogue, self-reflection, and continuous feedback. Teachers need to avoid assessments that absolutely claim the student's inner state or level of faith based solely on apparent behavior. Evaluation is more appropriately directed to identify behavior development, provide guidance, and help students correct actions that are not in accordance with the values learned. These four principles show that the implementation of the metaphysics of values in character education requires unity between philosophical orientation, learning process, educational environment, and evaluation. Character education is not enough to be realized through the delivery of norms or the application of discipline, but it requires a process that allows students to understand the reason for a value, live it, and apply it in daily life.

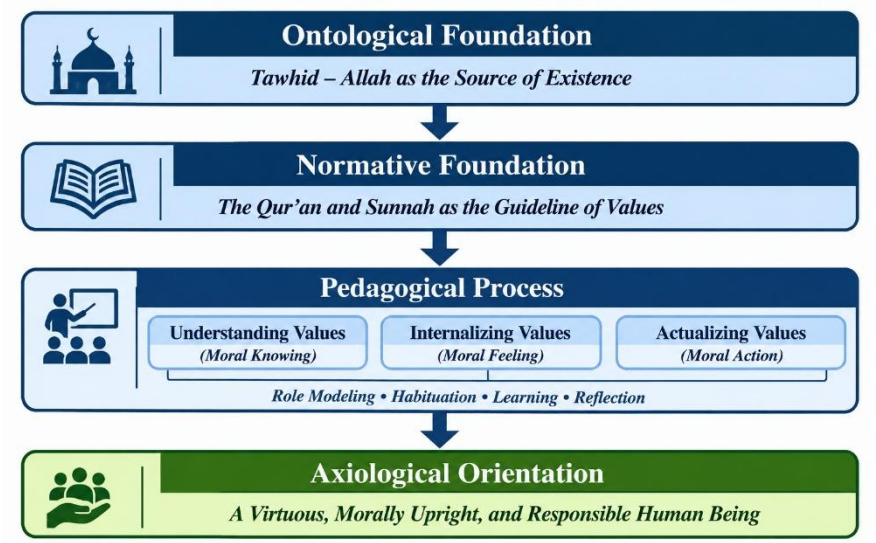
Based on the overall results of the analysis, this study concludes that the metaphysics of values has a function as a philosophical foundation that connects the essence of existence, the source of value, character formation, and the purpose of Islamic education. The synthesis of the thoughts of Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina shows that character education cannot be separated from the view of Allah as the basis of existence, human beings as beings with physical and spiritual potential, and values as moral and spiritual guidelines. The synthesis results in a conceptual construction consisting of four main components of ontological foundation, normative foundation, pedagogical process, and axial orientation.

*Table 1 Synthesis of Findings*

| Components | Cornerstone of thought | Implications in education |
|---|---|---|
| Ontological | Tawheed and the concept of Wājib al-Wujūd (Ibn Sina; Al-Attas) | Understanding human beings as beings who depend on God and have the responsibility of life |
| Normative | Qur'an and Sunnah | Making revelation a guide in recognizing and practicing values |
| Pedagogical | Ta'dib, soul building, and habituation (Al-Attas, Al-Ghazali, Ibn Miskawayh) | Develop understanding, appreciation, exemplary, and value actualization |
| Axiology | Devotion to Allah and the formation of noble character | Forming a civilized, responsible, and socially concerned person |

The four components form an interrelated conceptual relationship. The ontological foundation explains the basis of human existence and values, the normative foundation provides guidelines for truth and goodness, the pedagogical process directs the internalization and actualization of values, while the axiological orientation explains the final goal of character education.

***Figure 1. Conceptual model of value metaphysics in Islamic character education***




*Source: The researcher's conceptual synthesis is based on the thoughts of Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina.*

The model shows that the metaphysics of values does not stop at explaining the source of existence and truth, but provides orientation for the entire process of character education. Values that have a divine foundation and normative guidelines need to be translated through pedagogical processes so that they can be lived and manifested in behavior. Thus, Islamic character education is an integrative process that connects the dimensions of divinity, knowledge, moral awareness, and human actions.

## Discussion

### The Essence of Value Metaphysics in an Islamic Perspective

Metaphysics is a branch of philosophy that examines the fundamental nature of reality and existence, including the relationship between what is empirically observable and what transcends sensory experience (Tafsir, 2014). In Islamic philosophy, this discussion is closely related to the understanding of Allah as the ultimate source of existence and the ontological foundation of everything that exists. The distinction between Wājib al-Wujūd (Necessary Existent) and contingent existence provides an important philosophical basis for understanding this relationship. (Scott, 2005) in discussing the philosophical tradition of Ibn Sina, explains that contingent beings depend on another cause for their existence, whereas the Necessary Existent does not depend on anything beyond itself. This distinction establishes a fundamental difference between the existence of Allah and that of created beings. Consequently, values in the Islamic worldview cannot be understood independently of the divine foundation of existence, truth, and goodness. (Al-Attas, 1993) develops this metaphysical understanding through the concept of the Islamic worldview, which recognizes both the visible and invisible dimensions of reality within the framework of revelation.

This perspective has important educational implications because human beings are not understood merely as physical or rational entities but as beings possessing intellectual, spiritual, and moral dimensions. QS. al-Hijr [15]: 29 describes the creation of Adam and the granting of the spirit by Allah. The verse indicates the distinctive position and responsibility of human beings within creation, without implying any equivalence between the Creator and the created. Therefore, Islamic education should not be limited to developing intellectual competence or academic achievement but should also cultivate spiritual awareness, moral responsibility, and the proper orientation of human potential. The metaphysical foundation of values becomes clearer when examined through the complementary contributions of Al-Attas, Al-Ghazali, Ibn Miskawayh, and Ibn Sina.

Although these thinkers share a commitment to the Islamic understanding of human existence and moral development, they emphasize different dimensions of the relationship between reality, knowledge, and human conduct. (Al-Attas, 1995) places tawhid and the Islamic worldview at the center of understanding knowledge and values. His concept of adab emphasizes the recognition and acknowledgment of the proper position of things within the order of existence. From this perspective, moral deviation is not merely a behavioral problem but can also reflect a failure to recognize the appropriate relationship between Allah, human beings, knowledge, and creation. His contribution therefore establishes the ontological and normative orientation of Islamic education. (Ath-ṬHabarī, 2001) in contrast, gives greater attention to the internal spiritual and psychological dimensions of moral development. His emphasis on the purification of the soul (tazkiyat al-nafs), self-control, and the cultivation of virtuous dispositions explains how values influence intentions, desires, and actions. While Al-Attas emphasizes the proper recognition of the order of existence as the foundation of adab, Al-Ghazali highlights the inner transformation required to translate moral knowledge into ethical conduct. This distinction is significant because knowing that an action is good does not necessarily mean that an individual possesses the spiritual discipline to practice it consistently. (Ibn Miskawayh, 1961) provides a more explicit ethical explanation of character formation through the cultivation of moral virtues and habituation. His perspective emphasizes that character is not simply an inherited disposition but can be developed through education, repeated practice, and the balanced development of human faculties. Compared with Al-Ghazali, whose account gives substantial attention to spiritual purification and the relationship between the soul and moral conduct, Ibn Miskawayh offers a more systematic explanation of the formation of ethical dispositions. Meanwhile, Ibn Sina contributes an understanding of the human soul, intellectual capacities, and the potential for human perfection. His philosophical perspective helps explain the intellectual and psychological capacities that enable individuals to understand values, exercise reason, and develop their potential. However, intellectual development alone does not automatically guarantee moral conduct; it requires normative direction and ethical cultivation.

The practical integration of these perspectives also requires institutional consistency. Character education cannot be assigned exclusively to individual teachers or religious subjects because students encounter values through the entire educational environment. School leadership, educators, parents, and the surrounding community need to establish consistent expectations and examples. The integration of curricular learning, extracurricular activities, school culture, family involvement, and contextual evaluation can help ensure that Islamic values are not merely communicated but also experienced and practiced. Evaluation should therefore consider students' understanding of values, reflective awareness, participation in social activities, and observable patterns of conduct rather than relying exclusively on written examinations or compliance with school regulations.

Based on this analysis, the metaphysics of values provides the philosophical foundation for determining why certain values should guide human life, while character education provides the

pedagogical process through which those values are understood, internalized, and manifested in behavior. The relationship can be explained through three interconnected dimensions: the ontological foundation of values, the intellectual and spiritual internalization of values, and the manifestation of moral conduct. This conceptual relationship demonstrates that Islamic character education should integrate knowledge, spiritual development, moral habituation, and critical reasoning. Accordingly, its purpose extends beyond producing students who know religious and moral principles toward cultivating individuals who can understand, reflect upon, and consistently practice those principles in responding to the challenges of contemporary life.

**Character as a Embodiment of Values in Islam**

(Ibn Miskawayh, 1961) Explains that morality is related to the state of the soul that encourages action and can be fostered through education and habituation (Al-Ghazālī, 1982) also views morality as a trait that is embedded in the soul so that actions can appear relatively easily. These two views affirm that character is not formed instantaneously, but requires a continuous process of coaching. In line with this view, (Langguroll, 2003) emphasizing the importance of Islamic education in shaping a Muslim personality that reflects the teachings of Islam in all aspects of their lives. Education does not only function as a process of knowledge transfer, but also as a process of instilling and appreciating Islamic values embodied in behavior. (Arifudin, 2014) explains the personality of Muslims, in the framework of Langgulung's thought, reflected through beliefs, mindsets, attitudes, and actions that lead to devotion to Allah SWT. Thus, character can be understood as the embodiment of Islamic values that have been understood, lived, and practiced in daily life. (Al-Attas, 1995) emphasizing the concept of ta'dib, which is education that instills manners and helps humans place things appropriately.

Meanwhile (Lickona, 1991) Explaining character education through the relationship between moral knowing, moral feelings or commitments, and moral behavior. Although they depart from different traditions of thought, these ideas show that character is not enough to be interpreted as knowledge of goodness. Values must be understood, lived, and embodied in actions. In an Islamic perspective, character values include human relationships with Allah, oneself, fellow humans, and the environment. Honesty, trust, responsibility, justice, care, and courtesy are examples of values that can be observed through behavior. (Sumatri & Alwizar, 2021) emphasizing that character education in the perspective of the Qur'an includes human behavior in these various relationships. Therefore, Islamic character is not enough to be judged by appearance or momentary obedience, but needs to be seen from the consistency of behavior in various situations.

The example of the Prophet is an important foundation for character formation. QS. al-Ahzab [33]:21 states that in the Prophet there is a good example. This verse provides educational implications that values are easier to understand when students witness their application. Teachers who teach honesty, for example, need to try to be honest in assessment and communication. When educators make mistakes, acknowledgment and improvement can also be examples of responsibility. Thus, example is not an addition to character learning, but part of the educational process itself. Based on this description, character can be understood as values that have been lived and become a relatively consistent pattern of behavior. Character is also related to personality qualities that appear in a person's attitude and action patterns. In the treasures of Islamic education, the discussion of character is close to the concepts of morality and manners. Knowledge of good and bad is the first step, while character formation requires appreciation, practice, example, and a supportive environment. This understanding is the link between the foundations of the metaphysics of value and the process of daily education.

**The Metaphysical Relationship of Values with Character Education**

The relationship between the metaphysics of values and character education can be understood through Islamic views of life, the source of values, and the process of moral formation. (Al-Attas, 1993) explains that the Islamic view of life is related to the understanding of religion, science, humans, and the basis of ethics. In its educational thinking, the concept of ta'dib also emphasizes the importance of instilling adab as part of the purpose of education. Based on this thought, character education in Islam needs to have a foundation about the nature of human beings and values that guide their actions, not just directing students to obey the rules. The foundation of these values is sourced mainly from the Qur'an and Sunnah. QS. al-Dzariyat [51]: 56 states that jinn and humans were created to worship Allah, while QS. al-Ahzab [33]: 21 makes the Prophet (peace be upon him) a good example. These two verses provide a normative basis that character education needs to direct human behavior to devotion to Allah and example in life. This explanation is a withdrawal of educational implications from the verse, not a direct quote from a particular philosopher.

At the character formation stage, (Ibn Miskawayh, 1961) Placing education, training, and habituation as important elements in moral building. (Candra et al., 2021) about Ibn Miskawayh's thought also explains the relationship between habituation and character formation. Meanwhile, (Lickona, 1991) Explaining character education through three interrelated elements, namely moral knowing, moral feeling or commitment, and moral action. These two perspectives help explain that values are not enough to be known, but need to be lived and applied consistently. Based on this thought, the metaphysical relationship between value and character education takes place through three interrelated stages. First, the Islamic view of Allah and man provides a philosophical basis for the understanding of values. Second, the values that have been understood need to be lived as a guideline in determining attitudes and actions. Third, these values are realized through behavior that is consistent with the support of examples, habituation, and the educational environment. This series shows that character education is not enough to convey knowledge about good and bad, but also needs to guide students to understand the moral and spiritual reasons behind a value and actualize it in daily life. Therefore, the success of education needs to pay attention not only to the mastery of knowledge, but also to the growth of honesty, justice, responsibility, and concern for others.

**The Purpose of Character Education in an Islamic Perspective**

QS. al-Dzariyat [51]: 56 states that jinn and humans were created to worship Allah. In the context of education, this verse can be used as a foundation to direct students not only to know religious teachings, but also to apply their values in life. The orientation of worship is the basis for directing knowledge, work, social relations, and the use of abilities to things that are useful and in accordance with religious guidance. (Al-Attas, 1993; 1995) Placing adab as an important part of education, namely the ability to recognize and place things appropriately. (Al-Ghazālī, 1982) emphasizing the development of the soul and self-control, while (Ibn Miskawayh, 1961) pay attention to the formation of moral virtues through education and training. This thinking shows that education is not enough to be formulated as mastery of subject matter or academic success. Success also needs to be seen from the growth of honesty, justice, responsibility, self-control, and concern for others. Thus, the goals of character education need to be formulated realistically according to the age and context of the students. The purpose of education cannot claim to know the inner state or quality of one's faith absolutely through external assessment. However, educational institutions can foster and observe relevant behaviors, provide feedback, and help students correct mistakes. In this way, spiritual and moral goals are maintained without neglecting caution in assessing character development.

**Implementation of Metaphysics of Values in Character Education**

In education, teachers are not only the transmitters of material, but also part of the moral environment of students. QS. Al-Ahzab [33]: 21 "Indeed, there has been in the Messenger of Allah a good example for you (i.e., for those who hope for Allah and the Day of Resurrection and who remember Allah much." In the interpretation (As-Sa'di, 2003)The Prophet (saw) is a good example for believers in various matters of life. This example is related to faith in Allah, hope for the reward of the hereafter, and the habit of remembering Allah. Thus, imitating the Prophet (saw) not only imitates outward behavior, but also follows his attitude of faith, patience, and obedience to Allah. The example of the Prophet (saw) provides a basis for educators to maintain consistency between words and actions. This consistency can strengthen character learning, while unfair treatment or dishonesty of educators can weaken the message of value conveyed. (Ulwan, 1992) emphasizing the importance of example in children's education, while (Al-Attas, 1993) emphasizing the cultivation of manners and (Al-Ghazālī, 1982) Highlight moral development. Educators need to present values in real behavior, such as honesty, fairness, discipline, trust, and responsibility. In practice, teachers need to maintain consistency between speech and actions, apply rules fairly, and be willing to admit mistakes.

This kind of example helps students see that values are not just the demands imposed on them, but guidelines that apply to all members of the educational environment. (Lickona, 1991) Explains that character education includes moral knowledge, moral feelings, and moral actions. This shows that character education requires habituation accompanied by understanding. Good behavior is not enough to be done repeatedly, but must be based on an understanding of the values that underlie it. From the perspective of Islamic education, the value of goodness comes from the Qur'an and the Sunnah of the Prophet (saw) which are guidelines in forming noble morals (Nasution, Aulia Nasution, & Fadillah Marpaung, 2026). In the context of education in Indonesia, its application can be done through the habit of praying before studying, praying in congregation, speaking honestly, being disciplined, and maintaining school cleanliness. Each activity needs to be accompanied by an explanation of the meaning and purpose of these values so that students do not just follow the rules, but understand the importance of responsibility, honesty, and discipline.

Thus, character education not only results in obedience to discipline, but also forms moral awareness that encourages students to do good voluntarily and consistently in daily life. The integration of grades in learning can be seen from the activities that take place at school. For example, when teachers give group assignments, there are students who are active in doing assignments, while other students are less participatory (Widyani, Fharisi, & AlQadri, 2026). In this situation, the teacher not only focuses on the results of the assignment, but also directs the student to understand the importance of responsibility, cooperation, and fairness in sharing tasks. Similarly, when the student copies his friend's answers during the exam, the teacher can explain that honesty must still be maintained even when no one is watching. In the metaphysical perspective of Islamic values, the experience shows that the value of goodness is not only understood as a school rule, but as a moral principle that must be believed in and applied in life (Muttaqin, Rahman, & Ruslan, 2026).

Thus, learning becomes a means to connect knowledge with character formation, so that students are accustomed to doing good not only because they are afraid of punishment, but because they understand the meaning and moral responsibility of their actions. In evaluating the performance of assignments, the teacher does not directly assess that the student is not responsible, but first finds out the cause and guides him to understand the obligations that must be fulfilled. In this way, evaluation becomes a means of character development, not just giving grades or punishments. In the perspective of value metaphysics, character evaluation aims to see the extent to which students understand, appreciate, and apply the value of goodness in their

actions. In Islamic education, honesty, responsibility, and care are not only seen as social rules, but also as moral values that must be realized in life as a form of practicing religious teachings. Therefore, teachers need to conduct assessments on an ongoing basis through observation, dialogue, reflection, and example. Thus, character evaluation not only assesses apparent behavior, but also helps students realize the reasons behind their actions and improve themselves. This makes character education a process of forming a person with noble character, not just an effort to create students who obey school rules.

Education today faces various challenges, such as the unwise use of technology, bullying, declining attitudes of respect for teachers, and the habit of cheating in order to obtain high grades (Karina Bancin, Ghoffar, Deliati, & Makmum Hasibuan, 2026). In this situation, character education is not enough to provide advice or make school rules. Students need to be guided to understand why an action is considered good or bad and how to apply it in daily life. For example, when a teacher finds a student mocking his friend in a class WhatsApp group, it is not enough for the teacher to prohibit the act, but also to explain its impact on the feelings and self-esteem of others. Students are invited to understand that respecting others remains an obligation, both when meeting in person and when communicating through digital media.

From the perspective of the metaphysics of values, these challenges show the importance of education that is not only oriented to intelligence and academic achievement, but also to the formation of moral awareness. In Islamic education, technological developments and changes in the times do not eliminate the importance of the values of honesty, responsibility, politeness, and care based on the teachings of the Qur'an and sunnah. Therefore, teachers need to connect these values with the real problems faced by students, so that they are able to distinguish between right and wrong actions and understand the consequences of their choices. Thus, the implementation of the metaphysics of values in character education helps students face the development of the times without losing the moral and spiritual foundation in acting. The implementation needs to pay attention to the unity between educational goals, processes, and evaluations. The purpose of character education is directed at the formation of a moral person, the process is carried out through example, habituation, and meaningful learning, while the evaluation not only measures students' knowledge of values, but also pays attention to the consistency of their application in behavior. Thus, the values that are the philosophical foundation of education really take a tangible form in the lives of students.

## Conclusion

The metaphysics of values in an Islamic perspective provides a philosophical foundation for character education through the understanding of the nature of existence, the source of values, and the orientation of human life. Allah Swt. is the source of existence and the basis of truth and goodness, while the Qur'an and Sunnah are normative guidelines in understanding and actualizing values. Thus, character education is not only oriented to the formation of outward behavior, but also to the development of moral and spiritual awareness based on Islamic values. This study shows that character is the embodiment of values that have been understood, lived, and manifested in relatively consistent behavior. The relationship between the metaphysics of values and character education takes place through the relationship between philosophical foundations, value understanding, and moral development processes. This relationship emphasizes that character formation requires example, habituation accompanied by understanding, and an educational environment that supports the internalization of values. Conceptually, this study emphasizes that the metaphysics of values not only functions as a theoretical foundation, but also provides orientation for the goals and practices of Islamic character education. Its implementation includes the example of educators, the integration of values in learning, contextual character evaluation, and the guidance of students in facing the

challenges of contemporary life. Therefore, Islamic character education needs to connect the understanding of the source of value with its appreciation and actualization in life, so that a person is formed with noble character, responsibility, and moral and spiritual awareness.

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