

CHARACTER EDUCATION FRAMEWORK IN ETHICAL PHILOSOPHY

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Abstract. Character education is a fundamental aspect of the educational system, aiming to shape individuals who are not only intellectually capable but also morally and spiritually mature. This study seeks to examine how ethical philosophy provides a conceptual foundation for the development of holistic and functional character education. Using a qualitative approach with a literature review method, this research explores the ethical thoughts of prominent figures such as Immanuel Kant, Aristotle, and Ibn Miskawayh in relation to character formation in students. The findings reveal that ethical philosophy offers a rational, normative, and reflective framework for understanding moral values, which are central to character education. Character is positioned as the result of internalizing values through continuous habituation and ethical reflection, rather than merely compliance with normative rules. The integration of three ethical approaches deontological, teleological, and virtue ethics within the educational system results in a learning structure that not only shapes good behavior but also fosters deep moral awareness. Therefore, character education grounded in ethical philosophy is considered capable of addressing contemporary educational challenges and forming individuals who are socially responsible and morally consistent.

Keywords: Ethical Philosophy, Character Education, Values and Morality

I. INTRODUCTION

Character education is an integral part of the educational process that aims to form human beings who are not only intellectually intelligent, but also morally and spiritually mature. In the context of national education, the urgency of character education is increasingly prominent along with the emergence of various social problems such as moral crises, low tolerance, and increasing violent behavior in the educational environment. This emphasizes that education cannot be understood only as a process of knowledge transfer, but also as a process of transfer of values to form a person with noble character.

In an increasingly complex world full of moral challenges, the ability to distinguish between good and bad actions is crucial. The philosophy of ethics provides a rational and critical basis for thinking about moral values, so that human beings can act responsibly. The views of ethical figures such as Immanuel Kant, Aristotle, and Ibn Miskawayh provide different perspectives on how to judge human actions, both in terms of moral obligations, virtues, and desired end goals. However, in practice, ethical values often clash with social realities and pragmatic needs in modern society.

On the other hand, even though society has moral norms as a reference, there is often a gap between these moral teachings and individual actions in daily life. In this context, ethics have an important role to play in bridging these gaps,

especially in directing individuals to not only follow norms, but also to understand the rational foundations underlying moral actions. This is relevant in various aspects of life, ranging from social relationships, politics, to the professional world. An individual's ignorance or inability to apply ethical values in daily life can lead to social damage and injustice.

The importance of moral education and character formation from an early age is also a central issue in ethical philosophy. Good character is determined not only by the understanding of ethical theory, but also by the habits and education lived throughout life. Good moral education can instill ethical values that can be practiced in various life contexts. Therefore, the development of character based on ethics is essential to form individuals who are not only intellectually intelligent, but also have high social responsibility. In an ever-evolving world, a deep understanding of ethics is key to creating a more just and humane society.

Character education, according to Zubaedi (2011), is a planned and systematic effort to help students understand, care, and internalize ethical values so that they are reflected in daily behavior. These values include honesty, responsibility, justice, empathy, and social care. To ensure the effectiveness of its implementation, character education requires a strong philosophical foundation. In this case, ethical philosophy plays an important role in forming a

normative and reflective framework of thinking about moral values that are the basis of character education.

Ethical philosophy as a branch of moral philosophy discusses the principles of what is right, good, and what human beings should do in life. In the context of education, ethical philosophy can be used as a conceptual framework to guide educators and learners in understanding values and virtues critically and rationally. There are three main approaches in ethics that are relevant to character education, namely deontological ethics that emphasizes moral obligations, teleological ethics that are oriented towards results and benefits, and virtue ethics that focus on character formation through the habit of good behavior (Wibowo, 2012). These three approaches do not stand alone, but can be integrated as a theoretical foundation in compiling a complete and applicable character education framework.

Character education based on ethical philosophy is expected to be able to form students who have moral awareness, not just passively complying with norms, but are able to make moral decisions independently based on ethical reasoning. Therefore, an in-depth study is needed on how ethical philosophy can be used as a basis in formulating a logical, systematic, and contextual character education framework in accordance with the noble values of the Indonesian nation and the challenges of the times.

On the other hand, character as the main goal of character education is also inseparable from the construction of ethical philosophical thought. Character is not only understood as the result of habituating good behavior, but as a reflection of moral values that have been internalized through a continuous educational process. Ethical philosophy, especially virtue ethics, views character as a form of moral virtue obtained through practice, example, and habit. Therefore, it is important to examine more deeply how character is positioned as an integral part of ethical philosophy and how the concept can be applied in the world of education.

By paying attention to these aspects, this study is directed to answer several basic questions, namely: what is the meaning of ethical philosophy, how the concepts of ethics, morals, and values in philosophy, and how character is positioned as part of ethical philosophy in forming a complete and functional character education framework.

II. RESEARCH METHOD

This research uses a qualitative approach with the type of library research. This approach is used because the topics discussed are philosophical and conceptual, namely examining the concept of character education from the perspective of ethical philosophy. Qualitative research is descriptive and analytical, aiming to understand the meaning, structure of thought, and the relationship between ethical values and the purpose of character education. As explained by Moleong (2017), a qualitative approach is used to understand the phenomenon in depth through the collection of data sourced from relevant literature, documents, and texts.

The type of literature research was chosen because the objects studied were sourced from books, journals, and scientific documents that discuss ethical philosophy, moral education, and character education policies in Indonesia. This research does not involve field data, but focuses on the philosophical thoughts of figures such as Aristotle, Immanuel Kant, and John Stuart Mill, which are then analyzed in the context of contemporary character education. In addition, national references such as Zubaedi (2011), Wibowo (2012), and policy documents such as Permendikbud No. 20 of 2018 are also used to adjust the ethical framework to character education policies in Indonesia.

The data collection technique is carried out through documentation studies, namely by tracing and reviewing relevant primary and secondary sources. Primary sources include works on classical and contemporary philosophy, as well as character education books. Secondary sources include scientific journals, articles, and education policy documents. The collected data is then analyzed descriptively-analytically and reflectively-critically. The analysis step is carried out through text interpretation, content analysis, synthesis of thoughts, and critical evaluation of the main concepts in ethical philosophy related to character education.

Through this approach, the research is expected to formulate a character education framework that is not only normative, but also philosophical and applicative. With the foundation of ethical philosophy, character education can be directed not only to form good behavior, but also to foster students' moral awareness in a reflective and responsible manner.

III. RESULT AND DISCUSSION

Definition of Ethical Philosophy

For many terms related to the scientific context, the term ethics also comes from ancient Greek. The Greek word *ethos* in its singular form has many meanings: ordinary life, looking at the lawn, stables, habits, customs, morality, disposition, feelings, attitudes, ways of thinking. Plural (*ta etha*) means custom. And this last meaning is the background for the formation of the term ethics, which was used by the great Greek philosopher Aristotle (384–322 BC) to describe moral philosophy. In terminology, ethics is a branch of philosophy that talks about human attitudes or behaviors that are related to good and bad. The scope of ethics includes how to live a better life, how to do good and avoid evil. Ethics can be divided into deprivative ethics and normative ethics. Descriptive ethics provides judgment, does not choose which ones are bad, does not teach how to act. As for normative ethics, it provides an assessment of what is good and bad, what should be done and what should not be done. Normative ethics is divided into general ethics and special ethics. (Surajiyo 2014)

Specific ethics is the application of general principles such as social ethics, work ethics, etc. While general ethics discusses general principles, such as what

values are, motivating an action, conscience, and so on. Ethics includes analyzing and applying concepts such as right, wrong, good, bad, and responsibility. Ethics begins when people reflect ethical elements in our spontaneous opinions. We also feel the need for reflection because our ethical views are often different from others. For this reason, there needs to be ethics, namely finding out what people should do. Methodologically, not everything that evaluates actions can be called ethical. Ethics requires a critical, methodical, and systematic approach to thinking. As a result, ethics is a science, just like science, the subject of ethics is human behavior. Unlike other sciences that also study human behavior, ethics has a normative point of view, namely ethics looks at human actions from the perspective of good and bad (Zubair 1990)

Moral philosophy is a branch of philosophy that deals with ethics (norms), ethical principles, and ethical theories. For example, the theory of conscience, the theory of moral consciousness, the theory of moral determinism, the theory of good relativism, the theory of evil, the theory of moral criteria, the theory of the origin of human beings must be moral. (Skolimowsk 2004)

Ethics is a part of philosophy that states about human behavior for good and bad. The object of ethical philosophy is all individual habits. Ethics has a number of characteristics containing values or norms, only obeyed, done voluntarily, coming from several sources, there are several sanctions if violated.

The figures have a different picture of ethical philosophy, namely:

1. Immanuel lacc

Kant is counted on the philosophy of ethics of the school *deontology*. It is a school of philosophy that assesses every action of people and considers that ethical obligations can be identified intuitively without paying attention to good concepts. Based on his deontological understanding, Kant believed that ethical action can be studied with the help of conscience in the sense that conscience is a condition of moral life. For this morality to be good, you must act obediently. Kant saw that morality could act as orderly as nature. Moral law must also function in an orderly manner. In his concept of morality, which is associated with the laws of nature, Kant can rediscover God in the sense that one can get an idea of the idea of divine phenomena when he tries to think about the relationship between God and the world. It may be related to the close relationship between a father and his children. (Nurhadi 2005)

2. Aristotle

Aristotle's philosophy of ethics is a virtue ethics. Aristotle defined virtue as a fixed moral attitude, which then determines its behavior. It is a virtue to place people in the middle between two extremes. Like the virtues of people who have generosity. Virtue is a character that a person acquires that allows him to do good in accordance with morality. Virtue is a constant trend. In addition, virtue is also about strength.

Virtue is achieved through habituation and training. This is not an innate quality. Since virtue is formed in a long process, education plays a rather large role in this. Virtue is a quality that is rooted in a person. However, what is meant here is not limited to physical and psychological characteristics such as health, physical strength, and memory, which are virtues that lead to moral perfection. (Aristoteles 1999)

3. Ibn Miskawaih

According to Ibn Miskawaih, ethical philosophy is an attitude of mind that contains the impulse to act without reflection or reflection. Psychological attitudes are divided into two parts: those that are produced from character and those that are produced from habits and practices. Ethics that come from ethics rarely lead to commendable morals, good morals, and bad morals. Meanwhile, learning and habituation can give rise to commendable ethics or morals. Therefore, Ibn Miskawaih strongly emphasized the importance of education for the formation of good morals. In education, attention is given in childhood, which according to him is the link between the animal soul and the human soul. (Miskawaih 1999)

Based on the above description of ethical philosophy according to the figures, it can be concluded that the definition of ethical philosophy is a science that tries to define the actions that people take to say good and bad, guiding people towards the ability to be critical and rational. Thus, ethical or moral values can be stated in the form of a rational point of view to obtain an assessment of the good or bad behavior or actions of a person in his life. Ethical philosophy is based on one's own ethics.

Concept of Moral Ethics, Values in philosophy

Ethics is a branch of philosophy that talks about the value of good and bad. Ethics is also called Moral Philosophy. Ethics talks about considerations about good and bad actions, immorality in human relationships. Ethics from the Greek ethos which means moral or customary disposition. While the moral of the word mores means way of life or customs. There is a difference between ethics and morals. Morality is more focused on an action or deed that is being assessed, it can also mean a teaching system about good and bad values. While ethics is an in-depth study of the existing value system, so ethics as a science is a branch of philosophy that discusses the prevailing value (moral) system. Morality is the teaching of a good-bad value system that is accepted as it is, but ethics is the study of morality that is critical and rational. From the perspective of science, the term Javanese moral teachings is different from Javanese Ethics in terms of the scope of its discussion. There are many opinions about ethics, in this article there are deliberately only a few adequate opinions quoted.

In general, ethics are classified into two types; First, descriptive ethics that emphasizes the study of applicable moral teachings, talking about the problem of the good and bad of human actions in living together. Secondly, normative ethics, a study of the teaching of good and bad norms as a fact, there is no need to propose rational reasons for that teaching, it is enough to reflect on why it is a must. Normative ethics

are divided into two: general ethics that talk about good in general, and special ethics that talk about considerations of good and bad in a particular field. In everyday life, the notion of ethics is often equated with morality, even further reduced to just etiquette. Morality is related to the assessment of the good and bad of basic things related to human values, while ethics/etiquette is related to attitudes in association, manners, the benchmark of judgment is appropriate-inappropriate.

In addition, there is another term related to morality, namely norms. Norms mean measures, guidelines, rules, rules of consideration and assessment. Norms are values that are shared in a society that has been embedded in deep emotions as a common agreement. There are several types of norms: norms of manners, legal norms, norms of decency (moral), religious norms. Each of these norms has its doubts. The phenomenon that occurs in Indonesian society today is that people are only afraid of legal norms that have clear and firm sanctions whose implementation is based on coercive force. Meanwhile, moral norms whose implementation is based on human consciousness, no real doubt has begun to be abandoned. (Zubair 1990)

Why should humans be ethical/moral? In this paper, the terms ethics and morals have the same meaning to refer to the assessment of good and bad deeds with rational reasons. Why do humans in their lives have to be ethical? Why are all human actions inseparable from judgment, while other creatures do not? To answer this question, we should explore some basic assumptions about human nature. According to the British biologist Charles Robert Darwin who is also in line with Aristotle, there is a development of the stages of life, namely, inanimate objects, plants, animals, humans.

Moral strength is needed to control reason and lust so that human life becomes more meaningful. Why should humans be moral/ethical? The answer is that because humans are sentient creatures, all human deeds, actions, and words must be held accountable. The deeds of intelligent beings are always judged. It is these valuable deeds that make human life meaningful. Human life is not only about the survival of the species, but how he can be responsible for himself, his family, the nation/state society and humanity in general. This demand of responsibility encompasses human activities in all fields.

Why should only humans be moral? That moral norm is absolute, but not coercive. Moral norms apply to all human beings, not to animals, because only humans are reasonable. All human actions in all fields are always subject to judgment. Man's actions are always judged, and he is always judged. Are all human beings as sentient beings subject to moral/ethical norms? The answer is no. Morals and ethics are only imposed on humans whose intellect functions, humans who have consciousness (consciousness in this case is not in a medical, but psychological, philosophical) (Wilujeng 2010)

Philosophy The science of value is an axiom field, known as value theory or a branch of philosophy that studies values. Value is an idea or concept of everything that a person believes is important in this life. In addition, value is a number of measures and principles of principle that we use

to judge something valuable. These standards and principles are used to judge things so that they can be categorized as good, valuable, and worthy, or bad, useless and despicable, or anything that falls between the extremes of both. Value indicates the existence of two things, namely the existence of a subject that gives value and the existence of an action or behavior that is attached to a standard or measure of value. So that grades are sometimes subjective, that is, depending on the assessor in assigning grades. This difference in judgment can be caused by the way, beliefs and viewpoint in looking at things.

Every living thing that lives in the world has value, and there is no one who does not have value. For example, there are some state apparatus individuals who commit corruption, this does not mean that these individuals do not have the values of solidarity and love for others when they commit corruption, these values are experiencing dissonance or can be interpreted as weakening the quality of existing values.

Character as part of the philosophy of ethics

Ethical philosophy is a branch of philosophy that studies morality and the values of good and bad that can be used as the basis for human actions. Ethics raises fundamental questions about what human beings should do in a moral context. One of the concepts that cannot be separated from the discussion of ethics is character. Character, in this context, refers to the moral qualities or qualities of a person that shape his actions and determine his good or bad in social life.

1. Definition of Character in Ethics

Character is a pattern or trait inherent in a person, which is formed from continuous habits. Character is often thought of as the result of moral training and self-formation through various life experiences. As part of the philosophy of ethics, character is closely related to the concepts of virtue and vice, and is widely studied in the context of ethical theories such as deontological ethics, teleological ethics, and virtue ethics.

According to Aristotle, character is the result of habits and actions carried out in everyday life, which are repetitive and lead to the formation of virtues. Aristotle emphasized that virtue is a character formed through good habits, which in turn will form happiness (eudaimonia) in human life. In his work *Nicomachean Ethics*, he stated that virtue is the condition in which a person can function properly and live a life in accordance with good moral principles. (Aristoteles 1999)

2. Character in the Perspective of Virtue Ethics

Virtue ethics, best known through Aristotle's thought, suggests that morality is not only determined by the rules or consequences of actions (as proposed by deontological ethics or utilitarianism), but by the traits and habits possessed by individuals. This ethics focuses more on who we are, not just on what we do. In this case, one's character takes center stage because a good character will encourage one to perform good deeds consistently.

Character according to virtue ethics is an internal quality that arises from the continuous practice of virtue.

Virtue is not something that arises instantly, but the result of continuous effort and habituation. In this case, good character is the result of learning and experience that involves proper moral reason and feelings.

3. Character in Deontological and Teleological Ethics

Although deontological ethics (as developed by Immanuel Kant) places more emphasis on obligations and moral rules to be followed, character still plays an important role. According to Kant, moral obligation depends not only on the action itself, but also on the intention and principle underlying the action. Therefore, good character based on the right moral intentions is the key in understanding and carrying out moral obligations.

On the other hand, teleological ethics that prioritizes the consequences or outcomes of actions also does not ignore the role of character. In this approach, good actions are seen as actions that produce good or happiness for the individual or society. A good character will guide a person to always think about the consequences of his actions, so that they will strive to produce that kindness or happiness.

4. Character and Moral Education

Moral education has a very important role in shaping individual character. According to some experts, moral education is not only about teaching ethical norms or rules, but also about cultivating the virtues that underlie moral action. Effective moral education can shape a person's character so that they can think critically, be fair, and be responsible in carrying out their social life.

Many studies show that early character formation can affect a person's moral tendencies later in life. A study conducted by Lapsley and Narvaez (2006) suggests that the moral development of individuals is highly dependent on character and habits formed through education that emphasizes the development of virtues.

5. Character and Social Responsibility

Character is also closely related to social responsibility. Individuals who have good moral character will be more likely to act with regard to the interests of others and society in general. In this context, good character leads not only to individual happiness, but also to the common good.

In the context of social ethics, a person's character is expected to be able to transcend personal interests and focus on the well-being of others. This is in accordance with the views of social philosophers such as John Rawls, who argued that social justice can be achieved when individuals have the character of being able to put themselves in the shoes of others and think about justice in the distribution of resources and opportunities.

6. The Relevance of Character in Contemporary Ethics

In this modern era, the discussion of character in ethical philosophy remains relevant, especially in the context of various social and moral challenges faced by society. Globalization and technological developments present a new moral dilemma that requires individuals with strong character and mature moral abilities. In this increasingly connected world, character becomes an important determinant in

determining how individuals interact with others and their environment.

One of the contemporary issues that requires attention to character is the issue of integrity in the professional world. For example, in the business world, good character is essential in building trust between companies and consumers, as well as in fair and responsible decision-making. Therefore, character becomes an aspect that is not only needed in personal life, but also in professional and social life.

In the context of ethical philosophy, character is not just a collection of traits or behaviors displayed by a person, but is a concrete manifestation of moral values that have been internalized through the process of education, reflection, and habituation. Ethical philosophy views character as a tangible form of ethical consciousness that arises from rational judgments of good and evil. Therefore, character is not only the result of behavioral training, but also the fruit of a deep moral thought process.

Ethical philosophy as a branch of moral philosophy is in charge of investigating the principles of what is right, just, good, and worth doing. Within this framework, character is positioned as the ultimate goal of moral education, as character reflects a person's success in absorbing, internalizing, and applying those values in his or her life.

According to Aristotle, character is formed through habitual action that is done consciously and consistently. A person is said to have good character not because he knows what honesty is, but because he is used to being honest in various situations. This shows that character education must start from internalizing values (knowing), strengthening attitudes (feelings), to the realization of real actions (doing). This is what Koesoema (2010) calls integral character education that involves cognitive, affective, and conative dimensions.

Meanwhile, in the perspective of Islamic philosophy, as stated by Ibn Miskawaih, character (morals) is a part of the human soul that can be formed and perfected through education, training, and environmental influence. He emphasized that moral education is not enough to only provide knowledge, but must create an environment and life practices that support the formation of noble morals.

Thus, character in the philosophy of ethics is positioned as the estuary of value education that is reflective, rational, and applicative. Character is not only the result of cognitive processes, but the result of the formation of habits accompanied by moral awareness. Without character formation, ethical philosophy will only stop at the conceptual level.

1. To form a complete and functional character education framework, the character must:
2. Defined philosophically, not just psychologically—character as a manifestation of moral values.
3. Embedded through a reflective and applicative approach, not just normative.
4. Applied systemically in curriculum, school culture, and daily habits.

In this case, effective character education is an education that is able to make ethics the basis of thinking and character as the goal of education, as emphasized by Zubaedi (2011) that character education must rely on the formation of a whole human being: knowledgeable, moral, and responsible

IV. CONCLUSIONS

Ethical philosophy is a branch of philosophy that deals with the good and bad values in human behavior rationally and critically. This ethics includes the views of figures such as Kant, Aristotle, and Ibn Miskawaih, who emphasized the importance of moral obligation, virtue, and the formation of morals through habituation. In essence, ethical philosophy guides humans to act correctly, responsibly, and morally in daily life. Ethics is a branch of philosophy that examines good and bad values rationally, in contrast to morality which is a teaching of values that apply in society. Human beings need to be ethical because they have reason and moral awareness. Value is a measure in assessing actions, and its nature can be subjective depending on the point of view. Ethics, morals, and values form the basis of a meaningful and responsible human life. Character is an important part of ethical philosophy because it reflects a person's moral qualities formed through habits and education. In virtue ethics, deontology, and teleology, character plays a role in determining good actions, right intentions, and beneficial outcomes. Moral education from an early age is very important in forming a critical and responsible character. Character is also closely related to social responsibility and remains relevant in facing moral challenges in the modern era, including in the professional world and community life.

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