

Ibn Sina's (Religious - Rational) Thoughts On Education And Its Relevance To Contemporary Islamic Education

Aprilia Ajeng Pertiwi, Sabarudin

UIN Sunan Kalijaga Yogyakarta, Indonesia

ARTICLE INFO

Article history:

Received: November 08, 2023

Accepted: November 21, 2023

Available online: December 26, 2023

Keywords:

Ibn Sina, Education, Islamic Education



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

ABSTRACT

This paper was prepared with the aim of finding out the biography, thoughts of Ibn Sina, and the relevance of these thoughts to contemporary Islamic education in Indonesia. The research method used is the library research method which carries out literature studies through various sources of information. At the data analysis stage, the author uses a content analysis method which is useful for compiling and selecting data related to thoughts from various sources of information related to Ibn Sina's thoughts on education. The results obtained are that there is relevance in the aspect of educational goals and learning methods from the thoughts conveyed by Ibnu Sina with Contemporary Islamic Education in Indonesia. Where the educational objectives conveyed by Ibnu Sina are regarding the development of all aspects of students by paying attention to character, this is in accordance with the general educational objectives in Indonesia. Apart from that, the learning methods presented by Ibnu Sina have relevance in their application to learning methods in Islamic boarding schools in Indonesia.

INTRODUCTION

Education is one of the terms that is often used in everyday life, education is defined as a form of effort where it is planned and conscious to be carried out with the aim of providing learning that can develop abilities both spiritually and physically.¹ Education is carried out by educators and there are students who are ready to receive education with the aim of achieving independence from students, reaching maturity, and can provide benefits to their social environment. The results of education can be expressed well if it can produce a useful person and have a positive influence in a society, create a humane person, an independent person and have a sense of responsibility for himself and others accompanied by expertise and noble character. Immanuel Kant argued that humans can become human because of education, it can be interpreted as the importance of education in shaping humans to become human beings in the true sense. The basis of education is to provide learning experiences for students to channel and develop their potential, self-development can be through interaction between students, students with educators, or students with their environment.²

Quality education can be achieved if the methodology of thought and philosophical-epistemological foundations used are strong and reliable. One of the figures of Islamic education who is known for his brilliant thoughts that explain education and found some of his thoughts regarding the concept of Islamic education, the philosopher is Ibn Sina. Studies on the thought of Ibn Sina have been carried out, this is done on the educational thoughts that he poured into his works. The analysis carried out creates scientific dynamics that are felt to be

a solution to all problems of Islamic education, even though there are differences in times, the thoughts of Ibn Sina are still considered relevant in facing existing Islamic education problems.⁴

One of the famous philosophers in the field of medicine and problems regarding Islamic education today needs improvement so that the development of Islamic education is not hampered, both in terms of technology, progress and modern understanding. From the explanation above, the author feels that the philosophical thoughts conveyed by Ibn Sina It is still relevant to the problems of Islamic education today, so it is necessary to study Ibn Sina's views on education and its relevance to contemporary Islamic education.

METHODS

The method of reviewing this paper is carried out using the *library research* method which conducts literature reviews through various sources of information such as documentation, books, previous research, journals containing the philosophy of education, reviews or reviews of Ibn Sina's thoughts, educational philosophy, and others.⁵ In this paper in collecting analytical data, the author collects various kinds of writings on the relevance of Ibn Sina's thoughts to contemporary Islamic education through books and journals / articles and documents that can support the discussion of problem formulation in the paper. This is because studies are carried out on the relevance of Ibn Sina's educational thoughts, so that current issues or phenomena are needed in the educational context which are then associated with the thoughts conveyed by Ibn Sina in his works and then relevance can be found between the two. At the data analysis stage, the author uses the *content analysis method* which is useful for compiling and selecting data related to thoughts from various sources of information related to Ibn Sina's thoughts on education. After obtaining the information, the information is then categorized into several groups of data so that it can be presented in a coherent manner and easily understood by the reader.

RESULT AND DISCUSSION

1. Biography of Ibn Sina

Ibn Sina was one of the Muslim philosophers and scientists who were influential in the advancement of science. His influence in science includes medical medicine, religion, psychology, philosophy, to education. The thoughts conveyed by Ibn Sina had a great impact on the progress of Islamic civilization and gave a stay of dedication to the development and advancement of world science.⁶ Ibn Sina, also known as *Avicenna*, was born in Shafar 370H/980 AD in Persia. There is an opinion that Ibn Sina belonged to the

Persians and Arabs, this is because his father had Arab ancestry while his mother was Turkish. Not long after his birth, Ibn Sina's family moved to the Bukhara area because his father served as governor of one of the Samanid Dualat regions during the reign of Amir Nuh ibn Mansur.⁷

Ibn Sina already stood out from his peers, his intelligence was evidenced by the memorization of the Qur'an that he had mastered at the age of 10. In addition, memorized books or other books are also numerous, such as Aristotle's work on metaphysics, Arabic literature, and Al-Farabi's commentary even though he could not understand the contents of the whole. At the age of 16, Ibn Sina had mastered science quite well, namely in the form of mathematics, philosophy, literature, and jurisprudence. Amazingly he was able to study medicine in a self-taught way which made him at the age of 18 years have plunged into several professions such as poet, teacher, philosopher and doctor.⁸

In the period 980 – 1037 AD, Ibn Sina as one of the great scholars who gavemost of his thoughts, especially in the field of philosophy, which made Greek philosophy as one of the bases in viewing world philosophy through famous philosophers such as Aristotle and Plato, then made new thoughts by incorporating Islamic values in it.⁹ In terms of thought, Ibn Sina had a unique and different thought because he distanced himself from thinking from various doctrines so that the results of his thoughts were not related to the doctrines of any particular sect. There are methods used by Ibn Sina to free his mind from existing doctrines, namely:

- a. After studying and studying a field of knowledge, Ibn Sina then chose to study it self-taught.
- b. He does not have a fanatical sense of understanding given by his teacher, but takes an understanding that is then compared with other understandings so that the understanding he conveys has a good and convincing basis. This is what makes Ibn Sina's understanding of philosophy not related to certain schools, for example in Greek philosophy, namely aristolenism and in Islamic philosophy, namely farabianism.¹⁰

Some of Ibn Sina's famous works outside the field of medicine are ash- Shifa on philosophy (divinity, physics, logic, and mathematics), al-Qanum fi al-Tibb on various medical disciplines, an-Najat on a complete discussion of the basics of wisdom, and al-Isyārat wa al Tanbihat on wisdom and logic

2. Ibn Sina's Thoughts on Education

a. Educational Objectives

Ibn Sina explained that the purpose of education is to have a normative function which means that determining the direction of an educational process, goals as an encouragement in the educational process and goals become the initial value to start the educational process.¹¹ The intended objectives focus on developing attitudes, intelligence, and physique for learners to the maximum. The purpose of education also needs to pay attention to the talents, potentials, and interests of students so that they can provide direction and equip them with expertise so that they can have the ability to live independently in society.

The explanation of the purpose of education above can be concluded that Ibn Sina defines the purpose of education as the achievement of *human beings*, namely humans who are built all their own potential in a balanced and comprehensive manner, not stopping there but the purpose of education is needed to direct humans to be able to implement the function of the khilafah well in social life. The main purpose of education according to Ibn Sina is ethics education where the focus is on the formation of students' personalities and education is carried out in order to direct students to have good ethics. Therefore, there are some figures who say that the purpose of education is to achieve noble values.

According to Ibn Sina regarding physical education, the purpose of education does not escape everything related to physical coaching, for example eating, sports, maintaining hygiene. The existence of physical education aims to provide direction for students regarding physical growth and brain intelligence, on the other hand ethics education is applied with the aim that students have an attitude of courtesy in daily associations. To increase imagination and sharpen the feelings of students, art education is needed. Ibn Sina's thoughts regarding the purpose of education with the nature of skills can be aimed at fields with certain specifications, so that students will be equipped with certain skills so that later they can be employed professionally according to the expertise of each individual.¹²

Given by Ibn Sina, when related to one another, it will be seen that the understanding given is narrowed to the purpose of education which has a hierarchical-structural nature. That is, in addition to having a general view as described above, but having a view of the objectives of curricular education or each field of study. From some understanding of the purpose of education that It was concluded that the purpose of education that had been described by Ibn Sina which became several groups with certain aspects, was interpreted as a form of observation about the development of the potential of students as a whole in all aspects, not

only focusing on knowledge and skills but also paying attention to other aspects such as health, ethics, and specific expertise.

In addition, Ibn Sina placed the development of ethics and morals of students to be important to be used as the basis for the development of knowledge and skills.

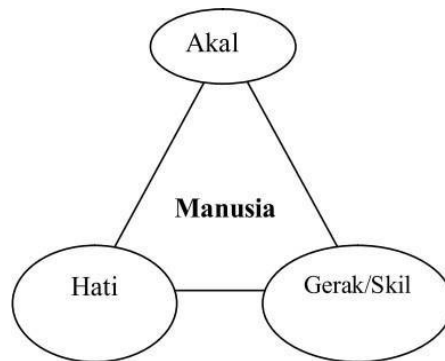


Figure 1. Human potential developed in Islamic education

Information:

- Intellect: In the form of thinking skills related to cognitive perception
- Heart: In the form of taste sensitivity related to affective aspects
- Movement/Skil: related to psychomotor aspects

b. Learning Methods

Learning methods are a collection of ways and techniques used with the aim of achieving a goal or competence that has been determined in a learning.¹³ The choice of learning methods has an important role in achieving the objectives of learning.

Ibn Sina argues that the selection of learning methods needs to be adjusted to the characteristics of the material to be taught to students so as not to lose its relevance.¹⁴

There are several methods of education described by Ibn Sina, namely:

1. Talqin

Talqin is a method used when learning to read the Qur'an by listening to the reading gradually to students.

2. Demonstration

Demonstration is a method used when learning to write, where the teacher gives examples of his writing by writing on the blackboard then students will imitate the writing.

3. Exemplary and habituation

Exemplary and habituation are methods used in moral learning. Where the child has a tendency to imitate from something he sees, feels and hears.

4. Discussion

Discussion is a method used to provide theoretical-rational knowledge to students, where in terms of exposure to a problem in learning which will then find a solution to the problem with students.

5. Internship

Internship is a method used with the aim that students can practice on the basis of theoretical knowledge they have learned. Students will be asked to practice the theory they have obtained. The application of the internship method will make students proficient in the field they are studying.

6. Assignment

Assignment is a method used to find out the extent of students' understanding of the material that has been given, by the way the teacher provides modules for students as a form of material they need to learn.

7. *Targhib* and *tarhib*

This method in modern education is known as reward and punishment.¹⁵ There are several things that need to be considered in choosing a learning method, namely:

1. Whether or not the method used is appropriate with the characteristics of the learning material
2. Interests, talents and psychology of learners
3. Learning methods need to be flexible, can change according to the circumstances when learning
4. The use of learning methods can determine the success of a learning.

3. Relevance to Contemporary Islamic Education

From the results of the explanation above, there is relevance of Ibn Sina's thoughts on education with the implementation of contemporary Islamic education in Indonesia, namely in terms of educational objectives and learning methods.

a. Educational Objectives

In Indonesia, the purpose of education is stated in article 3 of the National Education System Law which reads:

"The development of the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens"

In accordance with the description of educational objectives conveyed by Ibn Sina, where he encouraged and paid attention to the intellectual, physical, and ethical development of students as a whole so as to create *insan kamil*. There is an obligation to gain knowledge for every Muslim, knowledge that is meant not only in an educational institution but it can also be started from families and communities that have closeness to everyday life. The government as a facilitator of the community in gaining knowledge formally has a national mandate which includes their obligation to provide religious education from the basic education level to tertiary education. Efforts given by the government to instill Islamic values education and balanced moral development are implemented in learning subjects for students. This is one of the relevance of the thought of Ibn Sina who said that the purpose of education is to develop all the potential of students, including aspects of ethics.

There are two types of education in Indonesia, namely general education and religious education. General education includes elementary schools, junior high schools, to universities and is under the management of the Ministry of Education, while Islamic religious education includes Islamic boarding schools, schools with a religious base, *ibtidaiyah* madrasas, *tsanawiyah* madrasas to Islamic universities under the management of the Ministry of Religious Affairs.

adjusted to the interests, potentials, and talents of students so that they can be independent and live in society well are equipped with the expertise he has. This is relevant to the objectives of Vocational High School education in Indonesia regarding the provision of skills provided to students with the aim that when they graduate they are ready to enter the world of work with honed abilities.

b. Learning Methods

Ibn Sina explained that the learning method he offered was an innovation from other learning methods and could be applied in various conditions and situations when learning was carried out. In learning, educators often apply the presence of peer tutors, especially in learning the Qur'an. Peer tutors are students with the ability to guide and

master the material well will provide guidance and teach what they know about the learning material to their friends. An example is in the Al-Barokah Simalungun Islamic Boarding School where applying the Islamic education method as conveyed by Ibn Sina, namely the peer tutor method. The method using peer tutors is also known as the talqid method, in accordance with the explanation that has been given by Ibn Sina about several types of methods that can be applied in learning. There are also demonstration methods that can be applied by giving examples to students, for example the practice of ablution and worship carried out by educators then after finishing observing, students will try to practice it.¹⁶

Ibn Sina's existing thoughts remain relevant to education today because Ibn Sina understands the concept of education both theoretically and practically, so that his thoughts on education can still be used today and in accordance with the times. Ibn Sina's thoughts about the purpose of education that need to be The above presentation are some examples of the relevance of the learning methods offered by Ibn Sina with existing learning methods in Indonesia. In accordance with the thinking of Ibn Sina that learning methods need innovation and creativity with adjustments to the interests, potentials, and talents of students.

CONCLUSION

Education is a form of effort where it is planned and conscious to be carried out with the aim of providing learning that can develop abilities both spiritually and physically. Problems regarding Islamic education today need improvement so that the development of Islamic education is not hampered, both in terms of technology, progress and modern understanding. One of the philosophers, Ibn Sina, gave his views on education and felt it was relevant in dealing with problems faced in the present.

Ibn Sina mostly thought especially in the field of philosophy which made Greek philosophy as one of the bases in viewing world philosophy through famous philosophers such as Aristotle and Plato then made new thoughts by incorporating Islamic values in it. His thoughts on education are relevant to contemporary Islamic education, for example in the application of learning methods and objectives of education that occur today in Indonesia are relevant to the thoughts given by Ibn Sina in his time. Ibn Sina's existing thoughts remain relevant to education today because Ibn Sina understands the concept of education both theoretically and practically, so that his thoughts on education can still be used today and in accordance with the times.

REFERENCES

- Abdur Rahman Assegaf, *Philosophy of Islamic Education: A New Paradigm of Integrative-Interconnective Based Hadhari Education* (Rajawali Pers, 2011), p. 229
- Ahmad, Istihak, and Mardianto Wahyudin Nur Nasution, *Innovation of Islamic Religious Learning on Muamalah Jurisprudence Subjects at Al-Barokah Islamic Boarding School Simalungun*, (EDU-RILIGIA: Journal of Islamic and Religious Education 2.2 (2018), p. 240.
- Asep Sulaiman, *Getting to Know Islamic Philosophy*, (Bandung: Yhara Dharma Widya, 2018), pp. 52-53.
- Hasan Langgulung, *Man and Education: An Analysis of Psychology, Philosophy and Education*, (Al Husna Zikra, 1995).
- Idris Rashid, *Ibn Sina's Educational Concept of Educational Objectives, Curriculum, Learning Methods, and Teachers*, (Expose: Journal of Legal and Educational Research 18.1, 2019), pp. 779-790.
- Irvan Mustofa Sembiring, *Islamic Education in the Perspective of World Conference On Muslim Education*, (Al-Ikhtibar: Journal of Education Science Volume 7 No. 1, 2020), p. 724.
- Iqbal, Abu Muhammad, *Islamic educational thought: the great ideas of Muslim scholars*, (Student Library, 2015), p. 6.
- Mahrus Erwin and Syamsul Kurniawan, *Traces of the Thought of Islamic Education Figures*, (Jogjakarta: Ar-Ruzz Media, 2011).
- Muhammad Irfandi Rahman and Nida Shofiyah, *The Relevance of Ibn Sina's Educational Thought to Education Today*, (TARBAWY: Indonesian Journal of Islamic Education, 2019), p. 143
- Son, Aris Try Andreas, *Ibn Sina's Philosophical Thought of Education and Its Implications on Contemporary Islamic Education*, (LITERASI (Journal of Educational Sciences) 6.2, 2016), pp. 191-201.
- Rahman, Muhammad Irfandi, and Nida Shofiyah, *The Relevance of Ibn Sina's Educational Thought to Education Today*, (TARBAWY: Indonesian Journal of Islamic Education 6.2) pp. 142-156.
- Rahmat Hidayat and Abdillah, *Science of Education: Theoretical Concepts and Their Applications*, (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia, 2019), p. 24
- Siregar, Maragustam, *Philosophy of Islamic Education: Towards Character Building Facing Global Currents*, (Kurnia Kalam Semesta, 2015).
- Yun Yun Yunadi, et al, *History of Islamic Culture*, (Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2015), p. 35.