



Ibn Sina's Concept of Thought About Education the Concept of Ibn Sina's Thoughts on Education

Nahdatul Hazmi^{1*}, Jamaris², Sulfyarma³
STKIP Yayasan Abdi Pendidikan
^{2,3}Universitas Negeri Padang

Corresponding Author: Nahdatul Hazmi: hazminahdatul@gmail.com

ARTICLE INFO

Keywords: Conceptual Thought, Moral, Education

Received : 12, Oktober

Revised : 20, November

Accepted: 3, December

©2024 Hazmi, Jamaris, Sulfyarma (s): This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Ibnu Sina is a prominent figure in the Islamic world whose influence extends widely, not only in the Islamic world but also in the West. His expertise spans various fields, including medicine, philosophy, Islamic law, and education. Thus, it is an interesting study to explore Ibn Sina's conceptual thoughts on education.

In the present time, there has been a decline in moral values across various groups, particularly among students. A simplistic view prevailing in society attributes the moral, ethical, and behavioral degradation of students to the failure of religious education in schools. It must be acknowledged that, to some extent, religious education does have certain weaknesses, ranging from minimal instructional hours, overly theoretical content, to educational approaches that tend to focus on the cognitive aspects rather than the affective and psychomotor aspects of students.

INTRODUCTION

Throughout history, the development of Islamic education has faced various obstacles, challenges, or even stagnation. This is evident from the disparity between the ideals envisioned and the reality implemented within the Islamic education system. Islamic education serves as a solid foundation for the Muslim community, with various relevant objectives derived from different schools of thought and figures, both from the past and the modern era, shaping contemporary education.

In the prevailing public perception, national education across secondary and higher levels is often deemed to have "failed" in shaping students with good morals, ethics, and character. Moreover, many students are not only perceived as lacking politeness, both in schools and within society, but also as being involved in acts of violence, such as student brawls.

The failure to instill values and build mental resilience in children has become increasingly evident. Issues such as student brawls and, more concerningly, the rise of sexual misconduct among teenagers highlight the failure of education to transform values into the foundation for human empowerment. Such weaknesses in religious education eventually lead to morally deficient individuals, losing their true essence as human beings guided by the spirit of honesty.

Islam places significant emphasis on all forms of human education, particularly spiritual, religious, and moral education. In this context, it is evident that Islamic education strives to develop various aspects of human life, encompassing spiritual, intellectual, imaginative, scientific, and other dimensions, to achieve harmony in life (Aden Wijdan and Muslih Usa, 1997).

The effort to realize these goals has been pursued by the Muslim community since the golden age of Islam, as marked by the emergence of renowned Muslim scholars and intellectuals such as Ibn Sina, Al-Farabi, Ibn Khaldun, and others.

For Ibn Sina, attention to human life within society is of paramount importance. His ideas and thoughts on education are founded on future-oriented perspectives, focusing on how individuals should live and coexist within society through education.

Ibn Sina, a prominent figure in the Islamic world, has had a profound and extensive influence, not only within the Islamic world but also in the West. His expertise spans a broad range of fields, including medicine, philosophy, Islamic law, and education. Consequently, his conception of education presents an intriguing area of study.

It is an undeniable fact that Ibn Sina was a philosopher influenced by Greek thought. Consequently, his educational concepts lean towards intellectualism. Additionally, he placed great importance on rationality, as evidenced by his rational, objective works, systematic frameworks, and meticulous, in-depth experiments (Moh. 'Athiyah, 1994).

METHODOLOGY

This research is a qualitative study in the form of library research that utilizes books and other literature as the primary objects (Hadi, 1995: 3). The qualitative research approach produces information in the form of descriptive notes and data found within the texts being analyzed (Mantra, 2008: 30). A descriptive analysis is necessary in qualitative research, which provides clear, objective, systematic, analytical, and critical descriptions and explanations.

The qualitative approach involves initial steps of collecting necessary data, followed by classification and description.

As a library research study, there are two types of data sources used, as outlined below:

1. **Primary Sources:** These are references used as the main basis for the research.
2. **Secondary Sources:** These are supplementary and complementary references to the primary sources.

In library research, data collection methods involve selecting, searching, presenting, and analyzing library data. This library research is conducted without empirical testing (Muhadjir, 1998: 159). The data presented are in the form of text, which requires processing to be concise and systematic (Muhadjir, 1998: 29). The data collection process in this study involves gathering books related to values, education, and *ṭahārah* (purification). These materials are then selected, presented, analyzed, and processed to ensure conciseness and systematic organization.

DATA ANALYSIS

Analysis involves a series of simple efforts to develop and organize research data into a straightforward framework (Zed, 2004: 70). The collected data is analyzed to derive information, but it must first be selected based on its reliability.

Once all data has been gathered, the next step is to analyze it, leading to conclusions. To achieve accurate and reliable results, the researcher uses content analysis techniques.

CONTENT ANALYSIS

Content analysis is an in-depth examination of the content of written or printed information in mass media. This method can analyze all forms of communication, including newspapers, radio news, television advertisements, and other documented materials. For this study, content analysis facilitates understanding by verifying the accuracy of the information.

Strategic Steps in Content Analysis:

1. **Determining the Research Design:** This step involves establishing the model or design of the research, including the selection of media, comparison analysis, or correlation analysis, and deciding whether to include numerous or limited objects.
2. **Identifying Primary Data:** Primary data or key texts serve as the central focus of the analysis. A specific observation form may be used to facilitate data collection.
3. **Seeking Contextual Knowledge:** To avoid the research being isolated, this step ensures the study is connected to other influencing factors.

These strategic steps ensure that the research aligns with its objectives and presents coherent findings.

RESULTS

Morality is one of the fundamental teachings of Islam, which has several unique characteristics. Among them, the Prophet Muhammad (peace be upon him) made the perfection of character the primary mission of the Islamic message. He regarded morality as an indicator of a person's faith and stated that morality is the result of one's worship.

However, today there has been a moral decline in various circles, especially among students. A simplistic view that has developed in society blames the moral and ethical decline of students on the failure of religious education in schools. It must be acknowledged that, to some extent, religious education has certain weaknesses, such as a very limited number of hours, overly theoretical material, and an approach that tends to focus more on cognitive aspects rather than the affective and psychomotor aspects of students.

Concerning the moral and ethical crisis among students, there are several core issues that contribute to this crisis in the educational environment, including (Azyumardi Azra, 2008):

1. **The Direction of Education Has Lost Objectivity:** Schools and their environments are no longer places where students are trained to act based on moral and ethical values and where they receive feedback on their actions – whether right or wrong, good or bad.

2. **The Process of Maturing Is Not Effective:** Besides its main function of filling students' cognition, affection, and psychomotor skills, schools should also function as places for socialization, preparing students to respond to and solve their own problems and those of others.
3. **The Educational Process Is Restrictive:** This is due to the overly heavy curriculum, which burdens both students and teachers.
4. **The Curriculum Is Overloaded and Focused Only on Cognitive Development:** The curriculum is largely oriented toward cognitive development, while the affective and psychomotor domains receive little attention.
5. **Moral Lessons Are Delivered Verbally:** Even if subjects like religious education aim to develop moral values, they are generally presented in a theoretical manner. As a result, religious education tends to be learned simply to pass exams and not to be internalized and practiced.
6. **Contradictory Values:** On one hand, students are taught by their religious education teachers to behave well, be honest, frugal, disciplined, and so on. But on the other hand, many people in the school environment act in ways that contradict these teachings.
7. **Lack of Role Models:** Students also face difficulties finding exemplary role models in their surroundings. They may find good examples within the school, particularly from certain teachers, but are often unable to find such role models outside the school environment.

These seven interconnected issues must be addressed together. Therefore, efforts to overcome them cannot be made in isolation. We must address the moral and ethical crisis in society at large, in households, and within communities.

Biography of Ibn Sina

Ibn Sina, whose full name was Abu 'Ali Al-Husain Ibn 'Abd Allah ibn Hasan ibn 'Ali ibn Sina, was known in the West as Avicenna. He was born in Afshana near Bukhara in 980 AD and passed away in 1037 AD at the age of 58. His body was buried in Hamadan. (Fu'ad Al-Ahwany, 1962).

From a young age, Ibn Sina mastered various disciplines, including mathematics, logic, physics, medicine, astronomy, law, and others. At the age of 10, he had memorized the entire Quran. When he was 17, he mastered all the medical knowledge of his time and exceeded anyone else in his understanding. Due to his intelligence, he was appointed as a consultant to practicing doctors after successfully treating Prince Nuh ibn Mashur, who had previously been incurable by any other doctor. (Harun Nasution, 1973).

Among his teachers were Abu Abd Allah Al-Natili and Ismail Al-Zahid. Due to his extraordinary intelligence, he mastered all the knowledge taught to him, even surpassing his teachers.

After exhausting his teachers' knowledge, Ibn Sina struggled to find a place where he could quench his thirst for learning. As mentioned, because of his success in curing Prince Nuh ibn Manshur, he was granted the freedom to study at the royal library, Kutub Khana. Here, he immersed himself in learning day and night and mastered all the sciences thoroughly.

Ibn Sina's success was supported by his extraordinary passion for learning, his brilliant mind, and the freedom provided by the rulers. According to Nurcholish Madjid, this was a fortunate period for the Islamic world. Despite political disarray and competition among rulers, they continued to support and protect intellectual and scholarly activities. As a result, intellectual pursuits flourished like mushrooms in the rainy season. (Nurcholish Madjid, 1984).

Ibn Sina indirectly learned from Al-Farabi and even credited him in his autobiography for helping him understand Aristotelian mathematics. This anecdote suggests that Ibn Sina was a successor and developer of Islamic Neoplatonism, a philosophy cultivated by Al-Farabi. Ibn Sina is regarded as a continuation and expansion of Greek philosophy that Al-Farabi had advanced and Al-Kindi had opened the door to.

For his philosophical achievements, Ibn Sina is considered to have reached the peak of philosophy, earning the honorific title "al-Sheikh al-Ra'is" (The Principal Master). (Nurcholish Madjid, 1984).

As an innovative and creative thinker, Ibn Sina also faced challenges. When the royal library, Kutub Khana, was burned down, he was accused of setting the fire to prevent others from gaining knowledge. He also suffered imprisonment by the son of Al-Syams Al-Dawlah, driven by jealousy or dislike. After several months, he managed to escape and fled to Isfahan, where he was honored by the Amir and spent the rest of his life contributing to the intellectual world.

Ibn Sina's Conceptions on Islamic Education

Ibn Sina made significant contributions to laying the foundation for Islamic education, which continue to influence education today. Among Ibn Sina's views on education are as follows:

a. **Educational Goals**

Classical views on education generally recognize three main objectives: first, to prepare the younger generation to assume certain roles in society in the future; second, to transfer knowledge in accordance with the expected roles; and third, to transfer values that maintain the integrity and unity of society as a prerequisite for the survival of society and human civilization. (Hasan Langgulung, 1980).

According to Ibn Sina, the goal of education is to achieve happiness (sa'adat), which is attained progressively through different stages of education: personal happiness, family happiness, societal happiness, general human happiness, and finally, happiness in the afterlife. (Jalaluddin, 1994). This happiness can be obtained through gradual steps, starting with individual moral excellence, which leads to happiness within the family. If each family upholds moral principles, happiness will be achieved in society, and this will extend to the broader human community.

The goal of education should be directed toward developing all the potential that an individual has, leading to their complete development in physical, intellectual, and moral aspects. Furthermore, Ibn Sina believed that the purpose of education is to foster independence in carrying life's burdens and contributing to society by helping individuals manage their work effectively. Once a child becomes proficient in their skills, the next step is to provide them with opportunities to apply those skills in real-world situations. (Busyairi Madjidi, 1997).

For Islamic education, it should also involve physical education or sports to nurture the child's physical growth and brain development. In terms of moral education, it is hoped that children will develop good manners in daily interactions. Artistic education should enhance their sensitivity and imagination. (Ibn Sina, 1994).

Ibn Sina aimed to align both short-term, worldly educational goals and long-term, spiritual ones. After the educational process, students should be equipped to handle daily life and achieve happiness in the hereafter, as taught by Islam.

Thus, for Ibn Sina, the goal of Islamic education is to shape individuals who possess noble character and morals. These noble traits encompass personal, social, and spiritual aspects, all of which must function integrally and comprehensively.

b. Ideal Traits for Teachers

According to Ibn Sina, a good teacher is someone who is intelligent, wise, religiously devout, knowledgeable about moral and character development, able to guide children well, avoids excessive talking in front of students, is not rigid or harsh, and maintains a pleasant and friendly demeanor. (Busyairi Madjidi, 1997). He also adds that teachers should be respectable men, well-versed in religious knowledge, pious, and God-fearing. Teachers must avoid actions forbidden by Allah, continually evaluate their teaching effectiveness, and be sincere and consistent in carrying out their duties. A teacher who is atheist or non-believer may not be trusted to teach sincerely. (Moh. 'Athiyah, 1994).

Teachers serve as role models for their students, and their words, actions, attitudes, and social conduct are often imitated. Therefore, teachers should be wise in educating, understanding the interests and talents of their students, and trusted to guide the development of their souls.

c. Punishment (Sanctions)

Punishment is one of the tools of education. However, there are pros and cons regarding its use among educators. Those who oppose it argue that punishment is a mistake in the educational system, while those in favor believe that human nature is not always inclined to do good. Often, people neglect their actions. Therefore, correction is necessary through extraordinary means, one of which is punishment. (Muhammad Munir Mursi, 1997).

Ibn Sina fundamentally opposed using punishment in education because he highly valued human dignity. If it is necessary to educate with punishment, it should be preceded by warnings and threats. Punishment should be implemented with extra care. He fully recognized that humans have the instinct to be loved and do not like to be harshly treated. Children should not be punished with violence, but with sincerity. (Ibn Sina, 1994) Still regarding the application of punishment to students, Ibn Sina believed that the first duty is to educate children with manners and habituate them with virtuous behavior from the time they are weaned, before bad habits influence them. (Ali Jumbulati, 2002)

Ibn Sina also suggested that punishment, such as whipping, should only be applied after the child has become immune to warnings or other methods. The importance of physical punishment is applied so that other children can learn from it and be afraid of making similar mistakes. If punishment must be given, it should be done with caution and consideration. It should not involve insults or harsh whipping, but rather gentle, persuasive treatment full of love and care. Thus, it can be understood that for Ibn Sina, punishment is permissible only if absolutely necessary, but it must be done with great caution.

THE CONCEPT OF MORAL EDUCATION

Ibn Sina paid great attention to morals in education, so the focus of his philosophical educational thought was to educate children by fostering correct religious understanding, as religious education is the foundation for achieving the goal of moral education. Ibn Sina acknowledged the influence of following, imitating, or emulating good role models in the education of young children. This is because, by nature, children tend to follow and imitate what they see, feel, and hear. He stated that when children are in a school, interacting with other children who have good morals leads to educational interactions where they imitate one another, and thus it forms their character. (Ali Jumbulati, 2002) Ibn Sina tried to develop the children's natural tendencies in their interactions with other children, using it as an educational tool by limiting their interactions

to children with good morals. In this way, he set boundaries on children's interactions with others because such interactions foster enthusiasm among them. Ibn Sina believed that children should first learn the Qur'an. When a child is physically and mentally ready to learn, they should simultaneously learn the alphabet, the basics of religious education, and memorize short poems that are easy to remember. Later, they should also be taught selected poems that emphasize the virtues of good character, the value of knowledge, the condemnation of ignorance, the encouragement to do good for one's parents, and the importance of serving guests well. (Athiyah Al-Abrasyi, 1994).

DISCUSSION

The virtues of a child's character arise from good behavior in their interactions with others. Good morals grow from good interactions, and vice versa. Good character affects overall mental and physical health. (Ibn Sina, 1994). From this view, it can be understood that for Ibn Sina, character is something that is cultivated and not an inheritance that can form without effort. Humans can achieve this through education, habituation, and observing the behavior of others.

In terms of moral education methods, Ibn Sina placed importance on conversations between children. These conversations are very useful for revealing their thoughts and breaking the barriers that hinder their connections. Since children usually talk about what excites them or what is most foreign to them, it seems that Ibn Sina leaned towards the discussion method. Through this method, children are expected to actively engage in the learning process, such as talking with their friends. This approach allows students to develop their reasoning and social skills. In addition, Ibn Sina developed the habituation method and the creation of a conducive moral environment.

For Ibn Sina, the discussion method was expected to stimulate children's speaking activities and their ability to express their feelings. He believed that conversations among children prepare their minds for thinking and discussion, leading to deeper understanding. Moreover, such conversations can expand their vocabulary and thoughts.

It seems that in determining educational methods for children, Ibn Sina emphasized the importance of the educator's attention to child psychology. This is crucial in selecting the right teaching methods, ensuring the success of their tasks, and addressing the problems of education and teaching. It also relates to evaluating intelligence, characteristics, talents, and nurturing them to determine the child's future preferences.

Regarding child psychology, Ibn Sina stressed the importance of allowing children to enjoy playtime with their peers. This is beneficial for the growth and development of their intellect. Conversations among children in their social

interactions encourage them to memorize and recount what they learn. This activity serves as a medium for transforming educational habits in students. (Athiyah al-Abrasyi, 1994)

In addition, Ibn Sina used poetry as one of the tools for moral education, because he believed poetry contains moral values. He may have turned to poetry as an educational medium due to his background as a philosopher and physician with an educational spirit, or perhaps because of his dual identity as a philosopher-educator and physician-poet. Through his poems, Ibn Sina directed attention to moral philosophy, which became one of his educational tools.

As a philosopher with metaphysical thoughts, his poems were strongly influenced by his philosophical views, as well as the human issues that led him to know God. This can be seen in his exploration of problems such as the existence of the universe, life and death, fate, the unseen and sensory reality, good and evil, pleasure and suffering. Some of his poems express thoughts on the soul, sensory perception, the world of the physical and spiritual, First Cause (Primary Cause), and more. It is no surprise, then, that Ibn Sina considered poetry and its contents vital for moral education.

In his poems, Ibn Sina emphasized the virtues of moral culture, praised knowledge, condemned ignorance and poverty, and encouraged good deeds, particularly toward parents. In essence, his poems aimed to foster noble character. (Ali Al-Jumbulati, 2002) In moral education, Ibn Sina linked it to both physical and spiritual health, maintaining duties in line with the demands of child education. In this regard, he emphasized the importance of carefully maintaining a child's morals by not imposing excessive anger or fear, but rather by introducing what the child enjoys and ensuring their hobbies are nurtured. What they dislike should be kept away from them, and they should not be faced with hardships. It should be made as easy as possible for children to develop their skills. Thus, Ibn Sina's view on education shows that he highly valued moral education. Moral education is a fundamental factor in achieving the goals of education.

CONCLUSION

As a philosopher who greatly valued education, Ibn Sina made significant contributions in laying the foundations of Islamic education, which have had a lasting and substantial impact on contemporary Islamic education. In his approach to education, he emphasized the importance of moral education, which integrates idealistic values with pragmatic perspectives. This is evident in his thoughts, as outlined above. For instance, he believed that children's education should begin with the Quran but without overburdening their body and mind. He advocated for the development of moral education through discussion methods and peer interactions, as he believed children's morals are heavily influenced by the environment they are in, noting that children have an inherent tendency to imitate.

Furthermore, when determining educational methods for children, an educator must consider the child's psychology. As for the medium of moral education, Ibn Sina used poetry as one of the tools, believing that through poetry, many valuable lessons related to the virtues of noble character could be conveyed.

DAFTAR RUJUKAN

Ali Al-Jumbulati dan Abdul Futuh At-Tuwaanisi, 2002, *Perbandingan Pendidikan Islam*, Jakarta : Rineka Cipta

Aden Wijdan SZ dan Muslih Usa, 1997, *Pendidikan Islam dalam Peradaban Industrial*, Jakarta : Aditya Media

Busyairi Madjidi, 1997, *Konsep Pendidikan Para Filosof Muslim*, Jogjakarta : al-amin Press

Jalaluddin, dkk, 1994, *Filsafat Pendidikan Islam*, Jakarta : Raja Grafindo Persada

Muhammad Jawwad Ridha, 2002, *Tiga Aliran Utama Pendidikan Islam*, Yogyakarta : Tiarawacana

Samsul Nizar, 2002, *Filsafat Pendidikan Islam*, Jakarta : Ciputat Press

Toto Suharto, 2006, *Filsafat Pendidikan Islam*, Jogjakarta : Ar-Ruzz Media

Moh. Athiyah al-Abrasyi, 1994, *Al-Tarbiyah al-Islamiyah wa Falasifatuha*, terj. Samsudin Asrofi, dengan judul : *Pokok-Pokok Pikiran Ibnu Sina Tentang Pendidikan*, Jogjakarta : Sumbangsih Offset.

Ibnu Sina, 1994, *al-Qanun fi al-Tib*, Mesir, dar al-Fikr

Muhammad Munir Mursi, 1997, *Al-Tarbiyah al-Islamiyah Ushuluha wa Taqwaruha fi al-Bilad al-Arabiyah*, Mesir, "Alamu Qutub

Hazmi, Jamaris, Sulfyarma

Nurcholish Madjid, *Khazanah Intelektual Islam*, 1984, Jakarta : Bulan Bintang

Harun Nasution, *Falsafat dan Mistisisme dalam Islam*, 1978, Jakarta : Bulan Bintang

Madjid Fakhri, *Sejarah Filsafat Islam*. Terj. Mulyadi Kertanegara, 1987, Jakarta :Pustaka Jaya

Sirajuddin Zar, *Filsafat Islam, Filosof dan Filsafatnya*, 2004, Jakarta : Rajawali Press

Afifudin,Et.al, (2012) *Metodeologi Penelitian Kualitatif*,(Pustaka Setia : Bandung),

_____,dkk. (2009). *Metodologi Penelitian Kualitatif*, (Rake Sarasisn. Yogyakarta)

Saifuddin Anwar, (1998) *Metodologi Penelitian*, (Yogyakarta: Pelajar Offset),
Noeng Muhadjir (1998). *Metodologi Penelitian Kualitatif* ,Rake Sarasisn. Yogyakarta