

IBN SINA'S THOUGHTS RELATED TO ISLAMIC EDUCATION

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Abstract

Education can be seen from two dimensions, namely practice and theory where both are interdependent in forming a systemic concept. Even so, the existing system in national education today adopts more western theory than Islamic theory itself which is often ignored. Therefore the purpose of this study is to describe Ibn Sina's thoughts regarding Islamic education. The method used is descriptive qualitative with a literature study approach, after the data has been collected it is analyzed for its contents and then concluded. The results of the study show that Ibn Sina's thoughts regarding Islamic education include aspects of the human psychology consisting of the souls of plants, animals and humanity as subjects and objects involved in it. In addition, it also emphasizes the importance of educational goals that contain directions, stimuli and values. Then the preparation of a curriculum that considers various aspects, there are also various methods to suit the situation and conditions. Lastly is the concept of students who have potential and the concept of competent educators.

Keywords: *Thought, Ibn Sina, Islamic Education*

Abstrak

Pendidikan bisa dilihat dari dua dimensi yaitu praktek dan teori dimana keduanya saling ketergantungan dalam membentuk konsep yang tersistem. Meski begitu sistem yang ada di pendidikan nasional saat ini lebih banyak mengadopsi teori barat ketimbang teori islam sendiri yang sering kali diabaikan. Oleh karena itu tujuan dari penelitian ini adalah untuk mendeskripsikan pemikiran Ibn Sina terkait pendidikan Islam. Metode yang digunakan adalah deskriptif kualitatif dengan pendekatan studi pustaka, setelah data terkumpul dianalisis isinya lalu disimpulkan. Adapun hasil penelitian menunjukkan bahwa Pemikiran Ibn Sina terkait pendidikan Islam mencakup aspek kejiwaan manusia yang terdiri dari jiwa tumbuhan, hewan dan kemanusiaan sebagai subjek dan objek yang berkecimpung di dalamnya. Selain itu juga menekankan pentingnya tujuan pendidikan yang berisi haluan, rangsangan dan juga nilai. Lalu penyusunan kurikulum yang mempertimbangkan berbagai aspek, ada juga metode yang beragam agar sesuai dengan situasi dan kondisi. Terakhir adalah konsep peserta didik yang berjiwa potensial serta konsep pendidik yang berkompeten.

Kata Kunci: *Pemikiran, Ibnu Sina, Pendidikan Islam*

INTRODUCTION

Talking about educational thinking, at least it can be seen from two dimensions, namely education as theory and education as practice. Education as a theory is in the form of human thinking on educational problems and efforts to solve these efforts systematically. Meanwhile, education as practice is guided by certain educational philosophies and theories, where practical education is always dependent on theoretical education. If we look at the current national education system, it is the adoption of Western educational theories.

Islamic education is an effort that creates and forms good and more meaningful human beings in worldly life and prepares them for ukhrawi life. Conceptually, Islamic education begins with philosophical ideological foundations for its implementation or implementation in a socio-cultural

setting. Renewal of Islamic philosophy in the world of education today is very urgent to do in order to create quality education as directed by the holy book (Abdullah, 2009).

Philosophical reconstruction must start from ontological, epistemological and axiological aspects, in an effort to answer the current challenges of Islamic education. The problem of the existence of a dichotomy between the religious sciences and the general sciences causes the development of science to not develop and a crisis of scientific methodology. The current crisis in the world of Islamic knowledge and education has resulted in the scientific tradition becoming static, so that Islamic education has not played its full role in creating an advanced civilization, such as the heyday of Islam in the 8th-13th centuries. Islamic civilization is nothing but the result of the accumulation of the struggles of adherents of Islam when dealing with a dialectical process between the "normativity" of the permanent teachings of revelation and the "historicity" of the experience of the human caliphate on earth which is always changing. (Mas'ud, 2007).

Meanwhile, Islamic educational theories are sometimes often abandoned or ignored and do not even know at all to distinguish which educational theories originate from the West and which originate from the Islamic world. In terms of Western and Islamic educational theories there are quite fundamental differences. In this case, Prof. Dr. Tohari Musnawar as quoted by Warul Walidin AK commented on these differences, that: Between Western and Islamic education there are fundamental differences, both regarding the basis, objectives, educational qualifications, evaluation system even to the output it produces. Ironically, because we don't know the exact difference, we unconsciously often use the concept of Western education, (Al-Shaibany, 1979).

From the statements put forward by the experts above, it implicitly invites us to return to examine the views of philosophers, especially those related to the concepts and thoughts of Islamic education that had been developed in their time. For this purpose, I focus on the study of Ibn Sina's thoughts on concepts and thoughts in the field of education. Departing from these problems, it can be formulated how Ibn Sina's thoughts related to Islamic education and what are the main points that are considered actual and relevant to education today.

RESEARCH METHODS

The method used to discuss this issue is qualitative with a literature study approach that functions to build concepts or theories that form the basis of studies in research (Sujarweni, 2014). In addition, this method also provides a clear picture of the ideas and thoughts developed by Ibnu Sina regarding the concept of education so that it can develop both theoretical and practical aspects. Then try to analyze the contents, and the last is to conclude (Sukardi, 2013).

RESULT AND DISCUSSION

Avicenna's biography

Ibn Sina was born in 980 AD in Afsyanah which is a small town precisely in the current Uzbekistan region. His father, who came from Balkh Khorasan, was a high official during the Samanid dynasty (819-1005). His mother named Astarah came from Afshana which belongs to Afghanistan. Some mention his mother as a woman of Persian nationality, because in the 10th century AD the Afghanistan region was included in the Persian region. His full name is Abu Ali Al-Husaini bin Abdullah Ibn Sina.

He was a proud Muslim scientist who lived in the Middle Ages who was nicknamed "the prince and sheikh of educated people". He is a scientist who has extraordinary abilities, he has the ability to be equal or equally good in mastering various fields of science, especially in the fields of philosophy and medicine. Since childhood he has indeed shown differences with children in general, Ibn Sina at that time had shown his extraordinary talent (Firmansyah, 2016).

At the age of 5 he had learned to memorize the Al-Qur'an besides that he was also very diligent in studying religious sciences. He started studying medicine when he was 16 years old. Not only did he learn about medical theory, but he was able to provide services to sick people only through his own calculations and since then he has started to discover new methods of treatment. Dissatisfied with the field of medicine, in his youth he was also known to have mastered the fields which became the basis of his philosophy which he would develop, such as Al-Farabi's logic and metaphysics regarding Aristotle's descriptions. (Nata, 2003).

His fame at that time as a healer had reverberated throughout the country until not long after about a year after he started to practice treating sick people he was summoned to the palace by the ruler of the Samaniah dynasty named Nuh bin Mansur (976-997) who was sick, according to the story many doctors were sent to cure his illness but the disease he was suffering from did not heal until Ibn Sina was asked to treat it

It turned out that after Ibn Sina tried to analyze and cure the disease, he again showed his intelligence, the disease suffered by the ruler was successfully cured. As a tribute the king asked Ibn Sinan to stay in the Palace at least temporarily while the King was in the healing process. But Ibn Sina refused politely and in honor of the king's request Ibn Sina only asked permission to be allowed to visit an ancient and antique royal library. It turned out that it was this decision that would later lead him to the path of fame, it was there that his extensive knowledge increased (Firmansyah, 2016).

Apart from medicine, Ibn Sina is also an expert in mathematics, logic, physics, geometry, astronomy, metaphysics and philosophy. At the age of 18, he succeeded in obtaining the title of a physicist, not only in the field of general science, he also succeeded in exploring the problems of fiqh and interpreting verses of the Qur'an. He put a lot of effort into interpreting the verses of the Qur'an to support his philosophical views.

One of the factors that made Ibn Sina fluent in absorbing knowledge was his closeness to Allah subhanahu wata'ala. It is said below that whenever he encounters a complicated and very difficult problem to solve, he will definitely go to the mosque for I'tikaf, prayer, remembrance. According to him this will make him more wise in observing the various existing difficulties and he feels after that he finds a way of thinking to find solutions to solve them. (Razi, 2006).

When Ibn Sina was 22 years old, his father died and after his father's death he decided to travel, spread knowledge and seek knowledge that he did not know. In fact, he actually has a very big adventurous spirit. He made frequent trips out of the Bukhara region. Every country he has visited usually always leaves a story of its own, he always gets respect and appreciation in every visit to various regions. The first place he visited after Grief was Jurjan, a city in the Middle East, where he met a great writer and scholar, Abu Raihan Al-Biruni, he also studied with Al-Biruni.(Razi, 2006).

After that he continued his journey to seek knowledge. Rayy and Hamadan were the next cities he visited, a city that became a witness where his very spectacular work, namely "Qanun fi Thib" was written, as if he was never bored and tired he continued his journey again and this time his goal was to

Iran along the way. Through it, there have been many great works that have benefited and contributed to the world, especially medical science, so it is not an exaggeration if Ibn Sina is called the father of world medicine. One of the most powerful works of Ibn Sina is *Agy-Syifa*. This book is a book that contains methods of treatment as well as details of medicinal medicines. In the world of medicine, it has become a kind of encyclopedia of world medical philosophy. In Latin, this book is also known as *Sanati*. Ibn Sina died when he traveled to Hamadhan (now a region of Iran) at the age of 57 in 1037 AD (Nata, 2003).

Humans in the perspective of Ibn Sina

Examining discussions on the theme of education certainly cannot be separated from the subject and object in it, namely the "human" figure, education will be carried out well when the executors in the process act according to their nature and goals, therefore discussing education will not be separated from study of human nature. One's view of humans will have implications for the concept of education that will be presented, the same goes for Ibn Sina who has his own view of human nature. (Iqbal, 2015).

Even though Ibn Sina was a doctor who studied many elements of the human body physically, he had unique thoughts regarding the soul. The soul is an element in the body which is immaterial in nature which is believed to have the nature of immortality after death because only the body will be destroyed but the soul will still exist. Ibn Sina's views regarding the soul share the views of the great philosopher Aristotle, although we will find that Ibn Sina's discussion is much more detailed and in accordance with the teachings contained in the Qur'an. (Firmansyah, 2016).

According to Ibn Sina, the soul is divided into three parts, namely the souls of plants, animals and humans. The explanation regarding this division is as follows: (Razi, 2006): *first*, the soul of plants (nabatiyah), this power is divided into 3 types namely Ghadziyah (eat), munmiyah (grow), muwallidah (reproduce). the nabiyah soul is the lowest soul of the other two souls.

Second, the animal soul (hayawaniyah). This soul power consists of two kinds, namely the soul power hayawaniyah muhrikah (moving) moving according to the demands of the desire forces, the soul power hayawaniyah mudrikah (responding), namely the soul perceives from sensing stimuli that come from outside or from within the soul (himself). alone).

Third, the human soul (insaniyah), which is also called al-nafs al-nathiqat has two powers, namely practical power (al alam) related to the body. The spiritual power of al-amilah is also called 'aql al'amali (reason or practical intelligence), namely the power of the human soul that has power over the human body with this soul power that humans carry out actions that contain considerations and thoughts that distinguish him from animals. . Next is theoretical power (al-alimah) in relation to abstract matters. The spiritual power of al-alimah is also called 'aql al-nazhari' (theoretical intelligence). This soul power finds general concepts arising from matter. This theoretical power has several levels of reason, namely al-'aql ni al-quwwab, namely intelligence that develops due to the process of interaction with the environment both through the teaching and learning process and experiences. In it there are al-aql al-hayulani (material mind), al-'aql malakat (truth axiom) and al-aql bi al-fi'l (actual mind), al-aql al-mustafad (rational concept). So it is this kind of mind that can relate to and receive an abundance of knowledge from an active mind (Iqbal, 2015).

According to Ibn Sina, in order to improve the quality of the human soul, training in the form of research and education is needed. The soul for Ibn Sina has a very important role because the unity

between the body and the soul is accidental. Therefore, Ibn Sina's view of humans has given rise to the concept of education which emphasizes "education for the soul".(Nata, 2003).

Ibn Sina's main ideas on Education

1. educational goals

In general, Ibn Sina's educational goals were theoretical and practical, this was influenced by his philosophical views related to humans and also his long journey of life as a scientist as well as a practitioner. Education in his view has 3 functions, viz(Razi, 2006):

- a. The purpose of education is to determine the course of the educational process
- b. Provide stimulation to achieve goals
- c. Has value, new education has value according to what students want because if it is seen as valuable and desirable, it will certainly encourage students to expend the energy needed to achieve it.

It can be concluded from the three points above that the purpose of education is "new education directed at developing all one's potential towards perfect development, namely physical, intellectual and moral development". In addition, education must be directed at efforts to prepare a person to be able to live in society together by doing the work or expertise he chooses according to his talents, readiness, inclinations and potential. These three points from the above objectives are the initial basis for starting the educational process (Marimba, 1990).

2. Education curriculum

Ibn Sina describes and classifies the sciences that need to be mastered by students. Abudin Nata concluded that the formulation of the Ibn Sina curriculum was based on the developmental level of the students' age, namely (Nata, 2003);

Age	A suitable curriculum for students to learn
3-5 Years	At this age, students need to be given sports subjects, manners, cleanliness, voice arts and the arts.
	<p>Purpose: in sports subjects the movements given must be adapted to the abilities and interests of the child. The movement is directed to foster the perfection of the child's physical growth and optimal organ function.</p> <p>Subjects of morals / manners are given so that they can become a provision for children so that children have good manners in the association of everyday life.</p> <p>Hygiene subjects are given so that children have the habit of loving and getting used to cleanliness which is one of the contents of noble teachings in Islam.</p> <p>Sound art and art materials are given so that children have sharp feelings in loving and increase imagination because in the body art has a power that can refine the mind that gives birth to beauty.</p>
6-14 Years	Reading and memorizing the Koran, studying religion, poetry, and sports lessons.
	Purpose :

	<p>Al-Qur'an and religion lessons are started because at this age children's rationality has started to function. Lessons on memorizing and reading the Koran are given to support the implementation of worship that requires reading verses of the Koran as well as to support success in studying the Islamic religion such as the interpretation of the Koran, Fiqh, Tawhid, Morals and other religious lessons. whose main source is the Qur'an.</p> <p>Poetry lessons are given at this age as a continuation of art lessons at the previous level. Children need to memorize poetry which contains educational values in guiding their behavior in addition to the instructions of the Qur'an and Sunnah.</p> <p>Sports lessons must always be adapted to the age of students. Some forms of sports promoted by Ibn Sina to be included in the curriculum at this age level are strength fighting, jumping, brisk walking, archery, walking on one leg and riding a camel.</p>
14 years and over	<p>At this age, Ibn Sina considers that the subjects that must be given to children are many and varied, but it is necessary to remember that Ibn Sina advises educators to choose types of lessons related to certain skills that can be further developed by these students. So at this age students begin to be directed to master certain fields of knowledge (specialists in scientific fields).</p> <p>Ibn Sina divides it into 2 groups, namely theoretical and practical sciences. Theoretical sciences include tabi'i science (covering medicine, astrology, philosophy, dream interpretation, chemistry), mathematics, divine sciences (covering knowledge about the ways of revelation, the nature of the soul carrying revelation, miracles, news of the occult , inspiration, and knowledge of the immortality of the spirit and so on).</p> <p>Practical knowledge includes moral science, household management, and political science.</p>

From the explanation of the curriculum above, it can be concluded that the curriculum ideas offered by Ibn Sina contain principles (Razi, 2006):

- a. In compiling the curriculum, it must consider the psychological aspects of children which cover the developmental phases, recognize talents, interests, and problems faced by each level of development so that the subjects given will be in accordance with the needs and interests of students.
- b. The curriculum provided must be able to optimally develop a child's potential which includes elements of a balance between the physical-intellectual and morals.
- c. The curriculum must be pragmatic-functional, namely considering the usefulness of the knowledge and skills learned in accordance with the demands of people's lives
- d. The curriculum that is prepared must be based on Islamic teachings, namely in accordance with the Al-Qur'an and Hadith
- e. The curriculum must be moral-based with an integralistic pattern, which includes personal, spiritual and social aspects.

3. Learning methods

Method is a way or strategy used to facilitate the delivery of a material or learning. In determining the method that is suitable in the scope of learning, Ibn Sina offers learning methods that vary or differ from one lesson to another. This means that the use of this type of method is based on the characteristics of each learning material and the psychological state of students. According to Abudin Nata, the methods offered by Ibn Sina include the Talqin method, demonstrations, habituation and examples, discussions, apprenticeships and assignments as well as flogging or punishment methods.(Nata, 2003):

Method	Explanation
The Talqin method	This method can be used when teaching Al-Qur'an recitation to children. This method can be done by gradually and repeatedly listening to the recitation of the Qur'an to students and then slowly the child is instructed to repeat it. This is done many times until the child can memorize it.
Demonstration Method	This method will be very suitable for use in general at any age but is devoted to practical material or knowledge such as teaching, writing or sports.
Method of Habituation and Exemplary	The application of this method is generally carried out for instilling character or morals in students. In carrying out this method the teacher's role is not only enough to provide theory or advice, but the teacher must be able to apply it first and do it continuously.
Discussion method	This method is carried out by giving a problem in the form of a question to students that is problematic in nature which can later be discussed and solved together.
Apprentice Method	Previously, Ibn Sina had practiced this method with his students. His students, especially those working in the world of medicine, are encouraged to combine theory and practice so students are not only focused on theory but are also directed to be able to put it into practice. So proficient in science and also work.
Assignment Method	The assignment method is applied by compiling a number of modules or texts and then conveying them to students to study them. This teaching is known as al-ta'lim bi' al-marasil. This method aims to stimulate the independence and thinking of students so that they can develop optimally
Tarhib and Tarhib method or reward and punishment	This method means rewards, gifts, awards or rewards. So students can be given a reward to motivate them to continue to increase morale and punishment for discipline.

4. Concept of Learners and Educators

One of Ibn Sina's important thoughts in philosophy is the concept of the soul, students in Ibn Sina's perspective are considered as someone who has the potential and the highest level of soul so that the ideal educational process for students should involve their souls because every child who is educated has potential and ability. which must be explored and directed optimally (Firmansyah, 2016).

The concept of a teacher formulated by Ibn Sina is that a teacher must have quality scientific competence, have a noble personality, and be charismatic so that his students respect and idolize him.

CONCLUSION

Based on the explanation above, it can be said that Ibn Sina's thoughts regarding Islamic education include aspects of the human psychology consisting of the souls of plants, animals and humanity as subjects and objects involved in it. Besides that, it also emphasizes the importance of educational goals that contain directions, stimuli and also values. Then the preparation of a curriculum that considers various aspects, there are also various methods to suit the situation and conditions. Lastly is the concept of students who have potential and the concept of competent educators. The hope is that by knowing all the concepts and thoughts about education from Ibn Sina, it can become a reference for stakeholders and policy implementers not to abandon and ignore Islamic education theories that are still relevant.

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