



ThoughtIbn Sina's Islamic Education: Relevance to Contemporary Education

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Abstract

Education is a conscious and planned effort to create a learning environment and learning process so that students can develop their potential to have spiritual strength. One of the famous Muslim scientists known for his knowledge is Ibn Sina, who emphasized the integration of rationality and morality, as well as the holistic development of individuals. This study aims to analyze Ibn Sina's concept of education in terms of objectives, curriculum, methods, and the role of educators, and to assess how this concept can be applied in the modern Islamic education system. This article examines the Islamic educational thinking of Ibn Sina, one of the greatest polymaths in the history of Islamic civilization. Through a descriptive-analytical approach, this study outlines the basic concepts, objectives, curriculum, learning methods, and concepts of teachers and students from Ibn Sina's perspective. The results of the study show that Ibn Sina's educational thinking is holistic and integral, combining spiritual and rational aspects into a harmonious whole. Principles such as ta'dib (character building), tadrij (gradualism), individualization, and integration of knowledge demonstrate the sophistication of his thinking, which is relevant to the challenges of contemporary Islamic education, particularly in addressing the dichotomy of knowledge, moral crisis, and the need for individualized learning. Implicitly, Ibn Sina's thinking encourages a holistic contemporary Islamic education curriculum that combines intellectual, physical, social, and spiritual aspects and emphasizes that character building (morals, responsibility, honesty) must be an integral part of the learning process.

INTRODUCTION

Islamic education has a long history marked by significant contributions from prominent Muslim thinkers and philosophers. One of the monumental figures in the development of Islamic educational thought is Abu Ali al-Husain bin Sina, better known

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(Harun, 2019; Herlambang et al., 2024; Hidayat & Kuswanto, 2024; Hidayatullah & Rochbani, 2025; Yuliani et al., 2023). as Ibn Sina in the Islamic world and Avicenna in the Western world. As a polymath who lived during the golden age of Islamic civilization, Ibn Sina was not only known as a doctor and philosopher, but also as a visionary educational thinker (Habibirrahim & Misra, 2025; Mustamin, 2019; Rahman & Shofiyah, 2019; Rofiq et al., 2022; Syahril, 2025).

Ibn Sina's Islamic educational thought emerged in a highly dynamic historical context, namely during the reign of the Abbasid Dynasty and local dynasties in Persia and Central Asia. During this period, the Islamic world experienced rapid progress in various fields of science, including philosophy, medicine, mathematics, and education. These conditions provided ample space for Muslim intellectuals to develop their ideas, including in the field of education (Asy'ari et al., 2024; Fatmawati et al., 2025; Palihin & Putri, 2025; Zaitun, 2024).

combining spiritual and rational aspects into a harmonious whole. His educational approach does not solely emphasize cognitive aspects, but also pays attention to the development of students' character and morals. This makes his educational thinking still relevant today, especially in the context of comprehensive Islamic education development.

According to Ibn Sina, education is not only oriented towards the transfer of knowledge, but also emphasizes the importance of selecting a curriculum that is appropriate for the developmental stage of the students (Ansari & Qomarudin, 2021; Ok, 2021; Rasyid, 2019; Zaini, 2019). The curriculum he designed takes into account the age and intellectual and emotional maturity of students, so that the material provided is relevant to their needs and capacities. Thus, education is not merely about teaching a number of subjects, but about shaping individuals based on their stages of mental, moral, and spiritual growth.

Ibn Sina also paid serious attention to the quality of teachers as educators. According to him, an ideal teacher is someone who is intelligent, religious, has noble character, and is able to educate students well. Teachers must not only master the material, but also be able to set an example of polite behavior, calmness, not being sarcastic, and maintaining purity of soul. Thus, the character of the teacher plays a major role in shaping the character of students, not merely as a transmitter of knowledge.

In terms of learning methods, Ibn Sina recommended a flexible and adaptive approach to the conditions of students; there is no single rigid method. He realized that each individual is different: from talent, interests, to learning speed, so the method must be adjusted to be effective. Methods such as demonstrations, discussions, assignments, and moral training are among the various learning methods recommended by him to shape students holistically (Engkizar, Jaafar, et al., 2025; Faddhia et al., 2025; Khairunisa et al., 2025; Wulandari et al., 2024).

Furthermore, Ibn Sina's thinking offers education as a means of transforming humans towards "perfection" not only in intellectual aspects, but also in moral, spiritual, and social aspects. Thus, the goal of education is not merely to produce intelligent individuals, but rather whole human beings (*al-insan kamil*) who are able to contribute positively to society. This view is highly relevant to modern Islamic education systems that seek to integrate worldly knowledge and spiritual values.

Finally, Ibn Sina's thinking has contemporary relevance: his integrative model allows Islamic education today to be more comprehensive, covering intellectual, character, spiritual, and social development. In the context of globalization and rapid change, this holistic approach helps preserve Islamic identity while remaining adaptive to the demands of modernity. Therefore, referring to Ibn Sina's ideas when designing curricula, choosing methods, and educating teachers can be an effective

way to build a high-quality and fundamental Islamic education system.

METHODS

This study uses a qualitative approach with a descriptive-analytical method. This type of research is library research that examines literature related to Ibn Sina's educational thinking (Akem et al., 2025; Engkizar et al., 2024; Htay et al., 2025; Okenova et al., 2025). The primary data sources in this study include Ibn Sina's translated works, especially *Al-Siyasah fi al-Tarbiyah* and parts of *Al-Syifa'* and *Al-Najat* that discuss education. Secondary data sources include books, journal articles, and other scientific works that discuss Ibn Sina's educational thinking and Islamic education in general. Data collection techniques were carried out through documentation by identifying, classifying, and analyzing relevant literature. Data analysis used the content analysis method with the following stages: data reduction, data presentation, and conclusion drawing. The advantage of this method is that it allows for comprehensive exploration of old theories and ideas without being limited by field access or ideal respondents to study classical thinkers such as Ibn Sina. This method also helps build a solid conceptual framework and theory of Islamic education, as well as identify gaps in the literature or aspects of thought that have not been widely studied (Akmal et al., 2024; Engkizar et al., 2025; Hilmi et al., 2024; Istiqamah et al., 2024; Mustafa et al., 2025; Mutathahirin et al., 2022; Wati et al., 2025).

RESULT AND DISCUSSION

Biography of Ibn Sina

Abu Ali al-Husain bin Abdullah bin Sina was born in 370 AH/980 AD in Afshana, a small village near Bukhara, Uzbekistan. His father, Abdullah bin Sina, was a regional governor from Balkh, Afghanistan, while his mother came from a local family. His family's educated background and high social status provided Ibn Sina with the opportunity to receive a quality education from an early age.

Ibn Sina's childhood was marked by extraordinary intelligence. At the age of five, he was already able to memorize the entire Qur'an. His formal education began with studying Arabic, literature, and religious sciences. By the age of ten, he had mastered various branches of religious science and began studying philosophy. At the age of seventeen, Ibn Sina had become a famous doctor and was called to treat the Samaniyah Sultan, Nuh ibn Mansur.

Ibn Sina's life as an intellectual was very dynamic and full of travels. He served as vizier (prime minister) in several small kingdoms in Persia, such as Isfahan and Hamadan. His political experience gave him broad insight into the management of government and society, which later influenced his thinking about education as an instrument for character and civilization building.

Ibn Sina's works are monumental and cover various fields of science. In the field of philosophy, his famous works are *Al-Syifa'* (The Cure) and *Al-Najat* (The Salvation). In the field of medicine, *Al-Qanun fi al-Tibb* (The Canon of Medicine) became the main reference in the Islamic and European worlds for centuries. Meanwhile, in the field of education, his thoughts are scattered throughout his various works, especially in *Al-Siyasah fi al-Tarbiyah* and certain parts of his philosophical works. Ibn Sina died in 428 AH/1037 AD in Hamadan, Persia, at the age of 58.

Basic Concepts of Islamic Education According to Ibn Sina

Ibn Sina's thoughts on Islamic education are built on a strong philosophical foundation, namely the concept of human nature and the purpose of life (Aryandika Firmansyah et al., 2024; Engkizar et al., 2022; Weni et al., 2024). According to Ibn Sina, humans have two main dimensions: the physical dimension and the spiritual

dimension. These two dimensions must be developed in a balanced manner through a comprehensive educational process. This concept is in line with the Islamic view of humans as beings who have the potential to achieve perfection through the development of reason and spirituality. In Ibn Sina's view, education is a process of developing all human potential, whether physical, intellectual, moral, or spiritual. Education is not merely the transfer of knowledge from teacher to student, but rather a process of forming a whole and balanced personality. This concept shows that Ibn Sina understood education as a holistic and unfragmented process.

One of the fundamental concepts in Ibn Sina's educational thinking is the principle of *ta'dib*, which is the process of developing noble manners and morals. According to him, education that is not accompanied by character building will produce individuals who are intellectually intelligent but morally corrupt. Therefore, the aspect of moral education must be a top priority in every learning process. Another concept that is no less important is the principle of *tadrij* (gradualism) in learning. Ibn Sina emphasized that the learning process must be carried out gradually, from easy to difficult, from concrete to abstract. This principle demonstrates his deep understanding of the psychology of learning and human cognitive development. The concept of gradualism is very relevant to modern learning theories that emphasize the importance of adjusting material to the developmental level of learners.

Ibn Sina also developed the concept of individualization in education. He realized that each individual has different talents, interests, and abilities. Therefore, the educational approach must be tailored to the characteristics of each student. This concept was very progressive for its time and demonstrated a humanistic and personalized vision of education. The concept of knowledge integration was also a hallmark of Ibn Sina's educational thinking. He did not separate religious knowledge from general knowledge, but rather viewed the two as a complementary whole. In his view, all knowledge essentially came from Allah, so there was no dichotomy between religious knowledge and general knowledge. This concept of integration became the foundation for the development of a comprehensive and integrated Islamic education.

The Purpose of Islamic Education from the Perspective of Ibn Sina

The purpose of education in Ibn Sina's thinking is multidimensional and oriented towards the formation of a complete human being. Broadly speaking, the purpose of education according to Ibn Sina can be divided into three main categories: individual goals, social goals, and spiritual goals. From an individual perspective, the purpose of education is to develop the full potential of each student. This potential includes physical, intellectual, emotional, and spiritual potential. The development of physical potential is aimed at forming a healthy and strong body so that it can carry out its function as a caliph on earth. The development of intellectual potential aims to improve the ability to think, analyze, and solve problems. Meanwhile, the development of emotional and spiritual potential is aimed at forming a stable personality and a good relationship with Allah.

The social objective of education in Ibn Sina's thinking is to prepare individuals to play an active and positive role in society. According to him, humans are social beings who cannot live alone, so education must equip students with the skills and values necessary to interact with others. This objective includes the development of communication, cooperation, leadership, and social responsibility skills. From a spiritual dimension, the goal of education is to bring humans closer to Allah through the introduction to and practice of Islamic teachings. Ibn Sina believed that education must be able to lead students to achieve *ma'rifatullah* (knowledge of Allah), which is the highest goal in human life. This spiritual goal is not separate from

individual and social goals, but rather serves as the foundation and direction for the achievement of both goals.

In practical terms, Ibn Sina formulated several specific operational objectives for education. First, to develop reading, writing, and arithmetic skills as basic skills that every individual must master. Second, to master knowledge of religion and morals as a guide for life. Third, to develop logical and critical thinking skills. Fourth, to master the practical skills necessary for daily life and profession. Fifth, to form a balanced personality between intellectual, emotional, and spiritual aspects. The uniqueness of Ibn Sina's concept of educational objectives lies in his emphasis on balance and integration. He did not prioritize one aspect while neglecting others, but rather sought to develop all aspects proportionally and harmoniously. This concept demonstrates a deep understanding of human complexity and the need for comprehensive education.

The Islamic Education Curriculum According to Ibn Sina

The education curriculum in Ibn Sina's thinking was designed based on the principles of integration, gradualism, and individualization. He not only considered what subjects should be taught, but also took into account the order of learning, delivery methods, and adjustments to the characteristics of the students. Ibn Sina's curriculum concept can be divided into several levels according to the developmental stages of the students. At the elementary education level, the curriculum proposed by Ibn Sina includes: first, education in the Qur'an and memorization of selected verses; second, education in Arabic as the language of science; third, basic education in mathematics (arithmetic); fourth, education in arts and practical skills; and fifth, physical education and health. At this level, emphasis is placed on establishing a strong foundation in spiritual, linguistic, and basic skills aspects.

For secondary education, the curriculum is expanded with more complex subjects, including: in-depth Arabic language and literature; fiqh and ushul fiqh; history and geography; advanced mathematics (geometry and algebra); natural sciences (basic physics and chemistry); and basic logic and philosophy. At this level, students are introduced to more complex and analytical ways of thinking. At the higher education level, the curriculum is tailored to the interests and talents of the students. Ibn Sina divided specializations into several main fields: religious studies (tafsir, hadith, fiqh, tasawuf); philosophy (metaphysics, ethics, logic); medicine; mathematics and astronomy; and politics and administration. Each field of specialization has a structured and in-depth curriculum, but remains integrated with Islamic values.

One of the unique features of Ibnu Sina's curriculum is its emphasis on practical and applied education. He not only emphasized mastery of theory, but also the ability to apply knowledge in everyday life. To that end, the curriculum was supplemented with practical activities, internships, and applied projects that allowed students to directly experience the application of the knowledge they had learned. Another important aspect of the Ibnu Sina curriculum is its emphasis on moral education, which is integrated into all subjects. He did not view moral education as a separate subject, but rather as the spirit that animates the entire learning process. Each subject must be linked to relevant moral values, so that students are not only intellectually intelligent but also morally noble.

Educational Methods in the Thought of Ibn Sina

Ibn Sina developed various innovative educational methods in line with the principles of learning psychology. The methods he developed demonstrate a deep understanding of how the human mind works and the factors that influence learning effectiveness. The first method emphasized by Ibn Sina is the qiyas method (analogy and logic). This method aims to develop students' logical and analytical thinking skills. Through the qiyas method, students are taught to make connections between

the concepts they are learning, analyze similarities and differences, and draw logical conclusions. This method is very effective for subjects that require reasoning, such as philosophy, mathematics, and fiqh.

The second method is *muhakamat* (simulation and practice). Ibn Sina realized that learning would be more effective if students could directly practice what they had learned. This method includes various practical activities, such as scientific experiments, medical practice, rhetoric exercises, and simulations of real-life situations. Through this method, students not only understand theory but also master practical skills. The *muhawarat* method (dialogue and discussion) also received considerable attention from Ibn Sina. He believed that learning through dialogue and discussion could develop critical thinking, communication, and argumentation skills. This method involves active interaction between teachers and students, as well as between fellow students, thereby creating a dynamic and participatory learning environment.

Ibn Sina also developed the *tadrij* method (gradual learning). This method is based on the principle that learning should begin with easy and concrete things, then gradually move on to difficult and abstract things. The application of this method requires a good understanding of the cognitive development level of students and the systematic preparation of learning materials. The *takrar* method (repetition and practice) was also considered important by Ibn Sina. He realized that mastery of a subject requires intensive repetition and practice. However, the repetition referred to here is not monotonous repetition, but rather varied and creative repetition, so as not to bore students.

The Concept of Teachers and Students in Ibn Sina's Thought

In Ibn Sina's educational thought, the relationship between teachers and students has a very important position. He believed that the success of education greatly depended on the quality of interaction between teachers and students, which must be built on mutual respect, trust, and a shared commitment to the learning process. According to Ibn Sina, ideal teachers must have several key characteristics. First, they must have deep knowledge in the field they teach. A teacher must not only master the subject matter, but also understand its context and application in life. Second, they must have noble character. Teachers must be role models for their students in terms of behavior, speech, and attitude towards life. Third, they must have good pedagogical skills, namely the ability to convey knowledge in an effective and easily understandable manner.

Ibn Sina also emphasized the importance of patience and compassion in a teacher. He realized that each student has different characteristics and levels of ability, so teachers must be patient in guiding them and not easily discouraged when faced with students who are slow to understand the lesson. A teacher's compassion towards students will create a conducive and enjoyable learning atmosphere. From the students' perspective, Ibn Sina formulated several ethics and attitudes that must be possessed. First, a sincere intention in seeking knowledge, namely the intention to obtain Allah's pleasure and be beneficial to others. Second, be humble and respect the teacher. Third, be diligent and hardworking in studying. Fourth, be critical but polite in asking questions or expressing opinions. Fifth, apply the knowledge that has been learned in daily life.

Ibn Sina's concept of the teacher-student relationship is not authoritarian, but rather democratic and dialogical. Teachers act as facilitators and mentors, while students are encouraged to be active in the learning process. This relationship allows students to develop creativity and independent thinking.

The Relevance of Ibn Sina's Thought to Contemporary Islamic Education

Ibn Sina's thoughts on Islamic education are highly relevant to the challenges facing contemporary Islamic education. In an era of globalization and advances in

information technology, Islamic education faces a variety of complex challenges that require a comprehensive and adaptive approach. In this context, Ibn Sina's educational concepts can provide inspiration and a foundation for the development of modern Islamic education.

First, the concept of knowledge integration developed by Ibn Sina is highly relevant to the issue of the dichotomy of knowledge, which remains a problem in contemporary Islamic education. Ibn Sina's concept of integration can serve as a foundation for the development of an Islamic education curriculum that does not separate religious knowledge and general knowledge, but rather views the two as a complementary whole.

Second, Ibn Sina's emphasis on character and moral development in education is highly relevant to the need for character education in the modern era. Amidst the moral crisis that has engulfed the world, Ibn Sina's concept of moral education can be a solution for shaping a generation that is not only intellectually intelligent but also morally noble.

Third, the concept of individualization in education developed by Ibn Sina is in line with modern educational trends that emphasize the importance of student-centered learning. This concept can be adapted in the development of an Islamic education system that pays attention to the individual differences of students and provides educational services tailored to their respective needs.

Fourth, the diverse and innovative learning methods developed by Ibn Sina can be adapted by utilizing modern technology. The methods of dialogue, discussion, simulation, and practice that he emphasized can be enriched with the use of digital media and online learning platforms, making them more effective and attractive to the digital generation.

CONCLUSION

Ibn Sina's thoughts on Islamic education are a valuable contribution to Islamic intellectual heritage, especially in the field of education. According to Ibn Sina, the basic concept of Islamic education is holistic and integral, covering the balanced development of physical, intellectual, moral, and spiritual dimensions. Principles such as *ta'dib* (character building), *tadrij* (gradualism), individualization, and integration of knowledge demonstrate the sophistication of his thinking, which anticipated various modern educational theories. The goals of education in Ibn Sina's thinking are multidimensional, encompassing individual, social, and spiritual goals. The balance between these three goals reflects a comprehensive understanding of human nature and its role in life. The educational goals he formulated are not only oriented towards the development of cognitive abilities, but also towards the formation of a well-rounded personality and harmonious relationships with God, fellow human beings, and nature. The educational curriculum conceived by Ibn Sina was designed in a systematic and tiered manner. The educational methods developed by Ibn Sina were very diverse and innovative, including the methods of *qiyas* (logic and analogy), *muhakamat* (simulation and practice), *muhawarat* (dialogue and discussion), *tadrij* (gradual learning), and *takrar* (varied repetition). This diversity of methods demonstrates his understanding of the different learning styles and needs of diverse students.

Ibn Sina's concept of teachers and students emphasizes democratic and dialogical relationships. The relevance of Ibn Sina's educational thinking to contemporary Islamic education is very high, especially in facing the challenges of the dichotomy of knowledge, moral crisis, the need for individualized learning, and adaptation to technological developments. His concepts can serve as a foundation for the development of modern Islamic education that still retains its character.

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