

# Periodic and the Educational Paradigm of Ibnu Sina

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## Abstract

Avicenna is one of the figures who has made a major contribution to the body of knowledge in Islam, especially about Islamic education. This paper discusses the educational paradigm of Ibn Sina. In general, education is an appropriate and strategic means and effort to save human life from any matter. The synthesis of Ibn Sina's thought that "education is the art of making man moral", namely education makes life by the goals of society that are big and good. Philosophically, education is an investment in the future of human life that will change one's mindset, paradigm, character, and even fate and profession as a result of a series of processes of transfer of knowledge, transfer of value, and transfer of skills. Besides that, Ibn Sina's thoughts regarding education in a structured way from goals, curriculum, learning methods, and teachers or educators are factors rather than determinant elements in education. Therefore, Ibn Sina's thoughts can be used as an important reference in advancing the world of education. In another view, the results of Ibn Sina's thoughts are nothing but his life experience in discovering a very broad knowledge which was then poured into written media and became the primary source of knowledge in his time. In this regard, the study that has been presented is one of the assumptions of exploring these primary sources from the scientific treasures of Ibn Sina

*Keywords:* Paradigm, Avicenna, Education concept

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## 1. Introduction

Education is one of the most essential keys in human life. In the context and scope of the life of a nation, education has a very important and strategic role in ensuring the continuity and development of the nation's life. Because from and with education all aspects of human life can be enlightened. Education must be able to prepare citizens to face their future (Idris & Tabrani, 2017). In reflecting on the history of education, philosophy is one of the cores of the emergence of several philosophies that think about science and civilization. Philosophy first appeared in Greece around the 7th century BC. Philosophy emerges when people begin to think and discuss the state of nature, the world, and the environment around them. The first person to take reason seriously was a Greek named Thales (624-546 BC), this person is known as the Father of Philosophy. The next popular Greek philosophers were: Socrates, Plato, and Aristotle. Socrates was Plato's teacher while Aristotle was Plato's student. Some say that the history of philosophy is nothing but the commentaries on Plato's works. This shows Plato's enormous influence on the history of philosophy (Tafsir, 1990).

Many opinions say that philosophy was born in Greece, but some say that philosophy started in Islam. Others argue the origin of philosophy from a combination of the two. Islamic philosophy cannot be separated from ancient Greek philosophy as the beginning of the emergence of the history of the development of philosophy. Islamic philosophy has its own story in the history of its development, and Western philosophy also has a different history in the course of its history. Greek philosophy was discovered by Muslims in the form of Syriac which is a blend of Plato's and Aristotle's thoughts. The translation of Greek into Syriac is the intellectual language of the Middle East (Nata, 2010).

Deep thinking to seek the truth is the essence of philosophy, so philosophy needs to be studied to understand the issues of thought that are developing. Philosophical studies can assist in building religious beliefs based on intellectual maturity. Philosophy can support one's religious beliefs, as long as these beliefs do not depend on obsolete, narrow, and dogmatic pre-scientific conceptions (Putra, 2016).

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Islamic education is an effort that creates and forms good and more meaningful human beings in worldly life and prepares them for Sahrawi 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 to create quality education as directed by the scriptures.

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 Islamic education has not played its full role in creating an advanced civilization, such as in the heyday of Islam in the 8th-13th centuries. Islamic civilization is nothing but the result of the accumulated struggles of adherents of Islam when dealing with the dialectical process between the “normativity” of the permanent teachings of revelation and the “historicity” of the human caliphate experience on earth which is always changing (Rasyid, 2019).

Ibn Sina was not only a scholar who was a medical expert but also had brilliant thoughts in his time, especially in the fields of vinyasa and society. In the history of Islamic civilization figures, Ibn Sina is famous for his relevant thoughts developed in modern education today. Therefore, Ibn Sina is also listed as one of the leaders of Islamic education who has brilliant thoughts. Ibn Sina's thoughts on Islamic education have indeed been studied by many experts, but that does not mean that these studies stop there. Ibn Sina's thoughts written in his works will remain relevant for critical analysis today, giving rise to scientific dynamics that are expected to be able to make a solutive contribution to various problems of Islamic education today, including in Indonesia (Yusuf & Khojir, 2021).

## 2. Method

This article uses a qualitative approach with the type of narrative research and literature review. Narrative research is qualitative research in which the researcher conducts a study of one or more individuals to obtain data about the history of their journey in life, where this article examines the philosopher Ibn Sina who departs from their background and works to the resulting thoughts. As for data acquisition, the author collects from various references in the literature that comes from books, journals, and other references that are relevant to the themes discussed, which are then described in narrative form (Fitrah, 2018).

## 3. Result and Discussion

### 3.1. Biography of Ibn Sina

Ibn Sina has the full name Abu Ali Husain bin Hasan bin Ali Bin Sina, this philosopher was born in the small town of Afsyanah in the city of Uzbekistan in the province of Bukhara or today is included in the Russian state, Ibn Sina The greeting name was born in the month of Safar 370 Hijriyah or August 980 AD and in western countries, he is known as Avicenna or famous as the teacher of doctors. He grew up in Bukhara at the age of 10, Ibn Sina studied the religious sciences, and literature, and memorized the Koran. Ibn Sina died at the age of 58 years (1037 AD) and was buried in Ramazan. In the West, he is more popular with the nickname Avicenna as a result of the Jewish-Spanish-Latin metamorphosis. With the Spanish Lida, the word Ibnu is pronounced Aben or Avent. The occurrence of this change originated from efforts to translate Arabic texts into Latin in the middle of the twelfth century in Spain (Parlaungan et al., 2021).

His father named Abdullah was an Ismaili. Through his father's efforts, Ibn Sina was interested in studying philosophy by studying Greek, Islamic thought, and various other philosophical material devices. Apart from that, he also studied logic, geometry, and astronomy from Abu Abdillah, and as a self-taught student, he studied medicine, physics, and metaphysics and acquired in-depth knowledge of the latter types of knowledge. at the age of sixteen, he was already known as a doctor who was an expert in various diseases (Yamin, n.d.).

And at the age of eighteen, he mastered various kinds of knowledge, such as philosophy, mathematics, logic, astronomy, music, mysticism, languages, and Islamic jurisprudence. Personal library, since then he contented himself with various scientific reading materials (Herwansyah, 2017).

He tried to understand Aristotle's metaphysical mind, but he experienced difficulties even though he had read it repeatedly, it was said that it was reported up to 40 times. He was finally helped by a short treatise written by Al-Farabi, which he got by chance at a flea shop while studying on the side of the market. thus, Ibn Sina himself acknowledged that Al-Farabi was his second teacher (Al-Mu'allimu al-tsani) (Arifin et al., 2018).

When Ibn Sina entered his 20th year, his father died. He then moved to Jurjan, due to political turmoil at that time, from this city he then went to Hamazan (the western part of Iran). In Hamazan, he was once appointed as a minister in the court of Sam al-Daulah. Because he was also involved in a political conflict, he was finally imprisoned and managed to escape, then moved to the city of Isfahan at the ruler's palace and died in 428 H. (1037 AD) (Anini et al., 2021).

### 3.2. *Some of Ibn Sina's Works*

Although busy with political and state affairs, during his lifetime, Ibn Sina was a very productive Muslim philosopher, writing more than 100 books (Arfian, n.d.). Among them there are several thick books in various disciplines written in Arabic and Persian, thus leaving a very big influence on subsequent generations, both in the West and in the East. Among his most important works are:

- (a) Al-Syifa contains a description of philosophy which consists of four parts, namely: Divinity, physics, mathematics, and logic.
- (b) Al-Najat contains a summary of the book al-Syifa. This paper is intended for educated people, especially those who want to know the complete basics of wisdom.
- (c) Al-Qanun fi al-Thibb contains medical knowledge, which is divided into five books consisting of various medical disciplines and names of types of diseases and others.
- (d) Al-Isyarat was al-Tanbihat, a book that contains a description of the science of logic and wisdom.

### 3.3. *View of Ibn Sina's Logic Science in Philosophy of Emanation or Al-Faidh*

Ibn Sina in his view of the theory of emanation held a synthesis between philosophical theory and kalam. For example, Aristotle's theory argues that the natural world is eternal and there is no rational postulate that can show that this world had a beginning. The natural world is perceived as eternal and eternal. In contrast to the Islamic view, nature is new, perishable, and will perish in the future. Therefore, Ibn Sina argues, that the creation of this nature is by way of abundance, such as the abundance of light from the sun or the overflow of heat from a fire, which has become his character (Parlaungan et al., 2021).

In the theory of emanation, Ibn Sina argues that nature was created by God in a state of existence, not the existence of nature from non-existence. In other words, it is understood that this nature is created. If nature was created out of nothing, then the intention to say that nature was created would not fulfill the logical requirements. Something that exists in a logical perspective must be based on what already exists.

In Greek philosophy, God is not the creation of nature, but he is the prime mover (prime cause). This emanation theory did not originate purely from the reflections of Ibn Sina. But it comes from Neoplatonism which states that this happens (natural form) even though it is an emanation from the One. Then Ibn Sina took the philosophy of Plotinus which said that: "From one only one is abundant" (Karim, n.d.).

Thus, it can be understood to mean that God moves (Prime Cause) from the speculative doctrine of Greek philosophy (Aristotle) to has shifted to God the creator (Shani, Agent) of something that already exists in radiance. The concept of the cosmology of Islamic philosophy can be traced from the philosophy of emanation, which was originally the philosophy of Plotinus. Philosophers who are known to elaborate on the philosophy of Plotinus' emanations are al-Farabi and Avicenna. In Al-Farabi's concept, Allah created the universe. It means that the form of Allah bestows the form of nature. This emanation is caused by God's power whereby for something to be created it is enough that something is known to God. The philosophy of emanation is synonymous with knowledge. According to (Madjid, 2019) in the book "Khazanah Intelektual Islam", Islamic philosophers tend to adopt this emanation doctrine because their understanding gives the impression of monotheism. Al-Farabi and Avicenna's emanation philosophical descriptions end with the conclusion that the universe was created by God from something that already existed.

Most Muslim philosophers argue that the world was created from something that already existed. This view is in line with the reality that exists in nature. In this nature, there is only creation. Although editorially it appears that the concepts of the philosophers do not conflict with the Qur'an, their philosophical descriptions are inconsistent with the facts of modern science which are empirical and experimental, which are more acceptable and studied by anyone. As a result, the name is also speculative, the opinions of these philosophers ultimately only become material for the study of the history of philosophy in Islamic philosophy lectures (Shihab, 2018).

### 3.3.1. Philosophy of Being/Divinity

Religion is a resonance that describes God as the primary axis that creates, organizes, and controls, He is Almighty. He is above all things, His omnipotence is what distinguishes God from other than Him. God is Transcendental. He gives everything that His creatures want and do not want. God's authority is unlimited and unreachable by His creatures. From that infinity, God is believed to be the sole ruler in this universe (Parlaungan et al., 2021).

In fact, from these dimensions, thoughts and discussions emerge that try to explain God more specifically. At least, God's conversations conducted by theologians and philosophers have helped us understand God in detail. We increasingly believe that God is always on the throne throughout the ages. For the theologian, God is final, as informed by revelation and literacy.

Meanwhile, for philosophers, it is the other way around. They continued to have conversations about God. Ibn Sina is famous for his thought plan for the existence of God which is called the argument through possibility (*dalil al jawaz*). Ibn Sina divides existence into three categories, namely necessary form (obligatory form), obligatory possible (*mumkin al form*), and impossible form (*mumtani' al birth*). "Necessary Being" is a form that must always exist, and cannot be absent (obligatory *al-wujūd*), namely:

- (a) Obligatory *bidati* is something whose certainty of existence is caused by His
- (b) substance. This means that existence does not depend on the existence of other causes besides Himself. In this case, essence cannot be separated from form, both are one and their form is not preceded by anything (*ma'dum*). He will remain forever. That's Allah swt. the Almighty, the Right; It is *al-Aql al-Muaddah*.
- (c) Obligatory *bigairihi*, namely something whose existence is confirmed by another substance, means something tangible because of another object that makes it happen. For example, there are 4 because  $2 + 2$  or  $3 + 1$ ; wet because of the presence of water, a fire caused by fire.

### 3.3.2. Philosophy of the Soul/Nafs

The soul is something unseen, its essence can only be known through divine guidance in the Qur'an and Sunnah, apart from that it is only *ijtihad* and conjecture which have absolutely no truth. Ibn Sina, one of the famous philosophers who has achieved some great thoughts about the human soul, said, "the soul does not die because of the death of the body. It is the secret of life in the body. Meanwhile, the body is the place where the soul attaches while living in the world.

It is possible that Ibn Sina was able to reach the truth about the nature of the soul because he was serious about studying the Koran and hadith. Ibn Sina did pay great attention to the soul, this is hinted at in various of his books. It's just that, he often denies his own opinion. Once he argued that the soul is part of the body's power which is formed from body matter so that the soul can be touched and felt.

But at other times he argued that the soul is eternal, but exists after the body is destroyed, and will not die because of the death of the body. The form of the soul remains intact when it leaves the body that has died. According to Ibrahim in his book entitled *An-Najah* (salvation), Ibn Sina wrote about the soul. He said the soul does not die by the death of the body. The soul and body are not the same things, but two different things. This opinion is the correct opinion about the nature of the soul.

Ibn Sina classifies the soul into three doctrines: First, the plant soul (*nafs Nafs*) is a perfection that is needed by living things, and with it living things can reproduce, increase, and eat. The impact soul has three powers: the power of absorbing food (*gizania*), the power of growth (*quwwatun niyyah*), and the power of reproduction (*quantum tawaludiyya*).

Second, the animal soul (*nafs hayawaniyah*) completes all human perfection, with this soul he can move and think. Third, the human soul (*nafs insaniyah*) is the soul of human perfection, with this power he can act and is driven by his mind, explore, compare, and draw conclusions, and with that soul, he can find a thought that can only be found by reason.

Third, the human soul. All the vegetable and animal powers mentioned above are also found in humans. Apart from that, humans have other unique powers, namely the power of thought, (*quwa nathiqah*). This power has two parts: practical (*amaliyah*) and theoretical (*nazariyah amaliyyah*) power. Each of these powers is called the "mind." Practical power is the driving force of the human body to act. According to Ibn Sina, practical power produces "moral" ethics. Meanwhile, theoretical power is the power to know which is dominated by abstract notions, for example, the human

concept which is contrasted with the human self or the concept of justice with good deeds, then this power can produce knowledge “ma'rifah/ulum”.

There are several levels of theoretical reason, namely: potential/practical reason (aquayulan), talent/possession/acquisition mind (al-aql bil papers), actual reason (al-aql bil fi'li), and rational mind (al-aql al mustafad)

If we look at Ibn Sina's opinion above regarding the soul, then the nature of a human being depends on these three souls. If the souls of plants and animals grow or settle in him, that person will resemble an animal. But if human nature grows within him that person will resemble an angel that is closer to perfection. In this case, the practical power plays a very important role, because this power will control one's passions, which in the end will not hinder the theoretical power to take humans to a higher level towards perfection.

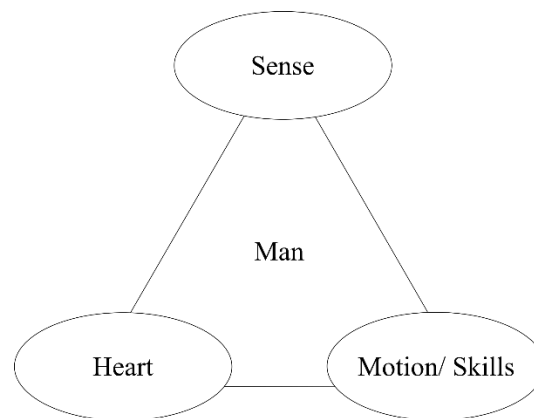
### 3.4. The Concept of Education and Its Purpose According to Ibn Sina

Ibn Sina is a Muslim thinker who combines the rational and religious dimensions. Both are things that support each other in solving problems and the realities of life. The phenomena of human life and natural phenomena are realities that must be interpreted using various perspectives. A single approach and an attitude of not accepting new approaches will make science not rich. According to Ibn Sina knowledge is divided into two, namely knowledge that is not eternal and knowledge that is eternal (hikmah). The knowledge that is eternally seen from its role as a tool can be called logic. But based on its purpose, science can be divided into practical science and theoretical knowledge. Theoretical sciences such as natural sciences, mathematics, divinity, and Kulli sciences. Whereas practical knowledge is the science of morals, house management, city management, and the science of the prophet (shari'ah) (Ahmad, 2018).

Ibn Sina said that reason must be developed and that is the ultimate goal of education. have not found the red thread. The reason is needed to open the veil of knowledge. The purpose of education according to Ibnu Sina must be directed at preparing a person to be able to live in a society together by doing the work or expertise he chooses according to his talents. readiness, inclination, and potential.

Furthermore, Ibnu Sina in Nata said that the purpose of education must be directed at developing all the potential that a person has towards perfect development, namely physical, intellectual and moral development in the context of creating perfect human beings.

If the author describes it, the human potential that must be sharpened and developed in the educational process is as follows:



**Figure 1.** The Triangle of Human Potential Developed in the Process of Islamic Education

Description:

- a) Intellect: Thinking power, the output is knowledge/cognitive
- b) Heart: Sense, feelings/affective abilities
- c) Motion/Skill: Generate psychomotor skills/abilities

### 3.5. *The Concept of Education Curriculum According to Ibn Sina*

Even though Ibnu Sina did not formally mention the term curriculum, however, the author can describe the curriculum and scientific material that must be taught according to Ibnu Sina. The subject matter is a scientific discipline that will help students to fill the space within themselves and at the same time help develop their potential. Ibnu Sina divides the level of knowledge material that students must pass must be based on the stage of development and the age of the child's growth

#### 3.5.1. *Curriculum Age 3 (three) to 5 (five) Years of*

According to Ibnu Sina, at this age, it is necessary to teach sports subjects, manners, cleanliness, vocal arts, and the arts. Sport as physical education, Ibn Sina has a view that is much influenced by his psychological views. According to him, the provisions in sports must be adjusted to the level of development of the age of students and their talents. Ibnu Sina also classifies which sports require strong physical support and expertise; and which sports are classified as light, fast, slow, require equipment, and so on. According to him, all types of sports are adapted to the needs of students' lives. Sports and physical education is an instruments to trigger children's healthy growth and to train the balance of body movements so that they walk in a balanced way. According to the author, sports and physical education must be adapted to the needs of the child, and the material is adjusted to the level of difficulty and danger that educators need to consider. Sports and art education is intended to stimulate the creativity of students from an early age. Strict supervision in sports subjects is one of the preventive efforts in preventing accidents in children.

#### 3.5.2. *Age Curriculum 6 (six) to 14 (fourteen) Years of*

According to Ibn Sina, lessons for children aged 6 to 14 include reading and memorizing the Qur'an, religious lessons, poetry lessons, and sports lessons. At the age of Ibn Sina, he believed that memorizing lessons could be taught. This is not necessarily brought up without a clear reason by this multitalented philosopher and scientist. According to historical records, Ibn Sina was able to read the Qur'an at the age of 10 years. Therefore Al-Qur'an memorization material can already be given to children aged 6 (six) years to 14 (fourteen) years to train students' memorization and cognitive abilities. Memorizing the Qur'an is a means to know and know the language of the Qur'an which is the basis for further lessons such as studying fiqh, interpretation, and ulumul Qur'an. Besides that, from the age of 6 (six) years to 14 (fourteen) years, sports subjects are still recommended by Ibnu Sina. However, sports in children aged 6 (six) years to 14 (fourteen) years are already at the stage of sports that require expertise and are appropriate for the child's age. There will be different types and levels of difficulty when compared to sports at a lower age.

#### 3.5.3. *Age Curriculum 14 (fourteen) Years and Over*

Ibnu Sina advised educators to choose the type of lesson that is related to the expertise of students to master scientific fields. The subjects referred to above are divided into theoretical and practical subjects. Ibn Sina was influenced by the thoughts of the (Ancient Greek philosopher (Aristotle) who also divided knowledge theoretically and practically: Theoretical sciences: (a) tabi'i science covering medicine, astrology, tilsamphysiology, witchcraft ()) the science of dream interpretation, the science of niranjiyat, and chemistry), (b) mathematics, (c) science of divinity, is called the highest (includes knowledge of the ways of revelation, the nature of the soul carrying revelation, miracles, occult news, inspiration, and knowledge of eternity spirit, and so on).

## 4. **Conclusion**

The principles of Ibn Sina's thought about education include: first, the curriculum and teaching of the Qur'an and other religious knowledge. Second, teaching poetry. Ibn Sina also saw the importance of poetry lessons, so poetry became a means of educating feelings. Third, teaching general sciences. In Ibnu Sina's view, children must be taught general knowledge that is dharuriyah, urgent, such as medical science, skills/industry, and arithmetic/mathematics. Fourth, children's education paying attention to the moral aspect is the main focus of all educational philosophical thought. Because of this, the thoughts of figures with different cultural backgrounds can be utilized for the advancement of thought, including educational thinking which needs to be encouraged.

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