
PHILOSOPHICAL REVIEW OF AVICENNA'S ISLAMIC EDUCATION THOUGHT

Muh. Hanif

UIN Profesor Kiai Haji Saifuddin Zuhri Purwokerto, Indonesia

Emails: muh.hanif@uinsaizu.ac.id

ABSTRACT:

This article discusses the thought of educational philosophy according to Avicenna (Ibn Sina) from the aspects of epistemology, ontology, and axiology found in several sources. In his thoughts, Avicenna emphasized the importance of mental and moral education, which could bring psychological health. According to Avicenna, education aims to develop all of one's potential toward perfection. In the educational curriculum, Ibnu Sina emphasizes the importance of structured learning and methods that are adapted to students. Regarding ontology, Avicenna views that knowledge can be obtained through experience and reason. In axiology, Avicenna emphasizes the importance of morality and ethics in education.

Keywords: Philosophical Review, Educational Thought, Avicenna.

Article History

Received : 10 May 2023
Revised : 01 June 2023
Accepted : 10 June 2023
DOI : 10.xxxxx

INTRODUCTION

Education is the practice of acquiring knowledge over the years from one generation to the next (Roopa et al., 2021). Education is a human effort to consciously gain understanding through teaching, training, and structured activities (Dewey, 2022). Humans need education because a

lot of information and knowledge cannot be obtained by silence. Therefore, with the intellect and abilities possessed, humans move towards new sources of knowledge through participation in education. Education is realized in the real world through teaching and learning activities in schools (Rizvi & Nabi, 2021). Not only in

schools but other educational institutions outside of schools can also be a place for someone who wants to upgrade their scientific vocabulary. Therefore, the position of education here is very important to make humans as whole humans. With education, humans can utilize their thinking abilities and develop their potential (Khairani et al., 2020).

Education from an Islamic perspective aims to shape human character and personality for the better. Islamic education seeks to present a learning process that leads to the formation of a strong human personality and prepares him to face life in this world and the hereafter (Yaqin, 2022). Islamic education is currently still struggling to maintain and develop Islamic education itself. One of the efforts that can be made to improve Islamic Education is to explore research studies from previous Islamic figures (Jauhari, 2020)

Several prominent Muslim scientists have contributed to their educational sensitivity, including Avicenna, Ibn Khaldun, Al-Ghazali, Al-Khawrizmi, and Al-Kindi. In this article, we will specifically highlight educational thinking from Avicenna's perspective. Education became a field of study that did not escape Avicenna's attention; He also mastered natural sciences (science), philosophy, religious knowledge, and health (Alwizar, 2015). Maidar Darwis, in his research, explained that there is a comparative analysis between the educational ideas initiated by Avicenna and the current concept of

education in the modern era (Rahman & Shofiyah, 2019).

Avicenna was a renowned philosopher and scholar who significantly contributed to various fields of knowledge, including medicine, philosophy, and education. His thoughts on education are still relevant today and can provide insight into the modern education system. Here are some reasons for the importance of studying Avicenna's educational philosophy. Overall, studying Avicenna's educational philosophy can provide valuable insights into the goals, curriculum, and methods of teaching education, as well as their relevance to the modern education system (Jalilovna & Fayzullayevich, 2021).

This article discusses the philosophical review of Avicenna's educational thought. That Avicenna's thoughts on education are broad and not limited to certain aspects, including educational goals, educational curricula, educational methods, educational levels, teaching evaluation, the nature of the Islamic educational environment, and the concepts of educators and students.

RESEARCH METHODS

In today's digital era, a concept of thought from important world figures can be used and influence the educational process in a country. Education has been created from the lowest unit, namely elementary school to the highest level, namely university or college (Rasmitadila et al., 2021). In recent years, they have adopted and implemented educational

ideas from influential Muslim figures, one of which is Avicenna (Muwaffaq, 2022). So, this article concentrates on Avicenna's thoughts that influence education and their relevance to education in the modern era.

This article is done using the library method. The literature study method reviews books, essays, and research findings on Avicenna's thoughts. This research used literature from previous research by collecting in-depth information and data from various literature, such as books, journal articles, notes, and relevant previous research results (Ackerson, 2007).

The data source for this article comes from various literature that has been explored related to the title. The information obtained in this article comes from journals, books, research notes, research results, and so on (Ackerson, 2007). The bibliography for compiling this article is in Indonesian and a foreign language (English), with different variations of the year of publication. The selected books are about Islamic Education, Avicenna, his educational thinking, and modern education. Also, the literature referred to in this paper has been filtered so that the identity is completely accurate and complete. Therefore, compiling this article requires quite a long time, considering the importance of the availability and accuracy of the literature used.

After the literature is available and sufficient, the authors collect data from various literature, collecting data from writing this article using several techniques. The first is editing, where data is checked

for completeness, clarity of meaning, and alignment of goals with one another. The second is organizing, in which this stage neatly organizes the data to conform to a predetermined framework. Third, the data found at this stage is then analyzed in depth using principles so that conclusions are obtained. In writing this article, there are stages in the data collection process that are not done instantly (Seth et al., 2022, p. 122).

After all the data is collected, the next process is data analysis. The author uses content analysis techniques to analyze the previously collected data. Content analysis is a research technique that examines information content in depth. Although content analysis is mainly used to explore forms of communication, the author applies it to this article to make it easier for the writer to understand when analyzing data facts. The steps taken in the content analysis are as follows: formulating the research problem, determining the research model, and seeking and exploring primary data or primary data. Primary data mining is done on each literature to enter the processing process. Fourth, the exploration of contextual knowledge by connecting data that has been processed with other related factors (Krippendorff, 2004).

RESULTS AND DISCUSSION

Avicenna's Thoughts About Education

1. Educational Goals

Judging from the Al-Quran, Surah Al-Mujjadi discusses the purpose

of Islamic Education, namely to make humans obedient servants of Allah by carrying out His commands and avoiding all His prohibitions (Zein et al., 2019). According to Avicenna, Education should focus on the total development of a person, including physical, mental, and moral well-being. After that, the person must be prepared to survive by choosing trades that suit his skills (Abd al-Rahman al Naqib, 2000). Education aims to make everyone ready to live together in society by mobilizing their potential and expertise so that there is no compulsion to do a job. Avicenna explained that the real purpose of education is oriented toward the perfection of human physical, mental, intellectual, and moral development to achieve the title of "human" (Putra, 2016). Avicenna added that the purpose of education must be based on a perfect human view so that, in a balanced and comprehensive manner, every human being can establish all of his potentials (Azimah, 2016).

In his journal, Ansari said that educational goals include determining the direction of the educational process and conveying encouragement. If a goal has value and is expected to exist, it motivates students to exert all their might. And the energy to achieve those goals; goals are also defined as criteria that the educational process has created and have its essence (Ansari & Qomarudin, 2021).

Based on the study of some of the concepts above, it can be concluded that education aims to build, prepare, foster, and direct students to develop their full potential so that they become fully human.

2. Education Curriculum

The curriculum is a term for rules requiring students to take certain predetermined subjects to achieve educational goals and obtain a diploma. In discussing the field of curriculum, Avicenna did not use the term *manhaj*, which most education experts interpreted as curriculum. Avicenna arranged the presentation of subjects that students would acquire by grouping them into three levels as follows (Zaini, 2019):

1) 3-5 year curriculum

In Avicenna's view, subjects aged 3 to 5 years include artistic matters such as sound and music and topics related to cleanliness, sports, and manners. According to Avicenna, art lessons train the child's mind in judging something, including the good and bad of something, its lightness, beauty, the subtlety of its feelings, understanding its similarities and differences, and so on. For sports lessons, children are given basic provisions to optimize organ function and maintain a balance in the child's physical form (Alwizar, 2015). For hygiene lessons, children are invited to cultivate a clean life from the first time they wake up until they go to bed at night. Ethics lessons focus on and direct children to polite behavior in everyday life, both with parents and neighbors.

2) 6-14 Years Curriculum

The second level is children with an age range of 6-14 years. Avicenna believed that several subjects should be given to children of this age, including reading and memorizing the Koran; religious

subjects; *syar'ir* lessons, Arabic language lessons, and sports lessons. Departing from Avicenna's own experience when he was ten years old, he was able to memorize the Koran, so in his thoughts on the curriculum for ages 6-14 years, the subject of reading and memorizing the Koran was mentioned. This is because, according to Avicenna, by reading and memorizing the Koran, children can learn thousands of Arabic words (Alwizar, 2015). It is hoped that with subjects related to the knowledge of the Koran, children can develop a prominent Islamic personality.

3) The curriculum is over 14 years old.

Avicenna thought that the curriculum for ages 14 and over differed from the curriculum for ages below, bearing in mind that the children's level had started to increase. Students' talents and interests determine the type and number of subjects to be taught to students. The goal is to talent and attractiveness, as well as subjects in a balanced portion. At this level, Avicenna divided the subject categories into two (Valizhanovna, 2022a):

a) Theoretical Subject

The theoretical subject groups include; physics, mathematics, and divinity subjects by studying medicine, children can understand the parts of the human body in all its forms, why humans suffer from certain diseases, and how to treat and prevent them (Nur Zaini, 2019).

b) Practical subjects

Avicenna divided practical subjects into three parts: First, Moral Science discusses how a person behaves according to religious norms. The second is the science of household management, which examines the relationship between family members, husband, wife, parents, and children, and how to manage household finances properly. Third, political science is a science whose scope of discussion is wide between the people and the government, citizens and the policies they make, and so on (Nur Zaini, 2019).

From the presentation of Avicenna's thoughts regarding curriculum, it can be concluded that the concept of curriculum in education, according to Avicenna, has the following characteristics. First, the educational curriculum is based on consideration of the psychological aspects of children (students). This is important because children at every level or level they occupy must experience development. Subjects arranged in one curriculum can accommodate children's needs by looking at the age and talent of the child. Second, the applied educational curriculum must be oriented towards optimally developing the child's potential. In maximizing children's abilities, balanced efforts are made between moral, physical, and intellectual children. Third,

according to Avicenna, the educational curriculum aims to provide use value for all curriculum implementers. So with this reference, every graduate of an educational institution is ready to use his performance in various jobs in social reality. Fourth, according to Avicenna's view, the compiled educational curriculum must be based on the Qur'an as the basis and guideline for moving the Islamic religion. The aim is to teach students knowledge, charity, and faith through teaching, including a massive learning process of studying the Al-Quran since childhood.

Seeing the characteristics of the curriculum offered by Avicenna, it does not only provide the types of subjects along with the number of subjects students must study but there is a good purpose behind each subject that Avicenna coined. In addition, Avicenna also looked at the psychological aspects of children, interests, and talents of students so that students could choose skills and abilities according to their respective interests and did not feel forced to do something (Wibowo & Risa Udayani, 2021). Regarding curriculum concept, Avicenna's thought is inseparable from the window of his philosophical view of science itself.

3. Learning Methods

In teaching science to students, various methods can be applied. The selection of teaching methods is adjusted by looking at students' background and psychological conditions so that later the knowledge transfer process can be optimally conveyed and optimally accepted by students. Avicenna provides an overview of the types of teaching methods that can be used in academic units, namely the *talqin* method, demonstration method, habituation, discussion, apprenticeship, assignment, *targhib wa tarhib* as follows (Valizhanovna, 2022a) :

The *Talqin* method is suitable for inputting knowledge interacting with the Al-Quran. Starting from the students being heard chanting the verses of the Koran, they show the readings until it is precise and appropriate. This method is carried out gradually and repeatedly to maintain students' thinking skills (Ansari & Qomarudin, 2021).

The demonstration method (Showing Technique) is used in active learning; In the example, the teacher teaches students to write and compose; before students can do it, the teacher shows them how to write and compose systematically and correctly. In Islamic learning situations, the teacher gives their students examples of writing hijaiyah letters. But previously, the teacher could provide audio related to hijaiyah letters , then students listened and understood (Alwizar, 2015).

The traditional method (adjustment technique) is suitable for teaching ethics to students. The operation is that the teacher makes

adjustments to the model that is considered by the spirit and motivation of the child. From Avicenna's point of view, the level of "imitating and imitating" attitudes in children is still relatively high. Therefore, this method is appropriate because it considers the child's character first (Ghazali & Ghazali, 2022).

The Discussion Method (Conversational Technique) is a strategy in which students face a problem that requires them to exchange opinions and discuss with fellow students. In this method, students are given questions requiring them to think critically in solving them. So if it is difficult to do it individually, they will do it collaboratively with their friends. During Avicenna's time, the discussion became one of the best-selling methods applied and growing rapidly in teaching (Alwizar, 2015).

Apprentice method. Avicenna often used this method in educating his students. Every student is encouraged not only to learn theory but also to put it into practice. This can provide a double benefit for students; they are experts in knowledge and earn income by practicing it at work (Yasmansyah et al., 2021).

Assignment Method (Task Strategy) The application of this method is to provide modules to students, which students are then required to study in depth. In his day, Avicenna applied this method by providing several modules that contained explanations of material related to themes so that his students could read and understand a problem well (Yasmansyah et al., 2021).

Targhib and tarhib methods. The term Targhib is currently popular with the term reward, symbolized by gifts or gifts, educational tools, and feedback that can arouse student enthusiasm for learning and inspire other students. In contrast, Tarhib is the current punishment to increase student's awareness of their mistakes (Yasmansyah et al., 2021).

The method that Avicenna offered broadly implies that he paid special attention to the field of education. Modern education today adopts some of the practices that Avicenna started with; Overall, Avicenna's learning method has three characteristics. First, the selection and determination of the method are adjusted to their psychological abilities, talents, and interests. Second, learning methods must be adapted to the context of the subject matter at school. Third, the accuracy of the method chosen determines the success of the educational goals students achieve and can change according to changes in the conditions of students (Rasyid, 2019a). So, Avicenna was very critical of the social and motoric conditions of the students and gave the teacher flexibility in choosing the right method. So in today's modern education, Avicenna's method is still validly applied because it can cross the ages. And this is one of the features of Avicenna's thought.

4. The Concept of Educator (Teacher)

Avicenna explained that there are several criteria for a teacher to be said to be competent, including being religious, knowing and mastering how to educate children in educating attitudes, morals, and reason, being intelligent and broad-minded, looking

peaceful and calming, having a polite attitude, having a clean heart, not surly. He sucks and always cooperates in solving problems. It is interesting here, according to Abuddin Nata, that Avicenna views the portrait of a teacher in teaching his students to focus more on areas of competence in teaching; Apart from that, he also has a good personality. So, suppose a teacher masters the proficiency criteria above. In that case, students can understand science easily, capture subject matter, apply behavior according to applicable norms, and develop student mentality through inculcating moral values (Azimah, 2016).

Avicenna became a central figure who was a role model for his students. Because of his nature in teaching and giving direction, his students easily accepted Avicenna. This is one of the factors why a teacher must have authority, charisma, and an attractive attitude so that students like him (Ansari & Qomarudin, 2021). From Avicenna point of view, he categorizes good education as education that masters intellectual, moral, and professional abilities. A brilliant teacher in academics and innovative in morals and religion. Besides that, never play games in teaching students because being a teacher is a role model for those who see it (Putra, 2016).

Avicenna was of the view that teachers as teachers not only teach and provide subject matter theoretically but train students to apply material practically by honing skills, improving their character, and freeing students to think by remaining in a corridor that does not deviate. (Rasyid, 2019a). Abuddin Nata in Frastiawan suggests

that the concept of a teacher from Avicenna's point of view is a competent educator in the sense of being able to establish active communication with students, knowing how to educate and build good character in students, is intelligent intellectually and religiously, looks calm with anxious faces so they don't seem boring, behave politely and politely and have a pure heart in teaching students (Anini & Muttaqin, 2021).

It can be concluded that the teacher as an educator is a reference for students to imitate and see. Teachers become role models for their students in terms of words, words, actions, behavior in class, and personality. Such as how to behave towards students and teach students with different characteristics; what is no less important is that teachers must have a clean heart and sincere intentions in teaching so that fatigue will be felt as educators become tired of worshipping Allah SWT. In addition, the teacher must recognize the talents and interests of students and the background of each student.

5. The Concept of Learners (Students)

According to the National Education System Law no. 20 of 2003 article 1, paragraph 4, "students are part of society who seek to develop their potential through learning processes available in certain paths, levels and types of education." Islam believes that students are members of society who seek to develop themselves through participation in the educational process to form knowledgeable, faithful, and pious human beings, as well as having

noble characters to carry out their functions as servants and caliphs on Earth (Ristanti et al., 2020).

If students are likened to empty bottles, then the teacher's role is to help fill the rest so that the bottles are filled with water. So it is necessary to have good cooperation between teachers and students in the teaching and learning process so that what is expected by the teacher can be obtained by students and educational goals can be achieved. According to al-Abrasyi's presentation, the ethics of students as seekers of knowledge is to purify the heart, not to do bad things that can harm the people around them; students understand that learning aims to beautify the soul through approaching oneself to God, respecting the teacher; ask less to the teacher; behave politely to teachers; and the cover does not reveal the teacher's disgrace (Uni, 2020).

6. The Concept of Punishment in Education

Punishment or sanction is an action taken intentionally and consciously against those who violate a rule that has been enforced; in this case, students who break the rules deserve punishment (Headworth, 2021). The sanctions imposed on students are a stern warning so that students do not repeat their mistakes and try to improve their personalities. At first, Avicenna did not want punishment for humans because he realized and respected human dignity. Avicenna argued that humans want to be worshiped and not be mistreated, so they prefer to be treated gently without coercion (Yaqin, 2022). Avicenna believed that discipline or

punishment was carried out by the parties involved carefully without leaving a scar on the students' hearts.

If there is punishment in education, the initial punishment is in the form of a warning and a stern reprimand as a sign of a threat so that student mistakes are not repeated (Susanti, 2021). The discourse on sanctions put forward by Avicenna is in line with educators' thoughts in the current era, which is still based on psychology and the dignity and worth of a person as a human being (Azimah, 2016). It can be seen that punishment is part of the scope of education because if there is no punishment, then education will be carried out at will by the movers, including students and teachers, even though, as humans, we realize that humans cannot be free from mistakes. However, the existence of punishment makes the behavior of students and teachers more controlled and more by existing norms.

Discussion

Philosophers often discuss Avicenna's philosophy of education, indicating that he is an important figure in this field. Some sources state that his philosophy is included in the eternal philosophy, namely a philosophical concept that emphasizes the universality of truth and the existence of shared wisdom among different cultures and religions. However, other sources do not explicitly state whether Avicenna's philosophy of education is included in perennial philosophy. Avicenna's philosophy emphasized the importance of knowledge and the search for truth, and he believed that education should be accessible to all individuals regardless of their social status. He also believed

education should be adapted to individual needs and abilities (Valizhanovna, 2022b).

1. Avicenna's Educational Epistemology

Epistemology is a branch of philosophy that discusses the nature or theory of knowledge. It studies the nature of knowledge, justification, and rationality of beliefs and is concerned with knowledge's origin, sources, scope, validity, and correctness. Epistemology is important because it helps us understand how we know what we know (Kania, 2022).

Avicenna, a Peripatetic Muslim philosopher, and proponent of the theory of emanations, significantly influenced the European Enlightenment and Renaissance. According to Aksin Wijaya (2020), Ibnu Sina defines philosophy as an attempt to perfect the soul through conceptualizing everything and rational proof of theoretical realities and practical philosophy. However, some circles regard Avicenna as controversial because some of his ideas invite heated debate, such as the idea of the soul's immortality.

Avicenna's theory of knowledge is based on the concept of emanation, which argues that knowledge reflects divine reason. He believed knowledge could be acquired through intuition, a form of direct knowledge not based on sensory experience. Avicenna also believed knowledge could be acquired through demonstration, a logical proof that leads to certain knowledge. According to Avicenna, science is hierarchical, with the highest level being the science of God, followed by psychology, and then natural science. Avicenna has an epistemological view that philosophical knowledge is divided

into two categories: general knowledge, which includes philosophy, and special knowledge, which includes logic. He believed knowledge could be acquired through reason and experience (Mustamin, 2019).

In his epistemological thinking, Avicenna argues that humans and animals feel with the senses, and humans gain knowledge of the universe by using reason. The rational human spirit is conscious. Avicenna was also an adherent of the emanation ideology and argued that reason arose from the thought of God. In his thoughts, Avicenna made the final synthesis of Islam with the philosophy of Aristotelianism and Neoplatonism to become a permanent intellectual dimension in the world (Warno & Pri Handiki, 2022).

Avicenna is one of the important figures in the history of Islamic thought, including in the field of epistemology. He divides philosophical science into two: general science, which includes philosophy, and special science, which includes logic. He also saw that human knowledge comes from reason, the highest source of knowledge. According to him, the human mind is limited in understanding the reality outside itself (Strobino, 2021).

Avicenna's views on epistemology received various comments from thinkers. Some agree with his views, but some disagree. For example, Ibn Taimiyyah stated that Avicenna's view of the origin of revelation as an active mind was a fundamental heresy of philosophers. However, many Islamic thinkers also recognize Avicenna's view of knowledge that comes from reason and the limitations of human reason in

understanding reality. In addition, Avicenna's views on education are also considered very real and relevant to the development of modern education today. Ibnu Sina views that education's purpose is to develop human potential optimally, and teachers have an important role in guiding students to achieve that goal (Strobino, 2021).

2. Avicenna's Educational Ontology Thought

Ontology is a field of study in philosophy that discusses the nature of existence and reality. It is one of the three knowledge components, epistemology and axiology. Ontology concerns questions about what exists, what things exist, and how they relate. It is also the study of the essence of things, whether concrete or abstract. Ontology is a fundamental part of philosophy and has been studied since ancient times by philosophers such as Plato, Aristotle, and Thales (Janos, 2020).

Sina's mother has an ontological view based on the concept of being, which means "existence" or "being." According to Avicenna, existence is the most fundamental concept in philosophy, and everything else is derived from it. His ontological thinking is centered on the concept of being. He believed existence was a necessary attribute of things, and the reality of a thing depended on its existence. He also believes that knowledge of an object is ultimately knowledge of its ontological status in the universal chain of existence, which determines all its attributes and qualities (Sebti, 2022).

In his metaphysical system, Avicenna distinguishes between obligatory existence (*wajib al-wujūd*)

and contingent existence (*mumkin al-wujūd*). Necessary existence is an existence that is necessary in and of itself, whereas contingent existence is an existence that depends on something else for its existence. Avicenna says God is the only necessary being, and everything else is dependent (Sebti, 2022).

Avicenna's ontological thinking is also closely related to his epistemological thinking. He believed that knowledge reflects the ontological structure of reality and that the human mind can understand the structure of reality through reason. He also believes that knowledge is obtained through abstraction, in which the mind abstracts universal concepts from certain things (Komaru Zaman, 2021).

Overall, Avicenna's ontological thinking is centered on the concept of being, and his metaphysical system is based on the distinction between necessary and contingent existence. His ontological thinking is also closely related to his epistemological thinking because he believes that knowledge reflects reality's ontological structure, and the human mind can understand this structure through reason (Shihadeh, 2019).

So according to Avicenna, ontologically, soul education is very important. It also has an idea of a teacher's goals, curriculum, methods, and concepts. His methods included *talqin*, demonstrations, habituation and examples, discussions, apprenticeships, assignments, and punishments. His psychological views influenced Avicenna's views on physical education. He believed that physical education

should be based on the individual's psychological state.

3. Avicenna's Axiological Thoughts on Education

His views on axiology, or the study of values, are not as well known as those of epistemology and ontology. Avicenna believed that the highest form of reason is Allah, who created the first to the tenth sense. According to Avicenna, truth is a concept closely related to wisdom (hikmah). Avicenna divided philosophical knowledge into two categories: general knowledge, which includes philosophy, and special knowledge, which includes logic. Avicenna believed that humans and animals see through their senses, but humans acquire universal knowledge through reason. Avicenna's views on ethics are not as well known as those of other branches of philosophy. However, he wrote "The Book of Healing," which contains a section on ethics (Forouharfar, 2022).

His views on axiology, or the study of values, can be deduced from his entire philosophical system. Avicenna believed that reason, or "aql," was the power within the soul. He divided philosophical knowledge into two categories: general knowledge, which includes philosophy, and specific knowledge, which includes logic. Avicenna believed that the highest form of reason is God, who created human reason. He also believes that the purpose of human life is to seek knowledge and wisdom (Susanto, 2021).

According to Avicenna, truth is a central concept in philosophy. He divided truth into two main categories: necessary truth and dependent truth.

Avicenna believed that the pursuit of knowledge and wisdom was a moral obligation and that the ultimate goal of human life was to attain happiness through acquiring knowledge and contemplating truth. Overall, Avicenna's view of axiology is closely related to his broader philosophical system, which emphasizes the importance of reason, knowledge, and truth. (Rasyid, 2019b).

Avicenna, also known as Avicenna, has several views on the axiology of education. Following are some of his thoughts based on the search results: Educational Purpose: According to Ibnu Sina, the purpose of education is to direct individual growth both physically and spiritually. The purpose of education must be based on the view of human beings, which means perfect humans whose potential has been fully developed. Curriculum: Ibnu Sina divides the level of scientific material that students must pass based on the stages of development and age. He also believed that curricula should be designed to help students reach their full potential. Learning Methods: Avicenna's views on learning methods are influenced by his psychological perspective. He believed that subject matter should be taught through the body (N. Rofiq et al., 2022).

Ibnu Sina also emphasized the importance of the teacher in the learning process. Teacher: Avicenna believed teachers should be knowledgeable and skilled in their subjects. He also believed that teachers should be role models for their students. Overall, Avicenna's view of education emphasizes the importance of individual development, both

physical and spiritual, as well as designing curricula and teaching methods to help students reach their full potential (Isnainiyah & Sauri, 2021).

CONCLUSION

Epistemologically, Avicenna argues that knowledge is obtained through reason, experience, critical thinking, and reasoning. Knowledge must be sought for self-development, not just for practical purposes. He argues that humans have potential that can be developed through education to achieve perfection. Holistic education can develop the soul and instill virtue, developing one's physical, intellectual, and spiritual aspects. Axiologically, he argues that education is based on moral values and the ultimate goal of education is to produce virtuous individuals who contribute to society. Education is accessible to everyone, regardless of social status or gender. Master is knowledgeable, virtuous, and compassionate. Overall, Avicenna's philosophy of education emphasizes the importance of reason, critical thinking, and soul development; education is holistic, based on moral values, and aims to produce virtuous individuals who contribute to society.

This paper is still limited to a philosophical review based on the literature on Avicenna's educational thought. There needs to be further research in the form of field research on Avicenna's educational thinking, which education providers understand and practice..

BIBLIOGRAFI

- Abd al-Rahman al Naqib. (2000). AVICENNA. *Prospects: The Quarterly Review of Comparative Education*, XXIII(1), 1–14.
- Ackerson, L. G. (2007). *Literature Search Strategies for Interdisciplinary Research. A Sourcebook for Scientist and Engineers*. The Scarecrow Press.
- Alwizar. (2015). Pemikiran Pendidikan Ibnu Sina. *An-Nida: Jurnal Pemikiran Islam*, 40(1), 191–201.
- Anini, U. N., & Muttaqin, A. (2021). Islam Perspektif Pemikiran Ibnu Sina Dan Mahmud Yunus. *An-Nuha*.
- Ansari, A., & Qomarudin, A. (2021). Konsep Pendidikan Islam Menurut Ibnu Sina dan Ibnu Qayyim Al Jauziyyah. *Islamika*, 3(2), 134–148. <https://doi.org/10.36088/islamika.v3i2.1222>
- Azimah. (2016). Konsep Pendidikan dalam Perspektif Pemikiran Ibnu Sina. *Fitra*, 2(2), 69–80.
- Dewey, J. (2022). *The Collected Works of John Dewey*. DigiCat.
- Forouharfar, A. (2022). A Metaphorical Approach to the Fundamental Grounds in Strategic Timing: A Contribution to the Ontological Perception, Axiological Evaluation, and Epistemological Classification of Timing in Strategic Management. In N. Faghih & A. Forouharfar (Eds.), *Strategic Entrepreneurship* (pp. 89–120). Springer International Publishing. https://doi.org/10.1007/978-3-030-86032-5_5
- Ghazali, H. A. M., & Ghazali, H. N. (2022). *Deteksi Kepribadian*. Bumi Aksara.
- Headworth, S. (2021). Broke people, broken rules: Explaining welfare fraud investigators' attributions. *Punishment*

- & *Society*, 23(1), 24–46.
<https://doi.org/10.1177/1462474520928131>
- Im, E.-O., & Meleis, A. I. (2021). Situation-Specific Theories: Philosophical Roots, Properties, and Approach. In E.-O. Im & A. I. Meleis (Eds.), *Situation Specific Theories: Development, Utilization, and Evaluation in Nursing* (pp. 13–27). Springer International Publishing.
https://doi.org/10.1007/978-3-030-63223-6_2
- Isnainiyah, I., & Sauri, S. (2021). Kriteria Kebenaran dan Sikap Ilmiah Ibnu Sina Sebagai Ilmuwan Muslim di Abad Pertengahan. *Aqlania*, 12(2), 199.
<https://doi.org/10.32678/aqlania.v12i2.3615>
- Jalilovna, K. D., & Fayzullayevich, J. S. (2021). *Studying The Problem of Cognition in The Works of Avicenna (Brief Analysis)*. 2.
- Janos, D. (2020). *Avicenna on the Ontology of Pure Quiddity*. De Gruyter.
<https://doi.org/10.1515/9783110652086>
- Jauhari, M. I. (2020). Konsep Pendidikan Ibnu Khaldun dan Relevansinya terhadap Pendidikan di Era Modern. *Jurnal Komunikasi Dan Pendidikan Islam*, 9, 187–210.
- Kania, D. D. (2022). *Pemikiran Epistemologi*. Unida Gontor Press.
- Khairani, S., Suyanti, R. D., & Saragi, D. (2020). The Influence of Problem Based Learning (PBL) Model Collaborative and Learning Motivation Based on Students' Critical Thinking Ability Science Subjects in Class V State Elementary School 105390 Island Image. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 3(3), 1581–1590.
<https://doi.org/10.33258/birle.v3i3.1247>
- Komaru Zaman. (2021). Menggagas Ontologi Ilmu Keislaman. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, 2(1), 79–101.
<https://doi.org/10.58401/takwiluna.v2i1.299>
- Krippendorff, K. (2004). *Content Analysis: An Introduction to Its Methodology*. SAGE.
- Mustamin, K. (2019). Filsafat Emanasi Ibnu Sina. *Farabi*, 16(1), 75–90.
<https://doi.org/10.30603/jf.v16i1.1084>
- Muwaffaq, A. (2022). Periodic and the Educational Paradigm of Ibnu Sina. *EduLine: Journal of Education and Learning Innovation*, 2(4), 541–547.
<https://doi.org/10.35877/454RI.eduline1409>
- Nur Zaini. (2019). Kurikulum Pendidikan Menurut Ibnu Sina Dan Relevansinya Terhadap Pengembangan Kurikulum Pendidikan. *Jurnal Cendekia*, 11(2), 111–124.
<https://doi.org/10.37850/cendekia.v11i2.93>
- Putra, A. T. A. (2016). Pemikiran Filosofis Pendidikan Ibnu Sina Dan Implikasinya Pada Pendidikan Islam Kontemporer. *LITERASI (Jurnal Ilmu Pendidikan)*, 6(2), 191.
[https://doi.org/10.21927/literasi.2015.6\(2\).191-201](https://doi.org/10.21927/literasi.2015.6(2).191-201)
- Rahman, M. I., & Shofiyah, N. (2019). Relevansi Pemikiran Pendidikan Ibnu Sina Pada Pendidikan Masa Kini. *TARBAWY: Indonesian Journal of Islamic Education*, 6(2), 142–156.
<https://doi.org/10.17509/t.v6i2.20640>
- Rasmitadila, Humaira, M. A., & Rachmadtullah, R. (2021). Teachers' Perceptions of the Role of Universities in Mentoring Programs for Inclusive Elementary Schools: A Case Study in Indonesia. *Journal of Education and*

- E-Learning Research*, 8(3), 333–339.
<https://doi.org/10.20448/journal.509.2021.83.333.339>
- Rasyid, I. (2019a). Konsep Pendidikan Ibnu Sina tentang Tujuan Pendidikan, Kurikulum, Metode Pembelajaran, dan Guru Ibn Sina's Educational Concept of Educational Objectives, Curriculum, Learning Methods, and Teachers. *EKSPOSE: Jurnal Penelitian Hukum Dan Pendidikan* 18, 18(1), 779–790.
- Rasyid, I. (2019b). Konsep Pendidikan Ibnu Sina tentang Tujuan Pendidikan, Kurikulum, Metode Pembelajaran, dan Guru. *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, 18(1), 779–790.
<https://doi.org/10.30863/ekspose.v18i1.368>
- Ristanti, O., Suri, A., Choirrudin, C., & Dinanti, L. K. (2020). Pendidikan Islam Dalam Sistem Pendidikan Nasional Telaah Terhadap UU No. 20 Tahun 2003. *Tawazun: Jurnal Pendidikan Islam*, 13(2), Article 2.
<https://doi.org/10.32832/tawazun.v13i2.2826>
- Rizvi, Y. S., & Nabi, A. (2021). Transformation of learning from real to virtual: An exploratory-descriptive analysis of issues and challenges. *Journal of Research in Innovative Teaching & Learning*, 14(1), 5–17.
<https://doi.org/10.1108/JRIT-10-2020-0052>
- Roopa, D., Prabha, R., & Senthil, G. A. (2021). Revolutionizing education system with interactive augmented reality for quality education. *Materials Today: Proceedings*, 46, 3860–3863.
<https://doi.org/10.1016/j.matpr.2021.02.294>
- Sebti, M. (2022). Toward Another Understanding of the Notion of *fiṭra* in the Avicennian Ontology of the Rational Soul. In S. Chatti (Ed.), *Women's Contemporary Readings of Medieval (and Modern) Arabic Philosophy* (Vol. 28, pp. 147–162). Springer International Publishing.
https://doi.org/10.1007/978-3-031-05629-1_7
- Seth, D. S., Chadha, D. N. K., & Bhatia, D. H. (2022). *Qualitative Methods: A Practical Journey into Research*. Friends Publications (India).
- Shihadeh, A. (2019). Avicenna's Theodicy and al-Rāzī's Anti-Theodicy. *Intellectual History of the Islamicate World*, 7(1), 61–84.
<https://doi.org/10.1163/2212943X-00701004>
- Strobino, R. (2021). *Avicenna's Theory of Science: Logic, Metaphysics, Epistemology*. Univ of California Press.
- Susanti, R. (2021). Konsep Pemikiran Ibnu Sina Tentang Pendidikan. *JOEAI (Journal of Education and Instruction)*, 4, 1–11.
<https://doi.org/10.31539/joeai.v4i1.2393>
- Susanto, A. (2021). *Filsafat Ilmu: Suatu Kajian dalam Dimensi Ontologis, Epistemologis, dan Aksiologis*. Bumi Aksara.
- Uni, S. Q. A. (2020). Analisis Pemikiran Pendidikan Menurut Ibnu Sina dan Kontribusinya Bagi Pendidikan Islam di Era Modern. *Journal of Islamic Education Research*, 1(3), 225–238.
<https://doi.org/10.35719/jier.v1i3.39>
- Valizhanovna, K. L. (2022a). Scientific and Pedagogical Heritage of Avicenna. *Web of Scientist: International Scientific Research Journal*, 3(10), Article 10.
<https://doi.org/10.17605/OSF.IO/WSR4V>
- Valizhanovna, K. L. (2022b). *Scientific and Pedagogical Heritage of Avicenna*.

- <https://doi.org/10.17605/OSF.IO/WSR4V>
- Warno, N., & Pri Handiki, Y. R. (2022). Epistemologi Peripatetik Ibnu Sina. *EL-FIKR: Jurnal Aqidah Dan Filsafat Islam*, 3(1), 76–91. <https://doi.org/10.19109/el-fikr.v3i1.12991>
- Wibowo, & Risa Udayani. (2021). Relevansi Pemikiran Ibnu Sina Terhadap Pendidikan di Era Modern. *HEUTAGOGIA: Journal of Islamic Education*, 1(2), 79–94. <https://doi.org/10.14421/hjie.2021.12-07>
- Wijaya, D. A. (2020). *Satu Islam, Ragam Epistemologi*. IRCISOD.
- Yaqin, A. (2022). Konsep Pembelajaran Pendidikan Islam Prespektif Pemikiran Ibnu Sina. *Maharot: Journal of Islamic Education*.
- Yasmansyah, Lainah, & Wedra Aprison. (2021). The Analysis Of Educational Thought According To Ibn Sina And Its Relevance In Islamic Education In The Modern Era. *International Journal Of Humanities Education and Social Sciences (IJHESS)*, 1(3). <https://doi.org/10.55227/ijhess.v1i3.62>
- Zaini, N. (2019). Kurikulum Pendidikan Menurut Ibnu Sina Dan Relevansinya Terhadap Pengembangan Kurikulum Pendidikan. *Jurnal Cendekia*, 11(2), 111–124. <https://doi.org/10.37850/cendekia.v11i2.93>
- Zein, A., Nahar, S., & Muchlis, M. (2019). Konsep Pendidikan Islam dalam Surah Al-Mujadalah. *Nazhruna: Jurnal Pendidikan Islam*, 2(3), 350–362. <https://doi.org/10.31538/nzh.v2i3.813>

Copyright holder:

Muh. Hanif (2023)

First publication right:

Asian Journal of Engineering, Social and Health (AJESH)

This article is licensed under:

