

IBN SINA'S EDUCATIONAL CURRICULUM PHILOSOPHY ON BASIC CHILD DEVELOPMENT: A STUDY OF CONTEMPORARY RELEVANCE

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ABSTRACT

This study investigates the enduring relevance curriculum of Ibn Sina's (Avicenna's) 11th-century concepts of child education in contemporary pedagogical practice. Background: As modern education systems grapple with balancing cognitive and character development, Ibn Sina's holistic approach from the Islamic Golden Age offers valuable insights that remain understudied in current literature. Aims: The research examines three key objectives: (1) analyzing Ibn Sina's educational framework for children, (2) evaluating its alignment with modern developmental theories, and (3) identifying implementation strategies for Indonesian classrooms. Methods: A qualitative systematic review was conducted, analyzing primary sources (Ibn Sina's original texts) and 35 secondary sources (2018-2023 peer-reviewed articles) through thematic coding. Results: Findings reveal four persistent relevancies: (a) developmental stage-based curriculum mirroring modern constructivist approaches, (b) integrated moral-intellectual-physical development anticipating heutagogy principles, (c) non-punitive teaching methods aligning with trauma-informed education, and (d) teacher competency standards resembling Indonesia's Guru Penggerak framework. Conclusion: Ibn Sina's philosophy provides a viable model for addressing contemporary education gaps, particularly in character education and differentiated learning. Contributions: The study offers three practical innovations: (1) a crosswalk matrix connecting classical Islamic pedagogy with 21st-century skills, (2) evidence-based recommendations for Indonesia's Merdeka Curriculum reform, and (3) a theoretical framework for culturally responsive pedagogy in Muslim-majority contexts.

Keywords: *Islamic pedagogy, child development, curriculum design, educational philosophy*



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INTRODUCTION

The educational curriculum philosophy of Ibn Sina (980-1037 CE) represents a pinnacle of Islamic Golden Age scholarship, synthesizing Aristotelian logic with Islamic theology to create a comprehensive pedagogical framework.(Bank, 2018) His seminal works, particularly Kitab al-Shifa (The Book of Healing) and Al-Qanun fi al-Tibb (The Canon of Medicine), contain sophisticated theories of child development that predate Western pioneers like Piaget by nine centuries.(Wikipedia, 2015) In contemporary education, where 87% of Indonesian teachers report challenges in implementing holistic learning (Astuti Yuniati, Sri Marmoah, 2016), Ibn Sina's integrated approach to moral, intellectual, and physical development offers valuable insights.

Despite growing interest in alternative pedagogies, three critical gaps persist: (1) limited scholarly attention to classical Islamic education models in modern contexts (Rubab, 2023), (2) disconnect between cognitive and character education in national curriculum and (3) inadequate frameworks for culturally-grounded pedagogy in Muslim-majority countries (Halstead et al., 2023). This study addresses these gaps by examining how Ibn Sina's millennium-old theories can inform 21st century practice.

The research pursues three specific aims:

1. To analyze Ibn Sina's conceptualization of stage-based child development
2. To evaluate the theoretical alignment between his methods and contemporary evidence-based pedagogies
3. To develop implementation strategies for Indonesia's Merdeka Belajar curriculum reform

This research has significant theoretical and practical significance for the development of Islamic education and modern psychology. From a theoretical perspective, this research brings together two previously separate scientific disciplines: classical Islamic studies, particularly the thought of Ibn Sina, with modern educational psychology theories. This integration produces a new conceptual foundation that enriches educational discourse and demonstrates the strong relevance of classical Islamic thought to today's educational challenges (Elzamzamy et al., 2024).

Practically, this research makes a tangible contribution to the world of education in two main directions. First, in the field of teacher training, the results of this research can improve pedagogical content knowledge, enabling teachers to understand the developmental characteristics of students more deeply and contextually. Second, in curriculum development, this research provides a basic concept for integrating moral and spiritual values into all subjects, not just religious education.

Previous research has provided an important foundation for this research. First, Ibn Sina's findings on the stages of student development (0–6, 7–14, and 15+ years) align significantly with modern constructivist theory, which emphasizes the importance of experience and developmental stages in learning (Muhammad Habibirrahim & Misra Misra, 2025). Second, Ibn Sina's focus on individualized instruction demonstrated a highly advanced perspective for his time, aligning with the concept of differentiated learning, now a common practice in contemporary education (Mirza & Saadah, 2025).

Furthermore, Ibn Sina emphasized the spiritual dimension of pedagogy, which is highly relevant to the concept of "whole-child" education currently being promoted in global education (Eddie, 2021). This approach emphasizes the importance of balancing the intellectual, emotional, social, and spiritual aspects of students. Thus, Ibn Sina's thinking is not only historical but also offers a philosophical and ethical foundation that can inform contemporary educational practices.

However, most previous research remains limited to historical and theoretical analysis, without developing practical applications in modern educational contexts. This study aims to fill this gap by translating Ibn Sina's concepts into an applicable model that can be implemented in teacher training, curriculum design, and 21st-century learning strategies. Thus, this research not only preserves the intellectual heritage of classical Islam but also actualizes it as inspiration for contemporary educational innovation.

RESEARCH METHODS

The following is a detailed explanation of the flowchart of the qualitative analysis process of this research, which consists of the following stages: Ibn Sina Text → Open Coding → Ibn Sina Map → Validation → Synthesis → Implementation.

1. Ibn Sina Text

The first stage is collecting and understanding the source text, namely Ibn Sina's work or manuscript that serves as the basis for the research. At this stage, the researcher reads the text in depth, identifying the philosophical context, educational values, and main ideas relevant to the research focus.

The goal is to gain a comprehensive understanding of the text's content for qualitative analysis.

2. Open Coding

The open coding stage is the initial process in qualitative data analysis, where Ibn Sina's text is broken down into smaller units of meaning. The researcher codes sentences, paragraphs, or sections of text that contain important ideas. Each code describes a basic concept or initial theme emerging from the text, for example, "education of reason," "ethics of learning," or "human purpose."

This stage is exploratory and open to various possible meanings.

3. Ibn Sina Map

The next stage is concept mapping. The codes resulting from open coding are grouped and connected to each other in the form of a concept map or thematic chart. This map illustrates the structure of Ibn Sina's thinking—how the concepts of education, philosophy, and moral values are interconnected. The result is a comprehensive thematic framework of Ibn Sina's thought based on the analytical findings.

4. Validation

The validation stage is carried out to ensure that the mapping and interpretation results are accurate, consistent, and accountable. The validation process can be carried out through source triangulation, expert judgment, or confirmation with secondary literature. The goal is to ensure that the analysis results truly reflect Ibn Sina's original thoughts, not merely the researcher's subjective interpretation.

5. Synthesis

In the synthesis stage, the researcher combines all findings from coding, concept mapping, and validation into a new conceptual idea or model. This synthesis can take the form of an educational theoretical framework, a learning model, or philosophical thinking adapted from Ibn Sina's teachings. This stage produces a comprehensive and integrated understanding of the entire previous qualitative analysis process.

6. Implementation

The final stage is implementation, which involves applying the synthesis results in a real-world context. For example, an educational model developed from Ibn Sina's thoughts is applied in learning, further research, or curriculum development. This stage demonstrates the relevance and practical contribution of the research results to the scientific field or modern education.

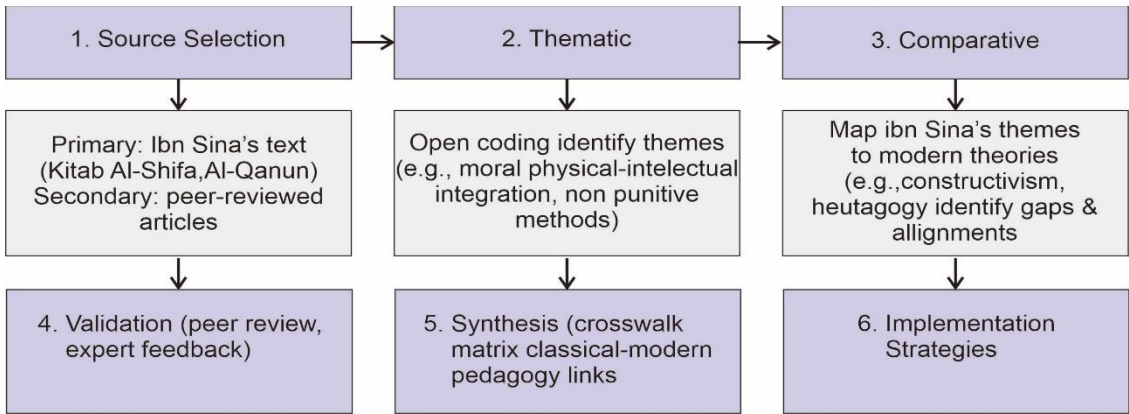


Figure 1. flowchart illustrating the qualitative analysis process from the study

In addition, the data sources from this reference research include several things, namely:

Table 1. Study Title: Ibn Sina’s Educational Curriculum on Early Childhood Development: A Contemporary Relevance Study

Component	Details
Research Design	Qualitative systematic review
Data Sources	Primary: Ibn Sina’s original texts (e.g., <i>Kitab al-Shifa</i> , <i>Al-Qanun fi al-Tibb</i>), Secondary: peer-reviewed articles (2018–2023)
Data Collection	Thematic analysis of textual sources
Analysis Method	Thematic coding to identify patterns in Ibn Sina’s pedagogy and modern alignments
Key Variables	1. Developmental stages, 2. Moral-intellectual-physical integration, 3. Non-punitive methods, 4. Teacher competencies

Alignment Metrics	Comparison with modern frameworks (e.g., constructivism, heutagogy, trauma-informed education)
Implementation Focus	Strategies for Indonesia’s reform

RESULTS AND DISCUSSION

Result

Ibn Sina, known in the West as Avicenna, was born in Afshana near Bukhara (present-day Uzbekistan) in 980 CE (Sara, 2006)(Arsyad et al., 2024). Recognized as a seminal polymath, he made groundbreaking contributions across multiple disciplines including philosophy, medicine, logic, mathematics, and education. His monumental works - *Kitāb al-Shifā’* (The Book of Healing) and *Al-Qānūn fī al-Ṭibb* (The Canon of Medicine) - established him as an authoritative reference in both the Islamic world and medieval Europe

Demonstrating exceptional intellectual prowess from childhood, Ibn Sina had memorized the entire Qur'an by age ten and achieved mastery in Islamic sciences, logic, and medicine during his adolescence (Amr & Tbakhi, 2007). His philosophical system creatively synthesized Aristotelian and Neoplatonic thought (particularly from Aristotle and Plotinus) within an Islamic intellectual framework(Fakhry, 2021).

By age seventeen, Ibn Sina had surpassed contemporary medical scholars, subsequently serving as chief physician to Prince Nūḥ ibn Manṣūr after successfully treating his illness when others had failed. His medical expertise later earned him the position of vizier under Shams al-Dawla in Hamadan(Barizi, 2011).

Ibn Sina passed away in 1037 M/430 H in Hamadan, Iran at age fifty-eight, succumbing to chronic gastritis while actively engaged in teaching (I, 2012). His prolific oeuvre encompassed approximately 250 works spanning:

- 1. *Al-Shifā’*: An 18-volume philosophical encyclopedia covering: Theology, Physics, Mathematics, Logic
- 2. *Al-Najāt* (The Salvation): A *condensed* version of *Al-Shifā’* for students of metaphysics
- 3. *Al-Qānūn fī al-Ṭibb*: The *medical* canon comprising five books that systematized Greco-Islamic medicine
- 4. *Al-Ishārāt wa-al-Tanbīhāt* (*Pointers and Reminders*): Advanced work on logic and wisdom literature

These works established foundational frameworks for both Islamic and Western intellectual traditions, particularly in medicine which remained standard in European universities until the 17th century (Monroe, 2022).

1. The aim of education according to Ibn Sina

Ibn Sina is recognized as a Muslim philosopher who harmonized rational inquiry with religious values, treating both as complementary in addressing human and social realities. For him, the phenomena of human life and the natural world must be understood through multiple perspectives.



Relying on a single method or rejecting new approaches limits the growth of knowledge. Ibn Sina classifies science into two categories: transient or temporary knowledge, and eternal knowledge (hikmah)(Warno, 2023). When viewed as a methodological instrument, eternal knowledge takes the form of logic. But based on its purpose, science can be divided into practical and theoretical science. Theoretical sciences such as natural science, mathematics, divinity and Kulli science. While practical sciences are moral sciences,

house management sciences, city management sciences and prophetic sciences (shari'ah). (Muwaffaq, 2022)

Meanwhile, the purpose of Islamic education according to Ibn Sina is to form humans with noble moral personalities (Mei & Aulya, 2025). The measure of noble morals is described broadly covering all aspects of human life. Aspects of life that are required to realize a person with noble morals include personal, social and spiritual aspects, all three must function integrally and comprehensively. The purpose of moral development through education is very important according to Ibn Sina's view, this can be done by a child must be guarded in opposing bad people and having bad character they must also be given opportunities that allow them to be able to understand and feel life by communicating with pious people. People who have noble morals will be able to achieve happiness (sa'adah). (*Ibnu Sina ' s View about Islamic Education Ibn Sina View on the Aims of Education, 1949*)

In formulating the concept of education, Ibn Sina emphasized moral education. Because at that time the atmosphere and socio-political conditions at that time were indeed very chaotic. At that time slander continued to rage so that political chaos and conflict between schools of thought were hitting the Muslim community. Such conditions show how rotten the morals of the Muslims are. In fact, if the morals of a nation have been damaged, then the nation will surely be destroyed too. Such social conditions, both directly and indirectly, have influenced educational thinking. (Nizar) Furthermore, Ibn Sina divided the level of education into two parts, namely:

- a. General stage, children are guided to prepare their physical, intellectual, and spiritual capacities. Instruction includes reading, writing, Qur'anic studies, essential religious knowledge, foundational language skills, and introductory literature.

- b. Specialized stage, children are oriented toward professional readiness by engaging in practical exercises connected with real-life challenges. Ibn Sina emphasized that curiosity alone is insufficient; sustained practice is required. He therefore encouraged students to pursue professions and talents aligned with their individual abilities and natural inclinations (Muwaffaq, 2022)

Ibn Sina emphasized that the aim of education is to prepare individuals to participate in society by engaging in occupations or fields of expertise suited to their talents, readiness, inclinations, and potential. In addition, as noted by Nata, Ibn Sina considered education as a means to cultivate the full range of human capacities physical, intellectual, and moral so that learners may achieve comprehensive personal growth and ultimately become well-rounded individuals (Setyawati, 2024). In addition, the purpose of education put forward by Ibn Sina seems to be based on his view of the perfect human being. Humans who develop all their potential in a balanced and comprehensive manner, Ibn Sina also wants the goal of universal education to be directed towards the formation of a perfect human being (Muhammad Habibirrahim & Misra Misra, 2025).

Ibn Sina's diverse scientific background and profession as an educator (teacher) and student (student) have a lot to do when pouring out his thoughts on education. This means that Ibn Sina's thoughts on children's education are not just theories (opinions only and never experienced or done) but also the practice of what Ibn Sina experienced when educating and teaching and the knowledge he mastered also helped, such as Islamic philosophy, psychology, Sufism, medicine and logic.

2. Educational Curriculum According to Ibn Sina

a. Curriculum for Ages 3 to 5 Years

Ibn Sina, a very influential Muslim philosopher and scientist, has a profound view on early childhood education. He believes that character education and basic skills should begin at a very young age. For children aged 3 to 5 years, Ibn Sina compiled a curriculum that focuses on the physical, social, and emotional development of children.

According to Ibn Sina, at this age, subjects such as sports, morals, cleanliness, vocal arts, and art need to be given. Sports as physical education, Ibn Sina has a view that is greatly influenced by his psychological views.

According to him, the provisions for sports must be adjusted to the level of development of the age of the students and the talents they have. Ibn Sina also classified 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 adjusted to the needs of the students' lives.

Physical education serves as a medium to promote children's healthy growth and to cultivate balance and coordination in body movement. The author stresses

that such activities should be adapted to the developmental needs of learners, with instructional materials carefully adjusted in terms of difficulty and potential risks, which educators must consider. Furthermore, the integration of sports and arts education aims to nurture students' creativity from an early stage. Close supervision during sports lessons is also essential as a preventive measure to reduce the risk of accidents among children (Putra, n.d.).

Ibn Sina's curriculum for children aged 3-5 years gives us a deep understanding of the importance of early education. By providing the right stimulation, children will have a strong foundation for their future.

b. Curriculum for ages 6 to 14 years

For children between the ages of six and fourteen, Ibn Sina recommended instruction in reading and memorizing the Qur'an, religious studies, poetry, and physical education. He maintained that this was an appropriate stage for memorization-based learning, a view supported by his own experience historical accounts note that Ibn Sina had mastered the Qur'an by the age of ten. Accordingly, Qur'an memorization during this period can serve to strengthen students' memory skills and cognitive development, while also providing the linguistic foundation for more advanced studies such as fiqh, tafsir, and 'ulūm al-Qur'an. Physical education, too, remained important at this age. However, Ibn Sina emphasized that sports for children in this range should involve skills and activities appropriate to their developmental stage, with levels of complexity distinct from those designed for younger children.(Muwaffaq, 2022)

Ibn Sina's curriculum for ages 6 to 14 gives us an idea of the importance of early education and how education can shape a child's character. Although this curriculum is designed in the context of a different era, the principles contained in it are still very relevant to modern education.

c. Curriculum for ages 14 year and above

Ibn Sina advised educators to select subjects that align with students' aptitudes and competencies in scientific fields (Azizah, 2024). He categorized these subjects into two groups: theoretical and practical. His classification was influenced by Aristotle, who also divided knowledge in a similar manner. Theoretical knowledge, according to Ibn Sina, included: (a) natural sciences such as medicine, astrology, intuition, talismanic practices (tilsam), dream interpretation, niranjiyat, and chemistry; (b) mathematics; and (c) metaphysical or divine sciences, regarded as the highest form of knowledge, encompassing topics such as the process of revelation, the nature of the soul that conveys revelation, miracles, hidden knowledge, inspiration, and the eternity of the soul. Modern equivalents such as the natural sciences, social sciences, and languages are often structured around the interests, talents, and potential of students. In

other words, education in practice can be grouped into three, namely informal education (family), formal (school), non-formal

3. The concept of Teacher's according to Ibn Sina

Teachers have a very important role in education. Ibn Sina also wrote down some of his thoughts about the concept of teachers, especially those concerning good teachers. Then Ibn Sina also added that a teacher should be a man who is honorable and has outstanding character, intelligent, thorough, patient, painstaking in guiding children, fair, frugal in the use of time, likes to socialize with children, is not hard-hearted and always adorns himself. (Zainuri & Aslamiah, 2024)

Ibn Sina also emphasized that an educator should not only teach his students from a theoretical perspective, but also train them in terms of skills, change their character and freedom of thought (Hanif, 2023). He also emphasized the existence of balanced attention between the reasoning (cognitive) aspects which are realized in comprehension lessons; the aspect of appreciation (affective) that is realized in the lesson is emotional; and practical aspects (psychomotor) which are realized in practical lessons.

4. Concept of Educational Methods According to Ibn Sina

Assignment method, to provide students with experience in doing assignments. If observed further, Ibn Sina wanted a different method in dealing with the subject matter. This indicates that Ibn Sina paid attention to the character of the subject matter in using certain methods. In addition, Ibn Sina wanted the *targhîb* and *tarhîb* methods which in modern education are known as rewards which mean rewards, prizes, awards or rewards and are one of the educational tools and in the form of positive reinforcement, as well as good motivation. (Elzamzamy et al., 2024)

The description of Ibn Sina's educational method is as follows:

- a. **Talqin Strategy.** The *talqin* approach is applied in Qur'an recitation by first having students listen to portions of the text read aloud. Gradually, the child is guided to repeat the recitation step by step and on multiple occasions until it becomes memorized and internalized.
- b. **Demonstration Technique.** The demonstration method is suitable for functional learning, such as teaching writing skills. Ibn Sina emphasized that before expecting students to practice, the teacher should first provide a clear example—such as writing *hijaiyah* letters—then guide learners to listen and articulate the letters correctly according to their *makhraj* (points of articulation).
- c. **Adjustment and Modelling Technique.** This technique, considered especially effective in teaching ethics, is carried out by adapting learning to the child's level of enthusiasm and by offering positive role models. Ibn Sina recognized the powerful influence of imitation in children's development, noting that at an early

age they naturally tend to replicate what they see, hear, and experience in their environment.

- d. **Discussion Technique.** The discussion method involves presenting students with challenging questions they cannot easily solve on their own, encouraging group dialogue and collaborative problem-solving. Ibn Sina employed this strategy to cultivate both objective and hypothetical reasoning, reflecting the rapid growth of knowledge in his era. He cautioned that if instruction relies only on rote speaking, students may lag behind scientific progress.
- e. **Internship Strategy.** Ibn Sina incorporated the internship method into his educational practice, particularly in medical training. His students were encouraged to integrate theoretical hypotheses with practical application. This approach not only deepened their scientific expertise in a more specific and applied manner but also equipped them with professional skills that could be economically beneficial.
- f. **Assignment Strategy.** The assignment method involved preparing modules or written materials that were then given to students for study and reflection. Ibn Sina applied this technique with his own pupils, including Abu ar-Raihan al-Biruni and Abi Husain Ahmad as-Suhaili. In Arabic tradition, this form of instruction is referred to as *al-ta'lim bi al-marāsil*, meaning education through the transmission of writings or lesson notes
- g. **Targhib Technique,** in today's teaching the term award is realized which implies a gift, gift, grant or gift and is one of the educational tools and as feedback that inspires enthusiasm, as well as extraordinary inspiration. Ibn Sina advocates the use of fun and non-boring learning methods. This is in line with the principle of active learning that is widely applied in modern education.
- h. **Regarding punishment,** Ibn Sina provides guidelines for giving punishment to students, namely:
 - (1) Punishment should be given gently and with affection,
 - (2) Punishment should be alternated, that is, sometimes light and sometimes quite heavy
 - (3) When carrying out physical punishment, it should not affect certain parts, such as the head, face, ears and feet, so as not to cause fatal injury.

5. The relevance of Ibn Sina's educational thoughts to today's education

Based on Ibn Sina's philosophical thoughts on the concept of education, goals, curriculum, educators and students in Islamic education, the concept of Islamic education can be formulated as follows: The Qur'an and the concept of monotheism as the Basis of Islamic Education. The Qur'an is the word of God whose truth is absolute and unquestionable. The Qur'an is a source of values, norms and in it there are verses of knowledge. Ibn Sina, who is a Muslim philosopher who bases his thoughts on the truth

of the word of God. So he is included in the religious-rational thinkers (Jaka Andika et al., 2023).

a. Educational Objection

Islamic education is carried out from an early age. Islamic education must be given directly or indirectly at an early age. As the concept of Ibn Sina's thinking that at an early age children must be given education with materials that are appropriate to their conditions. In relation to contemporary education, in Indonesia for example, early childhood education such as Kindergarten has been born. Ibn Sina wanted a concept of religious and rational education. Individuals must have religious knowledge and develop intellectual capacity. Ibn Sina did not divide knowledge based on the status of the obligation to study it (such as Fardhu 'Ain and Qifayah). He wanted the role of reason to be developed more optimally in the world of education. Education according to Ibn Sina needs to pay attention to and encourage the development of the physical, intellectual, and morals of students perfectly or in other words the realization of a perfect human being. Ibn Sina's idea was actualized through the formulation of national education goals. This is stated in Article 3 of the National Education System Law which reads: "Developing the potential of students to become people of faith. To realize Indonesian people in accordance with the goals of National Education, the law regulates the core curriculum that must be developed at every level of elementary and secondary education, namely by providing the following subjects: (1) Religious Education, (2) Civic Education, (3) Language, (4) Mathematics, (5) Natural Sciences, (6) Social Sciences, (8) Arts and Culture, (9) Physical Education and Sports, (10) Skills/Vocational, and (11) Local Content.

The mandatory curriculum in Higher Education is:

- (1) Religious Education
- (2) Civic Education
- (3) students in four competencies, namely Core Competencies of Spiritual Attitudes (KI-1), Core Competencies of Social Attitudes (KI-2), Core Competencies of Knowledge (KI-3), and Core Competencies of Skills (KI-4). Through the 2013 curriculum, it is hoped that this will be able to prepare students who have the ability to live as individuals and as a citizen who is faithful, productive, creative, innovative and affective and is able to contribute to the life of society, nation, and state in order to achieve civilization in the world.(Elzamzamy et al., 2024)

b. Curriculum

The curriculum model developed by madrasas in Indonesia is an integrative curriculum. An integrative curriculum is a curriculum model that seeks to produce a generation of Muslims who not only have brain intelligence (head), but also other intelligences such as emotional intelligence (heart), skills and creativity intelligence (hand), and spiritual intelligence (honest). This curriculum model, if implemented

optimally, will produce various intelligences and skills for students in the school environment. The relevance of Ibn Sina's thoughts on the curriculum dimension can also be seen in universities that have begun to develop a Competency-Based Curriculum (KBK). Competency-Based Curriculum is defined as a curriculum that is compiled by collecting and compiling various competency elements that are able to lead students to achieve core competencies, supporting competencies and other competencies.

c. Learning Methods

Modern education era, there have been many innovations in learning methods that previously did not use media, now many use media in learning. The learning method offered by Ibnu Sina has experienced innovation and development in accordance with the conditions and situations that occur today. This can be seen from the implementation of Islamic Religious Education learning at Senior High School 11 Bandung. In this study, Ma'rifataini conducted an experiment by implementing a method that had previously been applied in Oxford, England. Researchers have implemented at least three methods, Market Place Activities, Expert Group, and Group Investigation in Islamic Religious Education learning. The Market Place Activities method contains learning activities by dividing students into several small groups and each group is provided with a summary of sub-materials that are different from one group to another. Educators create games by making sub-materials as goods to be traded. Each group is given the opportunity to transact with the role of the seller preparing to sell their goods (teaching material information) by answering questions from other groups, while buyers make purchases by asking questions. However, before the activity takes place, educators provide material supplies by involving projector learning media, laptops, teaching material videos, and preparing other supporting learning media. (Idris, 2019)

Relevance in this modern era as educators can apply teaching techniques that were taught in ancient times such as Ibn Sina in the current Learning Method which of course continues to experience innovation. From not using media to now using media, from face-to-face to now not face-to-face, meaning that Ibn Sina's learning method can still be applied with only a little innovation from the learning.

d. Teacher's

Teachers hold a central role in the learning process. Beyond their primary function of transferring knowledge and skills, every action and behavior they display serves as an example that shapes students' attitudes. The model provided by educators enables learners to more readily apply and embody the knowledge acquired during their education. Among the most observable aspects of this role are the teacher's moral conduct and consistency in practicing religious values. The role of educators in providing role models is very large, as in the Modern Islamic Boarding School of

Muhammadiyah Boarding School (MBS) Yogyakarta. Educators in this sense, the managers and teachers at MBS Yogyakarta, provide exemplary examples of good and polite behavior both towards fellow teachers and students. In addition, in terms of dress code and language use (in the MBS environment, it is mandatory to use Arabic, English, and Indonesian based on a weekly schedule in communicating), educators also provide examples as supporters of creating ideal conditions in order to realize educational goals effectively and efficiently. In addition to teachers, senior students also have a large role in providing role models for their seniors. This is because in the Islamic Boarding School, senior students have a big role, including as tutors and also helping with programs organized by the school. (Muwaffaq, 2022)

Based on the analysis above, a common thread can be drawn, although Ibn Sina's thoughts on education were not born in modern times, his thoughts are still relevant to today's life. Some of Ibn Sina's thoughts on education can certainly and have been considered in the implementation of education in Indonesia because the concept of education conveyed by Ibn Sina has a healthy mind, strong religion, has noble morals, understands students, is authoritative, has a strong personality, has broad insight, speaks well, is intelligent, educated, has a good and attractive appearance, has a sincere heart. Although Ibn Sina's thoughts on education were not born in modern times, his thoughts are still relevant to today's life. Some of Ibn Sina's thoughts on education can certainly be and have been considered in the implementation of education in Indonesia because the concept of education conveyed by Ibn Sina is in line with the values of Islamic teachings that are sourced from the Qur'an and Sunnah. By making Ibn Sina's thoughts relevant in today's era, it is hoped that education in Indonesia will continue to develop and can achieve the goals of national education contained in the National Education System Law (Mei & Silfya, 2025).

Discussion

The results highlight Ibn Sina's educational philosophy as a comprehensive framework that integrates moral, intellectual, and physical development. His classification of knowledge and insistence on moral cultivation were responses to the political and social instability of his era, demonstrating the strong linkage between education and socio-historical context. In comparison with modern education, Ibn Sina's emphasis on holistic growth aligns with current theories of whole-child education, character education, and competency-based learning. His stress on memorization as a cognitive training tool remains relevant but requires adaptation, as contemporary pedagogy prioritizes critical thinking alongside rote learning.

The curriculum he outlined illustrates a developmental approach: early childhood stimulation (ages 3–5), foundational memorization and character-building (ages 6–14), and professional specialization (14+). These stages resonate with modern

developmental psychology and structured education systems. His teacher concept also anticipates modern standards of professional educators who combine subject mastery with exemplary character and mentorship. The moral authority of teachers, emphasized by Ibn Sina, is still visible in Islamic boarding schools where educators model discipline, language use, and conduct.

Ibn Sina's range of instructional strategies from talqin to internships demonstrates a pragmatic and student-centered orientation. Many of these strategies remain applicable with innovation, for example, transforming discussion into collaborative problem-based learning, or assignment into project-based tasks. Finally, the relevance of Ibn Sina's thought lies in its adaptability. While formulated in a medieval context, his insistence on balanced, integrated development and the pursuit of perfection (*insan kamil*) provides a philosophical foundation compatible with Indonesia's national education goals. His model of combining rationality and spirituality is particularly valuable in addressing contemporary educational challenges where academic skills must harmonize with moral and spiritual values.

CONCLUSION

Ibn Sina's educational thought highlights the integration of reason and revelation in shaping the ideal human being (*insan kamil*). The ultimate goal of education is directed toward the comprehensive development of physical, intellectual, moral, and spiritual potential, resulting in individuals of noble character. His curriculum was structured according to stages of growth: early childhood focused on character building and basic skills; middle childhood emphasized Qur'an memorization, religious knowledge, literature, and sports; while advanced stages prepared learners for theoretical and practical sciences based on talents and aptitudes. Teachers, in Ibn Sina's view, are not merely transmitters of knowledge but moral exemplars who guide character and personality formation. His methods included talqin, demonstration, discussion, assignments, internships, *targhib* (positive reinforcement), and constructive punishment. The relevance of Ibn Sina's ideas remains significant today, particularly in character education, integrative curricula, and strengthening the teacher's role as a role model in contemporary education.

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DECLARATION

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Additional Information	All data utilized in this research are fully included and clearly presented within the article, with no hidden or excluded information. The author ensures that every piece of evidence supporting the study’s findings is openly available in the text. This demonstrates a strong commitment to transparency, precision, and compliance with established academic ethics

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