



## THE CONCEPT OF ISLAMIC EDUCATION CURRICULUM: A STUDY OF IBN SINA'S THOUGHT

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### Abstract

This study aims to analyze the concept of the Islamic education curriculum from the perspective of Ibn Sina, a renowned Muslim scholar known for his exceptional intellect, surpassing many of his contemporaries. According to Ibn Sina, foundational Islamic education begins with the study of the Al-Quran at an early age, followed by the introduction of letters and poetry emphasizing politeness. Ibn Sina believed that the purpose of education is to help students prepare for societal life and to secure jobs aligned with their interests and talents. This study employs a literature review approach, analyzing various sources related to Ibn Sina's views on Islamic education. The findings reveal that Ibn Sina's conceptualization of Islamic education prioritizes Al-Quran education initially. Furthermore, his educational principles, including curriculum concepts, student and educator roles, learning methods, and disciplinary measures, remain highly relevant to contemporary Islamic education.

**Keywords:** Thought, Curriculum, Islamic Education, Ibn Sina

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### INTRODUCTION

### مقدمة

Education is a deliberate effort to create a learning environment in which learners can actively participate in the development of their potential, which ultimately will be required for themselves, society, the nation, and the state. This is in accordance with Law No. 20 of 2003 concerning the National Education System.

Education can be classified into three types: education as a teaching process, education as scientific research, and education as an educational institution (Muliawan, 2015). The facts of education in the field to philosophical studies as a reference in the development of knowledge are some of the many research subjects related to education. Education is also defined as the teaching-learning process involving a teacher as the instructor and students as learners. Education as an educational institution means that the word "education" always refers to an institution that conducts the education process, such as schools, madrasas, or other educational institutions.

One way to improve human life both in this world and in the hereafter is through Islamic education provided in Indonesia. With Islamic education, the hope of many is for a good generation of successors. Therefore, education is very important and should be provided to children and students as early as possible. Education not only imparts knowledge but also instills

moral values that will be upheld from generation to generation. The current generation is becoming increasingly diverse. Some children may develop quickly or slowly according to their age. Here, education is very important because the educator's task is to teach morals and ethics.

One of the most famous Islamic figures who understood many sciences is the philosopher Ibn Sina, whose full name is Abu Ali Al Husain ibn Abdillah. He was a renowned Islamic scholar in the field of medicine. He was also known as the "Father of Medicine" because of his expertise in medicine. However, on the other hand, Ibn Sina was also very proficient in Islamic education besides in the field of medicine.

According to Ibn Sina, the goal of Islamic education is to develop all human potential towards physical, mental, and habitual development. In addition, he argued that the goal of education should also aim to shape individuals to live together in front of the public and to complete tasks or skills that they like according to their abilities, desires, tendencies, and potentials (Kurniawan & Mahrus, 2011).

Ibn Sina distinguished two stages in education, the first being education at home, and the second being education at school (maktab) under the guidance of a teacher (mu'allim). These two stages complement each other. The aim of early education is to strengthen faith, develop good and healthy character, eliminate illiteracy, teach young generations to think logically, and learn craftsmanship. Because it will greatly influence the character of students, teachers must be carefully chosen. Teachers must be pious, moral, gentle, knowledgeable, and wise. Teachers must be able to understand the nature of students and assess their talents to demand various fields of knowledge so that they can provide advice on further research in the final stages of life.

Therefore, this discussion is very important and beneficial to review ideas about education that have developed among Muslims from classical times to modern times, especially the concept of education according to Ibn Sina (370-428H/980-1037M).

## METHOD

## منهج

The research methodology adopted in this study titled "The Concept of Islamic Education Curriculum: A Study of Ibn Sina's Thought" is a qualitative literature review approach. This method involves a comprehensive analysis of existing literature to gather insights and data on Ibn Sina's perspectives on Islamic education. The primary sources of data for this study include classical texts written by Ibn Sina, along with contemporary scholarly articles, books, journals, and other academic publications that discuss his contributions to education. The literature review method is chosen due to the historical nature of the subject and the extensive body of work already available on Ibn Sina's educational philosophy.

Data collection involves identifying, gathering, and systematically reviewing relevant literature using academic databases, libraries, and online resources. Keywords such as "Ibn Sina," "Islamic education," "curriculum," and "educational philosophy" are used to ensure comprehensive coverage of pertinent sources.

The data analysis process includes thematic analysis, where key themes and concepts related to Ibn Sina's educational thoughts are identified and categorized. This involves critically examining the collected literature to understand Ibn Sina's views on the foundational aspects of Islamic education, the role of the Al-Quran, the importance of moral and ethical instruction, and the objectives of education in preparing students for societal roles.

By synthesizing the findings from various sources, this study aims to present a coherent and comprehensive understanding of Ibn Sina's contributions to the Islamic education curriculum and their relevance to contemporary educational practices.

## RESULT | نتائج

Ibnu Sina, a renowned Muslim scholar, raised an Islamic educational perspective that remains relevant today. Although not providing specific details on the curriculum, he suggested that education should be tailored to the psychological aspects of individual learners. This approach is considered essential to ensure optimal development according to each person's needs.

The full name of Ibn Sina is Abu Ali al-Husain bin Abd Allah ibn Abd Allah ibn Ali ibn Sina. He was born in Afshana, a small village near Bukhara, in the year 370 H/980 CE. He was the son of Abdullah, a high-ranking official of the Samanid Dynasty, and Satarah, his wife. Ibn Sina was a highly renowned Muslim scholar. He demonstrated exceptional intelligence from a young age. He began memorizing the Quran and studying religion at the age of five. Ibn Sina's family moved to the city of Bukhara at that time, where he was educated by a tutor who came to their home to teach literature and the holy book of the Quran (Ridlo, 2017).

Ibn Sina was able to memorize the Quran in less than ten years due to his outstanding intellect. After that, he studied law with an educator named Ismail, who was known as a common man. He also focused on learning arithmetic and calculations from 'Ali Abu 'Abdullah An-Natiliti. Later, he read various types of books, including commentaries, thus, semantic knowledge education dominated. He did not miss studying Ocledeus's book on calculations (mathematics) and other books on clinics. Thus, at the age of 18, he had completed the study of various sciences (Azimah, 2018).

Ibn Sina began his career as a physician at the age of 18 and became famous for treating Sultan Nuh bin Manshur, the ruler of the Samanid Dynasty. At the age of 20, he migrated to a place near the Caspian Sea and wrote an encyclopedia on medicine called al-Qanun fi-Thibb. Ibn Sina stated that except for metaphysics, all other sciences are not difficult to learn. He became a productive figure due to his profound knowledge despite the unstable political situation. This indicates that Ibn Sina's personality was truly unique. At that time, he had the ability to surpass other scholars due to his exceptional intelligence. All historians agree that Ibn Sina's mind was very sharp and he had a strong memory. He demonstrated the ability to master all fields of knowledge in a short period of time.

## DISCUSSION | مناقشة

### ***Educational Curriculum***

The curriculum plays a crucial role in the learning strategy to achieve educational goals. Without a curriculum, the planned educational objectives will not be fully realized. The curriculum is used to outline various subject sets that need to be covered. The curriculum is a learning plan that contains several topics and is systematically arranged according to needs to undergo specialized training programs (Darwis, 2013). According to Ibn Sina, the aim of education is to direct students' potential towards enhancing their physical, mental, and intellectual development. Additionally, he argues that education will help students prepare for life in society

and obtain jobs that align with their interests and talents (Kurniawan & Mahrus, 2011).

Ibn Sina also explains three normative functions in education: the first goal is to determine the direction of the educational process, the second goal is to provide stimuli and determine the direction to be taken, and the third goal is value, which, if considered valuable and desired, will encourage students to exert effort to achieve it.

Moreover, Ibn Sina does not directly state that there must be a curriculum (material) in learning, but philosophically, he cannot overlook viewing an individual from a psychological perspective. In other words, when given to students, subjects must be tailored to their psychological development (perhaps with their age level). Ibn Sina said that children should be taught to recite the Quran. Then, simultaneously, they should learn the spelling of letters, and then they should be asked to memorize verses that begin with proverbs and then qasidah (Langhulung, 1995). Because proverbs are easier to pronounce and remember, as their verses are short and their melodies are light. One should select poems that praise politeness, uphold knowledge, condemn ignorance, encourage good behavior towards parents, kindness, and respect towards strangers. After the child memorizes the Quran and masters its language, they are guided towards a path suitable for their nature and abilities.

It can be concluded that Ibn Sina's opinion regarding the first level education plan in the realm of Islamic schools can be stated as follows: First, children should learn about the Quran; this will properly structure the child in all aspects including intellectual. Simultaneously, children should be given strict and crucial instructions, learning letters from a collection of letters, and creating verses that start with simple, memorable lines. Then, these verses should speak about habits, desire to learn, condemnation of ignorance, encouragement to do good things, obedience to guardians, and so on (Jauhari, 2022). Ibn Sina also states that students should be taught ethics so they can lead a polite life. He also states that students should be taught arts so they can easily sharpen their feelings and imagination.

According to Ibn Sina, there are two stages of education: teaching at home and teaching at school (maktab) under the guidance of an educator (mu'allim). These two stages are highly interdependent. An educator must be chosen carefully because they will greatly influence the character of the students in the future. An educator must be obedient, ethical, friendly, provide clear information, and have clear innovations to see the values that exist in the character of the students and assess their talents to decide how to teach them in their future lives.

Based on several theories that have been presented, it can be concluded that the curriculum aims to achieve a predetermined educational goal. This educational goal will eventually be the end result of learning for students. If successful, then the curriculum used is suitable for the learners. Additionally, another factor of the curriculum's success is the connection between teaching at home and at school. Teaching at home will serve as a foundation for children when they are at school, so they will follow the learning process well. Similarly, teaching at school is inseparable from the role of an educator. An educator should, when delivering lesson material to learners, be suitable in terms of psychology. They should have various ways to shape their students' characters, such as topics related to learning the Quran, then learning spelling, then asked to memorize poetry, starting with proverbs and then qasidah. In primary school (SD/Ibtidaiyah). At the high school level (SMA/Tsanawiyah), students are given subjects to read and memorize the Quran and tasked with understanding religious lessons such as exegesis classes, Quran, fiqh, theology, morals, and other subjects whose main sources are from the Quran. At the high school level (SMA/Aliyah), only subjects that suit their

interests/talents are taught to students. In other words, at this level, its components should be tailored to the students' abilities and interests through specific subjects, perhaps with the main divisions known today, such as Social Studies, Natural Sciences, and Language. This suitability is expected to shape good character values and talents for students who will play an important role when they move on to the next phase of life. Ibn Sina's views are still highly relevant and related to the development of Islamic education today.

### ***Education Method***

The method of education in the learning process plays a strategic role in achieving educational goals because without methods, the goals or targets planned beforehand with the help of curriculum (materials) delivered during the academic year cannot be achieved. Ibn Sina discussed the concept of learning methods, consisting of indoctrination, demonstration, habituation, exemplification, discussion, apprenticeship, and assignment (Nata, 2000). Indoctrination method is usually related to learning to read the Quran, while the demonstration method is related to learning to write, in other words, the demonstration method is direct practical method. Furthermore, habituation and exemplification methods are related to teaching morals or instilling morals to students, as it is expected to be more readily accepted through these methods. Additionally, there is also the discussion method, which is related to teacher's communication during the learning process. Moreover, the apprenticeship method is related to the activities within the learning process, and finally, the assignment method is related to presenting tasks given to students.

Ibn Sina took education seriously. He outlined at least four characteristics of methods: first, the selection of method must match the characteristics of the subject matter. Second, a method, before being applied to students, must consider the psychology, abilities, and interests of the students. Third, methods should be flexible so they can change according to students' needs, and lastly, a method must be carefully observed before being chosen because it will determine the success of learning (Rasyid, 2019).

It can be understood that Ibn Sina's views on the concept of educational methods are still applicable in the field of education today. This can also serve as a reference for educators and schools that in determining educational methods, careful consideration must be given to the characteristics of the learners, as these methods will affect the success of learning.

### ***Educators***

Ibn Sina believed that being a teacher requires a sound mind, strong faith, noble character, good teaching spirit, firm personality, open-mindedness, intelligence, education, and a pure heart. A teacher should be someone with high knowledge, extensive religious knowledge, and someone who is devout to Allah SWT and His messenger. Ibn Sina also recommended that a teacher should know and understand the world of children because every learning process also requires experience in addition to ethics and manners (Uni, 2020).

Preparing professional teachers or educators is one of the key elements in improving the education system in schools. Ibn Sina suggested that a teacher should be intelligent and knowledgeable, not narrow-minded. This is because students prefer and respect teachers who are intelligent and knowledgeable. According to Ibn Sina, a teacher's portrait emphasizes the elements of teaching ability and skill, accompanied by good morals. With good teaching ability, skill, and behavior, a teacher can educate students with various knowledge and good morals, nurturing their mental and physical well-being (Nata, 2001).

Researchers can conclude that the most important thing a teacher must have, besides good teaching ability and skill, is good morals, ethics, and manners. Apart from being a preparation to become a teacher, these qualities are examples that should be shown to students. Thus, students will behave well, just like their teachers.

### **Learners**

Learners are usually defined as individuals who receive influence from individuals or groups responsible for educational activities. From an Islamic perspective, students are members of society who strive to develop through a process called education (Suyatno, 2015). This process enables individuals to have knowledge, faith, and good morals so that they can fulfill their roles as God's vicegerents and servants in the future.

Furthermore, here are some ethics that learners should have when they strive for knowledge, according to al-Abrasyi: firstly, learners should purify their hearts from bad things; secondly, they should have the goal of learning to improve their souls towards perfection and to draw closer to Allah; thirdly, they should be diligent and keep a distance from their hometowns; fourthly, they should not easily transfer to other schools; fifthly, they should respect their teachers; sixthly, when asking questions, they should not trouble their teachers; seventhly, they should protect the dignity of their teachers, and lastly, they should maintain harmony among their peers and those around them (OK, 2021).

The education process is strongly supported by the educational environment. This process is influenced by the surrounding environment of the learners, whether it supports or hinders the educational process. Thus, learners must learn to choose an educational environment that supports their educational experiences. In Ibn Sina's contemplation on the concept of education plans he offers, two things must be considered. First, education plans must take into account the mental state of children. Second, education plans must be adjusted between physical, scholarly, and moral aspects (OK, 2021).

In conclusion, becoming a learner means being someone who has specific goals to develop oneself, desiring change through education. As learners, they must also have ethics to support their learning process. These ethics will help them adapt in their learning environment. Thus, the environment will support and enhance the educational experiences of learners.

### **Punishment in Education**

Ibn Sina's views on disciplinary ideas were not extensively pondered for their application. Everything depends on the noble mentality of humans that must be preserved. However, Ibn Sina allows for discipline that is fundamental in its implementation and with extraordinary consideration. Additionally, Ibn Sina advocates for enforcing discipline in subjects, so students must always be reminded. Discipline here is not a threat aimed at children with violence, but rather with gentleness, comfort, and a little sharpness so that children are compelled to do it with good behavior (Darwis, 2013).

Fundamentally, Ibn Sina allows discipline under limited conditions and to be done with caution. Students should be warned of the dangers of side effects first, and there should be no haste with a brutal attitude, but with gentleness. After that, understanding and inspiration should be provided. Additionally, giving influence and a sharp or praising face will entice students to do it. In education, punishment or reward is actually very important to shape students' character. This can be done when students do something right; they should receive a reward or recognition, and conversely, when they make mistakes, they should be ready to receive punishment. The

punishment here, as expressed by Ibn Sina, is not meant to make students afraid but to make them understand their mistakes. This will make them disciplined and learn about what is right and wrong.

Based on the points presented above, it can be concluded that education according to Ibn Sina is a process for someone to perfect themselves through education. Ibn Sina also stated that learners should be directed to discover their talents and interests but should not abandon ethics and manners, as no matter how high someone's knowledge is, it is worthless without good morals. From an early age, learners should be taught about morals.

## CONCLUSSION

## خاتمة

Based on several explanations provided above, it can be concluded that the Islamic educational perspective according to Ibn Sina can still be considered relevant for use today. Ibn Sina did not elaborate in detail on the educational curriculum, but he argued that the educational curriculum should be tailored to the psychological aspects of each learner. This is necessary to ensure their proper growth and development. In addition to the educational curriculum, Ibn Sina also discussed teaching methods. Teaching methods according to Ibn Sina include instruction, demonstration, habituation, emulation, discussion, apprenticeship, and assignment. Up to this day, these methods can still be used in this modern educational era. As an educator, they must have a wise and educated attitude. Teachers must also show tolerance towards every learner; they should receive the same rights as learners. Additionally, Ibn Sina also addressed punishment in education. Ibn Sina explained that punishment here should not be harsh and physical, but rather should be used to build their motivation.

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