

AVICENNA'S THOUGHTS ON ISLAMIC EDUCATION AND ITS RELEVANCE TO MODERN-ERA EDUCATION

MUH. HANIF

UIN Professor, K.H. Saifuddin Zuhri Purwokerto Indonesia. Email: muh.hanif@uinsaizu.ac.id

Orcid ID: <https://orcid.org/0000-0001-7806-4440>

ABU DHARIN

UIN Professor, K.H. Saifuddin Zuhri Purwokerto Indonesia. Email: abudharin@uinsaizu.ac.id

Orcid ID: <https://orcid.org/0000-0001-9868-8242>

GHANI KALSYA PUJANGGA³

UIN Professor, K.H. Saifuddin Zuhri Purwokerto Indonesia. Email: ghanipujangga1228@gmail.com

Abstract

The aims of paper are discuss the concept of Islamic education according to Ibn Sina and its relevance to education in the contemporary era. Articles are compiled based on the library research method or literature review. The author collects written documents from books, scientific articles, and research reports containing Islamic education, Avicenna's thoughts on Islamic education, and modern education. Avicenna's Islamic Education Thought was not limited to his era. However, until now, the existence of his thoughts is still being felt and applied to several educational processes in this country. The results showed that Ibnu Sina had several educational concepts, including educational goals to support the total development of students; education curriculum for students aged 3-5 years, 6-14 years, and 14 years and over; learning methods include the talqin method, the demonstration method, the habitual method, the discussion method, the apprenticeship method, the targhib and tarhib method; the concept of teacher competence in teaching; the concept of student mental hygiene; and the concept of punishment that educates in education. The concept of Islamic education, according to Avicenna, has found its relevance, namely that it is still widely applied to contemporary educational practices. The goal is to improve the quality of education..

Keywords: Islamic Education, Modern Education, Avicenna

1. INTRODUCTION

Education is the practice of acquiring knowledge for 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 being silent. Therefore, with the intellect and abilities possessed, humans, move towards new sources of knowledge through participation in education. Education is manifested in the real world through school teaching and learning activities (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 significant to make a human being a complete human being. With education, humans can take advantage of their thinking abilities while developing their potential (Khairani et al., 2020).

The development of the times requires education to adapt. In the past, long before technology existed, education was carried out in simple ways through media or tools that

were not as sophisticated as they are now (Zhao & Watterston, 2021). In contrast to today's modern era, the era is called the digital era. In the world of education, the existence of technological updates has made the educational process progress from before (Rahmatullah et al., 2022). In the past, before the advent of technology, teachers delivered learning material limited to blackboards and writing implements (chalk), then students rewrote in their respective books. Now with increasingly sophisticated tools, teachers can take advantage of new media such as LCD projectors, PowerPoint, and even cell phones (Nancy et al., 2020). Through some of these media, learning is no longer fixated on the blackboard. Students are no longer required to write subject matter to fill their books (Thomson, 2020). It can be seen that education in the modern era now provides more convenience for education implementers, both students, and teachers.

How is education when viewed from Islam? Education in terms of Islam can shape human character and personality for the better. Islamic Education seeks to present a learning process that leads to the formation of solid human personalities and prepares them 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 by exploring research studies from previous Islamic figures (Jauhari, 2020)

In Islamic Education, several prominent Muslim scientists have contributed to their sensitivity to education, including Avicenna, Ibn Khaldun, Al-Ghazali, Al-Khawrizmi, and Al-Kindi. In this article, we will specifically highlight educational thinking from the perspective of Avicenna. Education became a field of study that did not escape Avicenna's attention; he also mastered natural studies (science), philosophy, religious science, and health (Alwizar, 2015). Maidar Darwis, in his research entitled *The Concept of Islamic Education in Avicenna's Perspective*, points out 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). This article discusses the relationship between the concept of education offered by Avicenna and the reality of modern education today. 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.

2. LITERATURE REVIEW

2.1. Islamic Education

Regarding etymology, *Ta'lim* and *tarbiyah* represent the basic words ' *allama* and *rabba* found in the Al-Quran. The word *ta'lim* means education in a narrow sense, where the process of transferring knowledge is limited between humans; as a result, humans are only given knowledge, but their personality is not formed (Rohman, 2013). Muhammad Naquib Al-Attas uses the term *ta'dib* in his book *The Concept of Islamic Education*. The word *ta'dib* was chosen because it was felt that it could block the window of knowledge and charity one catch at a time so that students could obtain the essence of Islamic Education. The word *ta'dib*, when viewed from the Arabic dictionary, means training to

behave well and politely, educate, improve, discipline, and give action (Rohman, 2013). However, the term *tarbiyah* is more widely used because it covers all educational activities. *Tarbiyah* is an attempt to prepare a person for a perfect life, better than before. *Tarbiyah* is also used to reflect an organized way of thinking, not intolerance, increase skills, and hone expertise, sharpening instinctive sensitivity and strengthening creativity (Rohman, 2013).

Islamic Education is the main gate for someone to get deeper into Islamic religious scholarship. Islamic Education is Education that is organized systematically and neatly based on Islamic religious principles to improve and develop students' abilities (Fathurrahman, 2002). According to Zakiah, the degree of Islamic Education is the effort of an educator in guiding, accompanying, and educating his students so that they can know and practice the contents of Islamic religious teachings and then apply these Islamic teachings as a moving guide in life. *Islamic Education is a form of education that leads to the development of Islamic values in those who acquire it, which Muslim groups carry out to develop a legacy of Islamic knowledge from the first generation to the next generation based on the Al- Quran and As-Sunnah* (Douglas L. & Shaikh, 2004). From Douglas's statement, the reference that forms the basis for implementing Islamic Education is the Al-Quran and As-Sunnah.

In the view of philosophy, Islamic Education in its development has three main streams. First, the *conservative-religious* school prioritizes the purity of religious values concerning educational issues. The most substantial figure of this flow is Al-Ghazali (Scharbrodt, 2022). Second, the *rational religious school*, where the estuary of holding education is to achieve the goal of the afterlife, then every knowledge conveyed to someone must be oriented towards immortality. Science is understood by looking at the substance of the text and requires rational thinking. Figures of this flow include Avicenna, Ibn Miskawaih, Al-Farabi (Ardıç, 2022). Third the *pragmatic-instrumental flow*, which thinks that education is applied because there is a purpose or benefit. It is necessary to have practical activities carried out by the subject educator to get the benefits of education. The figure is Ibn Khaldun (Rofiq et al., 2019).

Islamic Education is an effort for government institutions, both central and regional governments, to produce children sensitive to Islamic values so that later Islam can become a way of life and a standard when they grow up behaving in society. (Hanum, 2022). The process of Islamic Education in Indonesia has been implemented through schools with Islamic characteristics and state schools. Madrasas and Islamic boarding schools also facilitate children to meet their information needs for religious knowledge. In this case, Islamic educational institutions that have been formed can help students learn as much about the ins and outs of Islam as possible (Hakim et al., 2020). From this, conclusions can be drawn about Islamic Education. Islamic Education departs from the root word "*tarbiyah*" understood as an activity or effort that covers all aspects of education toward a perfect human order. Islamic Education is a type of education that is planned and structured to shape a person's personality based on Islamic religious values (Susilawati et al., 2022). Later, these values become a benchmark for stepping and behaving in real life in society.

2.2. Modern Education

Islam experienced ups and downs in its civilizational journey, starting from the early classical period to the modern period. Islam experienced many ups and downs (Yusuf & Khojir, 2021). The concept of education consistently innovates from year to year, adjusted to the year's changes. The idea of education must be built based on current conditions. The changing times have changed the education system. Modern education is a new step in changing the education system in the world. The Renaissance was an era of awakening and freedom from the shackles of religious doctrine.

Starting from the Renaissance, Education evolved from classical education to modern education. The existence of socio-political, economic, and cultural upheaval in Western Europe in the Middle Ages gave birth to modern education and its theories (Temon Astawa, 2016). Rizal Mustansyir in Surajiyo (2008) puts forward modern philosophical figures, including Rene Descartes, an arithmetician, and inventor of the X and Y axes; Isaac Newton, originator of the theory of gravity; Charles Darwin, originator of the Struggle for Life theory; and JJ Thompson, discoverer of the electron theory (Temon Astawa, 2016). Meanwhile, in Indonesia, the modern education system departs from the Dutch colonial education system around the 19th century (Memon & Zaman, 2016).

Modern Education is the newest type of education through learning methods adapted to the present era's conditions to prepare students for the future. Modern Education is a place for students to think the end by mobilizing all their potential with the support of increasingly sophisticated educational tools (Gruzdeva et al., 2020). The current modern education system is an increasing change from modern education. According to Mahmud Yunus, modern education is an innovation in the education system towards better conditions which is a renewal for the world of Education (Mantil et al., 2016).

Today, modern education is a different modification and more advanced because it is supported by cutting-edge technology. Classical education is considered by some to be irrelevant or increasingly being left behind and is rarely used again in the current educational process (Schleihauf & Hoehl, 2020). Due to the emergence of modern education, which is increasingly dominating, every component of education, both in terms of educational objectives, curriculum, teachers, and students, must also improve towards renewal. Learning tools also innovate, both in terms of lesson plans, media, and learning models adapted to the curriculum or standard standards to certainly increase the quality of student outcomes (Rohman, 2013)

2.3. Avicenna

2.3.1. Biography of Avicenna (980-1037 AD)

Avicenna was a scientist, philosopher, doctor, and poet born in Persia, now known as Iran (Afshar et al., 2020). Avicenna's full name was Ali al-Husien bin Abdullah al-Hasan bin Ali bin Sina, and in the western world, he is known by the nickname "Ibn Sina." Avicenna was born in 370 H in the village of Afsyanah, near Bukhara, Central Asia (Putra, 2016). *His father, Abdullah, was from Balkh, and when Avicenna was five years old, he moved with his family to Bukhara. Avicenna's father was a highly educated man. He liked*

Ilwan as Safa's treatise and the worldview of the Ismaili sect (Ganieva & Chuchukchi, 2021). Most people call Avicenna the "Father of Modern Medicine" because he had highly dedicated and produced works in medicine when he was still alive.

His well-known work is *al-Qanun fi at-Tibb (Medicine Qanun)* which changed the perspective of the world of medicine and became a reference used at several universities in the West at that time. At 57, Ibn Sina passed away at Hamadan, Persia, on a Friday during Ramadan in 428 AH (1037 AD) (Salleh & Embong, 2017). Shortly before his death, Avicenna wore all white and drew closer to Allah by filling his last days with worshipping Allah S.W.T. and sharing his possessions with people in need, such as the needy and poor (Anini & Muttaqin, 2021).

2.3.2. History of Avicenna's Educational Journey

The beginning of Avicenna's educational journey began with reading the Koran. When he was five years old, Avicenna was invited to socialize with various levels of society, ranging from simple people and scientists to scholars. Abdullah, his father, gave Avicenna to them to learn and study the Koran Sheikh Nahawi (Anini & Muttaqin, 2021). With his intelligence and thinking ability, Avicenna mastered the Al-Quran and memorized it at age 10, as well as mastered Arabic. *He had learned the study the Koran and a great deal of Arabic poetry by age ten* (Salleh & Embong, 2017). Avicenna studied Al-Quran and mathematics from 'Ali Abu 'Abdullah an-Natili before being self-taught to master semantics (Putra, 2016).

Avicenna is an example of an active and independent learner in his learning activities. At the age of 16, he taught himself to medicine and, at the same time, mastered Arabic literature, Jurisprudence, Geometry, and philosophy. By age 18, Avicenna had tried to teach, write, and be a philosopher. He was also entrusted with treating Sultan Samani in Bukhara through his profession as a doctor (Alwizar, 2015). Because of his brilliance in medicine, Avicenna was named the father of medicine at a young age. *He earned a well-deserved reputation as a top doctor by age 21. However, Avicenna's ability to focus and intellectual prowess allowed him to continue his work with remarkable regularity and continuity and remain largely unaffected by the external upheavals* (Salleh & Embong, 2017). Towards the end of his life's journey, Avicenna still dedicated his thoughts and energy to becoming a philosophy teacher and a doctor in Ishfahan (Anini & Muttaqin, 2021). It can be seen how the educational journey of a well-known Muslim figure to the West; he was willing to fight for the community and those around him to ensure that they get new knowledge.

2.3.3. Avicenna's Scientific Work

In his long scientific journey, Avicenna gave birth to many great works whose work could benefit many people. There are about 450 books that Avicenna completed during his lifetime. With his high intellectual level, he can master various scientific disciplines and pour his thoughts into several works. Muhammad Gharib Jaudah quoted Abdul Hakim Muntashir as saying that Avicenna's work reached 276 works with different categories, such as letters, books, and thoughts that he wrote in encyclopedias when he was still alive (Elisa et al., 2022). Here are some famous works of Avicenna:

a. Al-Qanun fi al-Tibb (Canon of Medicine)

This book is a book that focuses only on medical science. This book, more or less composed of 3 volumes, was once the only reference book for European universities before the rise of new books on medicine or medicine. In several countries, the Canon of Medicine has been translated according to the country's language, such as being translated into French, Italian, and Spanish. Gerard of Cremona, one of the Italian figures who translated this book around the 11th century in Rome, Italy (Yusuf & Khojir, 2021).

In the world of medicine, Avicenna found a breakthrough that shows the effectiveness of plants on earth in helping to cure certain diseases. Avicenna was labeled as the first person who discovered human circulation, to be further refined by William Harvey after 600 years (Arsyad, 2019). Avicenna, in his book, also mentions that the baby's food during the womb is the food that the baby sucks through the umbilical cord, which is directly connected to the mother.

b. As-Syifa

As-Syifa is a book discussing healing. Avicenna wrote this book when he was 22, then finished writing until he breathed his last at age 58 (Apriani & Syahidin, 2021). It took quite a long time to finish As-Syifa's book because Avicenna was busy with medicine, education, and politics. In the western world, this book is known as *The Book of Recovery* or *The Book of Remedy*. Meanwhile, in Latin *Sanatio, Sufficientia* is a popular name for this book (Apriani & Syahidin, 2021). Overall, totaling 18 volumes, Syifa's book outline contains four sections: divinity, physics, mathematics, and logic.

c. An-Najat

An-Najat is a book by Avicenna that contains a summary or outline of the contents of the previous book, As-Syifa. Avicenna wrote this book so that students could understand systematic concepts in studying philosophy and psychology (Marufjon, 2022).

d. Al-Isigha

Al-Isigha is the most recent book written by Avicenna, which contains a collection of beautiful dictions on philosophy. This book is different from other books because it contains pearls of wisdom from several intellectual experts and, at the same time, keeps secrets that have not existed in Avicenna's previous works. Langhulung in Azimah (2016) says that in 1892 Al-Isigha was printed in Leiden, which was then translated into French (Azimah, 2016).

The four works above are just a few of the many works that Avicenna has produced. Investigations carried out by Father from Domician in Cairo mention that Avicenna's works numbered 276, while Phillip K. Hitti believes that 99 is the number of works Avicenna has produced. (Arsyad, 2019). Although the total number of Avicenna's works is uncertain, his works were passed down and greatly influenced his students.

His works have become a reference for other thinkers to express their critical thoughts about the breadth of knowledge, especially in education. With these works, the following

generations can understand ways of thinking that are not narrow and how to use the correct logic in every possible problem that is being faced or that will occur.

3. METHODS

In the current 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 lower unit, namely elementary school to the highest level, namely university or college (Rasmitadila et al., 2021). In recent years, adopting and implementing the educational ideas of influential Muslim figures, one of whom 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 literature (literature study) method. The literature study method reviews books, essays, and research results on Avicenna's thoughts. This research was conducted using literature from previous studies by collecting in-depth information and data through various literature, such as books, journal articles, notes, and the results of relevant previous research (Ackerson, 2007).

The data source for this article comes from various literature that has been explored concerning the title. The information obtained in this article comes from journals, books, research notes, research results, and so on (Ackerson, 2007). The literature for compiling this article is in Indonesian and foreign languages (English) with different variations of the year of publication. The selected books are about Islamic Education, Avicenna and his educational thoughts, and modern education. Not only that, the literature referenced in this paper has been filtered so that the identity is entirely accurate and complete. Therefore, preparing this article requires a long time, considering the importance of the existence and accuracy of the literature used.

After the literature is available and sufficient, the authors then carry out the process of collecting data from various literature, collecting data from writing this article using several techniques. The first is *editing*, where the data is examined to check the completeness, clarity of meaning, and harmony of purpose with one another. The second is *organizing*, where this stage organizes neatly arranging data to fit a predetermined framework. The third *finding* is where the data that has been found at this stage is further analyzed in depth using principles so that conclusions are reached. In writing this article, there are stages in the data collection process that are not carried out instantly (Seth et al., 2022, p. 122).

After all the data is collected, the following process is data analysis. The author uses content analysis techniques to analyze the data collected earlier. Content analysis is a research technique that discusses the contents of the information in depth. Although content analysis is mainly used to explore forms of communication, the authors apply it to this article to make it easier for the authors to understand when analyzing the facts of data. The steps taken in the content analysis are as follows: the first is formulating the research problem, the second is determining the research model, and the third is searching and extracting primary data or primary data. Primary data mining is done on

each literature to enter the processing process. Fourth, exploration of contextual knowledge by relating data that has been processed with other related factors (Krippendorff, 2004).

4. RESULT AND DISCUSSION

Avicenna's thoughts on education

a. Educational Objectives

Judging from the Al-Quran Surah Al-Mujjadi discusses the purpose of Islamic Education: 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 a person's total development, including physical, mental, and moral well-being. After that, the person should be prepared to survive by choosing a trade that suits their 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 true purpose of education is oriented toward the perfection of human physical, mental, intellectual, and moral development to achieve the title of "human being" (Putra, 2016). Avicenna added that the purpose of education must be based on the views of perfect human beings so that in a balanced and thorough manner, every human being can establish all of his potentials (Azimah, 2016).

Ansari, in his journal, said that educational goals include determining the direction of the educational process as well as conveying encouragement: if a goal has value and is expected to exist, then, of course, it gives motivation to students to exert all their strength and energy to achieve that goal; goals are also defined as a criterion that the educational process has created and has 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 all their potential to become fully human.

b. Education Curriculum

The curriculum is a term used for rules requiring students to go through several predetermined subjects to achieve educational goals until they get a diploma. In discussing the curriculum field, Avicenna does not use the term *manhaj*, which most education experts interpret as curriculum. Avicenna manages the presentation of subjects that students will obtain by classifying them into three levels as follows (Zaini, 2019):

1. 3-5-year-old curriculum

In Avicenna's view, the provision of subjects for the age range of 3 to 5 years includes artistic matters such as sound and music and topics related to cleanliness, sports, and manners. According to Avicenna, art lessons train the child's internal self in assessing something, including the good and bad of something, its lightness, beauty, the subtlety of feelings, understanding of similarities and differences, and so on. For sports lessons, children are given basic provisions to optimize organs' functions and maintain the balance

of the child's physical form (Alwizar, 2015). For cleanliness lessons, children are asked to cultivate a clean life from the first time they wake up until they go to bed at night. The ethics lesson focuses on and directs children to polite behavior in everyday life, both with parents and neighbors.

2. 6-14 Years Old Curriculum

The second level is children with an age range of 6-14 years. Avicenna believes that several subjects should be given to children of this age, including reading and memorizing the Koran; religion subjects; *sya'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, it was mentioned that subjects were reading and memorizing the Koran. This is intended because, according to Avicenna, by reading and memorizing the Koran, children can learn thousands of Arabic vocabulary (Alwizar, 2015). It is hoped that with subjects related to the knowledge of the Koran, children can develop an excellent Islamic personality.

3. Curriculum aged over 14 years

Avicenna argues that the curriculum for the age of 14 years and over is different from the curriculum for the age below, considering that the child's level has started to increase. Students' talents and interests determine the type and number of subjects to be taught to students. The goal is that talents and attractions, and subjects are balanced in portion. At this level, Avicenna divides the subject categories into two (Valizhanovna, 2022):

a) Theoretical Subjects

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

b) Practical subjects

Avicenna divides practical subjects into three parts: First, the Science of Morals discusses how a person behaves according to religious norms. Second is the science of managing the household, which examines the relationship between fellow family members, husband, and wife, parents, and children, and how to manage household finances correctly. Third, political science is a science whose scope of discussion is broad between the people and the government, citizens and the policies they make, and so on.

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. The subjects arranged in one curriculum can accommodate the child's needs by looking at the child's age and talent. *Second*, the applied education curriculum must be oriented towards optimally developing the child's potential. In maximizing children's abilities, a balanced effort is made between the child's moral, physical, and intellectual. *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 that exist in social reality. *Fourth*, according to Avicenna's view, the compiled educational curriculum must be based on the Al-Quran as the basis and guideline for moving the religion of Islam. The goal is to provide knowledge, charity, and faith to students through teaching, including a massive learning process of studying the Al-Quran from childhood.

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

c. 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 gave an idea about the types of teaching methods that can be used in educational units as follows (Valizhanovna, 2022) :

1. The Talqin method. A suitable method is used in inputting knowledge which mainly interacts with the Al-Quran. Starting from students being heard chanting verses of the Koran, they show the readings in the Koran until it is precise and appropriate. This method is carried out gradually and repeatedly so that students can maintain their thinking skills (Ansari & Qomarudin, 2021).
2. Demonstration Method (Showing Technique) is used in active learning; in the example, the teacher teaches students to write and compose, so before students can do it, the teacher shows them how to systematically and correctly write and compose. In an Islamic learning situation, the teacher gives an example of writing *hijaiyah* letters to his students. However, before that, the teacher can provide audio relating to *hijaiyah* letters, and then students listen to and understand (Alwizar, 2015).
3. Habitual method (adjustment technique), this method is suitable for teaching ethics to students. The operation is that the teacher makes adjustments to the model that is considered with the enthusiasm and motivation of the child. From the point of view of Avicenna, 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).
4. 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 that need them to think

critically in solving these questions. So that if it is difficult to do it individually, they will do it collaboratively with fellow friends. At the time of Avicenna, the discussion became one of the best-selling methods applied and developed rapidly in teaching (Alwizar, 2015).

5. Apprentice Method. Avicenna often uses this method in educating his students. Each student is encouraged not only to learn theory but also to practice it. This can provide a double advantage for students; they are not only experts in science but also earn income by practicing it at work (Yasmansyah et al., 2021).
6. Assignment method (Task Strategy), the application of this method is by giving modules to students, which students are then required to study in depth. In his day, Avicenna applied this method by providing several modules containing explanations of material related to themes so that his students read and could understand a problem well (Yasmansyah et al., 2021).
7. *Targhib* and *tarhib* methods. The term *Targhib* is currently popular with the term *reward*, symbolized by a gift or gift, an educational tool, and feedback that can arouse students' enthusiasm for learning and inspire other students. In contrast, *Tarhib* is known as punishment nowadays, aiming to raise students' awareness of their mistakes (Yasmansyah et al., 2021).

The methods offered by Avicenna broadly imply that he paid particular attention to the field of education. Modern education is currently adopting several practices that Avicenna has initiated; overall, Avicenna's learning method has three characteristics. *First*, the method's selection and determination are adjusted, considering their psychological abilities, talents, and interests. *Second*, learning methods should 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 achieved by students and can change according to changes in the conditions of students (Rasyid, 2019). So, Avicenna is very critical of students' social and motor conditions and gives the teacher flexibility in choosing the proper method. So in today's modern education, the Avicenna method is still validly applied because it can cross the ages. And this is one of the privileges of Avicenna's thoughts.

d. Educator (Teacher) Concept

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 their attitudes, morals, and intellect, being intelligent and broad-minded, looking peaceful and calming, having a polite and polite attitude, being clean-hearted, not surly. Annoying and always cooperating in solving problems. It is interesting here that according to Abuddin Nata, Avicenna views the portrait of a teacher in teaching his students to focus more on the area of competence in teaching; besides that, he also has a good personality. So, if a teacher masters the proficiency criteria above, it can be ensured that students can easily understand science, capture subject matter, and apply behavior according to applicable norms and develop the mentality of students through instilling moral values (Azimah, 2016).

Avicenna became a central figure who became an example for his students. Because of his character in teaching and giving directions, his students easily accepted Avicenna. This is one of the factors why a teacher must have authority, charisma, and an attractive demeanor so that students will like him (Ansari & Qomarudin, 2021). From Avicenna's point of view, he categorizes good Education as Education that masters intellectual abilities, morals, and professionalism. Teachers are brilliant 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 is of the view that the teacher as a teacher not only teaches and gives subject matter theoretically but trains his students to apply the material practically by honing skills, improving their character, and freeing students to think while remaining in a corridor that does not deviate (Rasyid, 2019). Abuddin Nata in Frastiawan argues that the concept of a teacher from Avicenna's point of view is an educator who is competent in the sense of being able to establish active communication with students, knows how to educate and build good character in students, is intelligent intellectually and religiously, looks calm with an uneasy face so as not to seem boring, polite and courteous behavior and pure in 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. The teacher becomes a role model for his students in terms of speech, 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 the teacher must have a clean heart and sincere intentions in teaching so that fatigue will be felt as educators become tired because of worshipping Allah SWT. Besides that, the teacher must recognize the talents and interests of students as well as the background of each student.

e. The Concept of Learners (Students)

According to the Law on the National Education System No. 20 of 2003, article 1, paragraph 4, "students are part of the community members who try to develop their potential through learning processes that are available in certain paths, levels, and types of education." Islam believes that students are members of society who are trying to develop themselves through participation in the educational process to form knowledgeable, faithful and pious human beings, as well as have a noble character to carry out their functions as servants and as caliphs on earth (Ristanti et al., 2020).

If the student is likened to an empty bottle, the teacher's role is to help fill the rest of the bottle so that the bottle is filled to the brim with water. So it is necessary to have good collaboration 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 self-approach to God, respect the teacher; reduce asking the teacher; behave politely to the teacher; and closing does not open the teacher's disgrace (Uni, 2020).

f. Concept of Punishment in Education

Punishment or sanction is an action carried out intentionally and consciously to 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 strong 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 appreciated human dignity. Avicenna argues that humans have feelings that want to be adored and do not want to be mistreated, so they prefer to be treated gently without coercion (Yaqin, 2022). Avicenna believes that discipline or punishment is carried out by the parties involved carefully without scratching wounds in the students' hearts.

If there is punishment in education, the initial punishment is a warning and a strong reprimand as signs of threats so that students' mistakes are not repeated (Susanti, 2021). The discourse on the sanctions proposed by Avicenna is, in fact, parallel to educators' thoughts in the current era, which are still based on psychology and one's dignity 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.

The Relevance of Avicenna's Thought to Modern Education

Avicenna is a thinker and a driving force who becomes one of the changing agents in the scientific system, converging again in the field of education. Avicenna not only obtained education for his own sake but also spread it so those around him could obtain an education. *Avicenna is the most notable figure in the history of philosophy since he influenced both Islamic and Western thought in a wide range of fields, making him the most influential philosopher in both the Islamic and Western worlds* (Salleh & Embong, 2017). With his great works, the science of education has changed positively and jolted several other thinkers to contribute to thinking about knowledge, especially education for generations of his time and future generations.

After conducting a literature study sourced from various books, journals, and previous articles, it was found that there was a relevance between Avicenna's educational thoughts and educational practices in the modern era now. The educational idea that was initiated and offered by Avicenna in it concerns educational goals, educational curricula, the nature of teachers and students in the educational process, learning methods, to punishment (penalty of sanctions). If we examine the educational goals of Avicenna's perspective, they are not much different from the definition of educational goals according to the legal system; Avicenna means that education aims to create, develop and direct the potential of students (students) so that they can become whole human beings who are useful for others. Related to the concept of the educational curriculum, Avicenna explained that *first*, the preparation of the curriculum must be based on considering the child's psychological condition. *Second*, the curriculum is formed in line with educational goals, namely to

accommodate students so they can mobilize and develop their individual potential in terms of psychomotor, cognitive, affective, and improving moral quality.

Educational goals, curricula, and teaching methods are still relevant and suitable for modern education today. However, in the aspect of the punishment, Avicenna's thoughts cannot yet be applied to modern education, considering that the times are developing, and human nature, especially technological freedom, cannot be regulated with advice or soft words. Therefore, modern education imposes punishments not only with reprimands but with actions that do not exceed the limits of human norms to educate and make students aware that their wrong steps should not be repeated.

5. CONCLUSION

Islamic Education is a type of education planned to be carried out to shape human personality guided by Islamic values. Religious values in Islamic Education become a reference for behavior in social life. Meanwhile, modern education is supported by technological advances, so transferring knowledge can be more manageable. Ibn Sina (Avicenna) became one of the prominent figures in the movement of knowledge. Through its thoughts and activities, knowledge can continue to be grounded and succeed in settling in the minds and hearts of students. The concept of Islamic Education from Avicenna's perspective, if related to the current condition of modern education, several aspects can be applied and are still used by several schools. Still, at several other points, modern education has not been able to accommodate Avicenna's critical thoughts. So, not all Islamic education concepts can be applied at all school levels in modern-era education. This is due to background and school unpreparedness. Another possibility is that Avicenna's thinking is not used for modern education systems or that other ideas are more suitable to be applied besides Avicenna's educational concept.

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