

THE CONCEPT OF IBN SINA'S EDUCATIONAL THOUGHT

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Abstract. Ibn Sina, known in the Western world as Avicenna, was a prominent intellectual figure in the Islamic tradition of the 10th and 11th centuries. His thoughts on education reflect a holistic approach that integrates intellectual, spiritual, and moral dimensions. Ibn Sina perceived education not merely as a process of knowledge transfer but also as a means of character building and the comprehensive development of human potential. This study employs a qualitative method with a historical-descriptive approach to explore the ideas and implementation of Ibn Sina's educational philosophy within the context of Islamic education. The findings indicate that Ibn Sina emphasized the importance of educational objectives, teaching methods, curriculum, and developmental stages of learners. He advocated for a balance between worldly and spiritual knowledge, as well as the alignment of education with children's psychological development. His integrative and progressive ideas have significantly contributed to shaping the paradigm of Islamic education and remain relevant for modern educational systems.

Keywords: Ibn Sina; Islamic education; philosophy of education; holistic approach; potential development

I. INTRODUCTION

Ibn Sina, known in the Western world as Avicenna, was one of the great intellectual figures in the Islamic tradition of the 10th and 11th centuries. In addition to being famous as a philosopher, doctor, and scientist, he also paid special attention to the concept of education. Ibn Sina's thinking on education reflects his holistic view of human beings as intellectual, spiritual, and moral beings who have the potential to develop comprehensively. In his work, Ibn Sina discusses education not only as a process of knowledge transfer, but also as a means of character formation and the development of individual potential. He emphasized the importance of balanced education between worldly and spiritual sciences, as well as between theoretical and practical aspects. Ibn Sina also understands that education must be adjusted to the stages of children's development, so that the approach used is relevant to their needs and abilities.

As a philosopher who was heavily influenced by Aristotle's thought and the Islamic philosophical tradition, Ibn Sina blended rational and spiritual elements in his educational concept. This reflects his integrative view that education must be able to connect intellect, soul, and ethics to create a whole individual. This thought is not only relevant in the context of his time, but it is also an important foundation in the development of Islamic educational theory to date.

Ibn Sina's systematic approach to education includes various aspects, ranging from goals, methods, curriculum, to the role of teachers. By combining religious values and rationality, he made a great contribution to shaping an

educational paradigm oriented towards human development in a comprehensive manner. The study of Ibn Sina's educational thought not only opens up insights into the intellectual history of Islam, but also provides inspiration for the modern education system that seeks to create a balance between intellectual and moral intelligence.

I. RESEARCH METHODS

This study uses a qualitative method with a historical-descriptive approach. (F. Kusuma & Zahwa, 2024) This approach aims to explore and describe the life journey, thoughts, and implementation of Ibn Sina's ideas in the context of Islamic education. Data is obtained from primary sources such as writings about Ibn Sina, as well as other supporting literature. The analysis was carried out thematically to understand the relevance of his thoughts in the context of modern education and its contribution to the development of Islamic education in Indonesia.

II. RESULT AND DISCUSSION

Ibn Sina's Life Journey

The life history of Ibn Sina has been widely discussed by experts through various literatures, both in Arabic and other languages, including Indonesian. In this review, only important aspects of his life will be discussed, such as his origins, education, life journey, works, and thoughts.

Ibn Sina was born during a period of chaos and decline of the Abbasid Sovereign in which the areas that were initially under the rule of the Abbasid Caliphate, began to break away one by one to stand on their own, while the city of Baghdad itself as the seat of government of the Abbasid Caliphate was taken over by the Banu Buwaihi in 334 AH. whose rule lasted until 447 AH.

Ibn Sina has the full name Abu 'Ali al-Husayn bin Abdullah al-Hasan bin 'Ali bin Sina. He was born in the village of Afsyanah, near Bukhara in Central Asia, in 370 AH (980 AD) and died in Hamadzan in 428 AH (1038 AD) at the age of 57. The name "Sina" is likely derived from the Arabic term "as-Shina" meaning "Chinese," not his original family name. His father, a native of Balakh, moved to Bukhara during the reign of Prince Noah bin Mansur. There, his father became the leader of the city of Kharmaitan. Ibn Sina was the second of three children, with his brothers Ali and Muhammad.

Ibn Sina showed extraordinary intelligence from childhood. He memorized the Qur'an before the age of 10. In addition, he studied literature, Arabic, fiqh, mathematics, geometry, and medical science from various teachers, including Ismail, a fiqh expert, and Ali Abu Abdullah an-Natili. By the age of 18, he had mastered various disciplines.

In the course of his life, Ibn Sina once memorized the book of metaphysics by Aristotle without understanding it. However, after reading Al-Farabi's book which explains the purpose of the book, he finally understood it. This experience led him to recognize Al-Farabi's greatness as a "second teacher" after Aristotle. He also began to practice his medical knowledge at the age of 16. One of his achievements was to successfully treat Sultan Nuh bin Mansur after many other physicians failed. This success gave him access to the royal library, where he studied a variety of rare books.

The Influence of Ibn Sina

Apart from being a doctor, Ibn Sina was also an expert in the fields of philosophy, politics, astronomy, music, language, and education. By the age of 18, he was already involved in government, teaching, and writing. He was known as one of the most prolific writers of his time, producing important works in various fields of science. In the West, he was known as Avicenna and was nicknamed the "New Aristotle," while in the Arab world he was called "Sheikh al-Rais." Ibn Sina was a genius thinker who made great contributions in various fields of science. In addition to being a renowned scientist, he was also active in politics and was known as a respected educator. His brilliant thinking made his name famous in the world, both in the East and in the West.

Education in the Perspective of Ibn Sina

The educational process cannot be separated from the concepts and theories that underlie it. The concept includes what is the problem, what needs to be done, and how to do it. In this context, Ibn Sina can be considered one of the most important figures in the philosophy of education, on a par with great thinkers such as Plato, Aristotle, and Thomas Aquinas. He paid great attention to various aspects of education through his thoughts and theories.

People and Education

In the view of education, Ibn Sina discusses human beings primarily from the point of view of psychology, although he does not explicitly mention it. He acknowledges that human beings have individual differences, such as talents, potentials, and personalities, that need to be considered in the learning process. In his book Assiyasah, Ibn Sina mentioned that differences in choosing jobs are influenced by hidden factors that are difficult to understand. This factor can be linked to modern psychological concepts, such as talent and potential. Ibn Sina showed that his attention to child psychology was far ahead of Western educational thought. In the Western world, the study of child psychology was only begun in the 18th century by Detrich Tiedeman, while Ibn Sina had already discussed this in his day. Thus, he can be juxtaposed with modern educational figures.

Educational Objectives

According to Ibn Sina, intellect is the main privilege of human beings and must be developed through education. The goal of education is to develop all human potentials in a balanced manner, including physical, intellectual, and moral, to form a kamil (perfect human being). In addition, education must also prepare individuals to be able to live in society by choosing a job according to their talents and potential.

Ibn Sina formulated the purpose of education in two aspects:

1. Universal Goal: To develop human beings as a whole to become a balanced individual and function as a caliph on earth.
2. Vocational Goals: Prepare students with appropriate skills to be able to work and contribute in society.

Thus, education according to Ibn Sina does not only focus on the intellectual aspect, but also on job readiness.

Educational Curriculum

Ibn Sina did not directly mention the term curriculum, but his thinking showed that learning materials must be adapted to the psychology, age, and talents of students. In the Assiyasah, he suggests:

1. Children learn to read the Qur'an and learn the basics of language through the memorization of short poems that are morally charged.
2. After understanding the Qur'an and language, students are directed according to their talents and potential. For example, aspiring writers are taught writing, rhetoric, and math skills.

He emphasizes the importance of gradual education, where the material is adapted to the age and interests of the learners:

1. Basic Level: Focus on learning the Qur'an, language, and memorizing verses.
2. Intermediate Level: Understand the Qur'an to deepen religious lessons such as tafsir, fiqh, and morals.
3. Higher Level: Specialization based on specific talents, interests, and disciplines, such as science, art, or language.

Ibnu Sina also emphasized that the curriculum must be pragmatic, meaning that it is able to equip students with skills that are relevant to the needs of society and the world of work. Ibn Sina's thoughts on education are very relevant to the concept of modern education. He pointed out the importance of a holistic approach in the development of human potential and a curriculum tailored to individual needs. His contributions to

education, especially Islamic education, made him one of the great figures who have influenced to this day. **Philosophy of Emanation (*al-Fayd*)**

As his teacher, Al-Fārābī, Ibn Sina also discusses the philosophy of *emanation* (*al-fayd*). The word *al-fayd* according to the language means *juryān al-shay'i bisuhūlah*, which means "something flows easily", or *fāda al-anā' ay imtilā'*, meaning "the place is full, spilled with its contents" (Ma'luf, 1986:602). According to philosophers, the theory of emanation explains that the spillover essentially occurs in a single, *tiered form mechanically-determinis*, which ultimately results in a diverse nature. From the first which is singular, the second which is also singular is born, and the two form a unity, of which the first is the intellect. (Al-Shahrastānī, 1968:32).

This theory of emanation was introduced by Al-Kindi, who then paved the way for Al-Fārābī to discuss it in more depth. The discussion begins with God as the "First Form" and the "Pure Mind" (*al-'aql al-muhaddah*), where God plays the role of the subject of thought as well as the object. Through *ta'qqul* (*the process of thinking*), God's creation with bestowal occurs, resulting in a second form in the order of emanation called *al-'aql al-awwal* (*first intellect*). From this "first intellect", with *ta'qqul*, arises *al-'aql al-thānī*, and this process continues until the "tenth intellect" (*al-'aql al-āshir*), also known as *al-'aql al-fa'āl*. (Ali, 1991:46).

Basically, Ibn Sina's theory of emanation is the production of *akalal* as stated by his teacher, Al-Fārābī. However, there is a difference, namely when the "First Mind" with *ta'qqul* produces the "second sense" besides it also produces two other forms, so it is not just one form as stated by Al-Fārābī, namely what he calls *jarama al-fulk al-aqs* (the sky with all its planets) and *naqṣ al-fulk al-aqs* (the soul of the sky with all its planets) (Poerwantana, 1993:148).

Thus, the difference between the two lies in the theory of emanation put forward by Al-Fārābī and Ibn Sina. Al-Fārābī put forward the theory of emanation with a dual form (*thanāwīyyah*), in which the "First Mind" thinks about its origin as *wājib al-wujūd* and thinks about itself as mummified *al-wujūd*. Meanwhile, Ibn Sina's theory of emanation flows into the form of three-three (*thalāthiyyah*), in which the "First Mind" thinks of Allah as the origin of events, thinks of himself as *wājib al-wujūd*, and thinks of himself as *mujinn al-wujūd*. This difference of opinion is a solution to the difficulties faced by Greek philosophers in the past. (Ali, 1991:64).

According to Ibn Sina, the *falak* has a soul (*naqṣ*) and it is the soul that moves the *falak* directly, while *al-'aql* only moves the *falak* from afar. *Al-'aql* itself remains (permanent) because it is alienated (*mufāraq*) from the object of the object, while the soul is directly related to the object, and in the *al-'aql* there is something called *al-khayr* (goodness), this goodness is the goal of the object. To achieve that perfection, the *falak* then revolves around *his al-'aql al-mufāriq*. However, this goal will not be achieved because each *falak* is only capable of attaining a certain degree of perfection in its intellectual environment. Therefore, only the "first intellect" is the most perfect of the other intellects because it is a direct overflow from God, while the "second intellect" is inferior to the "first intellect", and the "third intellect" is inferior to the "second intellect" and so on

(Poerwantana, 1993:149).

Thus, according to Ibn Sina, the abundance of the "first intellect" from God, and so on to the "tenth intellect", is not intended by God nor is it above his nature on the grounds that if God wants something for Himself by His bestowal to the "first intellect", then it means that the *desired* thing is higher in rank than the one *who desires* it, namely God Himself, so that the bestowal proceeds on the willingness thought (*al-fayd ridā' ma'qūl*) by God (Poerwantana, 1993:149).

From the above explanation, it can be concluded that according to Ibn Sina, the "First Mind" has two attributes, namely the nature of *wājib wujūd* (the necessity of being) as an emanation of Allah, and the nature of the existence of the existence (possibility of existing) when viewed from its essence. (Nasution, 1978:35). From the above explanation, it can be concluded that according to Ibn Sina, the "First Mind" has two attributes, namely the nature of *wājib wujūd* (the necessity of being) as the emanation of Allah. Thus, the "First Mind" has three objects of thought, namely God, Himself as *wājib wujūd* (which must exist), and Himself as the *mukin* of existence (which may exist). From the thought of God, reason arises, while the thought of Himself as His *wujūd* produces souls, and the thought of Himself as His *wujūd* *mumkin* produces the palate, and the nature of the *Mumkin* is manifest (possibly) when viewed from the essence of Himself. (Ali, 1991:65).

Ibn Sina proposed education that is adapted to the stages of child development:

- A. **Childhood (0–6 years):** Focus on habituation of good behavior, motor development, and early introduction to ethical values. Education at this stage is provided through play, so that children learn in a natural and fun way.
- B. **Adolescence (7–14 years):** At this stage, children begin to be given formal education, especially in basic sciences such as reading, writing, and arithmetic. Moral education and discipline are also the main concerns.
- C. **Maturity (15 years and above):** Education focuses on science specializations according to individual talents and interests. At this stage, intellectual and spiritual development is more emphasized.

Teaching Methods

Ibn Sina emphasizes an interactive and individual-oriented approach. Teachers are expected not only to teach, but also to play the role of a mentor who understands the potential and character of students. Teaching methods include lectures, discussions, observations, and hands-on practice. Ibn Sina also emphasized the importance of motivating and rewarding students to arouse their interest in learning.

Moral and Spiritual Education

The moral and spiritual aspects are at the core of Ibn Sina's educational thought. He believes that education aims not only to produce intelligent individuals, but also virtuous human beings. Teachers have a responsibility to be moral role models for students, as moral education is more effective through example than mere verbal instruction.

Philosophy of the Soul (*al-Nafs*)

According to Ibn Sina, the soul comes from the Tenth Sense, and its existence can be proven in three ways. First, when a

person reflects on himself, he will realize that he "exists" during his life. Second, when a person faces a problem and is completely focused on it, he feels detached from his body, so he can say that he will do something without feeling tied to his body. Third, humans can perform physical activities of their bodies easily, and awareness of these activities proves that the soul is different from the physical body. In addition, Ibn Sina also put forward four types of arguments that prove the existence of the soul, namely (1) the postulates of natural psychology; (2) the postulation of Aku and the unity of psychiatric symptoms, (3) the postulate of continuity (*continuity*), and (4) the postulation of a person flying or a person hanging in the air. (Hanafi, 1976:186).

Ibn Sina divided the soul into three parts, namely:

- A. First, the soul of plants (*al-nafs al-nabâtiyyah*) with three powers, namely:
 - a. Eating (*al-ghadsiah*)
 - b. Grow (*al-Namiah*)
 - c. Breeding (*al-maulidah*).
- B. Second, the soul of the animal (*al-nafs al-hawaniyyah*) with the power of:
 - a. Gerak (*al-muharikah*)
 - b. Capture (*al-mudrikah*) with two parts:
 - c. Catching from the outside (*al-mudrikah min al-khârij*) with the five senses.
 - d. Grasping from within (*al-mudrikah min al-dâkhil*) with the inner senses, namely:
 - e. The common senses (*al-hiss al-mushtarak*) who receive all that is captured by the
 - f. Pancasense.
 - g. A representation (*al-quwwat al-khayâliyyah*) that stores everything that is received by the common senses.
 - h. The imagination (*al-quwwat al-mutakhaliyyah*) arranges what is stored in representation.
 - i. Estimation (*al-quwwat al-wahamiyyah*) that can capture abstract things that are independent of their material. For example, the goat has to run away from dogs or wolves.
 - j. Recollection (*al-quwwat al-hâfizah*) that stores abstract things received by estimation.
- C. Third, the human soul (*al-nafs al-nâtiqah*) which has two powers, namely:
 1. Practical power (*al-âmilah*) whose relationship is with the body.
 2. Theoretical power (*al-âmilah or al-nazariyyah*) whose relationship is with abstract things.

This force has levels, namely:

- a. The material intellect (*al-'aql al-hayûlânî*) who alone has the potential to think and has not been trained even a little.
- b. *Intellectus in habitu* (*al-'aql bi al-mamlakah*) who has begun to be trained to think about abstract things.
- c. The actual intellect (*al-'aql bi al-fi'il*) who has been able to think about abstract things.
- d. The *intellect mustafad* (*al-'aql al-mustafâd*) is the intellect that has been able to think about abstract things without the need for effort, this intellect has been trained so that abstract things are forever present in this intellect, and this

kind of intellect is able to receive the abundance of knowledge from the *active intellect* (*al-'aql al-fa'âl*) (Nasution, 1978:35-36).

According to Ibn Sina, a person's nature depends greatly on the influence of the three kinds of souls on him. If the soul of a plant or animal had power over him, that person would resemble an animal; But if the soul of man (*al-nafs al-nât iqah*) has an influence on him, that person resembles an angel and is close to perfection. This is where the *role of practical forces* (*al-quwwat al-âmilah*) that seeks to control the human body so that the lust that exists in the body does not become an obstacle to the *theoretical power* (*al-quwwat al-âmilah aw al-nazariyyah*) to bring humans to a high level in their quest to achieve perfection (Nasution, 1978:37).

Furthermore, according to Ibn Sina, the human soul is (1) a unit of its own and has a form independent of the body; (2) arise and be created whenever there is a body that is suitable and can receive the soul born in this world; (3) have physical functions; (4) to carry out its duties as a thinking power, the soul still desires the body, because at the beginning of the existence of the body it is the soul that helps the soul to be able to think; (5) the five senses and mental forces of the animal soul are like the *common senses, estimation and recollection* that help the human soul to acquire concepts and ideas from the environment; (6) if the soul has attained perfection by acquiring the basic concepts necessary for it, it no longer desires the help of the body, even the body with the animal soul powers contained in it will be an obstacle for the human soul to attain perfection; (7) the soul of animals and the soul of plants that exist in humans, because they have physical and physical functions, will die with the death of the body and will not be revived on the Day of Resurrection; (8) the recompense of these two souls is manifested only in the world; (9) because it aims at abstract things, it will not be rewarded in this world, but later in the second life in the hereafter; and (10) eternal, if he has attained perfection before parting from the body, then he will forever be in pleasure, but if he is influenced by the lusts of the body and does not attain perfection, then he will live cursed and regret forever in the hereafter (Nasution, 1978:39).

Prophetic Philosophy (*al-Nubuwwah*)

As explained earlier, the intellect has four levels, and the lowest is the material intellect (*al-'aql al-hayûlânî*). Sometimes, God bestows on man a great and powerful material intellect, which according to Ibn Sina is called "*al-hads*". The power possessed by this type of material intellect is so powerful, that without the need for special practice, it can easily connect with the "Active Mind" and receive light or revelation from God. This type of intellect has a holy power (*quwwah qadasiyyah*), which is the highest form of intellect that can be attained by humans, but this kind of intellect is only possessed by the prophets. (Nasution, 1978:38).

Philosophy of Existence (*al-Wujûd*)

Ibn Sina in the problem of *form* combines the views of Mutakallimin, Aristotle and Neo-Platonism, so that it becomes a separate method in analyzing *form*. He also agreed with his teacher Al-Fârabi that *al-wujûd* is *emaisioistic*, i.e. from God is the will that must exist (Syarif, 1989:103).

According to Ibn Sina the nature of *existence* is the

most important and has a position above all other qualities including the essence (*mâhiyyah*) of the Essence, according to Ibnu, Sina is in the intellect, while *the existence* is beyond the intellect. *It is the existence that makes every essence that is in the mind have a reality beyond the mind. Without form, essence is not of great meaning, therefore form is more important than essence* (Nasution, 1978:39).

According to Ibn Sina, if *essence* is combined with *form*, there will be three possibilities, namely:

1. An essence that cannot have a *form* is called "*mumtana*", that is, something that cannot exist (*mumtana' al-wujûd*). For example, there is another cosmos today besides the existing one.
2. The essence that can have a *form* and it may not have a form is called *mumkin*, which is something that may be tangible and may also be non-existent (*mumkin al-wujûd*). For example, this nature does not exist at first, then it exists, and eventually it will be destroyed into nothingness.
3. An essence that cannot nor must have *existed*. Here, essence cannot be separated from *form*, essence and *form* are the same and one. Here, essence does not begin with non-existent and then manifest, but essence must and must have an eternal *existence* this is called (*wâjib al-wujûd*) *Necessary Being*), *wâjib al-wujûd* is the embodiment of *mumkin al-wujûd* and that is God (Nasution, 1978:40).

Furthermore, *there are two types of wâjib al-wujûd*, namely:

1. *wâjib bidhâtihi* something whose *certainty of existence* is due to His own substance. That is, existence does not depend on the existence of any other cause other than Him. In this case, essence cannot be separated from *form*, the two are one and His *form* is not preceded by none (*ma'dum*). It will remain forever. That is Allah swt. The One Righteous One, the Righteous; It is *al-'Aql al-Muhaddah*.
1. *Wâjib bigayrihi* is something that is certain to exist by another substance, meaning something that is tangible because another object makes it happen. For example, there are four because of $2 + 2$ or $3 + 1$; there is wet because there is water, fire is caused by fire (AlShahrastânî, 1969:26).

Views On The Soul

Ibn Sina is also famous for his thoughts on the soul (An-nafs), which he referred to as the emanation of the Active Mind. According to him, humans are composed of two elements: body and soul. The body comes from matter, while the soul is immaterial. Although the two are interdependent, the soul is not destroyed when the body dies. The soul is the source of life, while the body is the means for the soul to function.

Ibn Sina divides the discussion of the soul into two parts:

A. Physical

Plant soul (al-nafs al-nabathiyat): has three abilities—eating, growing, and multiplying. Animal soul (al-nafs al-hayawaniyah): has the ability of movement and five senses, including mental senses such as memory and imagination. The human soul (al-nafs al-nathiqah): has two powers—practical (regulating the body) and theoretical (abstract thinking). Theoretical power develops from potential to perfection (mustafad reason), that is, the mind that can receive the

abundance of knowledge from Active Reason.

B. Metaphysical:

Ibn Sina gives an argument for the existence of the soul: Motion and knowledge: Motion that is not forced indicates the existence of a different motive of the body, namely the soul. The concept of "me": Self-awareness indicates the existence of the soul. Sustainability of the soul: The soul remains even though the body undergoes changes.

Ibn Sina also proposed the proposition of floating man, which is an experiment of the mind that proves that a person remains aware of his existence even though his body is not functioning.

Immortality of the Soul

Ibn Sina argued that the soul is eternal, even though the body perishes. He puts forward three main arguments:

1. The soul and the body are different so that the destruction of the body does not affect the soul.
2. The soul is *jauhar basith* (a substance that lives continuously), so it is impossible to die.
3. The soul comes from the Divine Active Mind, so that it is eternal as it originated.

However, Ibn Sina's view that only the human soul will be resurrected in the hereafter has received sharp criticism from scholars such as Al-Ghazali, who consider that resurrection must involve the body and soul. Ibn Sina placed the human soul as a high entity. The human soul is not destroyed by the death of the body, in contrast to the soul of plants and animals whose functions are more physical. His thinking on emanation and soul suggests that God is the creator of the universe through a regular process of overflow, maintaining His oneness without being directly involved with the material elements. Ibn Sina's philosophy shows a fusion of Islamic teachings with Greek philosophy and Neoplatonism, which creates a profound theological and metaphysical framework. However, some of his ideas remain a matter of debate among Muslim theologians and philosophers.

Ibn Sina used a different approach in proving the existence of God compared to the methods commonly used in religion or by theologians (*mutakallim*). Theologians often base their arguments on the concept of the "new world" (the created world). In contrast, Ibn Sina continues the ontological argument that originated with Aristotle and was enriched by al-Farabi earlier. It divides the concept of existence into two main categories: *obligatory al-wujud* and *mumkin al-wujud*.

1. Wajib al-Wujud (Undoubted Existence):

Obligatory *al-wujud* is something whose existence must exist. If it is assumed that it does not exist, it becomes impossible. In other words, this existence is absolute. Ibn Sina divides the obligatory *al-wujud* into two subcategories:

- a. **Obligatory al-wujud bi dzatihi**: His existence is because of himself. It does not need any other reason outside of itself, so it is impossible not to exist.
- b. **Obligatory al-wujud bi ghairihi**: Its existence depends on something else, such as the result of external relationships or interactions (for example, the sum of two plus two becomes four).

2. Mumkin al-Wujud (Possible Existence):

This existence does not have to exist or does not exist.

It can exist or not depending on the underlying cause. When a cause is present, its existence becomes mandatory. Everything in the universe falls into this category, and their existence rests on the obligatory *al-wujud bi zatihi*, which is God. God is the source of all that exists, and from Him all existence comes.

Critical Review of Ibn Sina's Thought

1. Advantages of Ibn Sina's Concept:

Ibn Sina succeeded in providing a logical and systematic framework of thought about the existence of God using the category of metaphysics. By introducing the *terms obligatory al-wujud and mumkin al-wujud*, he bridged Greek philosophy with the Islamic faith, while at the same time strengthening the rational argument about God being independent of the created realm.

2. Connection with Al-Farabi's Thought:

Although most of Ibn Sina's basic ideas had been put forward earlier by al-Farabi, Ibn Sina expanded and clarified this concept with a more detailed description. His approach is more in-depth and engaging, so that his philosophy becomes easier to understand and accept by various circles.

3. Epistemological and Ontological Implications:

The separation between obligatory *al-wujud* and *mumkin al-wujud* not only explains the origin of all things but also shows the difference between the absolute existence of God and everything that depends on Him. This shows a hierarchical order in creation that provides a systematic explanation of God's relationship with the universe.

4. Criticism of Ibn Sina's Approach:

One criticism that can be directed is that this approach is so philosophical and abstract, that it is difficult to access for people who are not familiar with the Aristotelian or Neoplatonic philosophical traditions. Moreover, Aristotle's strong influence on his thought sometimes raises questions about the extent to which this concept is truly in harmony with the more theological teachings of Islam.

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III. CONCLUSIONS

Ibn Sina's educational thinking reflected his integrative view of philosophy, science, and ethics. As a philosopher, doctor, and scientist, Ibn Sina emphasized the importance of education as a means to form intellectually, spiritually, and morally superior human beings. His concept of education includes the goals, methods, curriculum, and stages of individual development.

Ibn Sina views education as a means to develop human potential holistically, including physical, intellectual, and spiritual aspects. Education aims not only to equip individuals with theoretical knowledge but also to form noble morals and practical abilities. In his view, ideal education is an education that is able to prepare individuals to live a worldly life while fulfilling their goals.

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