

# INTEGRATION OF IBNU SINA'S ISLAMIC EDUCATION THOUGHT IN MUHAMMADIYAH ELEMENTARY SCHOOL

Rofingah<sup>1</sup>, Vivi Indri Asrini<sup>2</sup>

<sup>1,2</sup> Universitas Ahmad Dahlan Yogyakarta, Indonesia

Email: 2207052007@webmail.uad.ac.id

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## ABSTRACT

Ibn Sina's Islamic educational thinking consists of objectives, curriculum, teaching methods, and teaching competence. According to Ibn Sina, a good pen or teacher is someone who is smart, wise, and exemplary. Ibnu Sina also believes that the output of teaching is for students to become perfect human beings (*al-insan kamil*) and become people of quality according to their field abilities or the talents of each student. The fact in the field is that there are still teachers who only carry out teaching duties but do not understand the importance of the character of a teacher and the output of the teaching itself. This means that the teacher has not been integrated from the concept of thinking of Ibn Sina's Islamic Education. The purpose of this study was to describe the integration of Ibn Sina's educational thinking at SD Muhammadiyah 1 Wonopeti, so that the scope of this research is: the planning and implementation of learning the integration of Ibn Sina's educational thinking. The research method is field research (*field research*) with a descriptive qualitative approach, namely researchers trying to make observations about a phenomenon in a natural state. Data was collected using interviews, observation, and documentation. The results of the study show that the teachers of SD Muhammadiyah 1 Wonopeti have integrated the thinking concept of Ibn Sina's Islamic Education with learning planning which includes objectives, curriculum, methods and concepts of good educators. The implications of this integration are realized by creative and interesting learning through regular and extracurricular and co-curricular teaching and learning activities.

## ABSTRAK

Pemikiran pendidikan Islam Ibnu Sina terdiri dari tujuan, kurikulum, metode pengajaran, dan kompetensi pengajar. Pendidik atau guru yang baik menurut Ibnu Sina yaitu seseorang sosok yang cerdas, bijaksana dan teladan. Ibnu Sina berpendapat output dari mengajar adalah agar peserta didik menjadi manusia sempurna (*al-insan kamil*) dan menjadi orang yang berkualitas sesuai dengan kemampuan bidangnya atau bakat masing-masing peserta didik. Fakta dilapangan masih ada guru yang melaksanakan tugas mengajar hanya sekedar mengajar saja, tetapi belum memahami pentingnya karakter seorang guru dan output dari pengajaran itu sendiri. Artinya guru belum mengintegrasikan dari konsep pemikiran Pendidikan Islam Ibnu Sina. Tujuan penelitian ini adalah untuk mendeskripsikan tentang integrasi pemikiran Pendidikan Ibnu Sina di SD Muhammadiyah 1 Wonopeti, sehingga ruang lingkup dalam penelitian ini yaitu: kegiatan perencanaan dan pelaksanaan pembelajaran integrasi pemikiran Pendidikan Ibnu Sina. Metode Penelitian adalah penelitian lapangan (*field research*) dengan pendekatan kualitatif, yaitu peneliti berupaya untuk mengadakan pengamatan tentang suatu fenomena dalam suatu keadaan ilmiah. Data dikumpulkan menggunakan wawancara, observasi, dan dokumentasi. Hasil riset menunjukkan bahwa Guru SD Muhammadiyah 1 Wonopati telah mengintegrasikan konsep pemikiran pendidikan Islam Ibnu Sina dengan perencanaan pembelajaran yang meliputi tujuan, kurikulum, metode dan konsep pendidikan yang baik. Implikasi integrasi tersebut diwujudkan dengan pembelajaran kreatif dan menarik melalui KBM regular dan ekstrakurikuler dan ko kurikuler.

## 1. INTRODUCTION

Ibn Sina's perspective, education is not only philosophical, but also divided into goals, curriculum, learning methods, and educator competencies (Rasyid, 2019). Intelligent, religious, understanding moral development, wise, noble, able to guide children, not rigid and firm, little talk in front of children, sweet and polite, maintaining authority, clean and orderly are good criteria for a teacher or teacher according to Ibn Sina (Madjidi, 1997). The phenomenon in the field is that there are still teachers who carry out teaching duties just to teach, but do not understand the importance of the character of a teacher and the target of teaching. In the sense that the teacher has not integrated the design of Ibn Sina's Islamic education thought. According to his opinion, the target of teaching is for students to become a perfect person (*al-insan kamil*) and become a qualified person according to the ability of their field or the talent of each student (Saihu, 2021).

The systematization of educational thought begins with education of reason (A. Handayani & Suyadi, 2019), character education (Hambali, 2020), and continues with the relevance of his educational thought in the modern era. This method intends to create *al-insan al-kamil* (*perfect human being*) who is able to realize the full potential of a student by fulfilling a series of requirements needed in the world of education, and cannot be separated from the purpose of education (Saihu, 2021). This is in line with the National Education System Law No. 20 of 2003, so that the purpose of education is for students to develop according to their abilities / interests (Nasional, 1982).

Ibn Sina's educational thought has developed through the philosophical foundation of education, through the relationship between education and student character development (Shuhari et al., 2019), to the study of the actualization of his educational thought in the contemporary era (Farabi, Sina, & Ghazali, 2022). The foundation of Ibn Sina's educational thought focuses on the function of reason (Darwis, 2013). Ibn Sina defines reason as the center of all incidents [10] and must be developed to achieve (Sormin, 2020) and must be developed to achieve educational goals (Azimah, 2016). Recent research shows that educational thinking is related to the development of student character. In modern times, Ibn Sina's educational thought has become a solution to the complexity of education in Indonesia (Rahman & Shofiyah, 2019a). As time goes by and society becomes more dynamic, the education system also undergoes changes to adapt to globalization (Ineu, Teni, Yadi, Asep, & Prihantini, 2022).

Research on Ibn Sina's Islamic Education thought has been conducted by several previous researchers as contained in table 1:

Tabel.1 Previous Research on Ibn Sina's Islamic Education Thought

No	Writer	Title	Conclusion
1.	Aris Try Andreas Putra	Ibn Sina's Philosophical Thought on Education and Its Implications for Contemporary Islamic Education	This research starts from philosophical thinking and its relationship to contemporary Islamic Education. This research was conducted by Putra to present Ibn Sina's thoughts characterized by rational-religious. The concept of religious rationality in science is combined with the concept of an integrated network. This is offered to a number of Islamic Universities (PTKI) in Indonesia, so that there is no dualism between belief and science. At the end of his research, Putra explained the implications of Ibn Sina's philosophical thought in the scope of modern education. (Putra, 2016) .
2.	Maidar Darwis	The Concept of Islamic Education in the Perspective of Ibn Sina	This research provides a clear picture related to the idea of educational design developed by Ibn Sina. In his research, Darwis tries to describe and compare the concept of modern education today (Darwis, 2013).
3.	Miftaku Rohman	The Concept of Islamic Education According to Ibn Sina and Its Relevance to Modern Education	This study contains the results that the concept of education ibnu sina intends to develop all human energy towards perfection, ie. physical, mental and moral development (Rohman, 2013).
4.	Made Saihu	Contextualization of Ibn Sina's Educational Thought in the Contemporary Era	This research shows that the contextualization of Ibn Sina's educational thought can be used as an offer of an educational model that focuses on purifying the soul. Purification is done through giving lessons by looking at the potential of students and also seeing how much

		readiness they are in receiving lessons (Saihu, 2021).
5.	Darlina Sormin, Mira Rahmayanti, Muksana Pasaribu Robiyatul Aslamiyah	The Concept of Education in the Perspective of Ibn Sina's Thought
		The results of the study show that Ibnu Sina's thoughts related to the concept of education can be shown in the task, system, teacher, material and punishment. This concept is still valid and suitable to be developed especially for educators in this modern era (Sormin, 2020).

The difference between this research and previous research is that it is a completion of the basis of previous studies. Meanwhile, what is novelty and its purpose is that this research integrates Ibn Sina's Islamic education thought at SD Muhammadiyah 1 Wonopeti Galur Kulon Progo. Based on previous research, problems and phenomena that exist, research questions can be arranged on how the integration of Ibn Sina's thought at SD Muhammadiyah 1 Wonopeti Galur Kulon Progo.

**2. METHODS**

This research is a type of field research that uses a qualitative descriptive approach. This means that scientists try to make observations about a case in natural events. The fact is that researchers make intensive observations, such as field research methods, using descriptive data in the form of written words or information of people, behaviors that are worth studying and some phenomena that seem to give meaning, logic, definition. This situation is more explored in everyday life (L. J. Moleong, 2010).

The source of this research data is from interviews with principals, teachers, students, about how the integration of Ibn Sina's concept of educational thought at SD Muhammadiyah 1 Wonopeti Galur Kulon Progo. In addition, data obtained through written materials such as books, articles, and also scientific journals related to the integration of Ibn Sina's educational concepts. The flow of data components based on the opinion of Miles and Huberman can be observed in Figure 1. :

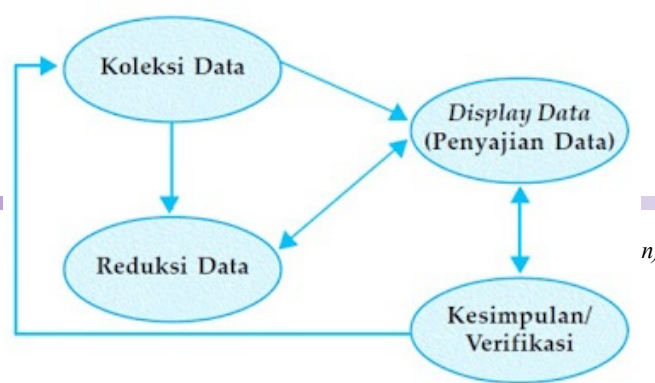


Figure.1: Qualitative Research Methodology, Lexy J. Moleong (2014: 15)

This research was conducted from November to December 2022 at SD Muhammadiyah 1 Wonopeti Galur Kulon Progo. Researchers used data collection methods through interviews, observation and documentation. Researchers used data analysis techniques to analyze data which included data reduction, data presentation, and inference. Data analysis is very necessary in research intended to get research findings to be used as research findings. The flow of data components is based on Moelong's view that in conducting research there are four stages, namely the implementation stage, the operational stage, the data analysis stage and the report writing stage. (L. Moleong, 2014). First, the pre-observation phase includes the steps of determining the focus, adapting the theoretical paradigm, exploring research tools, consulting with the research focus, preparing a research proposal. Second, the fieldwork phase includes collecting materials related to the integration of Ibn Sina's Islamic education thought. Information about the interview. Third, the data analysis phase. Analyzing data derived from the results of interviews with the principal, teachers, student personnel, and education. Fourth, the report writing phase involves compiling research findings from all data to draw conclusions. To support this process, the researcher used interview questions as presented in the following table;

Tabel.2 Interview Questions

No	Question
1	How is Islamic religious education taught at school?
2	What models are used to teach Islamic studies at school?
3	Resources used to study Islamic education in schools?
4	Does the school integrate Ibn Sina's thoughts on Islamic religious education in schools (including for example objectives, curriculum, methods and teacher concepts)?
5	What is the role of teachers in implementing Islamic religious education at school?
6	Are there any obstacles in the implementation of Islamic religious education at school?
7	How do schools and teachers overcome the barriers they face?

Based on the interview guide above, the author interviewed the school leader, deputy, curriculum and student companion, Islamic religious education teacher and several teachers and education personnel. In addition to interviews, the author also made observations of the school climate from

teaching and learning activities, imtak development activities, and teacher role models while at school.

### 3. RESULTS AND DISCUSSION

Ibn Sina (Ansari & Qomarudin, 2021) divided the stages of learning, namely at home and at school (maktab) guided by a teacher (mu'allim). These two phases are equally complementary. The target of learning is physical, intellectual and moral development. It is focused on the development of all the potential possessed by the individual so that it develops perfectly. Another function of the purpose of education is to prepare individuals to be able to live with society and be able to work according to their potential, talents, readiness, and preferences (Rasyid, 2019)(A. Handayani & Suyadi, 2019)(A. B. Handayani & Suyadi, 2019). Teachers should be chosen carefully as they will influence the character of the students. Teachers must be pious, virtuous, kind, knowledgeable, have wisdom, be able to understand the character of students, assess students' talents, seek knowledge in various fields so that they can advise students for further education until the final process of life (Rohman, 2013).

Educational thought written in Ibn Sina's works is still important to be analyzed critically. Creating scientific dynamics that are expected to provide solutions to various problems of Islamic education today. Ibn Sina's thought can be used as the main reference to develop the field of education, especially related to the objectives, curriculum, learning methods, and the concept of teachers as described below: According to Ibn Sina, the realization of *Insan Kamil* is the goal of education by paying attention to and motivating the intelligence, behavior, and development of the student's body perfectly (Rahman & Shofiyah, 2019b). *Insan kamil* are people who achieve their potential independence in a balanced and perfect manner (Rasyid, 2019). The implementation of Ibn Sina's vision uses national education target planning based on Article 3 of the National Education System Law: "The development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (UUD RI RI No. 41, 2003)".

#### 3.1 Implementation of the Integration of Ibn Sina's Thought about the Learning Objectives of Islamic Religious Education at SD Muhammadiyah 1 Wonopeti 45

Based on the results of interviews with AM as the principal and observations at SD Muhammadiyah 1 Wonopeti, before the process of teaching and learning activities, especially the new school year, the school holds a committee meeting. The committee meeting brings together all elements of educators, education personnel and committee members with the subject of reviewing the objectives of education at SD Muhammadiyah 1 Wonopeti. This activity is in the context of upgrading educational objectives with the latest conditions, while the results of the upgrading are

realized in the form of a vision and mission. In this case, the school has implemented and integrated Ibn Sina's thoughts on the purpose of education. The vision and mission of the school are applied and outlined in the lesson plans and syllabus used as a reference for each teacher.

All of this can be seen in the learning carried out at SD Muhammadiyah 1 Wonopeti in realizing educational goals by using many facilities, so that the learning carried out can be varied and innovative. Teachers must be more creative to achieve educational goals according to curriculum targets. Learning carried out at SD Muhammadiyah 1 Wonopeti includes: Duha prayer, morning Islamic boarding school, tahsinul quran, dhuhur prayer in congregation, daily donation habit, monitoring student activities at home with a monitoring book, extracurricular activities. All learning activities are carried out according to their respective grade levels, this is in line with the concept initiated by Ibn Sina. In terms of learning targets, Ibn Sina's learning concept emphasizes that education must be in accordance with the skills, capacities and strengths of students to socialize professionally (Rasyid, 2019).

The concept of educational curriculum. Although Ibn Sina did not formally mention curriculum, the author was able to describe the curriculum and information materials that Ibn Sina had to teach. The main study is academic regulations that help students fill their gaps and by unlocking their potential. Ibn Sina classified the level of subjects based on the phase of development and growth of the child's age (Putra, 2016).

Ibnu Sina's curriculum concept is based on the level of development of the age of learners; 3-5 years, 6-14 years, and 14 years more (Nata, 2000). Ibn Sina categorized the curriculum or subject matter according to the age level of learners; (Rahman & Shofiyah, 2019a) (Nata, 2000).

Tabel.3 Curriculum Classification by Age Level

No	Age Level	Course Content
1.	3 to 5 years	Sports, hygiene, ethics, art, and sound art.
2.	6 to 14 years	Reading and memorizing the Quran, Religion, sports. and poetry.
3.	14 years and beyond	Subjects are tailored to the talents and interests of students because there is a lot of material.

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Learning to read and memorize the Quran between the ages of 6 and 14 is beneficial to support the practice of worship because it uses the memorization of many Quranic verses. In addition, it is useful to contribute to the success of Islamic religious learning. For example, tawhid, fiqh, tafsir, and other religious materials whose main source is the Quran (Solihin, 2019). These subjects are divided into theoretical and practical subjects. Theoretical subjects include: matter and attitude, motion and transition, form and destruction, animals, medicine, chemistry, plants, astrology, all classified as

physical science (Wibowo & Risa Udayani, 2021). The characteristics of Ibn Sina's curriculum ideas include (Hanum, 2022):

Tabel.4 Characteristics of Ibn Sina's Curriculum Concept

No	Characteristics of Ibn Sina's Curriculum ideas
1.	It is based on the psychology and developmental stage of the learners' age.
2.	Organized to develop balanced physical, moral, and intellectual aspects based on the students' age level of development.
3.	Functionally, pragmatically, it is organized in such a way that students have the potential, develop, respond in society according to their profession.
4.	Organized to develop balanced physical, moral, and intellectual aspects based on the students' age level of development.
5.	Composed with learners' moral education in mind.

Based on the results of interviews with AM school leaders and observations at SD Muhammadiyah 1 Wonopeti, related to the education curriculum, the school also integrates the education curriculum as the concept of Ibn Sina's thought. The school uses and combines the curriculum from the Ministry of National Education and the Muhammadiyah Education Council. The application is adjusted to the grade level based on the age of the child. The applied curriculum is based on the Al-Quran and Sunnah based on the habituation of school residents, especially students.

Learning methods have an important influence in achieving learning targets. Learning methods are steps or techniques to successfully achieve the competencies and targets that have been planned previously (Maragustam, 2016). According to Ibn Sina, in order not to lose its relevance, the use of learning methods must be adjusted to the characteristics of the learning material (Apriani & Syahidin, 2021).

### 3.2 Implementation of the Integration of Ibn Sina's Thoughts on Methods in Learning Islamic

#### Religious Education at SD Muhammadiyah 1 Wonopeti

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Based on the results of AM interviews with school leaders and observations at SD Muhammadiyah 1 Wonopeti, related to learning methods, the school uses various methods including: First, regular learning in the classroom which is packaged creatively by the teachers. Second, learning outside the classroom in the form of extracurricular and co-curricular as well as habituation activities. Extracurricular activities include tahsin, tahfidz, tilawah, small dai, while the co-curricular is the development of regular classroom activities. Implementation of class activities to be explored and implemented in daily activities. The habituation program completes reading the Koran, morning pesantren, dhuha prayers, and dhuhur prayers in congregation. Third, monitoring students at home with a monitoring book which includes eight items, namely habituation to 5 time prayers, dhuha prayers, tahsin, tahfidz, good deeds, infaq, literacy, savings.



Educators play a central role in learning. Although a teacher is essentially a giver of knowledge and information, all of the teacher's characters influence and become role models for students. The example set by the trainer facilitates the practice and application of the knowledge learned during the training. The easiest thing to observe in a teacher is the exemplary implementation of moral and religious practices (Taklimudin & Saputra, 2018).

### **3.3 Implementation of the Integration of Ibn Sina's Thoughts on the Concept of Educators in Islamic Religious Education Learning at SD Muhammadiyah 1 Wonopeti**

According to the results of the question and answer with AM the principal at SD Muhammadiyah 1 Wonopeti that all educators must be a good example of their students, such as in behavior, speech. Teachers are also role models in the habituation of student activities. According to AM, the principal at SD Muhammadiyah 1 Wonopeti, all teachers must integrate Islamic values, not only implemented by PAI teachers. Because the teacher is actually a role model for all students, this is like Ibn Sina's thinking about the concept of educators. In Ibn Sina's view, a teacher is required to be an example of his students, because students usually imitate their teachers in various ways such as behavior and lifestyle. The characteristics that must be possessed by a teacher according to Ibn Sina are: clear-minded, religious, noble, understand students, authoritative, strong character, broad-minded, eloquent, intelligent, educated, attractive appearance, have a sincere attitude (Apriani & Syahidin, 2021).

## **4. CONCLUSION**

Based on the results of observations, interviews, and documentation as well as some analysis, Muhammadiyah 1 Wonopeti Elementary School teachers integrate the understanding of Ibn Sina's Islamic education thought. Among them are teaching targets, curriculum, methods, and teacher perceptions. The target of Islamic teaching organized by SD Muhammadiyah 1 Wonopeti is to form students into a whole human being under the guidance of a combination of the National Education and Muhammadiyah curriculum. Packed with creative and interesting learning models both through regular and extracurricular. All teachers guide, transfer knowledge as well as serve as role models for all students.

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