
Sustainable Educational Innovation: Contextualizing Ibn Sina's Philosophical Framework in Modern Kuttab

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Abstract

Objective: This research aims to reconstruct Ibn Sina's thoughts on basic education through kuttab institutions, and examine its relevance to the development of Islamic educational institutions in Indonesia within the framework of the Sustainable Development Goals (SDGs). **Theoretical framework:** The theoretical framework of this research uses an approach to Islamic education philosophy, especially Ibn Sina's thoughts on the purpose of education, the stages of learning, and the role of kuttab institutions as the foundation of character and intellectual education. The literature studied includes Ibn Sina's classic works such as *Al-Siyasah* and *Al-Najat*, as well as the results of contemporary research on the implementation of Islamic education based on philosophical and spiritual values. **Literature review:** The main focus is on how the concept of basic education in Ibn Sina's thought can be used as an alternative model to strengthen the quality of Islamic basic education that is inclusive, equitable, and sustainable in Indonesia. **Methods:** The research method used is a qualitative approach with the type of library research, with content analysis techniques and critical interpretation of primary and secondary texts. Data were collected through a literature review and analyzed hermeneutically. **Results:** The results of the study show that Ibn Sina's thoughts on kuttab emphasize the importance of morality-based education, intellectuality, and personalization of methods according to the stage of child development. This model is in line with the SDGs indicators, especially the 4th (quality education), 10th (reducing inequality), and 16th (peace, justice, and resilient institutions). **Implications:** The implication of this study is the need to revitalize Islamic basic education institutions such as *kuttab* that are oriented to local values and classical philosophies that are relevant to global challenges. **Novelty:** The novelty of this research lies in the integration of Ibn Sina's classical thought with the paradigm of sustainable development, which has not been widely explored in the study of contemporary Islamic education in Indonesia.

Keywords: ibn sina's educational philosophy, sustainable development in education, kuttab institutions, islamic educational reform, contextualization of classical thought.

INTRODUCTION

In the era of rapid technological advancement and educational transformation, the search for sustainable models of learning that balance tradition and innovation has become increasingly urgent. While contemporary education systems often emphasize efficiency, standardization, and modern pedagogy, they tend to overlook the rich intellectual heritage of classical Islamic scholars such as Ibn Sina (Avicenna). As one of the most influential philosophers and educators of the Islamic Golden Age, Ibn Sina developed a profound educational philosophy that integrated reason, ethics, and spirituality—principles that are highly relevant yet underutilized in today's educational discourse [1].

Despite the growing interest in Islamic educational reform, there remains a significant research gap in contextualizing classical Islamic educational philosophies, particularly Ibn Sina's, within modern educational settings such as the *kuttab*—traditional elementary schools rooted in Qur'anic instruction. Most existing studies focus either on historical analyses of Ibn Sina's thought or on isolated innovations in Islamic schooling, without bridging the two. This disconnect has resulted in a lack of sustainable frameworks that harmonize time-tested educational wisdom with the demands of contemporary pedagogy [2].

This study addresses this gap by proposing an innovative model that reinterprets Ibn Sina's philosophical principles within the context of the modern *kuttab*. By aligning his holistic view of education with the goals of sustainability, character development, and intellectual growth, the research aims to offer a viable alternative to purely secular or fragmented Islamic educational reforms. The contextualization of Ibn Sina's ideas is not merely a nostalgic return to the past but a strategic endeavor to construct a balanced educational system that honors tradition while responding to current and future challenges. Ultimately, this research contributes to the discourse on sustainable educational innovation by offering a culturally grounded and philosophically sound model for Islamic education in the 21st century [2].

Islamic education in Indonesia faces significant challenges in balancing religious values with contemporary educational demands. The rapid advancement of technology, globalization, and changing societal dynamics necessitate a re-evaluation of traditional educational frameworks. One of the classical scholars whose thoughts remain relevant today is Ibn Sina, who emphasized a holistic educational approach integrating *tarbiyah* (comprehensive education), *tazkiyah* (spiritual purification), and *ta'dib* (moral internalization). These principles offer a strong foundation for modern Islamic education, particularly in institutions like Kuttab Ibnu Abbas Surakarta, which aims to cultivate both intellectual and ethical excellence in students [3].

The revitalization of Ibn Sina's educational philosophy is not merely an academic pursuit but a strategic necessity in aligning Islamic education with the Sustainable Development Goals (SDGs). Specifically, SDG 4 (Quality Education) highlights the need for inclusive and equitable learning that nurtures lifelong knowledge and character development. Likewise, SDG 16 (Peace, Justice, and Strong Institutions) stresses the importance of ethical leadership, which can be fostered through Islamic education rooted in classical wisdom [4].

Despite the rich legacy of Islamic educational thought, there is a lack of empirical studies that systematically integrate Ibn Sina's principles into contemporary Islamic education models. Most existing research either focuses on theoretical analysis or explores general Islamic education reforms without direct implementation in specific institutions [5]. Moreover, discussions on the role of classical Islamic scholars in modern education often overlook the practical challenges and strategies needed to apply their insights effectively in today's learning environments. This study addresses this gap by examining how Ibn Sina's educational philosophy can be revitalized within the Kuttab system in Indonesia, particularly at Kuttab Ibnu Abbas Surakarta [6].

This research is crucial as it offers a practical framework for integrating classical Islamic educational principles into modern curricula. By doing so, it provides a sustainable model for nurturing students with strong intellectual, moral, and spiritual foundations [7]. Furthermore, by linking Islamic education to SDGs, this study highlights its role in contributing to global educational and ethical development, ensuring that Islamic education remains relevant and impactful in the 21st century [8].

Islamic education in classical times, which grew in the intellectual tradition founded by figures such as Al-Ghazali, Ibn Sina, and Ibn Khaldun, emphasized a holistic approach that integrated science, spirituality, and ethics, encouraging students' character and moral development. The educational model during the time of the Prophet Muhammad further underlined the importance of character education and practical learning methods, which remain relevant today [9]. We still need to learn from previous Islamic figures related to education, of course, because there is still a lot of relevance to the ideas of the figures about education that we can use to achieve the ideals of our country and support sustainable development in the framework of achieving a better and sustainable life towards a golden Indonesia, one of the figures that we can learn from is Ibn Sina [10]. Education is an effort to utilize every potential possessed by humans. The purpose of education is to create a more dignified human life. Optimizing every potential possessed by students through education will give birth to high and competent human resources for the progress of a nation and state [11].

Islamic educational institutions should pay attention to educational goals, curriculum, learning methods, and also educators. To create a desired ideal. Education is life and life itself is education. Because everyone is essentially a "process of becoming" [12]. Accelerating the "process of becoming", of course, must be passed with education, both intentional and unintentional. Islamic education is essentially the development of all human potential, such as the element of intellect, the element of taste, spiritual heart, and other elements [13]. Islamic education aims to develop and prepare all the potential of intelligent humans (intellectual, heart, sense, and skill) and make human beings good (character). Islamic education itself means all efforts to develop the potential that human beings have for the formation of a Muslim personality who knows or understands the essence of his creation to serve Allah, carry out all His commandments, and stay away from all His prohibitions. Islamic education is pursued through a long, gradual, and sustainable process in developing the potential of each child, not limited to the transfer of knowledge, values, and culture, but so that students have strong religious spirituality and noble character [14].

Hegemony by a global culture dominated by Western civilization. The secularization of science is a hallmark of secular and liberal Western civilization. Likewise, the emergence of a hedonistic and individualistic nature is an implication of materialistic capitalism. In this regard, education has a very strategic position and role in dealing with these problems [15]. For this reason, a correct understanding of Islamic education, its character and characteristics, and principles is needed, so that Islamic education does not lose its direction and orientation in its development. A wrong understanding of Islamic education will certainly hurt the future of a nation's generation so education is not a solution to the problem but rather a problem itself [16].

The history of classical Islamic education proves that kuttab is a basic level educational institution whose existence experienced a glorious period at the beginning of the spread of Islam. In that era, kuttab was the first place where a child learned to read and write the Qur'an. Not only that, kuttab also teaches children about religious principles, language, and arithmetic [17].

The Kuttab Institute, which was born in 2012, was pioneered by Kuttab Al Fatih under the auspices of the Al Fatih Pilar Peradaban Foundation owned by Ustadz Budi Ashari, as a new model of education in the development of non-formal educational institutions in Indonesia. Previous Islamic educational institutions such as Islamic boarding schools,

madrasas, and integrated Islamic schools (SIT) have colored the dynamics of Islamic education with their characteristics [18]. Kuttab has the idealism to restore Islamic education by restoring Islamic education by its original spirit. The establishment of kuttab is more driven by religious motivation. Da'wah through the world of education. The spirit of the establishment of kuttab is the same as the spirit of the establishment of Islamic boarding schools, madrasas, and schools. The essence of religious education is to become a religious expert. One of the special characteristics of religious education is a curriculum that is loaded with religious content, namely manners or character. In the context of the curriculum, kuttab is closer to Islamic religious education institutions [19].

Furthermore, revitalization is a process, method, or act of reviving or activating. It is also called a process or method and act to revive something that was previously empowered. So, revitalization means making something or deeds vital, while the word vital has a very important meaning or is very necessary for life, and so on. This educational revitalization is the task and challenge of Muslims to integrate cognitive aspects that affect moral cultivation and character formation at an early age. The concept of education from Ibn Sina's perspective can have a positive impact on scientific dynamics and can help in the improvement and development of education in an even better direction because educational thought according to Ibn Sina is still considered relevant to be analyzed critically to this day. So, the question arises, what is the concept of education from Ibn Sina's perspective? To answer this question, on this occasion, the author will explain and discuss specifically Ibn Sina's views and thoughts related to education so that it can revitalize Islamic education, especially in new institutions such as kuttab.

LITERATURE REVIEW

The pursuit of sustainable educational models has become a global priority, especially as educational systems face increasing pressure to balance academic excellence with ethical, spiritual, and cultural development. In the context of Islamic education, scholars and educators have attempted various reform strategies, yet many of these efforts remain disconnected from the intellectual legacy of classical Islamic thinkers. Among them, Ibn Sina stands out for his comprehensive and systematic approach to education, which integrates logic, metaphysics, psychology, and ethics [20].

Ibn Sina's educational philosophy emphasizes the gradual development of the learner's intellect and character through structured stages of learning. He advocates for a balanced curriculum that nurtures both rational and spiritual faculties, aiming to produce individuals who are not only knowledgeable but also virtuous. While his ideas have been widely acknowledged in historical discourse, their practical application in modern educational settings has been limited. The concept of the *kuttab*, traditionally a Qur'an-centered institution, has evolved in various ways across the Muslim world. However, the modernization of these institutions often focuses on infrastructure, technology, and curriculum upgrades without sufficient integration of foundational philosophical frameworks. This creates a fragmented educational experience that may lack coherence and depth [21].

Emerging studies highlight the need to reconnect Islamic education with its philosophical roots to foster meaningful innovation. Yet, few have explored how classical thought, such as that of Ibn Sina, can inform contemporary educational structures like the modern *kuttab*. This gap leaves unexplored the potential synergy between time-tested pedagogical principles and the demands of 21st-century learning. By revisiting and contextualizing Ibn Sina's philosophy within the framework of sustainable innovation, this study aims to bridge the divide between tradition and modernity. It proposes a model that does not merely preserve Islamic identity but revitalizes it through a transformative educational approach. This literature review thus lays the foundation for a philosophical and pedagogical integration that is both authentic and forward-looking [22].

METHODOLOGY

This research uses a type of qualitative research, this research aims to analyze and describe in detail reality by providing criticism or assessment of them. The object of the research to be studied is Kuttab Ibn Abbas Surakarta, The data used is in the form of information related to the revitalization of Ibn Sina's educational thought in Kuttab Ibn Abbas Surakarta. Data was obtained from data sources that included the head of the kuttab, teaching staff, education staff, parents of students, and parties involved in education at the institution. Then, data collection uses interviews, documentation, and observation methods [23].

The validity of the data uses the source and time triangulation technique. The data obtained from the research results are analyzed through the process of reviewing all data, data reduction, compilation in units, categorization, checking the validity of the data, and ending with data interpretation. After the data is collected, conclusions will be drawn related to the data obtained, using an inductive thinking framework [24]. The inductive thinking process began with the collection of data on the revitalization of education in Kuttab Ibnu Abbas Surakarta.

Table 1. Summary of Research Methodology

Aspect	Description
Type of Research	Qualitative research
Research Objective	To analyze and describe in detail the reality of revitalizing Ibn Sina's educational thought in Kuttab Ibn Abbas Surakarta, with critical insight.
Research Object	Kuttab Ibn Abbas Surakarta
Data Focus	Information related to the revitalization of Ibn Sina's educational philosophy within the institution
Data Sources	Head of the Kuttab Teaching staff Education staff Parents of students Other stakeholders involved in the institution
Data Collection Methods	Interviews Documentation Observation
Data Validity Technique	Triangulation of sources and time
Data Analysis Process	Reviewing all collected data Data reduction Organizing into units Categorization Validity checking Interpretation
Conclusion Drawing	Using inductive thinking: beginning with data collection, analysis, and concluding with general insights from specific findings

RESULTS AND DISCUSSION

Ibn Sina's full name is Abu Ali Al-Husain ibn Abdullah ibn alHasan ibn Ali Ibn Sina al-Hakim. Ibn Sina was born in 370 AH/980 AD [25]. He was born in Khormeisan adjacent to Bukhara and was a Balkha (Balkha expert), now called Uzbekistan, the capital of Samani, a city relic of the Persian dynasty in Central Asia and Khurasan. His mother was named Satareh, who was also from Bukhara, then his father was Abdullah, a respected Ismaili scholar from Balkha, an important city of Samani rule that is now part of Afghanistan. So much literacy discusses this Islamic thinker and is translated into various languages. Both in print and digital form. If we talk about the Muslim philosophers of our predecessors, of course, we will not be separated from the discussion about him. The author will briefly discuss the life history of Mrs. Sina in the international language known as Avicenna [26].

The education that Ibn Sina pursued was the same as the others, but there were privileges that he had when he was still young, his extraordinary intelligence was seen and even difficult to match, and he memorized the Qur'an at the age of under 10 years. Ahmad Fuad al-Ahwani said: "At the age of 10 he had completed the Qur'an, literature, and Arabic studies. Then he learned fiqh from a teacher named Ismail who was famous for his *zuhud*. In addition, he studied mathematics and measurement science with 'Ali Abu 'Abdullah an-Natili. Then he taught himself by reading various books, including sharia books so that he mastered semantic science. Not to forget that he studied Ocledeus' book on measurement (geometry) and other books about medical science. At the age of 18, he had finished studying all these sciences" [27].

Ibn Sina's works are approximately 267 books. Most of them speak Arabic, except for Persian. His famous works include: *As-syifa'*, *An Najah*, *al Isyarah wa at Tanbihat*, and *al-Qanun fi at Thibb* which for five centuries became an important literature for medical faculties in Europe. His extraordinary intelligence made him not stop learning, he continued his knowledge of logic, mathematics, and geometry, by studying independently. Not long after, he was able to master these sciences. Then he started reading all the books about medical science. Soon, he had the same position as a doctor. The intelligence of a doctor is not his goal. By the time he turned 18, he said: "When night comes, I have to go home immediately. I put a lamp in front of me, and I was busy reading and writing. If drowsiness strikes me or I feel tired then I turn to the side and drink a glass of wine, so that the drowsiness disappears or my strength returns. Then I came back to read. Thus, my work is endless so that I can master various sciences. All the knowledge I learned at that time, I still remember until now, when I wrote this life history. Today, my knowledge is no longer increasing" [28].

His first profession was as a physicist for the emir, who he had treated for a dangerous disease. Ibn Sina's employer rewarded him for this by giving him access to the library of King Samanids. When the library was on fire, people who did not like it or enemies of Ibn Sina accused him of being the one who burned it. Ibn Sina died in 428 AH/1037 AD, precisely in Hamadan, Iran, due to chronic ulcer disease. He died while teaching at a school. At that time, he was seriously ill, but still insisted on teaching children. So, when he was rushed to the doctor, his life was no longer saved. This is proof that Ibn Sina is a figure who likes to learn and teach. Therefore, it is not surprising that history records his name as a very famous Muslim scholar [29].

Ibn Sina's Thoughts on Education

1. Educational Objectives

The educational goals put forward by Ibn Sina can be traced through his philosophical thinking. Ibn Sina argued that reason is the source of all events, reason is the only special feature of man. Especially regarding physical education, Ibn Sina stated that the purpose of education should not forget physical training and everything related to it such as sports, eating, drinking, sleeping, and maintaining cleanliness. Through physical education or sports, a student is directed to foster the growth and intelligence of his brain. Meanwhile, with ethics education, it is hoped that students will have the habit of being polite in daily life. Meanwhile, with art education, a student will be able to sharpen his feelings and increase his imagination [30].

The view that is universal as mentioned above in the first part, is also related to the objectives of education in an operational manner that is curricular or each field of study. Ibn Sina in the above view is in line with his view of the *Kamil people*, that is, perfect human beings who are nurtured to their full potential in a balanced and comprehensive manner. Furthermore, the factors of the situation of the society that had been developed and specialized during the time of Ibn Sina's life, as stated above, also influenced his formulation of the purpose of education in the field of expertise.

The formulation of educational objectives proposed by Ibnu Sina already contains a basic strategy regarding the basis and function of education given to children as students. This function must be able to develop the potential and talents of students contained in them optimally and comprehensively, and must also be able. Helping humans to exist in carrying out their functions as *caliphs* in society with reliable expertise. With this goal, Ibn Sina tried to anticipate human beings who have skills and stem the birth of educational outputs who are unable to work in society which results in unemployment [31].

It can be concluded that the educational objectives stated by Ibn Sina are categorized into several aspects, it can be interpreted that Ibn Sina pays great attention to the development of students' potential in a balanced manner, not only the aspects of knowledge and skills, but also the ethical and physical aspects. Not only that, but Ibn Sina also positioned the development of students' ethics and morals as a very important thing as the basis for the development of knowledge and skills [32].

2. Curriculum

Ibn Sina does not formally mention the term curriculum, but the author can describe the curriculum and science materials that must be taught according to Ibn Sina. The subject matter is part of the discipline that will help students to fill the space in themselves and help develop their potential. Ibn Sina divided the levels of science material that students must go through based on the stage of development and the age of the child's growth. The curriculum is used to show some subjects that must be taken to get a degree or diploma. This understanding is in line with the opinion of Crow and Crow who state that a curriculum is a teaching design that contains some subjects, systematically arranged as a condition for completing a certain educational program [33].

Ibn Sina classifies the curriculum based on the age level of the students, namely: First, Age 3-5 years, at this age level the subjects given are such as sports, ethics, cleanliness, sound arts, and art, Second, Age 6-14 years, the curriculum includes lessons in reading and memorizing the Qur'an, religion, poetry and sports, Third, Age 14 years and above, At this age level, there are quite a lot of subjects given and need to be chosen according to the interests and talents of students [34].

Based on the description of Ibn Sina's thoughts on the curriculum above, it can be concluded that the concept of the curriculum according to Ibn Sina has the following characteristics: First, in the preparation of the curriculum, the psychological aspect of the child must be considered. Getting to know child psychology is very important, which in the study of modern education includes developmental tasks in each phase of development, recognizing talents, interests, and problems faced by each level of development. That way, the subjects given are to the needs and will be easily mastered by students. Second, the curriculum implemented must be able to develop children's potential optimally and must be balanced between physical, intellectual, and moral. However, each of these elements received more emphasis on the age level [35].

At an early age, moral education must be emphasized. In adolescence, it is balanced between affective, psychomotor, and cognitive. Meanwhile, at the age of 14 years and above, emphasis is placed on deepening the material according to the child's skills and pleasure. Third, the curriculum offered by Ibn Sina is pragmatic-functional, namely by looking at the usefulness of the knowledge and skills learned by the demands of the community, or market-oriented. In this way, every education graduate will be ready to function in various jobs in the community [36]. Fourth, the curriculum that is prepared must be based on the basic teachings of Islam, namely the Qur'an and Sunnah so that students will have faith, knowledge, and charity integrally. This can be seen from the lessons of reading and memorizing the Qur'an offered by Ibn Sina since childhood. Fifth, the curriculum offered is a moral-based curriculum and integralistic. The importance of art and poetry education is proof that Ibn Sina paid

serious attention to moral education. Meanwhile, Ibn Sina's attention to Qur'an education from an early age proves that he understands that all knowledge comes from Allah and must be integrated between faith, knowledge, and charity [37].

Learning Methods

Based on psychological considerations, Ibn Sina argued that a certain subject matter will not be explained to various students in one way, but must be in various ways according to psychological development. According to him, the delivery of material to children must be adjusted to the nature of the subject matter, so that the method and the material taught will not lose its relevance. The teaching methods offered by Ibn Sina include *talqin methods*, demonstrations, habituation and example, discussions, internships, and assignments [38].

- a. The *talqin* method can be used in teaching the reading of the Qur'an, starting by listening to the recitation of the Qur'an to students, part by part. After that, the child was told to listen and repeat the reading slowly and repeatedly, until finally he memorized it.
- b. Demonstration method; can be used in practical learning, such as how to teach writing. According to Ibn Sina, if a teacher is going to use this method, then he first exemplifies the writing of hijaiyah letters in front of his students. After that, the students were asked to listen to the pronunciation of the hijaiyah letters according to their makhraj and continued by demonstrating how to write.
- c. Habituation and exemplary methods: are some of the most effective teaching methods, especially in teaching morals. This method is generally practiced with habituation and examples that have been adjusted to the development of the child's psyche. Ibn Sina acknowledged the influence of "following or imitating" or good examples in the educational process among children at an early age in their lives, instinctively or characteristically children tend to follow and imitate (emulate) everything they see, feel, and hear.
- d. Discussion method: It can be done by presenting lessons where students are faced with a problem that can be in the form of problematic questions to be discussed and solved together. Ibn Sina used this method to teach knowledge that was rational and theoretical. The use of this model during Ibn Sina's time grew rapidly. If this knowledge is taught by the lecture method, then the students will be far behind in the development of this knowledge.
- e. Internship method: Ibn Sina used this method in his teaching activities. Ibn Sina's students who studied medicine were encouraged to combine theory and practice. This method will bring double benefits, in addition to making students proficient in a field of science, it will also bring expertise in work that produces economic prosperity.
- f. The assignment method is carried out by compiling some modules or manuscripts and then delivering them to the students for them to learn. He did this to one of his students named Abu ar-Raihan al-Biruni and Abi Husain Ahmad as-Suhaili. In Arabic, teaching with this assignment is known as *al-ta'lim bi al-marasil* (teaching by sending some texts or modules).
- g. Targhib and Tarhib methods: in modern education, the term reward is known which means reward, gift, reward, or reward, and is one of the educational tools in the form of positive reinforcement, as well as good motivation. However, in forced circumstances, the method of punishment (*tarhib*) or punishment can be carried out by being given warnings and threats first. Do not punish the child with violence, but with a subtle heart, then be motivated and persuaded so that he returns to good deeds. But if it has been forced to hit, it is enough to hit once that causes pain and is carried out after being given a stern warning (*ultimatum*) and made a tool to cause a positive influence

on the child's soul. Some of the methods described above show that Ibn Sina paid serious attention to education. There are at least four characteristics of the method offered by Ibn Sina, namely: first, the selection and application of the method must be adjusted to the characteristics of the subject matter; second, the method is also applied by considering the psychology of students, including children's talents and interests; third, the methods offered are not rigid, but can change according to the conditions and needs of students; and fourth, the accuracy in choosing and applying methods greatly determines the success of learning [39].

Teacher or Educator

The concept of a teacher offered by Ibn Sina is about a good teacher. In this relationship, Ibn Sina said that a good teacher is a teacher who is intelligent, religious, knows how to educate morals, is capable of educating children, has a calm appearance, is far from making fun of and playing around in front of his students, does not have a sour face, is polite, clean and pure. Furthermore, Ibn Sina added that a teacher should be from a respectable and prominent class of ethics, intelligent, meticulous, patient, diligent in guiding children, fair, frugal in the use of time, fond of getting along with children, not hard-hearted, and always decorating himself. In addition, teachers must also prioritize the interests of the people over their interests, stay away from imitating the nature of kings and people with low morals, have no ethics in the assembly of knowledge, and be polite and polite in debating, discussing, and socializing. In addition to several things related to education as mentioned above, Ibn Sina also talked about children's talents and the problem of punishment [40].

Educators have an important role to play in the learning process. Although basically, educators are people who transfer their knowledge and knowledge, all forms of behavior carried out by educators will provide influence and examples for students. The example provided by educators provides convenience in demonstrating and implementing the knowledge being learned throughout the educational process. The easiest thing to observe from educators is exemplary in terms of morals and carrying out worship practices [41].

Revitalization of Ibn Sina's Educational Thought on Kuttab in Indonesia

The object of this research is focused on *Kuttab* Ibn Abbas Surakarta in revitalizing education as a representative of *kuttab* in Indonesia, before discussing further the revitalization of *kuttab* institutions to Ibn Sina's educational thought, the following is a brief profile of *Kuttab* Ibn Abbas Surakarta.

Brief Profile of Kuttab Ibnu Abbas Surakarta

Kuttab Ibn Abbas Surakarta which is under the auspices of the Hamalatu Al-Qur'an Foundation was founded by Aminudin, S.T. and the late Dr. Muh. Mu'inudinillah Basri, MA. Kuttab Ibnu Abbas Surakarta was established on September 14, 2014, and began operating to organize education officially on February 19, 2019, which is located at Srigunting VI and VIII Streets Manahan Solo. Kuttab Ibn Abbas Surakarta was originally a residence that had learning facilities that were quite supportive and representative. Finally, from the residence or joglo house which belonged to one of its founders, namely Aminudin, it was donated as a place of study which was initially also used for Qur'an halaqah twice a week and Islamic studies. This place then became the forerunner of the establishment of Kuttab Ibn Abbas, which is currently Campus I. As time went by, there was a development and increase in the number of students, so campus II was built which was only two alleys away from campus I.

The Head of *Kuttab* Ustadz Joko Dwi Jatmiko stated in an interview with the author that one of the reasons for the establishment of this educational institution as well as

Kuttab Al Fatih is to want to adopt the concept of education in the time of the Prophet Muhammad SAW with an education level at the level of elementary / MI or equivalent to the education system which continues for 7 years. The first level is *Tamhidi* which is taken with a one-year learning period with a minimum age requirement of five years of students (TK B), then continues to the Kuttab Awwal level to *Kuttab Sadis* (grades 1-6).



Figure 1. Interview with the Head of Kuttab

After interviewing the head of Kuttab, the researcher received a brochure in which there is a vision, mission, and objectives illustrated in the image below:



Figure 2. Visi Misi Kuttab Ibn Abbas Surakarta

Based on the results of the above presentation, it can be known that the revitalization of Ibn Sina's thought with the education of *Kuttab* Ibn Abbas Surakarta can be said to be by the process or ways and deeds to revive something that was previously empowered. The revitalization of Ibn Sina's thought can be studied in terms of educational objectives, curriculum, learning methods, and educators at *Kuttab* Ibn Abbas Surakarta as follows:

Educational Objectives

The purpose of education, according to Ibn Sina, is to pay attention to and encourage the physical, intellectual, and ethical development of students in a complete manner, or other words, the realization of the Kamil people. Ibn Sina's idea is actualized through the formulation of national education goals contained in article 3 of the National Education System Law which reads: "The development of the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

Kuttab Ibn Abbas Surakarta wants to achieve the educational goals contained in the brochure above by presenting educational concepts and curricula that can create a superior

generation through the exemplary values of the Prophet, the companions, and the tabi'in. Then implement it in this era and prioritize education of manners before knowledge and instill faith before the Qur'an. If you look at the goals of national education in the Law of the Republic of Indonesia concerning educational goals according to the National Education System, the educational goals of Ibn Sina and the goals of *Kuttab* Ibn Abbas Surakarta as a whole have relevance so that it can be concluded that in general the educational goals in *Kuttab* Ibn Abbas Surakarta are by the values contained in the national education system and educational thought according to Ibn Sina.

Curriculum

The core curriculum at *Kuttab* Ibn Abbas Surakarta is two, namely the Faith curriculum and the Qur'an curriculum, The content of the material taught includes: The Science of the Qur'an and Tahfidzul Qur'an, Thematic Imani, Civilization Language (Arabic), Fiqih, Tajwid, Sirah, Tawhid, Worship Practice, Daily Prayer, Science, Mathematics, Indonesian, and Extracurricular. The complete subject matter in *Kuttab* Ibn Abbas Surakarta can be seen through the following table:

Table 2. Kuttab Ibn Abbas Surakarta Subjects

No	<i>Tamhidi</i>	Hours	<i>Awwal – Tsalits</i>	Hours	<i>Robi' – Saadis</i>	Hours
1	Al Qur'an	13	Al Qur'an	13	Al Qur'an	13
2	Imani Tematik	6	Imani Tematik	5	Tauhid	2
3	Tematik (Magazine)	2	Mathematics	4	Hadits	1
4	Mathematics	4	Bhs Indonesia	2	Sirah	2
5	Bhs Indonesia	2	IPA	2	Mathematics	4
6	Bhs Arab	2	Bhs Arab	2	Bhs Indonesia	2
7	Worship Practice	2	Fikih	2	IPA	2
8	Tajwid	1	Tajwid	2	Bhs Arab	2
9	Do'a Harian	1	Do'a Harian	1	Fikih	2
10	Extracurricular	4	Ektrakurikuler	4	Tajwid	2
11					Do'a Harian	1

During the education period at *Kuttab* Ibn Abbas Surakarta, all *kuttab* students are targeted to memorize the Qur'an at least 7 juz starting from juz 30, 29, 28, 27, 26 then continued juz 1, 2, 3, and so on. According to Ibn Sina, the material is taught according to the age stages of 6-14 years, at this age level the curriculum includes lessons on reading and memorizing the Qur'an, religion, poetry, and sports. If viewed in the subjects above, it is the psychological aspects of students according to Ibn Sina which emphasizes all aspects both affective, psychomotor, and cognitive.

Furthermore, sports lessons are carried out specifically once a week, namely on Fridays and the schedule has been stated in the educational calendar. The materials according to the sunnah such as swimming, archery, and horse riding, sports are used to train students' motor skills and get used to healthy living behaviors. In addition, there was also a snack event,

namely eating together after which the students cleaned their respective equipment. *Life skills* in the form of sewing, ironing clothes, cooking, and so on are held once per semester during the semester break to equip students in life skills and the last is to see directly the handicraft manufacturing factory such as pottery, tofu, and so on to equip students in the form of knowledge in work skills to survive.

Method

The learning of faith uses several methods, the first method is storytelling which is explicitly stated in the Sirah subject taken from the story of the Qur'an and the Sirah of the Prophet Muhammad. The second method is to set an example with encouragement from the head of the foundation and the head of *the kuttab* so that the teachers always set an example for the students while in the *kuttab* environment. By practicing first before teaching students.

This method is the best method according to the head of *the kuttab* in providing faith education to students so that it will be easier to understand and practice their understanding if he always looks every day for experience, education, and faith. A good environment will have a good influence on the morals of students.

The third method is habituation by doing it repeatedly so that it gets used to it and becomes a habit. For example, the reading of iqrar before learning which is guided by a picket teacher contains prayer, the motto of a Muslim's life as an encouragement of faith and becomes a motto in the lives of students.

The fourth is the *ibrah* and *mau'idzah* method. *Ibrah* can be interpreted as a psychological condition that conveys to the essence something that is witnessed or faced through reason so that the heart acknowledges it. *Mau'idzah* is gentle advice that is received by the hearts of students by explaining rewards or threats. The application of *ibrah* in the final session of a story or lesson so that faith can increase while the application of *mau'idzah* is given by the teacher when interacting in class or when students make mistakes.

The last is the *tarthib* method or *reward* and *punishment* which is carried out when students do good deeds or practices that are by Islam and faith, so the teacher gives gifts and appreciation even if it is just praise or prayer. Meanwhile, if a student violates or makes a mistake, punishment or sanction will be given strictly with punishment such as writing while being told that he is guilty so that he understands his mistake and does not repeat it for learning in the Qur'an class, the coordinator of the Qur'an curriculum, Dzikrul Haq, revealed that he uses the halaqoh model. The students sat in a circle facing the ustadz/ustadzah. The delivery of Hijaiyah letter recognition material uses the *talaqqi method* with the Karimah guidebook. The *tasmi'* or listening method is used when students want to deposit memorization or *ziyadah*. For *murojaah* or repeating the memorization of the Qur'an using the halaqoh *jama'i* model. As for *kitabah* or writing, it usually uses the drill method.

Teachers

Teachers at *Kuttab* Ibnu Abbas Surakarta are also not seen from their educational background, for example, the head of *Kuttab* is only a high school graduate. However, if reviewed, it is not in line with the National Education System (National Education System) Article 42 of Law number 20 of 2002 which states that the minimum criteria for a certified teacher according to the level is S1 education. Broadly speaking, the qualifications of educators are prioritized who have a good level of religious knowledge and their main behavior and manners, because education in *kuttab* prioritizes exemplary, especially from educator teachers.

The following is an explanation of the revitalization of education in *Kuttab* Ibn Abbas from the perspective of Ibn Sina's educational thought:

Table 3. Revitalization of Kuttab on Ibn Sina's Educational Thought

No.	Aspects	Ibn Sina's Educational Thought	Revitalisaasi Kuttab ibn Abbas Surakharta
1	Purpose	Religious, moral, psychological	Religion, manners, psychology
2	Curriculum	Affective, Psychomotor, and Cognitive	Affective, Psychomotor, and Cognitive
3	Method	<i>Talqin</i> , demonstrations, examples, discussions, internships, assignments, <i>targhib</i> and <i>tarhib</i>	<i>Talqin</i> , for example, <i>ibrah</i> or <i>mau'idzah</i> , <i>targhib</i> and <i>tarhib</i> , and <i>drill</i>
4	Teachers/Educators	Religious understanding, both nature and behavior	Religious understanding, both nature and behavior

CONCLUSION

Based on the discussion that has been described, it can be concluded that Ibn Sina's educational thinking is still very relevant to be applied in the context of modern Islamic education, especially in revitalizing the basic learning model that is oriented towards character development and readiness to face future challenges. The revitalization of his thinking at Kuttab Ibnu Abbas Surakarta shows the urgency of integrating the development of physical and spiritual aspects in education. Ibn Sina emphasized that human beings are a union between physical and spiritual elements, so ideal education must pay attention to both in a balanced manner to be able to face the complexity of the changing times. This holistic approach is in line with the goals of the SDGs, especially SDG 4 (Quality Education) which emphasizes inclusive, equitable, and development-oriented learning as well as moral development. According to Ibnu Sina, the three main functions of educational goals, namely providing learning direction, motivating students, and instilling values into the educational process, are very relevant to the vision of national education and practice in Kuttab Ibnu Abbas Surakarta. In terms of curriculum, Ibn Sina emphasized the importance of matching teaching materials with the stage of children's psychological development. This is reflected in Kuttab's structured approach for ages 5–12 years, with balanced attention to the affective, psychomotor, and cognitive realms. He also emphasized the variety of learning methods so as not to be boring and encourage active student involvement. This view reinforces the principles of student-centered education and supports the SDGs' vision of adaptive and impactful education. Regarding teachers, Ibnu Sina prioritizes moral integrity and educational capacity rather than just academic qualifications. Although Kuttab has prioritized religious character in teacher recruitment, there are still challenges in aligning it with national regulations. Therefore, a balanced framework of teacher qualifications is needed between formal and moral competencies. The integration of Ibn Sina's thought forms a framework of Islamic education that is sustainable, relevant, and in line with the global goals of sustainable development.

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Author Contribution

Authors 1, 2, and 3 conducted fieldwork, interviews, and primary analysis. Authors 4 and 5 contributed to theoretical framing, literature contextualization, and final manuscript

review. All authors collaboratively designed the research framework, interpreted the data, and approved the final version of the article for submission and publication.

Conflicts of Interest

The authors declare no conflict of interest in relation to this study. All contributions were made independently, and no financial or institutional pressures influenced the research findings, interpretation, or conclusions presented in this article.

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