

Moral Education in the Children's Phase in the View of Ibn Sina

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Abstract

This research discusses moral education in the children's phase which has an important role in forming good personality and character. One of the famous philosophers and scientists, Ibn Sina, has a view on the importance of instilling moral values from the childhood phase. This research focuses on examining Ibn Sina's thoughts on moral education in the children's phase. This study uses a qualitative approach through literature study by analyzing journals related to moral education from Ibn Sina's perspective. The results of the study show that Ibn Sina emphasized that moral education must begin from children through a gradual approach, and in accordance with the development of children

Keywords: Moral Education, Children, Ibn Sina.

INTRODUCTION

Moral education plays a very important role in the character development process of individuals from childhood. Childhood is a crucial phase of development, where the foundations of personality, moral values, and life habits begin to take shape. Therefore, the existence of moral education at this stage cannot be underestimated because morality is the key to producing a generation that is not only intellectually smart but also emotionally and spiritually good.

According to classical Islamic thought, many scholars and great thinkers have shown deep concern for the world of education. One prominent figure is Ibn Sina, better known in the Western world as Avicenna. Ibn Sina is not only known as a philosopher and physician, but also as an educator who formulated educational concepts based on deep philosophical and psychological understanding. Ibn Sina's views on education, especially in the context of children's morals, demonstrate thoughts that far exceed his time. His perspectives on the development of the human soul and moral education are very holistic, integrating rational, spiritual, and social aspects in shaping a child's character. Ibn Sina emphasized the importance of education that is tailored to the developmental stages of children and the need for good examples from parents and educators.

Through the works of Ibn Sina such as *Kitab al-Najat* and *Kitab al-Shifa'*, Ibn Sina made a significant contribution to the concept of Islamic education, especially in the aspect of moral development. One of Ibn Sina's contributions to moral education is his emphasis on the role of the environment in shaping a child's character. He argued that family, schools, and society must create an environment that supports the growth of noble character. Parents and teachers must serve as exemplary role models, as children tend to imitate what they see and experience. In this regard, Ibn Sina aligns with modern psychological principles that state that modeling is one of the effective methods in moral learning.

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Ibn Sina's thoughts on moral education are also inseparable from the concept of balance between the intellectual (mind) and spiritual (heart) aspects. Ibn Sina believed that good morals are not only built through the teaching of norms but also through rational understanding and emotional appreciation. Children should be invited to understand the reasons behind goodness, so that they are not only obedient but also develop awareness, enabling them to possess noble character.

By exploring Ibn Sina's thoughts on moral education, we can find perspectives that are still relevant today. Amid modern challenges such as moral crises, cultural shifts, and rapid technological advancements, Ibn Sina's ideas can serve as an important reference in designing educational strategies that address the spiritual and ethical aspects of children. Therefore, further discussion regarding Ibn Sina's approach to moral education in childhood is crucial to be highlighted in this article.

METHOD

The method applied in this research is library research, where data or information is collected by reading and analyzing various sources, such as books, scientific journals, dictionaries, documents, magazines, and others related to the educational thoughts of Ibn Sina. The data analysis process is conducted through content analysis techniques, which include the selection, organization, and presentation of data, as well as drawing conclusions regarding the relevance of Ibn Sina's thoughts in the context of contemporary Islamic education. This approach is carried out systematically to facilitate readers' understanding of the research findings.

RESULTS AND DISCUSSION

1. Biography of Ibn Sina (370-428 H)

Ibn Sina, whose full name is Abu 'Ali al-Husain bin 'Abdillah bin Hasan bin Ali bin Sina, is better known as Ibn Sina or Avicenna. He was born in the year 370 Hijri (980 AD) in the village of Afshana, an area located not far from Bukhara, which is now part of Uzbekistan. His birth occurred during a tumultuous time, as the Abbasid power began to wane, and the regions that were previously under its control started to break away and strive for independence. Even the city of

Baghdad, which once served as the center of government, was under the control of the Bani Buwaihi faction from the year 334 H to 447 H. His father, named Abdullah, came from the Balkan region, a city well-known among the Greeks as a center of political, intellectual, and religious activities.

Since childhood, Ibn Sina, who came from a family of Ismaili sect, was accustomed to scientific discussions, especially those presented by his father. His extraordinary intelligence made him stand out among his peers, to the extent that one of his teachers advised his father that Ibn Sina should not get caught up in other jobs but focus on studying and acquiring knowledge. At that time, Ibn Sina had already completed the memorization of the Quran along with its interpretation, and then he continued his education in Islamic sciences, Arabic literature, languages, mathematics, physics, metaphysics, astronomy, and logic. Furthermore, he also delved into the sciences of medicine, psychology, and education. Thanks to his exceptional intelligence and dedication, at the age of 17, Ibn Sina succeeded in becoming a renowned philosopher and doctor in the country of Bukhara. In the history of Islamic thought, Ibn Sina is recognized as a Muslim intellectual who earned various titles. (Junaidi:2019).

Ibn Sina was a Muslim intellectual with extensive knowledge; he wrote various works in the fields of philosophy, medicine, psychology, mysticism, and education. In philosophy, he produced important works such as *al-Najat* and *al-Syifa'*. In the field of medicine, his most famous work is *al-Qanun fi al-Thibb*. For psychology, he wrote *Ahwal al-Nafs*. Meanwhile, in mysticism, he authored *Risalah al-Thair*, *al-Manthiq al-Masyriqiyyah*, and *Hayy ibn Yaqzham*. In education, he wrote *As Siyasah*. Although the writer only knows a few of these numerous works, it is likely that there are still many more writings by Ibn Sina related to science that have yet to be discovered. This reflects the significant contribution of Ibn Sina to the intellectual and philosophical world within the Islamic tradition.

Various works of Ibn Sina have been produced, and ultimately Ibn Sina passed away at the age of 57, specifically in the year 1037 AD in Hamadan. The loss of this great scientist prompted several countries to celebrate his birthday. Turkey was the first country to celebrate Ibn Sina's birthday in 1937, followed by Arab and Persian countries commemorating the moment in Baghdad in 1952 and in Tehran in 1954. Furthermore, in 1978, UNESCO invited all its members to participate in a ceremony to commemorate the thousandth anniversary of Ibn Sina's birth, as a form of tribute to his extraordinary contributions in the fields of philosophy and medicine. (Mukhlis:2015)

2. Moral Education According to the Thought of Ibn Sina

Ibn Sina's thoughts on education made many new contributions as the foundation of Islamic education. There are three fundamental thoughts of Ibn Sina about Education, including:

- a. The Purpose of Education According to Ibn Sina

Ibn Sina argued that the purpose of Islamic education should be based on the concept of the *kamil* person, namely the perfect human being. This concept is aimed at developing human potential in a balanced and comprehensive manner. According to him, Islamic education must focus on developing all students' potential, including physical aspects, knowledge, and ethics.

Education also aims to prepare students to be able to live in society, so that they can master certain skills that suit their interests and talents. In addition, Ibn Sina emphasized the importance of not neglecting the physical aspect in education. This concerns physical education and a healthy diet that can support optimal physical growth. This physical coaching is believed to have a positive impact on the brain intelligence of students.

Ibn Sina stated that the purpose of education also includes the development of students' intellectual needs through art education. Art education is believed to increase creativity and imagination, so that students can grow into creative and innovative individuals.

The purpose of education, according to Ibnu Sina, is also based on ethical education. This education aims for students to develop positive attitudes in daily life, such as being polite and polite when interacting with others. Basically, the main vision of ethics education is to achieve true happiness (*as-sa'adah*).

b. Educational Curriculum

Ibn Sina's opinion on the field of education in the 20th century is quite famous, one of which is his opinion in the field of children's education. According to Ibn Sina, the first-level curriculum in Islamic education is as follows: "The first thing to consider when children are physically and mentally ready to learn is to start by learning the Quran. At the same time, it is recommended that children also learn the letters of the alphabet, the basics of religious education, and verses, especially short ones so that they are easy to memorize. After that, they can continue to study selected verses that contain values about the virtues of ethics, respect for knowledge, ridicule for stupidity, motivation to do good to parents, good morals, welcoming guests well, and other things." Based on this opinion, it can be understood that the substance in Ibn Sina's educational thought has a part that can be developed into a certain curriculum theory. Curriculum is an important part of a teaching design.

c. Learning Methods

According to Ibn Sina, there are differences between one subject matter and another. That is, the selection and application of learning methods needs to be considered the characteristics of each subject matter, in addition to that it must also consider the abilities of the students who are reviewed from their development. There are several learning methods according to Ibn Sina, namely:

- 1) The talqin method is an approach used in learning to read the Quran. In this method, students are listened to the reading of the Quran gradually. They were then asked to listen and repeat the reading over and over again until they finally memorized. In essence, the talqin method is a method that is applied by the way the educator gives examples of readings and students follow the readings according to what has been exemplified by the educator.
- 2) The demonstration method is used in practical learning, such as writing hijaiyah letters. A teacher gives an example of hijaiyah writing to students. They were asked to listen to the pronunciation of the hijaiyah letters according to their makhraj, and then the teacher demonstrated how to write them.
- 3) This method of habituation and example is used in moral learning. The method is done by providing habituation and example in accordance with the child's development. According to Ibn Sina, in thabiyah, children have a tendency to emulate and follow what they see, feel and hear. So using habituation and example methods will be more conducive to children to have noble morals.
- 4) This method of discussion is used for learning that relies on reason and is based on theory. The trick is to provide a lesson in which students are presented with a problem in the form of a question to be solved together. Based on the methods that have been described, it can be taken that the learning method offered by Ibn Sina has 4 characteristics, namely:
 - a) In choosing and applying the method is adjusted to the characteristics of the subject matter.
 - b) The application of the method by paying attention to the development/psychology, talents, and interests of students.
 - c) The elastic method can change according to the needs and conditions of the students.
 - d) The accuracy of the selection and application of methods as a determination of successful learning or not. (Antin Rista Yuliani: 2023)

With Ibn Sina's thoughts on education that have been explained above, we can apply it in educating morals in the children's phase. By using the right and appropriate curriculum and learning methods to be used so that learning can be carried out properly. To be able to apply the right curriculum and teaching methods is to look at the development of students. If students are in the children's phase, then we as educators use an approach that is easy for children to understand. So that education can run optimally.

3. Moral Education in the Children's Phase

Noble morals that can be instilled in the souls of children in Islamic education include:

a) Knowing and loving God

Parents have a duty to educate their children so that their children know Allah SWT. Children are instilled that Allah exists and One and there is no other God than Allah. It can be done by inviting children to see the creation of Allah SWT so that children have the ability to think that Allah is the creator of the universe. So that children can please Allah and then can taste Allah. When it comes to loving God, children will also see how much their parents love God. Parents should set an example for children in daily worship then children can imitate and follow the habits that exist in the family. Likewise, the words and deeds done by parents must be in accordance with the teachings of Islam. Doing good to fellow human beings is a form of love for fellow creatures of God.

b) Loving the Prophet

Children should be introduced to the personality of the Prophet Saw as an idol figure for Muslim children by telling stories of his example and heroism. So that there is a sense of admiration in children for the Prophet. Parents can tell their children about daily life and advice conveyed by the Prophet through books or tell stories directly to their children. It is hoped that children can imitate the life of the Prophet and make them good role models in daily life.

c) Learn and get used to reading the Qur'an

Parents should set an example for their children in reading the Qur'an so that they are used to hearing the chanting of holy verses every day at home. Teaching the Qur'an is the basis of Islamic education and the main teaching for children. Reading the Qur'an will strengthen man's relationship with Allah.

d) Teaching worship

Parents have their duties and obligations to teach their children in worship. Should set an example and teach children to pray, fast, recite the Qur'an, dhikr and pray. Every day we must establish prayer because prayer is the strongest fortress to protect children from various evils and evils. In addition to teaching prayer at home, parents must accustom their children to pray in congregation at the mosque and associate with other Muslims. In addition to teaching prayer, parents should teach their children to dhikr so that they always remember Allah in their daily behavior. Children must be taught prayers that must be done in every activity in accordance with the guidance of the Prophet. (Teni Nurrita: 2021)

There are various ways that can be done to educate morals for children. And it should be understood that in the phase children still have a very easy soul in character formation. So educating morals in the children's phase is very important to shape children's character so that they have a noble attitude.

CONCLUSION

Abu 'Ali al-Husayn bin 'Abdillah bin Hasan bin Ali bin Sina, better known as Ibn Sina He was born in 370 AH, coinciding with 980 AD, in Afsyana, a region near Bukhara located in Central Asia. Ibn Sina, a Muslim intellectual with a vast knowledge, has written various works in the fields of philosophy, medicine, psychology, mysticism, and education. Ibn Sina argued that the purpose of Islamic education should be based on the concept of the kamil person, namely the perfect human being. This concept refers to the development of human potential in a balanced and comprehensive manner. According to Ibn Sina, there are differences between one subject matter and another. That is, the selection and application of learning methods needs to take into account the characteristics of each subject matter, in addition to also paying attention to the level of development of students. Various methods used include the talqin method, the demonstration method, and the habituation method. Discussion method. Ways to educate morals in the children's phase include Knowing and loving Allah, Loving the Prophet, Learning and getting used to reading the Qur'an, Teaching worship, and many more ways to educate morals in the children's phase so that they can become children with noble character.

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