



IBN SINA'S PHILOSOPHY OF ISLAMIC EDUCATION: CONCEPT, PURPOSE, AND CHARACTER FORMATION IN THE DIGITAL AGE

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ABSTRACT

In the era of digitalization, the concept and goal of Islamic education in developing student character has a significant impact on educational growth. In order for students to be prepared for the digital era with better integrity, competence, and good character, educators must be cautious in the learning techniques and curriculum that are taught to the students. This is in line with the idea put forth by the scientist Ibn Sina that moral education should be emphasized together with attempts to prepare a person to live in society while engaging in the career or field of expertise of their choice based on their talents and ability. The goal of this research is to help students reach their full potential in terms of physical, intellectual, and character development. The descriptive qualitative method was applied in this study, and the data was gathered through a literature review. According to the findings of this study, teachers must adopt practical teaching techniques and curriculum, as well as divide learning grade levels based on student age and ability, and teachers must familiarize themselves with examples of excellent behaviour and character in the presence of students every day

Keywords: Islamic Education, Character Building, Digital Era, Educational Goals, Moral Education

ABSTRAK

Konsep dan tujuan pendidikan islam dalam membangun karakter siswa di era digitalisasi sangat berpengaruh bagi kemajuan pendidikan. Seiring dengan berkembangnya teknologi pendidik harus cermat dalam memilih metode pembelajaran serta kurikulum yang di ajarkan kepada siswa, agar siswa mempunyai integritas dan kompetensi yang unggul serta karakter yang baik dalam menghadapi era digitalisasi. Hal ini sesuai dengan apa yang di rumuskan oleh ilmuwan Ibnu Sina bahwa konsep pendidikan harus menekankan pada pendidikan akhlak, dan juga upaya mempersiapkan seseorang agar dapat hidup di masyarakat secara bersama-sama dengan melakukan pekerjaan atau keahlian yang dipilihnya sesuai dengan bakat dan potensi yang dimiliki. Tujuan penelitian ini untuk mengembangkan potensi yang dimiliki siswa ke arah perkembangan yang sempurna, yaitu perkembangan fisik, intelektual dan budi pekerti. Adapun metode yang di gunakan adalah kualitatif deskriptif dan teknik pengumpulan datanya menggunakan studi pustaka. Hasil dari penelitian ini adalah guru harus melakukan metode pengajaran dan kurikulum yang praktis dan juga membagi tingkatan kelas pembelajaran berdasarkan umur dan kemampuan siswa, serta guru harus membiasakan contoh perilaku dan karakter yang baik setiap hari di depan siswa.

Kata Kunci: pendidikan Islam, pembentukan karakter, era digital, tujuan pendidikan, pendidikan moral

INTRODUCTION

One of the Muslim scholars who made a significant contribution to the advancement of knowledge was Ibn Sina. He was a polymath whose expertise spanned various fields, including religion, philosophy, medicine, psychology, and education. Beyond these, Ibn Sina also provided substantial intellectual contributions that shaped the development of



knowledge and Islamic civilization worldwide through his works.¹ The growth of Islamic education, in particular, cannot be separated from his ideas and writings. Among his thoughts on education was the concept of the primary curriculum in Islamic education. He explained that once a child is physically and mentally prepared, the first lesson to be taught is how to understand the Qur'an, along with other subjects such as the alphabet and short didactic poems containing moral values.

According to **Abuddin Nata**, Islamic education is education founded on the Qur'an and Sunnah, which distinguishes it from other systems of education.² Consequently, the ultimate goal of Islamic education, as emphasized by Abuddin Nata, is to prepare human beings to obey and devote themselves to Allah. In Ibn Sina's perspective, the purpose of education should be directed toward the comprehensive development of all human potential to achieve perfection—physically, morally, and intellectually. Moreover, he emphasized that education must prepare individuals to live harmoniously in society, enabling them to engage in professions or fields of expertise in accordance with their talents and interests. Ibn Sina also classified the stages of education into several categories, including education at home and education in schools, which, in his view, should complement one another. The initial aims of education include strengthening faith, building character, maintaining health, eradicating illiteracy, and learning practical skills.³ Therefore, the role of the teacher is central, as their qualities significantly shape students' character. Ibn Sina identified the characteristics of an ideal teacher as being pious, gentle, knowledgeable, wise, empathetic toward students, and capable of offering sound advice on the continuation of their learning.

When discussing educational thought, it is essential to distinguish between two dimensions: **education as practice** and **education as theory**.⁴ Education as theory refers to the systematic and theoretical framework through which humans can address educational challenges. In contrast, practical education is guided by certain philosophies and theories, as it typically depends on theoretical foundations.

In fact, the objectives of education within the Indonesian national education system are already comprehensive in shaping students into individuals grounded in noble character. However, as can be observed today, Indonesian students seem to be experiencing a moral crisis. News related to juvenile delinquency and criminal acts has become a daily occurrence. For this reason, it is crucial for schools to also implement **character education**. Character education entails instilling values in all members of the school community, encompassing knowledge, awareness, and actions directed toward the application of such values—toward God, oneself, others, and the surrounding environment. An individual can be said to have

¹ Al-Abrasyi, M. A. (1994). *Al-Tarbiyah Al-Islamiah wa Falasifatuna*, Terj. Syamsudin Asyrafi, dkk. Yogyakarta: Sumbagsi Offset.

² Abuddin Nata, "Pendidikan Dalam Perspektif Al-Qur'an," Jakarta: UIN Jakarta, 2005.

³ Syamsul Kurniawan & Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2011), h. 77.

⁴ Hamdani Ali, *Filsafat Pendidikan*, cet. I. Kota Kembang: Yogyakarta, 1987, hal. 9. Dan juga lihat, Hasan Langhulung, *Manusia dan Pendidikan: Suatu Analisa Psikologi dan Pendidikan*, cet. III, Jakarta: Pustaka al-Husna, 1995, hal. 99.



good character if they succeed in embodying the values and beliefs desired by society and employ them as moral strength in their life.⁵

The purpose of character education is to improve the quality and process of education, as well as its outcomes, with an emphasis on developing character and noble morality in students in a holistic, integrated, and balanced manner in line with the graduate standards at every level of education.⁶ In this context, character education expected by educational institutions serves as a means of cultural and human development. The goal is to create a living environment in which individuals respect one another, eliminating social gaps, while simultaneously producing ethical behavior, sound morality, and positive integrity in the eyes of society.⁷

Education in the digital era has progressed rapidly, with technological advances now embraced not only by adults but also by elementary school children who show great enthusiasm in using them. This trend, however, brings both opportunities and challenges. On the one hand, excessive use of gadgets often leads to addiction, reducing children's social interaction as they become absorbed in virtual worlds. On the other hand, digitalization facilitates access to information and learning activities, allowing students to acquire knowledge more efficiently through the internet. Technology thus offers substantial benefits for education, particularly in supporting literacy and accelerating knowledge acquisition. Nevertheless, such use must be accompanied by guidance from teachers and parents to prevent potential risks associated with uncontrolled access to the digital sphere.⁸

Education is inseparable from the role of teachers, who not only deliver learning materials but also serve as educators. Teachers are expected to act as active facilitators in accordance with the ethical standards of the teaching profession. A professional teacher is one who possesses the specific competencies required by the teaching profession.⁹ Islamic education is inseparable from character education, which emphasizes the moral development of individuals within educational institutions.¹⁰ Various perspectives of the Qur'an on ethics and character provide an essential foundation for formulating the concept of Islamic education. In this regard, character formation is not only treated as a subject of study but also regarded as the very spirit of Islamic education through continuous moral cultivation.¹¹

The idea of character education in Indonesia was first introduced by Ratna Megawangi, an alumna of the Bogor Agricultural Institute (IPB) who was deeply concerned with education, particularly for children and women.¹² She identified several pillars of character

⁵ Kambali, K., Ayunina, I., & Mujani, A. (2019). Tujuan Pendidikan Islam Dalam Membangun Karakter Siswa Di Era Digital (Studi Analisis Pemikiran Pendidikan Islam Abuddin Nata). *Risâlah Jurnal Pendidikan dan Studi Islam*, 5(2, Sept), 1-19. 252

⁶ H E Mulyasa, "Manajemen Pendidikan Karakter, Cet," V, Jakarta: Bumi Akara, 2013, 165.

⁷ Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak Di Zaman Global*.

⁸ Dini Palupi Putri, "Pendidikan Karakter Pada Anak Sekolah Dasar Di Era Digital," *AR-RIAYAH : Jurnal Pendidikan Dasar*, 2018,

⁹ Sudarwan Danim, *Media Komunikasi Pendidikan: Pelayanan Profesional Pembelajaran Dan Mutu Hasil Belajar (Proses Belajar Mengajar Di Perguruan Tinggi)* (Bumi Aksara, 2008).

¹⁰ Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak Di Zaman Global*.

¹¹ Nata, "Pendidikan Dalam Perspektif Al-Qur'an."

¹² Ratna Megawangi, "Pendidikan Karakter (Solusi Yang Tepat Untuk Membangun Bangsa)," Jakarta: Indonesia Herriage Foundation, 2004.



development, including love for God and all His creations, independence and responsibility, honesty and diplomacy, generosity, cooperation, self-confidence, and leadership. The notion of character is closely associated with ethics, morality, and values linked to moral strength, carrying a positive rather than neutral connotation.¹³ More broadly, character education is defined as an effort to cultivate cultural and national values within students so that they become individuals of noble character who apply these values in daily life and embody the qualities of religious, nationalist, productive, and creative citizens.

The researcher's decision to highlight Ibn Sina's educational thought in shaping student character in the digital era rests on his outstanding contributions across multiple disciplines. Throughout his life, Ibn Sina was recognized not only as a scholar whose monumental works gained global recognition, particularly in the West, but also as a statesman active in the political sphere of his time and an admired educator.¹⁴ In addition to being renowned as a philosopher and physician, his intellectual legacy continued to be studied by later generations, many of whom emphasized his profound ideas on the concept and goals of Islamic education.

Previous studies have examined Ibn Sina's educational thought. One of them was conducted by Aris Try Andreas Putra in an article entitled *Philosophical Thought of Ibn Sina and Its Implications for Contemporary Islamic Education*. This research explored Ibn Sina's ideas from a philosophical lens and then related them to contemporary Islamic education. Putra highlighted Ibn Sina's distinctive religious-rational framework, which he linked to the integration–interconnection paradigm developed by several Islamic higher education institutions in Indonesia, aiming to bridge faith and reason without dualism.¹⁵

Another study was carried out by Maidar Darwis under the title *The Concept of Islamic Education from Ibn Sina's Perspective*. Darwis provided a descriptive account of Ibn Sina's educational ideas and compared them with modern educational concepts. However, his work remained at the conceptual level and did not extend to the application of Ibn Sina's thought in shaping student character in the digital era.¹⁶ A further contribution came from Miftaku Rohman in *The Concept of Islamic Education according to Ibn Sina and Its Relevance to Modern Education*. Although similar in scope, Rohman's study focused on connecting Ibn Sina's ideas with the structure of modern education, whereas the present research emphasizes Ibn Sina's perspective in relation to student character formation.¹⁷

The expectation of this study is to contribute to the renewal of knowledge by addressing current issues and developments in education within the digital or modern era. In doing so,

¹³ Nur Aniyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam", Jurnal Al-Ulum (Jurnal Studi-Studi Islam) IAIN Gorontalo, Volume. 13 Nomor 1, 2013, hal. 27

¹⁴ Al-Ahwani, Ahamd Fuad, *Filsafat Islam*, cet. VIII, Jakarta: Firdaus, 1997. Hal. 90

¹⁵ Putra, A. T. A. (2015). Pemikiran Filosofis Pendidikan Ibnu Sina Dan Implikasinya Pada Pendidikan Islam Kontemporer. *LITERASI (Jurnal Ilmu Pendidikan)*, 6(2), 191– 201.

¹⁶ Darwis, M. (2013). Konsep Pendidikan Islam dalam Perspektif Ibnu Sina. *Jurnal Ilmiah DIDAKTIKA*, 13(2), 240–258.

¹⁷ Rohman, M. (2013). Konsep Pendidikan Islam Menurut Ibn Sina dan Relevansinya dengan Pendidikan Modern. *Jurnal Episteme*, 8(2), 279–300



the researcher seeks to reinforce the argument that Ibn Sina's educational thought remains relevant to contemporary educational contexts.

METHOD

This study employs a descriptive qualitative approach with a library-based design, focusing on Ibn Sina's educational thought regarding the aims of Islamic education in shaping student character in the digital era. The methodology serves as a scientific means of obtaining valid data to address the research problem and to expand knowledge in this field. Data collection techniques included observation, documentation, and textual analysis. Observation was conducted both directly, through systematic attention to phenomena related to the study, and indirectly, by examining secondary sources such as films, slides, photographs, journals, books, and other scholarly references. Documentation, as a primary technique, involved collecting written sources such as archives, scholarly works, and theoretical discussions relevant to the topic.

The data were analyzed qualitatively using a deductive approach, in which the findings were organized systematically and interpreted according to emerging patterns and relationships.¹⁸ Through this process, diverse sources of information were synthesized to form a coherent understanding of Ibn Sina's educational concepts and their relevance to contemporary character education. The emphasis was placed on logical and rational interpretation of existing theories and evidence, ensuring that the conclusions drawn were supported by credible references and could contribute meaningfully to current educational discourse.

RESULTS AND DISCUSSION

Ibn Sina's Thought in the Realm of Islamic Education

Ibn Sina's perspective on education is closely tied to his philosophy of knowledge. He categorized knowledge into two types: transient knowledge and eternal knowledge (*hikmah*). Eternal knowledge, when viewed as an instrument, is considered logic, but when classified by purpose, knowledge is divided into practical and theoretical branches. Theoretical sciences include natural science, mathematics, and theology, whereas practical sciences consist of ethics, household management, political science, and prophetic knowledge (*sharī'ah*).¹⁹ For Ibn Sina, prophetic education in essence serves as a form of human education, reflecting his comprehensive view of the educational process.

Moreover, Ibn Sina's political thought is inseparable from his religious outlook, since he considered nearly all branches of Islamic sciences to be interconnected with politics. He classified political science into four branches: ethics, household management, statecraft, and the science of prophecy. Political science, in his view, was also part of education, given that education plays a central role in preparing individuals to assume responsibilities in governance. Ibn Sina also offered early insights into educational psychology by emphasizing the relationship between a child's learning, age, will, and innate talent. Recognizing

¹⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, R&D*, (Bandung: Alfabeta, 2012), 9

¹⁹ Jalaluddin, *Filsafat Pendidikan Islam* (Jakarta: PT. Raja Grafindo Persada, 1996), 136.



differences in human aptitudes and dispositions, he anticipated the modern concept of *individual differences*.²⁰

In formulating his educational philosophy, Ibn Sina gave significant emphasis to moral education. This concern was shaped by the socio-political turmoil of his era, marked by sectarian conflict, political instability, and widespread moral decline among Muslims.²¹ He argued that when morality within a society deteriorates, the society itself is destined for ruin. Such conditions directly and indirectly influenced his educational thought. Consequently, Ibn Sina structured educational stages into two distinct levels, each aimed at fostering intellectual growth while grounding students in ethical development.

First, the general stage. At this level, children prepare their physical, intellectual, and spiritual capacities. Lessons include reading, writing, the Qur'an, basic religious teachings, language, and introductory literature. The aim is to build a solid foundation for knowledge and morals. Second, the specialized stage. Here, students are oriented toward professions through practical training. Ibn Sina emphasized that curiosity must be supported by consistent practice. Learners are directed to careers matching their skills and inclinations, ensuring both talent development and vocational readiness.

The objectives of Islamic education are grounded in the Qur'an and Hadith, formulated through several key principles. These include integration (tawhid), which unites worldly and spiritual aims; balance, which harmonizes body and soul, religion and science, as well as theory and practice; equality and liberation, affirming the oneness of God and freeing humans from ignorance, poverty, and base desires; continuity (istiqamah), emphasizing lifelong learning without temporal limits; and benefit and virtue, where faith guides moral conduct and strengthens resilience in serving the common good. Altogether, these principles aim to shape individuals who are faithful, virtuous, and prepared to fulfill their role as God's stewards on earth.²²

Ibn Sina emphasized that the purpose of education is to cultivate the full potential of an individual physically, intellectually, and morally, so that personal development reaches its highest form.²³ Education, in his view, should also prepare individuals to live harmoniously in society by engaging in work or professions suited to their talents, readiness, inclinations, and capacities. He outlined three essential functions of educational aims: first, to provide direction for the instructional process; second, to guide planned efforts and ensure continuous improvement; and third, to motivate learners by offering recognition and encouragement to channel their energy toward achievement. Thus, educational goals serve as the foundation for meaningful and purposeful learning interactions.²⁴

Ibn Sina argued that education must aim at developing all human potential physical, intellectual, and moral while also preparing individuals to live collectively by engaging in professions aligned with their talents and inclinations. For him, noble character embraces social, spiritual, and personal dimensions that shape a virtuous individual. When his views are connected, they reveal a hierarchical-structural vision of educational aims: universal goals, curricular objectives tied to

²⁰ Abuddin Nata, *Pemikiran Para ...*, 66.

²¹ Jalaluddin, *Filsafat Pendidikan ...*, 138.

²² Ilyasir, F. Pengembangan Pendidikan Islam Integratif di Indonesia; Kajian Filosofis dan Metode Implementasi. *LITERASI (Jurnal Ilmu Pendidikan, 2017)*, 8(1), 36–47

²³ Ibn Sina, *Al-Siyasah fi al-Tarbiyah* (Mesir: Majalah al-Masyrik, 1906), h. 1076.

²⁴ Astuti Budi Handayani, *Relevansi Konsep Akal Bertingkat Ibnu Sina dalam Pendidikan Islam di Era Milenial*, (Jurnal: Ta'dibuna, 2019)



specific disciplines, and operational targets. Ultimately, these aims rest on his concept of *insān kāmil* (the perfect human), in which all aspects of a person are cultivated in a balanced and holistic way, leading education toward the formation of complete and virtuous individuals.²⁵ Essentially, all activities within the educational process are inseparable from underlying concepts or theories, as these provide clarity on the core issues faced, the necessary actions, and the means of implementation. In this regard, Ibn Sina is regarded as a philosopher of education, whose intellectual contributions parallel figures such as Aristotle, Plato, and Thomas Aquinas.²⁶ His views on the aims of education can be traced through his philosophical thought, particularly his assertion that reason is the source of all phenomena and the unique distinction of humankind. Consequently, Ibn Sina emphasized that the ultimate goal of education is the cultivation and development of human reason.²⁷

The curriculum holds a highly strategic function in the learning process as it plays a central role in achieving educational goals. Without a curriculum (content), it would be nearly impossible for the intended objectives of education to be fully realized. In its simplest sense, the term curriculum refers to a set of courses or subjects that must be completed to obtain a degree or certification. Although Ibn Sina did not explicitly state the necessity of a curriculum (content) within the learning process, his philosophical perspective suggests that he viewed education as inseparable from a psychological understanding of human beings.²⁸

A closer examination of Ibn Sina's statements reveals several important considerations in delivering learning materials to students. First, teachers should adapt instruction to the developmental stage and age of learners. Second, teaching must be aligned with students' talents and interests to maintain engagement and prevent boredom, ensuring that the content resonates with their natural inclinations. Third, teachers should tailor the material to students' practical needs, particularly in preparing them for future employment opportunities. In this sense, the curriculum should be designed with a pragmatic orientation that connects education to real-life demands.

Ibn Sina also outlined specific subjects that students should learn and master at different stages of development, emphasizing the importance of age-appropriate education. According to Abuddin Nata, Ibn Sina's educational program is structured fairly and proportionally in line with students' growth. At the age of 3–5 years²⁹, children should be introduced to physical exercise, moral training, neatness, voice cultivation, and basic skills. Between the ages of 6–14, the curriculum should focus on reading and memorizing the Qur'an, religious instruction, and continued physical training. From the age of 14 onward, students are encouraged to engage with more advanced subjects relevant to their stage of maturity, with selections tailored to their abilities and interests. This framework underscores Ibn Sina's view that education must be carefully aligned with students' preparedness, ensuring they are equipped to pursue learning effectively.³⁰

The methods proposed by Ibn Sina, as summarized by Abuddin Nata, include **talqin (oral transmission)**, demonstration, habituation, exemplary modeling, discussion, apprenticeship, and assignment. In relation to *talqin*, Ibn Sina applied this method primarily for teaching Qur'anic recitation, where the teacher recites passages for students to listen, repeat, and

²⁵ Syamsul Kurniawan, *Pemikiran Pendidikan Islam*, (Yogyakarta: AR-RUZZ MEDIA, 2013), cet. 2, hal 77. **256**

²⁶ Hasan Langhulung, *Manusia dan Pendidikan...*, hal. 101.

²⁷ Safir Iskandar Wijaya, "Falsafah dan Tasawuf: Sebuah Misteri Peradaban", dalam *Jurnal Islam Futura*, PPs. IAIN Ar-Raniry, Edisi Pertama, No. 1, Agustus 2001, hal. 77.

²⁸ Crow and Crow, *Pengantar Ilmu Pendidikan*, terj. Yogyakarta: Rake Sarasin, 1990, hal. 75.

²⁹ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam.....*, hal. 8.

³⁰ Ibid., Hal 10



internalize gradually through repetition. The *demonstration* method, on the other hand, was employed in teaching practical skills such as writing. The approaches of *habituation* and *exemplary modeling* were used to instill moral values and ethical behavior through consistent practice and role modeling. Furthermore, the *discussion* method served as a medium for presenting lessons interactively, encouraging students to engage critically with the material. Apprenticeship was incorporated into hands-on learning experiences, allowing students to acquire skills directly under guidance, while the *assignment* method was designed to strengthen independent learning and reinforce knowledge acquisition.³¹

Specifically, Ibn Sina emphasized that the *talqin strategy* should begin with teachers reciting the Qur'an part by part for students, encouraging them to listen, repeat, and memorize progressively. The *demonstration technique* was applied in functional learning contexts, such as teaching writing. According to Ibn Sina, educators using this method must first illustrate how to write Arabic letters before students, then guide them to pronounce the letters according to their correct *makhraj* (articulation points).

Third, Ibn Sina emphasized the method of habituation and exemplary modeling, which he considered among the most effective strategies, particularly for teaching ethics. This approach relies on role models whose behavior aligns with the moral development of children, recognizing that young learners naturally tend to imitate what they see, hear, and experience in their environment. Ibn Sina highlighted the strong impact of imitation in early education, noting its formative influence on shaping character and conduct. Fourth, he advocated the discussion method, which involves presenting students with challenging questions that they cannot resolve independently, thereby encouraging collective dialogue and problem-solving. Ibn Sina regarded this strategy as essential for conveying both objective and theoretical knowledge. In his era, discussion-based methods significantly advanced the dissemination of knowledge, while he also cautioned that if instruction were reduced merely to verbal exposition without interactive engagement, students would fall behind in their intellectual development.

The fifth strategy is apprenticeship, which Ibn Sina employed in his educational practice. His students who studied medicine were encouraged to integrate theory with practice. This method offered a dual benefit: it enabled students to achieve mastery in scientific knowledge while also acquiring practical skills that could generate income. The sixth strategy is assignments, carried out by preparing various modules or manuscripts and then giving them to students for study and reflection. Ibn Sina applied this method, for example, to his students Abu al-Raihan al-Biruni and Abi Husain Ahmad al-Suhaili. In Arabic, this approach is known as *al-ta'lim bi al-marasil* (teaching through written tasks or modules). The seventh strategy is *targhib* (encouragement), which in contemporary pedagogy can be seen as a reward system involving gifts, incentives, or grants. It functioned as an educational tool, serving as feedback that stimulated enthusiasm and provided extraordinary motivation for learners.

Teachers play a crucial role in the learning process as they mobilize all aspects of educational activities, including objectives, content, and methodology. Without the presence of teachers, it would be nearly impossible for the teaching and learning process to function effectively and achieve its goals.

Ibn Sina, as cited by Abuddin Nata, offered a concept of the ideal teacher, emphasizing that a competent educator must be intelligent, religious, knowledgeable in moral education, skilled in teaching children, calm in demeanor, and free from ridicule or frivolity in front of students. Such a teacher should not appear sullen, but instead be polite, refined, clean, and pure. In essence, Ibn Sina viewed the teacher as a model of integrity and character, someone whose presence exudes respect and inspires students through both knowledge and conduct.

³¹ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam* (Yogyakarta: Pustaka Belajar, 2015). hal. 11



The responsibility of a teacher, according to Ibn Sina, goes beyond delivering knowledge. Their primary task is to shape children's development by habituating them to beneficial routines and instilling noble character, thereby contributing to their overall happiness. For this reason, the teacher must serve as a true role model who is wise, patient, attentive, and capable of guiding learners toward wisdom while effectively managing time and fostering close relations with students. The description reflects Ibn Sina's insistence that a teacher must possess intellectual sharpness, moral excellence, and a captivating presence so that students are naturally drawn to learn from them. Without such qualities, even accurate knowledge could lose its value, as the absence of inspiration diminishes its lasting impact.³²

Building Students' Character in the Digital Era

In contemporary education, the insights of Ibn Sina remain highly relevant, particularly in shaping students' character in the digital era. He emphasizes that every educational institution should provide practical learning, especially in the fields of ethics and morality, to cultivate noble character from an early age, given that many elementary school students are already exposed to technology. Teachers, according to him, must also categorize students into levels, particularly at the basic stage, where they are trained to read the Qur'an and to discern good and bad in daily life, thereby fostering habitual moral conduct from a young age. Furthermore, Ibn Sina underscores the importance of teaching *taubid* as a foundation for faith and ethical integrity, enabling students to practice worship properly and internalize strong belief, which in turn supports the development of virtuous character.

Ibn Sina also highlights the importance of habituation in education, where teachers must instill physical, intellectual, and moral discipline by modeling appropriate behavior consistent with religious norms when teaching in the classroom, while simultaneously creating lessons that are as engaging and creative as possible to nurture students' integrity. In addition, to strengthen character formation, educational institutions or teachers should design curricula that are tailored to students' developmental stages: at ages 3–5, children should learn physical exercise, ethics, neatness, and basic skills; at ages 6–14, they should focus on Qur'anic recitation and memorization along with religious studies; and from age 14 onward, students should be introduced to specialized subjects that foster creativity, develop new skills, and help uncover their hidden talents.

Teachers, according to Ibn Sina, should apply teaching methods such as *talqin*, exemplary conduct, and encouragement. Through *talqin*, students are guided to practice the Qur'an as a daily reference; through exemplary behavior, teachers model good conduct, recognizing that children naturally imitate what they observe; and through encouragement, educators offer praise or rewards to foster motivation and positive character. Building strong character also requires professional teachers who are competent, polite, and skilled in age-appropriate instruction, ensuring lessons remain engaging and accessible. Furthermore, Ibn Sina emphasizes caution in disciplining students: punishment should not harm their mental well-being. He suggests starting with gentle warnings and persuasive motivation to guide learners toward good behavior.

On the other hand, technological development has a significant influence on society in daily life. Mark Prensky, in his book *Digital Native, Digital Immigrant*, divides people into two categories within the digital world: Digital Natives and Digital Immigrants. Digital Natives are those who were already familiar with the internet before the age of twenty-four, while Digital Immigrants are those who encountered the internet only after reaching adulthood. Digital Natives are often described as the generation born after the 1980s, who grew up surrounded by and accustomed to using computers, video games, digital music players, video cameras, mobile phones, and other

³² Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam.....*, hal. 14.



digital devices. In contrast, Digital Immigrants are individuals born before 1980 who did not grow up in a digital culture and thus need to develop adaptive skills to integrate technology into their everyday lives.³³

From the above discussion, it can be concluded that building students' character in the digital era is both essential and imperative for all educational institutions in order to create a system of learning that is excellent, competitive, and grounded in integrity. Such an approach is expected to cultivate a generation that is not only intellectually capable but also possesses strong moral character, instilled from an early age, to effectively navigate the increasingly advanced technological era.

CONCLUSION

This study concludes that, according to Ibn Sina, the ultimate goal of education is the holistic development of human potential, encompassing physical, intellectual, and moral capacities. In the contemporary context, these ideas remain relevant, particularly in shaping students' character in the digital era, where rapid technological change increasingly influences educational practices. The novelty of this research lies in reinterpreting Ibn Sina's philosophical framework as a foundation for integrating classical Islamic thought with modern character education, thereby bridging historical perspectives with current educational challenges.

Theoretically, this study contributes to the discourse on Islamic philosophy of education by demonstrating how Ibn Sina's ideas can inform contemporary debates on digital literacy, moral formation, and the balance between knowledge and character. Practically, it provides insights for educators and institutions in designing curricula and teaching strategies that integrate ethical formation with digital competencies, ensuring that students not only excel academically but also develop resilience and integrity in navigating digital culture.

Nevertheless, this research is limited to textual-philosophical analysis and does not empirically investigate the application of Ibn Sina's educational concepts in present-day classrooms. Future research should therefore explore empirical models of character education that operationalize Ibn Sina's thought in digital learning environments, thereby offering more concrete strategies for educational practitioners.

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