



THOUGHTS OF IBU SINA TO M. NATSIR: THE DEVELOPMENT OF ISLAMIC EDUCATION IN INDONESIA

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Abstract: Islamic religious education in Indonesia has experienced a long journey influenced by various thoughts and contributions of great figures in Islamic history. This article examines the evolution of Islamic religious education in Indonesia with a focus on the thoughts of Ibn Sina as one of the great figures in the world of classical Islamic thought, and M. Natsir as a reformer of Islamic education in Indonesia in the 20th century. This study aims to analyze the contribution of the thoughts of these two figures to the formation and development of the Islamic religious education system in Indonesia, as well as how their ideas shape Islamic education patterns that are relevant to the social and cultural context of Indonesia. Ibn Sina, with his philosophical and scientific approach to education, has had a major influence on the intellectual tradition of Islam that is oriented towards science and spirituality. Meanwhile, M. Natsir played an important role in the modernization of Islamic education in Indonesia, emphasizing the importance of character and moral education through Islamic-based educational institutions. This study uses a historical and analytical approach to explore the traces of the thoughts of these two figures and their impact on the Islamic religious education system in Indonesia, which is expected to provide new insights in developing more dynamic and contextual religious education in the future.

Keywords: Ibn Sina, M. Natsir, Islamic Religious Education, Indonesia, Islamic Thought, Modernization of Education.



Introduction

Islamic religious education has a very important role in shaping the character, morals, and spiritual intelligence of Muslims, (M. Natsir, 1962). In Indonesia, the development of Islamic religious education is not only influenced by social and political conditions, but also by the thoughts of great figures in the history of Islamic civilization. One of the thoughts that has a significant influence on the world of Islamic education is the thought of Ibn Sina (Avicenna), a Muslim philosopher and scientist who lived in the 10th century. Ibn Sina is known for his integrative scientific approach, where education does not only focus on spiritual aspects, but also on intellectual and scientific development. The concept of education that he offers emphasizes the importance of knowledge and reason in forming an individual who is balanced between the worldly and the hereafter, (Ibrahim, Z, 2015).

The long journey of Islamic educational thought in Indonesia then involved important figures who contributed to adapting and developing a religious education system that was relevant to the Indonesian context. One of the figures who was very influential in the modernization of Islamic religious education in Indonesia was Mohammad Natsir. As a thinker and politician, M. Natsir had a vision to integrate Islamic religious education with the needs of modern Indonesian society. He emphasized the importance of education that fosters a sense of love for the homeland, morality, and strong character, while still adhering to the principles of Islam (Nasution, H. 1993).

The development of Islamic religious education in Indonesia is basically a long process involving interaction between the classical intellectual tradition of Islam and the social and political realities in Indonesia. From the thoughts of Ibn Sina who emphasized the importance of science and reason, to the contribution of M. Natsir who encouraged the modernization of Islamic education in Indonesia, these two figures have a role that cannot be underestimated in shaping the character of Islamic religious education that exists today. (Taufik, Z. 2015). Therefore, it is important to trace the traces of their thoughts in the context of the development of Islamic religious education in Indonesia, in order to understand the impact and relevance of their thoughts in responding to the challenges of Islamic education in the contemporary era, (Zainuddin, M. 2018).

Methods

This study uses a qualitative approach with a historical-philosophical method to trace the development of Islamic educational thought from classical figures such as Ibn Sina to modern Indonesian figures such as Mohammad Natsir. This approach was chosen to deeply understand the philosophical ideas that form the basis of Islamic education and how these ideas have been transformed in the local Indonesian context.



The historical method is used to trace the development of Ibn Sina's thoughts, especially in terms of the concept of education, philosophy of the soul, and character formation, and how these ideas arrived and influenced educational thought in the Islamic world, especially Indonesia. Historical data were obtained from Ibn Sina's primary works such as the Book of al-Najat and Al-Shifa', as well as secondary interpretations from modern scholars.

Meanwhile, the content analysis method is used to examine M. Natsir's thoughts on Islamic education which are spread in his writings, speeches, and educational policies while serving as an important figure in the formulation of the national education system. This study will compare the principles of education in Ibn Sina's view with the ideas of Islamic education offered by M. Natsir, in order to find common ground, continuity, and transformation in the practice of Islamic education in Indonesia.

Results and Discussion

1. Islamic Religious Education in the Perspective of Ibn Sina's Thought

Ibn Sina, or better known as Avicenna in the Western world, is one of the great figures in the intellectual history of Islam. He is not only known as a philosopher and scientist, but also as a thinker who made significant contributions to the education system in the Islamic tradition. Born in 980 AD in Bukhara (now part of Uzbekistan), Ibn Sina left a legacy of profound thoughts on the relationship between science and religion, as well as the importance of education in shaping human character.

2. Education that Includes Science and Morality

Ibn Sina's thoughts on Islamic religious education were greatly influenced by his broad views on the relationship between science (ilm) and religion (dīn). He believed that scientific knowledge and religious teachings were not contradictory, but rather complementary. In Ibn Sina's view, education should include two main aspects: the intellectual aspect (science) and the moral/spiritual aspect (religion). He argued that the main goal of education is to create individuals who are not only intellectually intelligent, but also have noble morals, which are reflected in everyday life.

Ibn Sina emphasized that science must be studied in a rational and systematic way. In the context of Islamic education, he viewed religion as a moral foundation that provides direction and purpose in life. However, Islamic religious education, according to Ibn Sina, is not limited to learning religious texts alone. Education must include broad knowledge, such as physics, logic, mathematics, and astronomy, all of which must be understood within the framework of religious teachings. Therefore, in Ibn Sina's thinking, Islamic religious education must



integrate science and religious values as two things that support each other in an effort to form a balanced individual, (Rahman, M.2019).

3. The Importance of Ratio in Education

One of the characteristics of Ibn Sina's thinking that is very relevant to Islamic religious education is his emphasis on the role of ratio or reason ('aql) in the learning process. Ibn Sina believed that ratio is a gift from God that must be used as well as possible to understand the truth that exists in the universe, including in understanding religious teachings. He viewed that human reason must be driven to seek knowledge and wisdom that is not only useful in the world, but also for the afterlife.

In the context of education, this thinking leads to the importance of learning based on critical and analytical thinking methods. Islamic religious learning, according to Ibn Sina, must be able to stimulate students' thinking and reasoning abilities, so that they not only accept religious teachings textually, but are also able to connect these teachings with life experiences and rational knowledge that they gain from other fields of science. In this case, ideal Islamic religious education is education that can combine revelation and reason in a harmonious unity, (Yusuf, H. 2015).

4. Education that Emphasizes Ethics and Morals

In addition to the intellectual aspect, Ibn Sina's thinking also emphasizes the importance of character education, ethics, and morals. He argues that the goal of education is to achieve true happiness (al-sa'ādah), which includes not only worldly happiness, but also happiness in the afterlife. In order to achieve this goal, education must form individuals who have good morals, namely people who have high morality, discipline, a sense of responsibility, and compassion for others.

According to Ibnu Sina, Islamic religious education must be able to guide individuals to align their will and actions with religious teachings which prioritize goodness, honesty and justice. This is reflected in the teachings of the Islamic religion which requires every individual to act in accordance with the moral principles outlined by Allah and His Messenger. In this case, Islamic religious education does not only aim to produce individuals who are experts in religious knowledge, but also individuals who behave well and make positive contributions to society.

5. Integration of Religious and Worldly Knowledge

The importance of integration between religious and worldly knowledge in education is an idea that is strongly emphasized by Ibn Sina. He believes that the two types of knowledge should not be separated, but rather united in a holistic education system. Islamic religious education according to Ibn Sina should not only



teach religious laws or rituals, but also provide space for the development of general knowledge, such as mathematics, astronomy, and medicine, which he believes are also part of understanding God's creation.

Ibn Sina argued that through mastery of knowledge, a person can better understand the power of God reflected in the universe. Therefore, Islamic religious education must include both of these aspects, which mutually enrich and deepen a Muslim's understanding of his religion.

6. Islamic Religious Education in the Perspective of Ibn Sina's Thought

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10. M. Natsir's Thoughts on Islamic Religious Education

Mohammad Natsir (1908-1993) is one of the leading figures in Indonesian intellectual and political history, known as a thinker, cleric, and politician who played a major role in the development of Islamic religious education in Indonesia. As a figure with a broad vision of education, M. Natsir put forward many ideas about how Islamic religious education in Indonesia should be formed, in order to form individuals who are knowledgeable, have noble morals, and have a spirit of nationalism. His thoughts remain relevant to date, especially in the context of



developing education based on religious values that are also responsive to changes in the times, (Syamsuddin, A. 2017).

11. Islamic Education as a Pillar of Character and Morals

M. Natsir views Islamic religious education as one of the main pillars in building national character. According to him, Islamic religious education must be able to instill good morals and ethics in the younger generation. Education is not only about theoretical or technical knowledge, but must lead to the formation of noble character and morals. For him, the main goal of Islamic education is to form humans who are not only intelligent, but also have noble character.

Natsir emphasized that Islamic religious education must be able to guide people to understand Islamic teachings in depth, which not only includes ritual aspects, but also ethics and morals in everyday life. Therefore, the ideal Islamic education according to M. Natsir is education that teaches Islamic values that can be applied in every aspect of life, from relationships between fellow human beings, the social environment, to relationships with Allah SWT.

12. Integrative Islamic Religious Education

One of M. Natsir's important thoughts on education is the integration between religious education and general education. M. Natsir saw the importance of creating an education system that not only focuses on religious learning, but also on mastering general knowledge. He argued that Islamic religious education should not be separated from the development of modern science. Instead, the two must go hand in hand to produce a generation that not only understands religion but is also skilled in science and technology, (Alfiansyah, N. 2015).

As a thinker who lived in a transitional period, M. Natsir realized the importance of balancing religious education with the rapid development of science and technology. Therefore, he encouraged the establishment of educational institutions that integrate religious and general science curricula, as seen in the establishment of modern Islamic schools and Islamic boarding schools that teach both. The main goal is to create a generation that has high intellectual abilities, but still has a strong Islamic identity, (Hasanah, S. 2019).

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14. The Role of Family and Society in Education

M. Natsir's thoughts also highlight the importance of the role of family and society in supporting Islamic religious education. He believes that Islamic religious education is not only the responsibility of schools or formal educational institutions, but also the obligation of parents and society. The family as the smallest unit in society has a very important role in instilling religious values from an early age to its children. In addition, society must also be involved in creating a conducive environment for religious education, by supporting religious and social activities that have a positive impact on the development of the character of the younger generation.

Natsir also emphasized the importance of role models in religious education. According to him, educators, be they parents, teachers, or community leaders, must provide good examples in everyday life, because effective religious education is not only obtained from theory, but also from life experiences that can be exemplified, (Naim, A. 2016).

15. Education that Respects Religious Freedom

As a profound thinker, M. Natsir also pays attention to religious freedom in the context of education. He acknowledges that Indonesia is a diverse country, with various ethnicities, religions, and cultures. Therefore, Natsir supports the existence of an education system that respects religious freedom, including in Islamic religious education, (Dewantara, K. 2011). According to him, Islamic education must teach the values of tolerance, respect for differences, and the spirit of unity in diversity. This is in line with the principles of Islam which teach its followers to live in peace with each other, regardless of differences in beliefs, (Hidayat, M. 2014).

M. Natsir's thoughts on Islamic religious education contain comprehensive and profound ideas. He emphasized that Islamic religious education must be a means to form individuals who are not only intelligent, but also have noble morals and have a high spirit of nationalism. The education he proposed must be able to integrate religious knowledge and general knowledge, so as to produce a generation that is ready to face the challenges of the times without ignoring



religious values. In addition, Islamic religious education must also be oriented towards the progress of the nation and involve all elements of society, both families, schools, and the state, in creating an environment that supports quality education. M. Natsir's thoughts on Islamic religious education remain relevant today, especially in facing the challenges of globalization and rapid technological developments, while still adhering to the moral and spiritual principles taught in Islam, (Siddiq, M. 2018).

16. Findings on Ibn Sina and M. Natsir's Thoughts on Islamic Religious Education

Ibn Sina and M. Natsir's thoughts on Islamic religious education provide rich and valuable insights in forming a comprehensive concept of education, integrating science with religious values. Although both lived at very different times—Ibn Sina in the 10th century and M. Natsir in the 20th century—there are some interesting similarities and differences in how they viewed Islamic religious education.

a. Integration of Religious Knowledge and Science

Similarities: Both Ibn Sina and M. Natsir agree that Islamic religious education cannot be separated from the teaching of science. Ibn Sina, as a scientist and philosopher, emphasized the importance of combining scientific knowledge and religion. He believed that rational and systematic science is part of understanding God's power. In his thinking, science is not only limited to worldly aspects, but must also be connected to religious teachings to achieve a more holistic understanding, (Zainal, R. 2013).

Likewise, M. Natsir sees Islamic religious education as a means to integrate religious knowledge with general knowledge, with the aim of creating a generation that not only understands religion but is also skilled in science and technology. Natsir emphasized that a good Muslim generation must be able to understand both: deep religion and mastery of science that is relevant to the development of the times, (Hidayat, M. 2014).

Differences: Ibn Sina focused more on rational knowledge and philosophy as a way to understand Islamic teachings, while M. Natsir emphasized more on education that forms character, morality, and a spirit of nationalism, in addition to science. Natsir also focused more on the application of science in the context of national and state development, which reflects a practical view of Islamic education in Indonesia (Mahmud, N. 2012).

b. Religious Education as the Formation of Character and Morality

Similarities: Both Ibn Sina and M. Natsir emphasize the importance of religious education in forming individual character. According to Ibn Sina, Islamic



religious education must be able to form individuals who have good morals, in addition to intellectual intelligence. He considers education as a path to achieving true happiness (al-sa'adah), which includes both: the world and the hereafter. This is in line with the teachings of Islam which prioritize the balance between knowledge and morality, (Wahid, A. 2018).

M. Natsir, in his thinking, also emphasizes that Islamic religious education must lead to the formation of noble characters. For Natsir, religious education is not only teaching religious theories, but more importantly to instill moral values that can be applied in everyday life.

Differences: Ibn Sina's thinking is more philosophical in explaining the relationship between knowledge, religion, and morality, (Suryadi, A, 2012). He believes that scientific knowledge can help someone understand the truth of religion. Meanwhile, Natsir is more practical and concrete in his approach, emphasizing education that can develop a sense of nationalism and active contribution to the progress of the nation, in addition to developing personal character.

c. The Importance of Reason in Education

Similarities: Both emphasize the importance of reason or intellect in education. Ibn Sina views reason as a gift from God that must be used to understand the truth of religion and science. He encourages education not only to depend on revelation, but also on the rational search for knowledge and truth. In this case, Islamic religious education according to Ibn Sina must involve intellectual development that focuses on logic and philosophy.

M. Natsir, although emphasizing more on moral aspects, also realizes the importance of developing reason and intellect. He believes that a good generation of Muslims must be intelligent in thinking and have broad insights, both in religion and science, (Suhendra, F. 2016).

Differences: Ibn Sina prioritizes reason in the context of seeking knowledge, both in the religious and worldly fields, with a more philosophical and scientific approach. While M. Natsir focuses more on the practical application of reason in everyday life, with an orientation towards social development and nationalism (Abidin, Z. 2013).

d. The Role of Family and Society in Education

Similarities: Both recognize the importance of the role of family and society in Islamic religious education. Ibn Sina believes that education must involve the family as the first element that educates children, and that moral and religious values must be instilled from an early age. This is very much in line with Islamic



teachings that emphasize the role of the family in shaping children's morals, (Tawfiq, A. 2012).

M. Natsir also believes that Islamic religious education is not only the responsibility of educational institutions, but also the obligation of families and society. He emphasizes the importance of role models in families and society in educating a generation with good morals.

Differences: Although both agree on the importance of family and society, Natsir emphasizes that Islamic religious education must also involve society in creating a supportive environment. For Natsir, education must lead to empowering society to participate in social and national development. Meanwhile, Ibn Sina focuses more on intellectual education based on families and individuals, with less emphasis on society at large, (Sukma, D. 2010).

Ibn Sina and M. Natsir's thoughts on Islamic religious education have some interesting similarities and differences. Both emphasize the importance of education that integrates science and religious values. However, their differences lie in Ibn Sina's philosophical approach to science and reason, and M. Natsir's practical approach in connecting religious education with the needs of nationalism and national development. The thoughts of these two figures have contributed greatly to the development of a more holistic Islamic religious education, which prioritizes a balance between science, morality, and contribution to society.

Conclusion

The thoughts of Ibn Sina and M. Natsir reflect two important points in the development of Islamic religious education, from the classical period to the modern period in Indonesia. Ibn Sina emphasized the importance of integration between rational and spiritual sciences, as well as the need for a philosophical approach in Islamic education, which paved the way for more open and scientific Islamic thought. Meanwhile, M. Natsir emphasized the urgency of building Islamic education that is firmly rooted in the teachings of the Qur'an and Sunnah, and rejects the secularization of education. Natsir's thoughts contributed directly to the formation of a structured Islamic education system in Indonesia, through his policies and political struggles.

Both show that Islamic religious education must be comprehensive, uniting reason and revelation, and adaptive to the times. The development of Islamic education in Indonesia to date is the result of a long dialectic between classical thought such as Ibn Sina and modern renewal championed by figures such as M. Natsir.



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