

AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan
Available online at <https://jurnal.staim-probolinggo.ac.id/Muaddib>

IBN SINA'S THOUGHTS: RELEVANCE TO THE EDUCATIONAL OBJECTIVES OF THE MODERN ISLAMIC BOARDING SCHOOL BASED ON AL-RIFA'I MALANG

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DOI: <https://doi.org/10.46773/muaddib.v7i3.1930>

Received: Juni 2025

Accepted: Juni 2025

Published: Juli 2025

Abstract :

Avicenna (Ibn Sina) was a medieval Islamic philosopher who developed numerous theories, especially those related to education. Many educational institutions have long relied on Avicenna's ideas about the goal of education, but the evolution of education, especially Islamic education, has changed in tandem with improvements in technology and knowledge in society. As a result, the purpose of this study is to examine the relevance of Ibn Sina's educational ideas to modern Islamic education through a case study of the Al-Rifa'ie 2 modern boarding school. This study employs a qualitative descriptive technique, with data gathered by document analysis, interviews, and observations. The findings of this study revealed that Avicenna's beliefs on the aim of education in developing students' potential so that they have perfect reason and noble morals are still highly relevant at the Al-Rifa'ie 2 modern boarding school today. Despite this, numerous methods, equipment, and technology utilized in education continue to evolve in response to new advances. Avicenna's Islamic education remains a source of inspiration for many institutions today. This study has ramifications for how modern Islamic education adapts to change while maintaining the values of Avicenna's teachings.

Keywords : *Islamic Education, Ibnu Sina, Modern Islamic Education*

Abstrak :

Avicenna (Ibnu Sina) adalah filsuf Islam abad pertengahan yang melahirkan banyak teori termasuk dalam pendidikan. Pemikiran Avicenna tentang tujuan pendidikan sejak lama telah dipakai oleh banyak institusi pendidikan, namun perkembangannya pendidikan termasuk pendidikan Islam terus mengalami perubahan seiring kemajuan teknologi dan pengetahuan dalam masyarakat. Oleh karena itu penelitian ini bertujuan untuk menganalisis relevansi pemikiran pendidikan Ibnu Sina dengan pendidikan Islam modern studi kasus pada pondok modern Al-Rifa'ie 2. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan pengumpulan data melalui telaah dokumen, wawancara, dan observasi. Hasil penelitian ini menemukan bahwa pandangan Avicenna terkait tujuan pendidikan dalam mengembangkan potensi anak didik secara optimal sehingga memiliki akal yang sempurna, akhlak yang mulia masih sangat relevan pada pondok modern Al-Rifa'ie 2 hingga saat ini. Meskipun kini berbagai metode, instrument dan teknologi yang digunakan dalam pendidikan terus berubah sesuai perkembangannya. Karakter dan nilai pendidikan Islam Avicenna

masih menjadi panduan oleh berbagai institusi penyelenggara pendidikan Islam. Penelitian ini memiliki implikasi bagaimana pendidikan islam modern merespon perubahan dengan tetap memperhatikan nilai-nilai pendidikan islam sesuai pandangan Avicenna.

Kata Kunci: *pendidikan Agama Islam, Ibnu Sina, Pendidikan Islam Modern*

INTRODUCTION

Education is a process of effort aimed at a certain objective, because working without a defined goal creates ambiguity. Furthermore, goals are the most significant aspect in an educational process that is aimed at the psychological well-being of students who are still in their formative stages. As a result, with explicit objectives, the subject matter and methods used, as well as the pattern, content, and potential, are consistent with the educational objectives' ideals (Rusmin, 2017). Education aims to achieve specific ideals through a consistent process using physical and non-physical tools that align with these values. Education has served as the foundation of human civilization from antiquity to the present (Udayani, 2021). The overall aim of education continues to evolve, and each educational institution strives to modify its educational goals to match the demands of the times (Achmadin, 2022). Since long ago, the leading philosopher and scientist of the medieval times, Ibn Sina, also known as Avicenna, has presented his opinions on Islamic education.

Ibn Sina believes that education is about more than just acquiring knowledge; it is also about character development and overall human quality improvement. His understanding of education's goal is philosophically grounded, with a focus on the development of human intellectual and moral potential (Rasyid, 2019). There are three main components that humans are born with. These components include the body, spirit, and mind. One of these is the body, which develops according to *sunnatullah*, which states that if humans ingest enough dietary nutrition, they would grow and develop in the same way as plants and other animals do. During the educational process, the spirit and mind develop to explore themselves. (Syafe'i, 2015). This is the purpose of Avicenna's Islamic education in terms of developing students' abilities, which are essentially character and intellect.

On the other hand, today's picture of modern education is highly diverse, as evidenced by the Modern Islamic Boarding School Al-Rifa'ie 2 in Malang, East Java. This modern Islamic boarding school, as a 'modern education' institution, mixes Islamic traditions with a modern curriculum. Its educational purpose is to develop knowledgeable and spiritually intelligent individuals. This appears to be consistent with Ibn Sina's perspective on the aim of education. As a result, the purpose of this study is to look at its applicability at Modern Islamic Boarding School Al-Rifa'ie 2. Although there are variances in approach and context, there is an intriguing parallel between Ibn Sina's beliefs on the goal of education and the pedagogical style used at Modern Islamic Boarding School Al-Rifa'ie 2. This comparison allows us to examine the similarities, contrasts, and significance of Ibn Sina's views on the aim of education and the educational objectives used at Modern Islamic Boarding School Al-Rifa'ie 2 in the context of modern education. Understanding their perspectives can provide valuable insights for improving educational quality

today.

Furthermore, research on the aim of education in Ibn Sina's opinion was carried out because there are still few papers discussing Ibn Sina and education, particularly the purpose of education. Research by Hanif (2023), exclusively examines Ibn Sina's educational beliefs without regard for their current relevance, as does (Amilevna, 2022), research, which concentrates on pedagogical theory and practice of eastern thinkers without regard for whether they are relevant now. To address this gap, this paper aims to examine the relevance of Ibn Sina's educational ideas to modern Islamic education through a case study of the Al-Rifa'ie 2 modern boarding school.

RESEARCH METHOD

The research methodology employed in this work is qualitative descriptive. The participants in this study were *kyai* (school chairman), teachers (school administrators), and students chosen through purposive sampling. Humans are central to qualitative research, particularly the function of researchers as the primary instrument. Researchers have a vital role in applying this strategy. To perform this position as an instrument, researchers must have a strong theoretical foundation as well as comprehensive insight. This helps them to ask pertinent questions, conduct in-depth analyses, describe in detail, and provide a richer perspective of the social context under study (Sugiyono, 2015).

Data collection methods include document analysis, interviews, and observations. Table 1 lists the study's interview participants. They were chosen because they were actively participating in the instructional process. This sample approach was adopted to ensure that the informants were the appropriate people and comprehended the information required for the investigation. Furthermore, data processing in this study employed a descriptive-analytical approach, specifically a research model that aims to describe, record, analyze, and interpret current conditions. In this example, the author will attempt to systematically present Ibn Sina's beliefs and thoughts on the aim of education, as well as their significance to Modern Islamic Boarding School Al-Rifa'ie 2. The author will then attempt to assess his ideas from both a theoretical and practical perspective.

Tabel 1. List of informant/Participant

Code	Initial	Gender	Age	Status
In1	AR	Male	52	<i>Kiayi</i> (School Chairman)
In2	SW	Male	38	Teacher
In5	DR	Female	31	Student's Parent

FINDINGS AND DISCUSSION

Avicenna's Educational Goals

Ibn Sina's full name is Abu 'Ali al-Husayn ibn Abdullah ibn Hasan ibn Ali. He was born in 370 H/980 AD in Afshana (Kharmisin), a tiny hamlet near

Bukhara that is now part of Uzbekistan (Persia) (Tolhah & Barizi, 2014). Despite being traditionally influenced by the *Ismaili* branch of Islam, Ibn Sina's thought was independent, and he possessed outstanding intelligence and memory. Many people admired him since he was a very brilliant child. According to history, he began his education at the age of five at his homeland of Bukhara. He learned the *Qur'an* first, and then went on to pursue Islamic religious sciences. Because of his perseverance and brilliance, he had memorized the *Qur'an* by the age of ten and was an expert in numerous Islamic sciences that were developing at the time, including *tafsir*, *fiqh*, *kalam*, philosophy, logic, and medicine.

Ibn Sina's views differ from previous philosophers' pedagogical perspectives in a variety of ways, the most notable of which is their uniqueness. For example, Aristotle and Plato saw the primary purpose of education as making a child useful to the state. Ibn Sina argues that, independent of public or state benefits, the kid must first have a healthy moral and mental upbringing inside the family, for which every parent is accountable. According to Ibn Sina, knowledge is split into two categories: eternal knowledge (*hikmah*) and transient knowledge. Eternal knowledge is viewed through the lens of reasoning. However, based on its function, he divides knowledge into practical and theoretical knowledge. Theoretical knowledge includes natural science, mathematics, divinity, and the like, as well as practical knowledge such as morality, house management, city management, sharia knowledge, and so on. Ibn Sina wrote this division in his book *Al-Ardh* (Syar'i, 2005).

Ibn Sina's educational philosophy outlines the psychology of education. This is evident from his depiction of the relationship between children's education and their age, will, and talent. Knowing the child's developmental stage, talent, and will allows for more effective guidance (Syar'i, 2005). According to Ibn Sina, humans' proclivity to pick various vocations stems from hidden characteristics in humans that are difficult to grasp and quantify. With this viewpoint, it is clear that his educational philosophy pioneered the presence of individual differences, as we know them now (Usman, 1996). According to Ibn Sina, the objective of education must be to develop a person's full potential, which includes physical, intellectual, and moral development (Nata, 2000). Furthermore, Ibn Sina believes that the objective of education should be to prepare a person to live in society by undertaking labor or expertise that he selects based on his talents, readiness, proclivities, and potentials (Nata & Fauzan, 2005).

Education's objective must also be to provide pupils with skills. According to Ibn Sina, the goal is to educate people about woodworking, screen printing, and other related professions. Professional personnel will emerge as a result, capable of performing the task effectively. Ibn Sina's skills education prepares youngsters to obtain living expenditures by combining idealism and pragmatic perspectives (Ulum, 2019). After students have completed *Al-Quran* Education and language principles, it is beneficial for them to receive skills education (soft skills) and competent expertise (Tolhah & Barizi, 2014). Thus, physical education is anticipated to help a child acquire both physical growth

and intelligence. Moral education is meant to instill in children the habit of politeness in everyday life as well as mental health. Art education is also supposed to help a child enhance his feelings and creativity. Similarly, the purpose of skill education is to help children develop their abilities and interests to their full potential.

In particular on the goal of education to shape a person with noble character, Ibn Sina also said that the definition of noble character is somewhat general and covers all spheres of human life. Personal, social, and spiritual components of life are necessary for the development of a person of noble character (Achmadin, 2024). All three must work together and comprehensively. The growth of noble character also seeks happiness (*sa'âdah*). According to Ibn Sina, mankind can achieve contentment gradually. The aim of education in terms of morals, art, and the need for skills based on talent and interest is undeniably linked to the spiritual development of a person. This demonstrates that the spiritual aspect of schooling is given more priority. According to (Langgulung, 1986), educational objectives serve as a tool for determining the direction of education and are separated into three stages: specific objectives, general objectives (goals), and final objectives (aims). When combined with the previous statement of Ibn Sina's educational objectives, the final goal is "development of reason". Because, for Ibn Sina, reason (intellect) is the pinnacle of this occurrence.

Although following education experts provided varied meanings of Ibn Sina, the majority of them agreed that reason is the only distinguishing attribute of humans in comparison to other creatures. While the precise purpose (objective) is to get work to support oneself. This aim is also known as a vocational goal, and it is contained in the particular goal. As previously said, this can be constructed with the purpose of skill education tailored to the child's talents and interests. According to Ibn Sina, the goal of Islamic education is "to develop the potential of students optimally so that they have perfect reason, noble morals, are physically and mentally healthy, and have skills that are in accordance with their talents and interests so that they obtain happiness (*sa'adah*) in their lives". Happiness is reached in phases, according to his level of education, including personal happiness, household happiness, communal happiness, total human happiness, and human happiness in the afterlife. He believes that humans achieve happiness in phases as well.

First and foremost, individual happiness, which can only be realized if the individual possesses good morals. Furthermore, if every home member has noble morals, happiness would be developed in society, which will spread to all humans. According to Ibn Sina, happiness for all humans can only be achieved through the message of Prophethood. As a result, Prophets are the only ones capable of guiding humanity to overall happiness (Said, 1994). If it is related to the above-mentioned purposes, it is apparent that Ibn Sina developed objectives in a systematic manner. Ibn Sina's educational objectives are hierarchical and structural. This means that, in addition to the universal educational aims (or final objectives) mentioned in the first section, he has ideas on curricular educational objectives or each subject of study and operational objectives. It is

simply that Ibn Sina's formulation of Islamic education goals, in addition to his philosophy about the nature of human beings, is influenced by his intelligent life journey or experience with brilliant thoughts, as well as his work as a healer/doctor based on the knowledge he has mastered. This suggests that Ibn Sina wants others to be able to achieve what he did. Thus, it is not an exaggeration to argue that Ibn Sina's description of educational aims is both theoretical and practical.

Modernization Purpose in Al-Rifa'ie Modern Islamic Boarding School 2

The objective of education might be regarded as an ideal, namely an ideal environment that we wish to achieve. The primary goal of Islamic boarding school education in ancient times was to train potential graduates to study only religious subjects (Awanis, 2018). The *Kyai* determines the lesson plan (curriculum) by specifying the books that must be studied. The use of books ranges from a low book in one Islamic field to a high one. The change of books studied after the prior books is used to indicate an upgrade in class or level. Arifin (1991), stated that the goal of building Islamic boarding schools is to guide students (*santri*) to develop Islamic personalities and religious knowledge, allowing them to become Islamic missionaries in the surrounding community by their knowledge and practices. Furthermore, the specific objective of building an Islamic boarding school is to prepare pupils (*santri*) to become pious individuals by teaching them religious knowledge and putting it into practice in society.

Aside from that, the primary objective of Islamic boarding school education is to generate a generation of Muslims who have a thorough understanding of the sciences. So that you might perform it truly and completely to serve Allah SWT (Aliyah, 2021). Each Islamic boarding school offers a unique educational model. However, the role it serves remains the same: learning and teaching Islamic religious knowledge in order to build a *Tafaqquh Fiddin* human being. The function and goal of Islamic boarding school education have evolved in tandem with the advancement of time. The function of Islamic boarding school education is more than just an educational institution for *Tafaqquh Fiddin*; it is a multifaceted undertaking. Education in Islamic boarding schools is not limited to the transfer of knowledge (Syafe'i, 2015).

As an educational institution, many Islamic boarding schools currently organize school education (*madrasahs*, public schools, vocational schools, and universities) and out-of-school education in the form of skill courses (life skills), to support the lives of students after attending Islamic boarding school education. Furthermore, Islamic boarding schools emphasize the independence of students who do not follow or become a. As a result, many Islamic boarding schools offer entrepreneurial education to their students in accordance with the form of life skills supplied by each Islamic boarding school in order to prepare them for future life in society. This is what Al-Rifa'ie Modern Islamic Boarding School 2 is now pursuing.

Modern Islamic Al-Rifa'ie Foundation is one of the Islamic Boarding Schools located in Malang, East Java. Modern Islamic Al-Rifa'ie was founded by

KH. Achmad Zamachsyari on October 8, 1992. The concept of Islamic Boarding School Modernization is not modern because it is based on universal knowledge, but the teaching system in Islamic boarding schools is modernized.

"If Islamic boarding schools do not modernize their thinking with a defensive education system pattern like the one that already exists, then many students will receive years of education at Islamic boarding schools, but will still be technologically illiterate and have limited knowledge." (In1, Interview, 2024)

This is the context for why Islamic boarding schools acculturate with the outside world. It was also supported by teachers who observed the evolution of education in general, stating that Islamic boarding schools must continue to make intelligent and beneficial adaptations in order to fulfill the needs of change.

"If existing Islamic boarding schools remain traditional and do not adapt to changing times, the Islamic boarding school goods will be out of date. Other individuals have used advanced technology in their educational approaches; nonetheless, Islamic boarding schools remain technologically illiterate, indicating a backwardness". (In2 Interview, 2024)

This study discovered several opinions; parents who trust this institution as a place for their children to learn agreed that modernity of education was also a significant consideration for them.

"I see this school as suitable for my child because they are open to the development of the times, which is the hope that my child will be able to compete out there by studying here but with strong Islamic morals and character so that he can achieve a better life in the future." (In3 Interview, 2024)

It is apparent that the modernization of Islamic boarding schools is not intended to change their fundamental goals, but rather to foster the production of quality graduates in many aspects of both knowledge and character. Education at Al-Rifa'ie 2 Modern Boarding School has the following written objectives:

1) Students become Muslims who believe in and worship Allah SWT by conducting the five required prayers and other sunnah activities.
2) Students develop become well-informed Muslims, both religiously and otherwise.
3) Students develop into Muslims with high moral standards.
4) Students acquire fundamental information and religious skills that will help them develop as individuals, family members, society, and citizens.
5) Students can keep up with technology changes such as computers, design, and others.
6) Students can successfully enhance their life skills and business spirit.

Relevance of Ibn Sina's Educational Objectives to the Educational Objectives of the Al-Rifa'ie Modern Islamic Boarding School 2

Modern Islamic Boarding School Al-Rifa'ie 2 is a modern Islamic boarding school in Malang that offers education through formal and *diniyah* systems, managed by young professionals who are knowledgeable in their fields, and supported by representative learning facilities and infrastructure in a beautiful, cool, conducive, and safe environment. Modern Islamic Boarding School Al-Rifa'ie 2's educational units are quite complete, beginning with Madrasah Murottilil Qur'an Al-Rifa'ie, Madrasah Diniyah Al-Rifa'ie, PAUD Modern Al-Rifa'ie, SDS Modern Al-Rifa'ie, SMP Modern Al-Rifa'ie, Mts Modern Al-Rifa'ie, SMK Modern Al-Rifa'ie, SMA Modern Al-Rifa'ie, and MA Modern Al-Rifa'. With the many educational units available, students or learners can choose which educational unit they want to continue their studies in, as all educational units facilitate students' talents and interests both academically and non-academically based on their wishes and needs. The aims of education at Al-Rifa'ie Modern Islamic Boarding School, if related to the objectives of education according to Ibn Sina, are as follows:

Table 2. Relevance of Ibn Sina's Educational Objectives to the Educational Objectives of the Al-Rifa'ie Modern Islamic Boarding School 2

No	Ibn Sina's Educational Objectives	Al-Rifa'ie Modern Islamic Boarding School 2 Educational Objectives
1	The purpose of education must be to develop a person's full potential for perfection, including physical, intellectual, and moral development.	Relevant. It is apparent that all specified objectives have addressed physical, intellectual, and moral growth, all of which are necessary for modern existence.
2	Education must also focus on providing pupils with skills.	Relevant. Objectives four through six describe the essential skills required today.
3	Moral education is intended to instill in children the habit of being polite in everyday life, as well as to promote mental health and the development of a noble personality.	Relevant. Goal number three states something similar: pupils develop into Muslims with good moral standards. It's crucial for graduates to demonstrate responsible behavior and uphold positive values in society.
4	It is hoped that a child's arts education will sharpen their feelings and increase their imagination.	Not completely relevant. Written objective number five argues that while design skills are crucial in the arts, not all pupils must be able to master them because current education is broad and being good at art is insufficient.
5	After the child has	Relevant. This is consistent with the

completed <i>Al-Quran</i> and linguistic fundamentals, it is beneficial for him to receive soft skills and competent expertise instruction.	order of set objectives for religious knowledge, which must be strengthened first before sharpening soft skills and competent specialist training.
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Source: Author Compilation (2024)

According to Ibn Sina's educational ideals, the purpose of education must be to develop all of a person's potentials toward complete development, namely physical, intellectual, and moral. Modern Islamic Boarding School Al-Rifa'ie 2 allows students to develop their potential according to the skills supplied in each existing educational unit, in addition to gaining religious knowledge to construct a noble personality. Ibn Sina believes that the objective of education should also be to provide pupils with skills. This skill-based education attempts to prepare youngsters to find ways to cover their living expenditures. Modern Islamic Boarding School Al-Rifa'ie 2 students are also taught how to do proper *mu'amalah* in accordance with Sharia. This is typically accomplished by activities outside of active learning, such as bazaar activities during certain events, which are administered directly by students in the final class and guided by designated teachers.

According to Ibnu Sina, the goal of education is to pay attention to and encourage pupils' complete physical, intellectual, and ethical growth, or, in other words, human realization (Udayani, 2021). At the Al-Rifa'ie Modern Islamic Boarding School 2 children are educated to be able to memorize the dhikr and prayer readings after prayer and are prepared to become prayer *imams*, trained to become *tahlil imams*, trained on how to become good *Quran* teachers, trained on how to look after corpses, trained in how to perform *mu'amalah* and so on, which is in accordance with Ibnu Sina's educational goals, namely that children will be directed to efforts to prepare themselves so that they can live in society together by carrying out work or skills that they choose according to their talents, readiness, tendencies, and potential it has. The explanation above is undoubtedly highly pertinent to the goals of Ibn Sina's Education and Education at the Al-Rifa'ie 2 Modern Boarding School. Education aims to promote physical, intellectual, and moral development. All of them have been addressed through education at Islamic boarding schools as well as education units run by the Al-Rifa'ie 2 Modern Boarding School.

CONCLUSION

Education is one of the fundamental aspects in the development of individuals and society. In this context, Ibn Sina's thoughts on the purpose of education provide deep insight into how education should be carried out. According to Ibn Sina, the main purpose of education is to equip students with the necessary skills and develop their full potential so that they can develop optimally. This approach includes not only physical and intellectual aspects, but also morals, which are important foundations in achieving good character. Ibn Sina emphasized the importance of education in creating individuals who are not only academically intelligent, but also have noble morals. In his view,

education does not only function as a means of transferring knowledge, but must aim to shape the personality of students. Thus, ideal education is one that is able to encourage students to think critically, creatively, and be responsible in their actions. This is in line with the concept of Islamic education which emphasizes the importance of morals in everyday life.

Furthermore, Ibn Sina stated that the purpose of Islamic education is to maximize the potential of students. This means that each individual has uniqueness and talents that need to be identified and developed. Through appropriate education, students are expected to be able to find and hone skills that suit their interests. When students can learn according to their talents and interests, they tend to be more motivated and enthusiastic in the learning process. Physical and spiritual health are also important aspects of education as emphasized by Ibn Sina. Good education must be able to foster students' physical health through activities that support physical development, such as sports and other physical activities. In addition, mental and spiritual health also need to be considered, considering that both contribute greatly to individual well-being. This holistic education aims to produce individuals who are not only physically healthy, but also mentally and spiritually balanced.

The ultimate goal of education, according to Ibn Sina, is to help individuals achieve happiness or sa'adah in their lives. This happiness is not only measured from the material aspect, but also from inner satisfaction, achieving good morals, and positive contributions to society. Effective education will produce individuals who are able to contribute actively and positively to their social environment. Therefore, education should not only be oriented towards academic results, but also on the formation of students' character and morals. By understanding Ibn Sina's views on the purpose of education, we can assess and evaluate the current education system. Does the education provided emphasize the development of students' holistic potential? Is the existing education able to educate individuals who are intelligent, have good morals, and are physically and mentally healthy? These questions are important to answer so that we can improve and enhance the quality of education in the future. Overall, Ibn Sina's thoughts provide valuable guidance in formulating educational goals that focus not only on academic aspects, but also on character development and individual happiness. Thus, ideal education is education that is able to integrate all these aspects to create a generation that is intelligent, has good morals, and is prosperous.

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