

INTEGRATION OF SCIENCE IN ISLAMIC EDUCATION; COMPARATIVE STUDY OF THE THOUGHTS OF IBN SINA AND MAHMUD YUNUS

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ABSTRACT

This article aims to explore the concept of Islamic education thought initiated by Ibn Sina and Mahmud Yunus. The concept of Islamic education thought both have a relationship with each other. Islamic education according to Ibn Sina and Mahmud Yunus prioritizes the integration of religious knowledge and general knowledge. The concept of thinking about the goals, methods and curriculum is second and can be used as a philosophical basis in the practice of Islamic education. The balance between the science of religion and the general science that he put forward must be done so that there is no dichotomy of science. Because the purpose of Islamic education is to deliver students to achieve happiness in the world and the hereafter. So that the study of religion and general science is carried out in a balanced manner.

Key Words: *Concepts, Islamic Education, Balance, Science.*

ABSTRAK

Artikel ini bertujuan untuk mengeksplorasi konsep pemikiran pendidikan Islam yang digagas oleh Ibnu Sina dan Mahmud Yunus. Konsep pemikiran pendidikan Islam keduanya memiliki keterkaitan satu sama lain. Pendidikan Islam menurut Ibnu Sina dan Mahmud Yunus mengutamakan integrasi ilmu agama dan ilmu umum. Konsep pemikiran tentang tujuan, metode dan kurikulum merupakan yang kedua dan dapat dijadikan landasan filosofis dalam praktik pendidikan Islam. Keseimbangan antara ilmu agama dan ilmu umum yang dikemukakannya harus dilakukan agar tidak terjadi dikotomi ilmu. Karena tujuan pendidikan Islam adalah mengantarkan peserta didik untuk mencapai kebahagiaan dunia dan akhirat. Sehingga kajian agama dan ilmu umum dilakukan secara seimbang.

Kata Kunci: *Konsep, Pendidikan Islam, Keseimbangan, IPA.*

1. INTRODUCTION

Islamic education is an effort made to form good and capable human beings. Conceptually, Islamic education begins with ideological-philosophical thoughts and foundations. To produce a quality Islamic education, it is necessary to have a strong thinking methodology accompanied by a good philosophical-epistemological

foundation. The problem of the dichotomy of religion and general science causes a crisis of scientific methodology (Putra, 2015). So the thoughts of Islamic education must be raised immediately.

Thoughts carried out by figures and philosophers in the field of Islamic education can be used as a basis in the implementation of Islamic education.

Considering that Islamic education in the era of globalization in addition to religious sciences as forming morals, it is also required to meet the conditions of the times that require students to be proficient in the fields of science and technology. So the reconstruction of philosophy must be started both in terms of ontological, epistemological and axiological in order to solve the problems and challenges that arise in Islamic education today.

In order to avoid the dichotomy of Islamic religious education, the contribution of philosophical concepts from the thoughts of Islamic education developed by philosophers needs to be studied and researched. Like the concept of Islamic education expressed by Ibn Sina and Mahmud Yunus. The main ideas of Islamic education are both related and integrated with each other. In responding to today's educational challenges, his concept is very suitable and relevant. Like his thinking, which holds that religious knowledge must be combined with the general sciences. Students are given religious knowledge as the shaper of their morals and character. While the general sciences are used as a provision for them to grow up in order to achieve a decent and happy world life. So that with the integration of science between general science and religion, it is hoped that there will be no scientific dichotomy which

results in an imbalance of knowledge possessed by students in the future. With the opinions expressed by Ibn Sina and Mahmud Yunus about how to balance religious knowledge and general science, students are expected to be able to achieve happiness in the world and the hereafter.

As an effort to improve Islamic religious education, this paper will present several concepts of philosophical thought from Ibn Sina and Mahmud Yunus. With the concept of these philosophers related to the ideas and thoughts of Islamic education in addition to trying to analyze it will also be compared. Thus giving birth to an integrated thought between the two which can be used as a basis for the practice of Islamic education in the current era.

2. RESULT AND DISCUSSION

Biography of Ibn Sina

Ibn Sina's full name was Abu Ali al-Husayn bin Abdullah bin al-Hasan bin Ali bin Sina (Hitti, 2006). When he was a child he was often called Abu Ali, later known by the West as Avicenna. Ibn Sina was a Muslim philosopher doctor who was pinned with the title as-sheikh ar-raisi (highest sheikh) (Fattahi, 2011). Ibn Sina was the son of Abdullah and Sattar born in Afsyana, a village near Bukhara in 980 AD (Hemdi, 2019). Ibn Sina is an intellectual as well as a scholar, because apart from having expertise in the fields of philosophy,

psychology, astronomy, mathematics, and medicine, he also has a master's degree in commentary and Sufism (Nata, 2019).

Since childhood, Ibn Sina has been accustomed to gathering with various levels of society, from ordinary people to scholars and scientists. At the age of 5 years, Abdullah left Ibn Sina to Sheikh Nahawi to study the Koran and the basics of religious knowledge. By the time he was 10 years old, Ibn Sina had managed to memorize the Qur'an, as well as understand the basics of religion and was fluent in understanding Arabic (nahwu-sharaf), manthiq (logic) and bayan (science of style) (Fattahi, 2011).

Not only studying with experts in the field of religious knowledge, Ibn Sina also studied with a vegetable trader, namely Sheikh Massah to start learning arithmetic, handasah, and al-jabar (Fattahi, 2011). After that, Ibn Sina also studied fiqh from a teacher named Ismail who was famous for being a zuhud person. In addition, Ibn Sina studied mathematics and geometry at Abu Abdullah an-Natili (Putra, 2015). Because he has extraordinary intellectual intelligence, Ibn Sina can master all the knowledge taught by his teachers perfectly, even exceeding his teacher. After his teachers were overwhelmed, Ibn Sina became confused about finding a place to satisfy his unfulfilled thirst for learning (Zar, 2007).

At the age of 17 years is called the period of genius of Ibn Sina, he understood the theory of medicine and greatly admired the science. Because of his intelligence, Ibn Sina was appointed as a practicing physician consultant. This incident occurred when Ibn Sina managed to treat Prince Nuh Ibn Mansur, who previously had not found a doctor who was able to cure him. Ibn Sina has also been appointed as a minister by Sultan Syams Al-Dawlah ruling in Hamdan (Nasution, 2014).

At the age of 22 Ibn Sina lost the figure of his beloved and respected father. After that Ibn Sina left the city of Bukhara to the city of Jurjan, where Ibn Sina met Abu Ubaid al-Jurjani who later became the first disciple of Ibn Sina to write the life history of Ibn Sina the next day. Ibn Sina did not stay long in the city of Jurjan due to the political unrest that was plaguing the area, then Ibn Sina went to the area of Hamazan. In this city of Hamazan he managed to cure the disease of Sultan Syams al-Daulah of the Buwaihi Dynasty (1015-1022). For this service, the Sultan rewarded him by appointing him as Wazir Azhim (Prime Minister) in Rayyand.

However, not long after he held this position, the military arrested him and confiscated his property, and planned to kill him. With the help of Sultan Ibn Sina was released from prison. Ibn Sina was again credited with successfully curing a stomach

ailment suffered by the Sultan and in return, the Sultan made him a minister for the second time in Hamadan. He held this position until the Sultan died.

At the end of his intellectual journey Ibn Sina became a teacher of philosophy and doctor in Ishfahan and died in Hamadhan in 1037 AD at the age of 57 years. From various sources that have emerged, Ibn Sina died of stomach disease (ulcer), due to his hard work in completing state affairs and science. During the day he worked, at night he read and wrote late into the night. On the eve of his death, Ibn Sina wore beautiful white clothes, gave alms to the poor, and spent his time worshiping Allah SWT (Zar, 2007).

Biography of Mahmud Yunus

Mahmud Yunus was born in Sungayang Batusangkar, West Sumatra on Saturday, February 16, 1899 (IAIN Syarif Hidayatullah, 1992). Geographically, Sungayang village is located approximately 7 KM from Batusangkar City as the center of the capital city of Tanah Datar Regency and 12 KM from Nagari Pagaruyung which was formerly the center of the Minangkabau kingdom. Mahmud Yunus comes from a simple family who adheres to religion. His father's name was Yunus bin Incek, an ordinary farmer from the Mandahiling tribe (Nizar, 2005). While his mother named Hafsa bint M. Thahir who

came from the Chaniago tribe. His mother's nickname in the surrounding community is called Posa (Yunus, 1982). His grandfather's background came from his mother's side who was a great scholar in Sungayang Batusangkar at that time named Muhammad Ali with the title Angku Kolok. Mahmud Yunus was raised in his mother's family because Mahmud Yunus' parents divorced when he was little (Zed, 2001).

Mahmud Yunus inherited the talent of his grandfather who was a great scholar in Sungayang, it was proven since childhood Mahmud Yunus had the potential and interest as well as a strong tendency to deepen religious knowledge. So his uncle named Ibrahim has the title Dt. Sinaro Sati was a wealthy merchant in Batusangkar at that time trying to help Mahmud Yunus to finance all his educational interests. Thanks to the strong encouragement from his uncle, Mahmud Yunus continued his education abroad. At the end of his life, namely in the early 1970s, Mahmud Yunus' health declined and he was often in and out of the hospital. Then in 1982, he obtained a doctorate honoris causa (HC) in the field of tarbiyah science from IAIN Jakarta thanks to several works that have contributed a lot to the world of education and services in the development of Islamic education in Indonesia. Finally, at the age of 83,

precisely in 1982, Mahmud Yunus breathed his last (Zed, 2001).

Mahmud Yunus started studying the Qur'an and Arabic since he was 7 years old. Surau was the first non-formal educational institution that he knew, the surau belonged to his grandfather, M. Thahir bin Ali, who had the title Tengku Gadang. Thanks to his perseverance in less than a year he was able to memorize the Qur'an. After learning the Koran and memorizing the Koran, Mahmud Yunus was appointed by his grandfather to become a teacher of the Koran (Ahza, 2003).

Then he also studied at a formal institution. Mahmud Yunus' first formal institution was carried out in 1908 after the residents of Nagari Sungayang opened a Village School in a surau under the Senayan hall. In the morning he studied at the Village School, while in the evening he continued to teach at his grandfather's surau. His achievements were shown in the first year of study at the Village School, he was able to complete it in four months, then he received an award for advancing to the next class. Even in the third grade, he persisted with the highest grades among his classmates (Yunus, 1982). When he reached the fourth grade, Mahmud Yunus felt bored in studying at the Village School, because of the repetition of several previous lessons. Then Mahmud Yunus heard the news that a prominent cleric

named H.M. Talib Umar opened a madrasa in Tanjung Pauh surau, Sungayang, namely Madras School. After that Mahmud Yunus moved to the school.

After some time studying at Madras School with perseverance and brilliant achievements, Mahmud Yunus was not only appointed as a teaching staff to replace Sheikh H.M. Talib Umar was even trusted to lead the Madras School. Then Mahmud Yunus' intellectual journey continued in 1924 AD. At the same time he was on the pilgrimage to Mecca at the same time he continued his education to a higher level in the Middle East, namely Egypt at Al-Azhar University (Nizar, 2008).

Mahmud Yunus again showed a special achievement, after one year of study, he tried his skills by entering the final exam to complete his education at Al Azhar University and getting the Shahadah 'Alimiyah as the highest diploma at Al Azhar University (Yunus, 1982). In 1925 he managed to enter the Madrasah 'Ulya educational institution. He chose the department of Tadris (Teaching) (Nata, 2005). He passed the lecture well, even at the last level, he got the highest score in the insya '(composing) course. After undergoing a period of education and gaining various experiences in Egypt, then in 1931 he returned to Indonesia.

In the course of his life, Mahmud Yunus has produced various scientific works,

totaling approximately 82 books and other writings. Of all the books written by Mahmud Yunus, he discusses various fields of science, most of which cover the fields of religious science, and there is also a book by Mahmud Yunus that discusses education. education. Broadly speaking, there are 6 works, namely, pengetahuan umum dan ilmu mendidik, Metodik khusus pendidikan agama, Pengembangan pendidikan Islam di Indonesia, Pokok-pokok pendidikan dan pengajaran, *At-Tarbiyyah wa at-Ta'lim*, Pendidikan di Negara Islam dan initsari pendidikan barat.

In the field of Arabic there are approximately 15 works, namely, pembelajaran Bahasa Arab I-IV, Durusu al-Lughah al-arabiyyah 'ala Thariqati al-Haditsah I-II, Metodik khusus bahasa Arab, Kamus Arab Indonesia, Contoh tulisan Arab, *Muthala'ah wa al-Mahfuzhaat*, *Durusu al-Lughah al'Arabiyyah I*, *Durusu al-Lughah al'Arabiyyah II*, *Durusu al-Lughah al'Arabiyyah III*, *Mukhadatsah al-'Arabiyyah*, *Al-Mukhtaraat li al-Muthala'ah wa al-Mahfuzhhat*.

In the field of Fiqh there are approximately 17 works written by Mahmud Yunus, namely, Marilah sembahyang I-IV, Puasa dan zakat, Haji ke Mekkah, Hukum waris dalam Islam, Hukum perkawinan dalam Islam, Pelajaran sembahyang untuk orang dewasa, Soal jawab Hukum Islam, *Al-Fiqhu al-Wadhih*,

Fiqhu al-Wadhih an-Nawawy, *Al-Masailu al-Fiqhiyyah 'ala Mazahibu al-Arba'a*.

In the scientific style of Tafsir there are approximately 15 works which include, Tafsir al-Qur'anul qarim (30 Juz), Tafsir al-Fatihah, Tafsir ayat akhlak, Juz 'amma dan terjemahannya, Tafsir al-Qur'an juz 1-10, Pelajaran huruf al-Qur'an 1973, Kesimpulan isi al-Qur'an, Alif ba ta wa juz 'amma, Muhadharaat al-israiliyyaat fi at-tafsir wa al-Hadits, Tafsir al-Qur'anul Karim juz 11-20, Tafsir al-Qur'anul Karim juz 21-30, Kamus al-Qur'an I-II, Kamus al-Qur'an (juz 1-30), Surat yaasin dan terjemahannya.

In the field of morality, there are approximately 9 works, namely: Keimanan dan akhlak I-IV, Beriman dan berbudi pekerti, Lagu-lagu baru pendidikan agama/akhlak, Akhlak bahasa Indonesia, Moral pembangunan dalam Islam, Akhlak. Dibidang sejarah ada 5 karya Sejarah pendidikan Islam, Sejarah pendidikan Islam di Indonesia, Tarikh al-fiqhu al-Islamy, Sejarah Islam di Minangkabau, Tarikh al-Islam.

In the field of comparative religion, there are more or less 2 works, namely: Ilmu perbandingan agama dan Al-Adyaan. In the field of Da'wah there is 1 work, namely, Pedoman dakwah Islamiyyah. in the field of monotheism there is 1 work, namely, Durus at-Tauhid, in the field of

psychology there is 1 work, namely, *lm an-Nafs*.

And in other scientific fields there are approximately 9 works, namely, kisah Nabi dan khalifahnya, Doa-doa Rasulullah, Pemimpin pelajaran agama I-III, Kumpulan doa, Marilah ke al-Qur'an, Asy-Syuhuru al-'Arabiyyah fi Biladi al-Islamiyyah, Khulashah Tarikh al-Ustadz Mahmud Yunus.

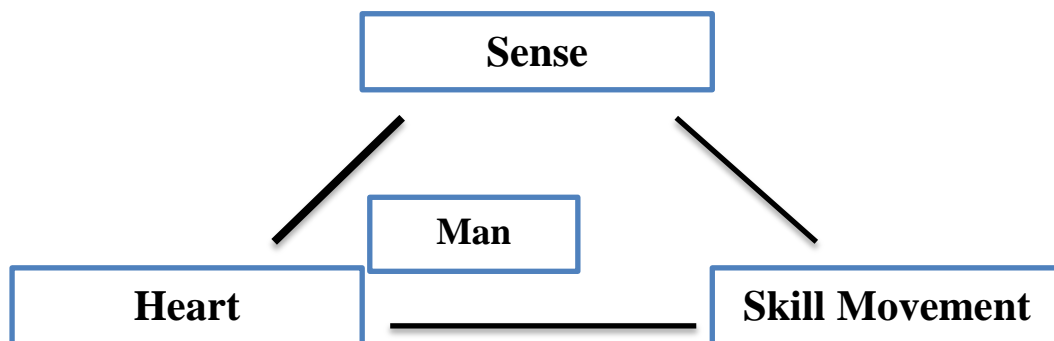
Ibn Sina's Education Concept.

The concept of education put forward by Ibn Sina has a direction towards the development of all the potential possessed by students, this development includes physical, character and intellectual development towards human beings

(Arsyad, 2019). Based on this opinion, the purpose of education according to Ibn Sina can be traced that reason is the source of events (Wijaya, 2001), Intellect is the only feature of human beings. So according to Ibn Sina, the purpose of education is an effort to seek students to be able to live in society together by doing work according to their skills, talents, readiness, and potential (Nata, 2001).

Ibn Sina's idea regarding the purpose of education can be concluded that the purpose of education must be adjusted to the potential of students in order to form a noble character. An illustration of this can be understood as an example below:

Gambar 1. The Triangle of Human Potential Developed in the Islamic Education Process



- a. Sense: Thinking power, the output is knowledge/cognitive
- b. Heart: The power of taste, feeling / ability to be effective
- c. Skill Movement: Generate psychomotor skills/ability

Based on these educational objectives, there is a curriculum that is taken by students, according to Ibn Sina, adapted to the stage of development and age of growth of students. Ages 3 s / d 5 years are given the subject matter of manners, sports, hygiene, sound and art

(Putra, 2015). In the next stage, students aged 6 to 14 years, the material taught includes reading and memorizing the Qur'an, religious lessons, poetry lessons and sports lessons (Sina, 1994). At this stage students are allowed to memorize the Qur'an. According to history, Ibn Sina has been able to memorize the Qur'an since the age of 10 years. Furthermore, when students are 14 years old and over, the subject matter they receive is based on the skills possessed by students.

The background of Ibn Sina's thought was influenced by the ancient Greek philosopher, namely Aristotle, Ibn Sina divided the style of education into 2 branches, namely, theoretical science and practical science. Theoretical science includes: first, *tabi'i* science which includes medicine, astrology, physiology, magic, dream interpretation, and others. The second is mathematics and the third is divine science which is called the highest (covering the knowledge of how revelation is sent down, miracles, the nature of the soul that brings revelation, inspiration, immortality of the spirit, unseen news, and so on. While practical science includes the moral sciences that examine about the procedures for a person's behavior, political science, and the science of household management (Sina, 1994).

Thus the curriculum offered by Ibn Sina is oriented to the science of morality

and general sciences. This curriculum is structured in an integrated manner, with a tiering system according to the age and development of the child being undertaken, and adapted to the potential possessed by the students.

The concept of a teacher put forward by Ibn Sina, a teacher must have a capable ability which means intelligent, religious, and knows how to educate morals, knows how to form character in children, looks calm, away from ridicule and plays in front of his students, polite, not surly, clean, pure and polite (Nata, 2001). According to Ibn Sina, teacher competence is in addition to having a good personality. must also emphasize the element of skills or competence of teachers in teaching. That way, teachers can educate students with various sciences and foster mental and change children's morals for the better (Nata, 2001). Ibn Sina also emphasized that teachers should not only teach theoretical but also must practice skills, change morals and give students freedom of thought. Thus the teacher must pay attention to the cognitive (knowledge), affective (attitude) and psychomotor (skills) aspects (Putra, 2015).

The methods offered by Ibn Sina include the method of *talqin*, demonstration, habituation, example, discussion, assignment and internship (Nata, 2001). The *talqin* method is used to

teach the Koran and the demonstration method is used to teach writing procedures. While exemplary and refraction are used to teach morals. Meanwhile, discussion and assignment methods are used to present lessons to students. Furthermore, the internship method is used when applying the theory that has been taught (Nata, 2001). In the use of learning methods, the suitability of the field of study to be taught must be considered. The use of this method can be done in various ways according to the psychological development of students (Nata, 2001).

Mahmud Yunus' Education Concept

The purpose of the concept of education proposed by Mahmud Yunus has the aim of equipping students with religious knowledge and general knowledge. In his idea, he wanted graduates from Islamic education not to lose and be able to compete with graduates in schools that were already advanced and even had better quality than graduates from schools founded by the Dutch. Graduates of Islamic education must have broad skills, knowledge and insight, experience in general science and have a strong Islamic personality. Thus students are expected to be able to obtain happiness in the world and the hereafter. The three main objectives

stated by Mahmud Yunus are none other than firstly educating individuals (students), secondly, producing individuals who have the skills to do their jobs (Yunus, 1978), third, preparing students to be proficient in doing the work of the world and the practices of the hereafter in order to create a balance between the world and the hereafter (Yunus, 1978).

The Islamic education curriculum proposed by Mahmud Yunus provided new ideas at that time and is still relevant to use today. He tried to integrate science between religious science and general science so that there was a balance between religious science and general science which at that time was still unknown in traditional madrasas (Iskandar, 2017). Mahmud Yunus was the originator of the first to include general science in madrasas and set up a physics laboratory and established religious teacher education (Rohman, 2019). He was also the first person to include religious education in the general education curriculum under the auspices of the Ministry of National Education (Nata, 2001). Not only that, he was also the first person to establish an Islamic higher education institution in Indonesia. This can be seen in the Normal Islamic curriculum (the school founded by Mahmud Yunus).

Table 1. Allocation of Study Hours in Normal Islamic Padang in 1931

No	Subjects	Class I	Class II	Class III	Class IV
1	Religious Sciences	6	6	5	4
2	Arabic:	8	8	8	8
	a. Composing/Speech	2	2	2	2
	b. Mutolaah	2	2	2	2
	c. Mahfudzot	1	1	1	1
	d. Qawaid	2	2	2	2
	e. Adab dal-Lughah	2	2	2	2
3	Algebra	2	2	2	2
4	Geometry	1	1	1	1
5	Natural Science/Chemistry	2	2	2	2
6	Life Sciences/Biology	1	1	1	1
7	Economy	-	-	1	1
8	Islamic date	1	1	1	1
9	Indonesian/World History	2	2	2	2
10	Earth Science/Falak	2	2	2	2
11	State Administration	1	1	-	-
12	English/Dutch	3	3	3	3
13	Exercise	1	1	1	1
14	Educational Science	2	2	3	4
15	Psychology	-	-	1	1
16	Health Sciences	1	1	-	-
17	Khat/Drawing	1	1	1	1
	Amount	34	34	34	34

The Islamic religious curriculum in normal Islam is less than general science. This is because students who are accepted into Normal Islam are madrasa graduates

and are seven years old who have studied a lot of religious sciences before (Yunus, 1978).

Table 2. School Hours for Women's Early Childhood Education in 1928

No	Subject	Class I	Class II	Class III	Class IV	Class V	Class VI
1	Fiqh	4	4	4	3	3	3
2	Tafsir	3	3	3	3	3	2
3	Tauhid	2	2	2	2	2	1
4	Hikmah Tasryi'	-	-	-	2	1	1
5	Adab (morals)	2	2	2	1	1	1
6	Hadist	2	1	1	1	1	1
7	Nahwu	3	3	3	3	3	3
8	Sharaf	-	2	2	3	3	3
9	Geography	2	1	1	1	1	1
10	Ushul Fiqh	-	-	-	-	-	2
11	Arudl	-	-	-	-	1	1
12	Islam history	2	2	2	2	2	2

13	Arabic writing	2	2	2	1	1	1
	Amount	22	22	22	22	22	22

Based on the table above, religious learning has been obtained before they enter Normal Islam. Through this Normal Islamic school, Mahmud Yunus wants to introduce general sciences to his students. Nevertheless, it is undeniable that Mahmud Yunus neglected the formation of Islamic morals, instead his goal was to form human beings who are devout, capable, intelligent, skilled, and have personalities who are blessed by Allah SWT. he is also the person who developed the Arabic language curriculum. He also integrates the teaching of Arabic lessons with other branches of the Arabic language sciences. In addition, the use of Arabic is also combined with its application in daily interactions. Not to be outdone by Dutch schools that apply Dutch as the language of instruction, Mahmud Yunus uses Arabic as an introduction as well as in studying Islamic sciences and other sciences (Yunus, 1982).

Regarding the learning method offered by Mahmud Yunus, this method must be adjusted to the child's psychological condition and in accordance with the teaching principles. The learning methods that he applies in Islamic Normal schools include the method **lectures, question and answer or discussion/dialogue, assignments, group**

work, demonstrations and exemplary methods (Nizar, 2005). In addition, Mahmud Yunus also recommends that each subject can use various learning methods according to the time and atmosphere (Yunus, 1982). In addition, in teaching Arabic, Mahmud Yunus introduced a method called **Tariqah al-Mubasyarah or Direct Method (direct method)**, This direct method uses an all in one system approach, namely all components of the Arabic language branch are taught in an integrated manner and are used and practiced in everyday conversation. Mahmud Yunus used the 4-volume book *Durus al-Lughah al-'Arabiyah*, his own work while still studying in Egypt, which was used as a source of learning Arabic in Madrasas with this direct method (Nizar, 2005).

Regarding teacher morals or educator ethics, Mahmud Yunus thinks that teachers are role models for their students and have a big influence. In fact, according to him, teachers are the legacy of the Prophets, who instill morals and teach science. He also once quoted Syauqi's opinion, namely "Stand up against the teacher and perfect honor for him, almost the teacher is close to the rank of the

Prophet" (Iskandar, 2017). As for the hadith that says.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ سَمِعْتُ عَاصِمَ بْنَ رَجَاءِ بْنِ حَيَّوَةَ يُحَدِّثُ عَنْ دَاوُدَ بْنِ جَبِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَدِيثٍ بَلَّغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جِئْتُ لِحَاجَةٍ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَعْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْجِبْتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يورثوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّهِ وَإِفْرِحِدْنَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدَّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ قَالَ لَقِيتُ شَيْبَةَ بْنِ شَيْبَةَ فَحَدَّثَنِي بِهِ عَنْ عُمَانَ بْنِ أَبِي سَوْدَةَ عَنْ أَبِي الدَّرْدَاءِ يَعْنِي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ.

Has told us Musaddad bin Musarhad has told us Abdullah bin Daud I heard 'Ashim bin Raja bin Haiwah narrate from Daud bin Jamil from Katsir bin Qais he said, "I was sitting with Abu Ad Darda in the Damascus mosque, then a man came men to him and said, "O Abu Ad Darda, verily I have come to you from the city of the Prophet sallallaahu 'alaihi wasallam because of a hadith that reached me that you narrated it from the Prophet sallallaahu 'alaihi wasallam. And I did not come except for that." Abu Ad Darda then said, "I heard the Prophet sallallaahu 'alaihi wasallam say:

"Whoever treads a path to seek knowledge, Allah will make it easy for him to go to heaven. Indeed, the angels lower their wings in pleasure to seeker of knowledge. People of knowledge will be asked to forgive by the inhabitants of the heavens and the earth to the fish that are on the seabed. The advantages of attacking the pious over the worshipers are like the virtue of the moon on a full night over all the stars. The scholars are the inheritors of the prophets, and the prophets did not inherit dinars and dirhams, they only pass knowledge. Whoever takes it then he has taken a large share." Has told us Muhammad bin Al Wazir Ad Dimasyqi has told us Al Walid he said; I met Syabib bin Syaibah and he told me from Uthman bin Abu Sauda from Abu Ad Darda from the Prophet sallallaahu 'alaihi wasallam with its meaning" (al-Bukhari, 1422).

In the editorial of another hadith, it is also explained about the virtues of a teacher such as:

أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْعُلَمَانَ وَيَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِمْ دُبْرَ الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ فَحَدَّثْتُ بِهَا مُصْعَبًا فَصَدَّقَهُ.

Having told us Yahya bin Muhammad he said; has told us Habban bin Hilal he said; has told us Abu 'Awanah from Abdul Malik bin 'Umair from 'Amru bin Maimun Al Audi he said; Sa'd used to teach his children these five things as a teacher teaches his students. She says; "Indeed, the Messenger of Allah -peace and prayer of Allah be upon him- used to take refuge with him after every prayer; "ALLAHUMMA INNI A'UUDZU BIKA MINAL BUKHLI, WA A'UUDZU BIKA MINAL JUBNI, WA A'UUDZU BIKA AN URADDA ILAA ARDZALIL 'UMUR WA A'UUDFITNATID BIKA MIN DUNYA WA A'UUDZU BIKA MIN ADZAABIL QABRI (O Allah, I seek refuge in You from miserliness, I seek refuge in You from cowardice, I seek refuge in You from senility, I seek refuge in You from the fitnah of the world and I seek refuge in You from punishment of the grave)." I told Mus'ab about this and he confirmed it" (al-Bukhari, 1422).

The morals that must be possessed by teachers according to Mahmud Yunus include first: teachers must have high affection for their students. In Mahmud Yunu's view, the teacher must pour out all his love for the child, who is a holy and pure figure of the teacher's father and mother (Yunus, 1979). Second, teachers

must be able to maintain good relations with students. A teacher must have an inner closeness with his students. For that the teacher does not have to give punishment with violence. Third, the teacher must pay attention to the mental condition of the students. So in creating a pleasant learning atmosphere, the teacher must pay attention to developing a climate in the classroom that is not stressful, treats students as individuals who have self-respect (not mocking, cursing, and insulting), giving values objectively, and appreciating the work of students (Yusuf, 2008). Fourth, teachers must be aware of their obligations to society. Thus, Mahmud Yunus prioritizes the formation of morals for teachers and students. so that education is able to make teachers and students with noble character.

The Integration of Islamic Education Sciences by Ibn Sina and Mahmud Yunus

Ibn Sina is an Islamic philosopher who sparked some extraordinary thoughts. Like thoughts in the field of education. His thoughts also contributed to the thought that gave birth to a philosopher from Indonesia who was a person who had an important role in the formation of Islamic Higher Education. Thoughts on Islamic education put forward by Ibn Sina and Mahmud Yunus are related to each other.

Regarding the age group in education, Ibn Sina and Mahmud Yunus have applied it in the world of education. Ibn Sina divides it into three ages, namely: the curriculum for ages 3 to 5 years, the curriculum for ages 6 to 14 years and the curriculum for ages 14 and over (Putra, 2017).

While Mahmud Yunus divides it into several levels, starting from class I to class VI at Madrasah Diniyah Puteri and starting from class I to V education in Normal Islam. From this we can see that Ibn Sina and Mahmud Yunus have divided the levels of the science material based on the stage of development of the age and psychology of students (Iskandar, 2017).

The aims of education expressed by Mahmud Yunus and Ibn Sina are related to each other. Ibn Sina revealed that the purpose of education must be adjusted to the potential of students towards perfect development, namely physical, intellectual and character development in order to form a noble personality (Sina, 1994). While the opinion of Mahmud Yunus educates students and prepares students to become proficient in doing worldly work and the practice of the hereafter so as to achieve happiness in the life of the world and the hereafter (Iskandar, 2017). So if it is combined between the educational goals of Ibn Sina and Mahmud Yunus, students must be educated properly starting from the intellectual, moral and character aspects,

they must also pay attention to their potential, talents, and interests so that in addition to the formation of students who have good character, they are also intelligent and proficient in their areas of interest.

In order to achieve a balance between the happiness of the world and the hereafter, Ibn Sina and Mahmud Yunus both have integrative thoughts. In addition to studying the sciences of the truth of revelation and other religious sciences, he also taught about the general sciences. Ibn Sina, who is known in the field of medicine, besides studying fiqh, Sufism, interpretation and other religious sciences, he also studied the sciences. Likewise Mahmud Yunus, he is also a pioneer so that religious subject matter can be integrated into general learning materials, especially in the field of Arabic. He was also the one who became a pioneer so that religious subject matter could be included in the curriculum under the auspices of the Ministry of National Education. Both of his thoughts are very relevant to the current state of education that students are required to study religious sciences and general sciences in order to achieve a balanced life between the world and the hereafter.

The curriculum offered by Ibn Sina and Mahmud Yunus is very oriented towards the development of students. Moral development and potential development are

carried out in a balanced manner. It is proven by the materials he teaches. As in Ibn Sina who taught about morals and character, sports, hygiene, reading and memorizing the Qur'an, religious lessons, poetry lessons, medicine, astrology, hunches, magic, dream interpretation, science divinity, mathematics, political science, and household management. While the Mahmud Yunus curriculum teaches Fiqh, Tafsir, Tawhid, Adab (Akhlak), nahwu shorof, Arabic, Earth Sciences, algebra, state administration, sports, economics, chemistry, psychology, geology, foreign languages (English and Dutch) and health sciences.

Second, thinking about the material or sciences that are taught immediately to form students who are experts in the field of religion and in the general field. So that students have provisions when they grow up, namely having a religious foundation and general knowledge to earn a living or work according to their interests and talents.

To teach these materials, Ibn Sina and Mahmud Yunus have strategies, including the talqin method, demonstration, habituation, example, discussion, assignment and apprenticeship (Nata, 2019). In the use of learning methods, the suitability of the field of study to be taught must be considered. The use of this method can be done in various ways according to

the psychological development of students (Nata, 2019). This is also applied by Mahmud Yunus, namely a method must be adapted to the psychological condition of the child and in accordance with the rules of teaching. The learning methods that he applies in Islamic Normal schools include the lecture method, question and answer or discussion/dialogue, assignments, group work, demonstrations and exemplary methods (Nizar, 2005). In addition, Mahmud Yunus also recommends that each subject can use various learning methods according to the time and atmosphere (Yunus, 1978). Thus, in teaching the religious sciences and general sciences organized by Ibn Sina and Mahmud Yunus, they are very concerned about the condition of the students and adapted to some of the subjects being taught (Iskandar, 2017).

The educational activities conducted by Ibn Sina and Mahmud Yunus is an effort so that learners are not only rich in cognitive knowledge (to know), but also they must practice it in every activity they do (to do), and live it in daily life (to act), and use it in daily life as well (to life together) (Darwis, 2013).

3. CONCLUSION

Islamic education applied in Indonesia has a philosophical foundation from previous philosophers. Like the philosopher Ibn Sina who was a famous

philosopher before. Until the birth of a philosopher from Indonesia as the originator of Islamic Higher Education and a reformer in Islamic educational thinking, namely Mahmud Yunus. Ibn Sina has the same concept of Islamic educational thinking and has a connection with the concept of education of Mahmud Yunus. He emphasized the integration of religious knowledge and general knowledge. The concept of thinking about the second purpose, method, and curriculum can be used as a philosophical foundation in the practice of Islamic education has similarities between the two. The balance between religious knowledge and general knowledge presented by him must be done so that there is no dichotomy of knowledge. Pupils must be educated in religious and general sciences. Because the purpose of Islamic education is to lead students to achieve happiness in this world and the hereafter. So that the study of religion and general science must be done in a balanced manner. So that learners have a balanced ability and have a comprehensive ability.

4. REFERENCES

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