

## **THE DEVELOPMENT OF HUMAN POTENTIAL THROUGH EDUCATION ACCORDING TO IBNU SINA**

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### **Abstract**

Principles of development of human potential are namely: 1). teach a child's education based on the level of maturity of mind and the body, 2). integrate the teaching of Quran and letter hijaiyah, 3). children are taught the science of religion, 4). The importance of poetry lesson, and story as a means of emotional education. 5). teaching should be directed on search interest and the child's talents, 6). concerned with moral education, 7). the importance of sports education dan skills to make a living. The purpose of education should be geared to developing the full potential a wholly owned subsidiary in order to perfect its development. Also, should be directed to prepare a person in order to live in the community to do the job expertise chosen in accordance with their talents and interests. As well as achieving personal happiness, household, community, overall human happiness, human happiness in the hereafter. Ibn Sina formulates development of human potential based on, the level of development of the child's age. Age 3-5 years the formation of a physical, mental, moral. Subjects suggested is sport, character, Cleanliness, sound art, and art. Age 6-16 years: includes a reading lesson, memorize the Qur'an, religion subject (Tauhid, tafsir, jurisprudence, morality and other religious subjects, Arabic, poetry lessons, and sports. Then lesson skills, to be able to make a living, in accordance with their talents and interests. Age 14 years to the top, subjects were given selected according to their talents and interests of children towards a professional or an expert in a particular field.

**Keywords: Development of human potential, Education, Ibnu Sina**

### **The Principles of Development of Human Potential According to Ibnu Sina**

Ibnu Sina explained the principles of developing human potential through education (Hosen Sayyed Nasr and Oliver Leaman , 2003: 110) . that is:

1. Do not start teaching the Qur'an to children, but after the child has reached a maturity level that allows the physical sense and it can accept what is taught. Start by teaching Holy Quran but a way of teaching that are burdensome to avoid physical and resourceful mind. At the time of Holy Quran teaches children are also taught the letters *hijaiyah* and some other science, then introduced poems started from a children's story
2. Integrating the teaching of al Qur'an with the letter *hijaiyah*, which reinforces the view of modern education today is with mixed methods between analytical methods and structures in teaching reading and writing
3. Then, children were taught religion at a steady level of maturity where according to the customs of religious life which was wide open until it can soak into the soul and affect the sensory and feelings
4. Ibnu Sina also considers it is important lesson of poetry as a means of education feelings.
5. Teaching that is geared to the interests and talents of searches on each of the students so that they are able to create a more stable learning creativity. This is consistent with that recommended by today's modern curriculum. Kids should be taught general knowledge that is *dharuriyah*, paving the talent and ability at this time allow the child to recognize tendencies
6. Ibnu Sina are very concerned about the morals in education, which became the focus of attention of the whole of the philosophy of education is to educate children to cultivate the ability of the religious right. Therefore religious education is a foundation for the achievement of the objectives of moral education. If Ibnu Sina emphasizes the importance of moral education, solely caused because morality is the source of everything. Ibnu Sina said that the size of such noble character is described extensively covering all aspects of human life. The aspects of life which is the requirement for the realization of the noble private figure includes aspects of personal, social and spiritual. All three must be function integral and comprehensive. The formation of a noble character is also aiming to achieve happiness.

Happiness according to Ibnu Sina can be obtained humans gradually. ( Abu Muhammad Iqbal, 2015: 7 ) .

7. Especially with regard to education carnal, Ibnu Sina argues let not forget the educational goals of physical development and everything associated with it such as exercise, eating, drinking, sleeping and keeping Hygiene. While the goal is aimed at educational skills in the field of timber, printing funds so forth, so it will appear manpower professional workers capable of doing the job professionally. Thus, the physical education of a child is expected to be forged intelligent physical growth and brain.
8. The Education skills to prepare children for their livelihood. Ibnu Sina to integrate the values of ideals with a pragmatic view, as Ibnu Sina said: "if the child has finished studying the Qur'an and memorize the basics of grammar, then watch what he wanted on his work, then incline it to the way it was, If he wants to write then plug it with language lessons correspondence, chatting with other people and talk with them and so on. If a math problem, then do I have to do with him, guiding and writing him and if he wants another, then bring him there."

The education is aimed at education skills such as timber, printing etc. So it will appear manpower professional workers capable of doing the job professionally. Should they direct the education of children to what makes them good, and then pour them into the knowledge of the principles set forth specific nature as advocated by modern education.

9. The purpose of education should be directed at developing the full potential of a person towards perfect development, the development of physical, intellectual and moral. The purpose of education according to Ibnu Sina, should be focused on efforts to prepare someone to be able to live in the community together to do the work or membership chosen according to their talents, readiness, trends, and potentials. And to achieve happiness ( *Sa'adat* ) happiness is achieved in stages, in accordance with the level of education put forward, namely personal happiness, domestic happiness, the happiness of society, overall human happiness and happiness is the end of human happiness in the hereafter. Overall human happiness according to Ibnu Sina will only be possible through prophetic treatise. So the Prophetic that brings people achieve happiness overall .

**Ibnu sina thought about the development of potential based on the level of the human body and mind.**

Ibnu Sina formulates education is based on the level of potential development ( Ibn Sina, 1906 : 1070 ), namely :

*The Age of Children 3-5 Years*

Ibn Sina said that childhood is a time of formation of the physical, mental, and moral. Therefore there are three things to note : First, children should be kept away from the influence of violence which can affect mental and moral. Second, for the development of the body and movement, children have to be awakened from sleep, so that they move and their activities. Third, children are not allowed to drink immediately after eating, because it will go without food digested first. Fourth, the development of taste and behavior of children need to be considered.

Ibnu Sina formulated this age should be given to the subjects sports, manners, hygiene, sound art and artistry. Sport as physical education. Provisions in the exercise should be appropriate to the age of the students and the development of talents. ( Abu ' Ali al - Husain Ibn ' Ali Ibnu Sina, 1994: 150 ). That way, it can be known with certainty which among students who need to be trained to exercise more. He also classified the detailing and sports that require strong physical support and expertise; and sports a relatively light, fast, slow, requiring equipment and so on. According to all types of exercise tailored to the needs for the life of the students. (Abu ' Ali al - Husain Ibn ' Ali Ibnu Sina, 1994: 159)

The lesson sport or exercise are directed to foster the perfection of the physical growth of children and organ function optimally. This is important because the physical is a place for the

soul or mind which must be treated in order to remain healthy and strong. Sports lessons got more attention from Ibnu Sina, especially if associated with an expertise in the field of health sciences or medicine. Ibnu Sina understands the importance of lessons learned by the body in an attempt to maintain physical health.

The Moral lessons geared to equip children to have a habit of courtesy in the mix every day. Lesson character is very much needed in order to develop the personality of students so that his soul became sacred, protected from bad deeds that can lead to broken spirit and hard repaired later in adulthood. Thus, Ibn Sina looked very important moral lesson imparted to children from an early age. ( Fathor Ustman Rachman, 2010; 47 ) .

The moral education must start from the family by example and refraction in a sustainable manner thus forming the character or personality that is good for children. Education to maintain the cleanliness of Ibnu Sina has also received attention. Education is directed so that students have the habit of loving hygiene has also become one of the noble teachings of *Islam*. Ibnu Sina said that life lessons are clean starts from the child woke up, when they wanted to eat, until when going to sleep again. In this way, it can be seen anywhere a child who has been able to implement a healthy lifestyle, and any children who look dirty and unhealthy.

Sound art and art education is required so that students have the sharpness and increase the feeling of loving imagination. The soul of art needs to be held as part of efforts to soften the mind which in turn will give birth morals like beauty aesthetics. Of the four subjects that need to be given to children at ages 3 to 5 years, indicating that Ibnu Sina has looked the importance of education at an early age.

#### *The Age of 6-14 Years*

The Lessons for ages 6-14 years, according to Ibnu Sina is include reading and memorizing al Qur'an, religious lessons, lessons poems and sports lessons. ( Ibnu Sina, 1906 : 177 )

The lessons of Qur'an and religious studies lesson is first and foremost given to children who have already started functioning rationality. Reading and memorizing al Qur'an by Ibn Sina useful in addition to supporting the implementation of worship that require reading the verses of al Qur'an, as well as to support the success of studying Islam as a lesson interpretation of the Qur'an, jurisprudence, monotheism, morality and religion lessons other main source is al Qur'an. Besides reading and memorizing Quran also support the success of studying Arabic, because with control of Quran means he has mastered thousands of Arabic vocabulary or language of al Qur'an.

Lesson skills necessary to prepare children to be able to seek their livelihood good luck later. In modern education is known as vocational subjects. (Fathor Ustman Rachman, 2010: 47 ). Once the students are taught to read al Qur'an, memorizing the basics of the language, then seen to be doing the work and he was guided towards the job. If the child wants to be a scribe then she must be taught correspondence, speeches, discussions, and debates and others again.

Lesson poems still needed in this age as a continuation of an art lesson at the previous level. Children need to memorize poems containing the values of education will be very useful in guiding behavior, in addition to the instructions of the Qur'an and Sunnah. This lesson begins by telling poems because more easily memorized and easily tell and stanzas are shorter. Then Ibnu Sina rejects the phrase " *art is for art* " , he argues that the art of the poem is a means of moral education.

Of the many sports, according to Ibnu Sina, which need to be incorporated into the curriculum or design subjects at this age is to exercise a power struggle, wrestling, jumping, brisk walking, archery, walking with one foot and camel riding.

At this time, the children have to learn the principles of Islamic culture of Quran, Arabic poems, calligraphy, as well as the leaders of Islam. According to Ibnu Sina, education at this time must

be done in groups, not individuals. So that students do not feel bored. In addition, they can learn about the meaning of friendship. In addition, reading and memorizing useful according to Ibnu Sina in addition to supporting the implementation of worship that require reading the verses of the Qur'an, as well as to support the success of studying Islam as a lesson interpretation of the Qur'an, *Fiqh, Tauhid*, morals and religion lessons other main source of the Qur'an

Lessons are conducted based on the needs of students and adapted to the level of its development. Based on the above reasoning, if at the age of 3 to 5 years more emphasis on the aspect of affective or moral education, then at the age of 6 to 14 years has given lessons to touch the cognitive aspects. Even at this age have taught al Qur'an to read, memorize and understand grammar. Thus affective and psychomotor aspects have got a lot of touches. It is reasonable considering that in this age, a child's brain has evolved and the students begin to understand abstract problems.

#### *The Age of 14 Years and Over*

The curriculum for ages 14 years and older according to Ibnu Sina considers that subjects given to children are different from previous ages. The subjects were given at this age many in number, but the lesson should be selected according to their talents and interests of the child. In this way, the child will be prepared to receive these lessons well. This shows the need to take into account the readiness of students. Ibnu Sina recommends to educators in order to choose the type of subjects related to specific skills that can be developed further by his students. (Fathor Ustman Rachman, 2010: 48).

At this stage, they are prepared to study specific types of subjects that have special expertise. In addition, they must learn the lessons that suit their talents . They also should not be forced to study and work in the fields they want and they do not understand. But the basic lesson to be given to them.

Ibnu Sina considers the education of children and adolescents should be given because of the education it has a close relationship between social and economic needs. The most important thing, every student must be an expert in a particular field ( professional experts ) who will support his work in the future .

Ibnu Sina requires to educators of children, in order to keep children from vile behavior and customs of bad habits by frightening and desire, praising and scolding once, which was during such a meet. If you need to use the hand, then let use.

At the age of 14 years and over protégé directed to master a given field of science ( specialization fields of science ). Subjects mentioned above are divided into subjects that are theoretical and practical. As for the sciences to each group are :

Theoretical science : a) *tabi'i* sciences (including medicine, astrology, physiognomy, *niranjiyat* science, and chemistry ), b ) mathematics, c ) of divinity, called the highest ( includes knowledge about ways revelation, nature of the soul of revelation, miracles, supernatural news, inspiration, and the science of immortality soul, and so on ( Abu ' Ali al - Husin ibn ' Ali Ibn Sina, 1994: 231 ).

Practical science : the science of morals which examines the ways the maintenance of a person's behavior, science maintenance of the household, it is the science that examines the relationship between husband and wife, children, financial arrangements in domestic life, as well as political science that examines how the relationship between the people and the government, the city and city, nation and nation ( Abu ' Ali al - Husin ibn ' Ali Ibn Sina , 1994: 243 ).

#### **CONCLUSION**

The principles of human potential development foundation: that teaches a child's education is based on the maturity level of intellect and carnal, to integrate the teaching of al Qur'an and the

letter *hijaiyah*, children are taught the science of religion, the importance of teaching poetry, and stories as a means of education feelings. Teaching should be directed to the search interests and talents of children, concerned with moral education, the importance of sports education and skills to make a living. The aim of education should be directed to develop the full potential of children in order to perfect its development (physical-intellectual and moral). The aim of education should be directed to prepare a person can live in the community by doing work expertise chosen according to their talents and interest. As well as achieving personal happiness, household, community, overall human happiness and the happiness of man on the day hereafter.

Ibnu Sina formulates the development of human potential is based on the level of development of the child's age. Minimum 3-5 years of the establishment of the physical, mental and moral. Suggested subjects are sports, manners, hygiene, sound art and artistry. The age of 6-14 years: includes reading and memorizing al Qur'an, religious studies (monotheism, *tafsir*, jurisprudence, *Akhal* and other religious subjects, Arabic, poems lessons, and sports. Then the lesson skills to seek livelihood according to their talents and interests.

The age of 14 years and above, subjects given at this age many in number, should be selected according to their talents and interests of children. In this way the child has the readiness to accept these lessons well. At this time the child is prepared to learn certain types of lessons that have special expertise that supports the work in the future. The subjects were divided into subjects that are theoretical and practical.

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