

# The Relevance of Educational Thoughts by Al-Kindi, Al-Farabi, and Ibn Sina in Contemporary Context

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## Abstract

This research investigates their similarities and differences in educational approaches and their relevance in modern educational contexts. The research method employs library research, drawing data from their works and philosophical perspectives on education, sourced from books, Google Scholar, ResearchGate, BASE, Publish or Perish, and Scopus. The data were analysed using data reduction, collection, and conclusion drawing. The result reveals that Al-Kindi emphasises reason and rational thinking, and Al-Farabi focuses on character formation and wisdom. At the same time, Ibn Sina views education as a holistic process encompassing intellectual, moral, and physical development. The implications underscore the importance of integrating these concepts into curricula and practices to prepare a knowledgeable, morally grounded, and wisely discerning future generation capable of navigating the complexities of the 21st century.

Keywords: Al-Farabi, Al-Kindi, Contemporary, educational contexts, Ibn Sina

## Introduction

Education is one of the fundamental aspects in the formation of individuals and society. Through education, values, knowledge, and skills are transferred from generation to generation. In Islamic tradition, thoughts on education have significantly developed through the contributions of great philosophers such as Al-Kindi, Al-Farabi, and Ibn Sina (Lingga et al., 2023). These three philosophers are known for their contributions to philosophy and profound views on education (Mursidin, 2020).

Al-Kindi, the first “Arab Philosopher”, was crucial in integrating Greek philosophy with Islamic teachings (Jabbar, 2020). As a polymath, Al-Kindi's focus was not limited to philosophy but extended to various fields of knowledge such as mathematics, astronomy, physics, chemistry, and medicine. In his efforts to combine Greek thought with Islam, Al-Kindi emphasized the importance of using reason and rational thought in education and daily life. He believed that rational thinking was a way to understand the universe and God's creation, as well as a means to achieve truth and knowledge. Al-Kindi also argued that philosophy does not contradict religion but can enrich religious understanding through deep reasoning and critical analysis (Fernández, 2024).

Al-Farabi, often called the “Second Teacher” after Aristotle, is one of the most influential philosophers in Islamic history (Haq, 2014). He developed a holistic concept of education, including intellectual development and moral and social development. Al-Farabi described the ideal society as a community based on justice, wisdom, and virtue (Suleimenov, 2019). In this society, education plays a crucial role in shaping individuals who are not only intellectually intelligent but also morally and socially adequate. According to Al-Farabi, the primary goal of education is to achieve true happiness, which can only be achieved through a balance between theoretical and practical knowledge, as well as the development of good character (Khalaf, 2020). He also emphasized the importance of the teacher's role as a guide who helps students reach their maximum potential.

Ibn Sina, or Avicenna, is one of Islamic history's most famous scientists and philosophers (Hajar, 2013). His contribution to education, medicine, and science is immense, with a holistic approach that includes the development of all aspects of the self and the individual. Ibn Sina believed education must cover the physical, mental and spiritual aspects to reach optimal health and wellbeing. In his famous work, “The Canon of Medicine,” Ibn Sina elaborates principles of medicine based on empirical and observational clinical knowledge (Shihadeh, 2013). He also stressed the importance of ethics in medical practice and the importance of a whole approach of love for the patient. Ibn Sina also believes that education is a lifelong process, where the individual keeps learning and developing through experience and reflection. Approach education holistically to show that knowledge and wisdom are key for reaching a meaningful and contributing life that is positive for the public.

Though originating from the mid-century, thinking about education as a third philosopher has significant relevance in contemporary education. With globalization, digitalization, and fast-changing social systems, modern education requires an approach that develops students' intellectual ability and forms their character and morals (Salleh & Embong, 2017). Thoughts of Al-Kindi, Al-Farabi, and Ibn Sina offer a holistic and comprehensive view of relevant education for integrating into the contemporary education system. Third philosopher This not only emphasizes the development of intellectual, but also moral, social and spiritual. View that they offer more perspective, balance is much needed in the modern era, where education often focuses on cognitive aspects.

Al-Kindi emphasizes the importance of using reason and reasoning in education. He believes that sense is grace God must use to understand the world and achieve knowledge (Abdul-Jabbar, 2020). Integrating thinking into the curriculum can help students develop critical and analytical skills in a modern context. This is very relevant in the face of the complex 21st century, where the capabilities to evaluate information critically and create Decisions based on evidence are essential.

Al-Farabi developed a draft education that includes intellectual, moral, and social development. He believes objective education is achieving happiness by balancing theoretical and practical knowledge and developing good character (Frida Akmalia & Sofyan Sauri, 2020). In contemporary education systems, this can be implemented through educational programs that focus on character development, moral and social values, and academic knowledge. Approach: This can help overcome the problem of a lack of formation character among students.

Ibn Sina offers a holistic approach that includes the development of all aspects of the self, including physical, mental and spiritual (Norman et al., 2024). In modern education, holistic approaches like this can be applied through a curriculum focusing on academic aspects and students' mental health and emotional wellbeing. This is important in addressing problems like increasing stress and anxiety among students.

Al-Farabi's view about moral and social education can help overcome the school's lack of character formation. Programs that teach values, ethics, and social skills can be integrated into the curriculum to form students who are not only intelligent but also moral and responsible in a social way (Asmuni, 2021). The holistic approach of Ibn Sina can inspire an application curriculum that focuses on all aspects of student development. Programs that emphasise balance between academic, physical, and mental wellbeing can increase the quality of education. Al-Kindi's view about integrating knowledge and rational thinking can be applied in interdisciplinary education. Students are pushed to see problems from various perspectives and use knowledge from various disciplines to find solutions. Integrating the thoughts of Al-Kindi, Al-Farabi, and Ibn Sina into the education system offers contemporary, holistic and comprehensive solutions for various educational problems. Viewing the importance of balancing intellectual, moral and social development can help create a more balanced and effective system. By applying principles, we can create an environment that is more inclusive, holistic, and interdisciplinary, preparing students to face complex challenges in the future.

This article aims to analyze the educational thinking of Al-Kindi, Al-Farabi, and Ibn Sina and explore its relevance and applicability in education. Understanding and adopting concepts is expected to create a more comprehensive and responsive education system that meets the needs of students, preparing them not only as knowledgeable individuals but also as members of a wise and moral society. Study this on several main objectives: first, analyze the educational thinking of Al-Kindi, Al-Farabi, and Ibn Sina, identify and understand the educational concepts proposed by the third philosopher. Second, explore relevance thinking in a contemporary context, evaluating how thinking can be applied in a modern educational system to overcome existing challenges. Third, compare the approach of the third philosopher with highlighting differences and similarities in their approach to education, as well as its impact on the development of the education system. Through a study, it is expected that valuable insight can be obtained about how classic thinking education can significantly contribute to the development of education in the modern era, creating a generation that is not only intelligent in an intellectual way but also moral and wise.

## Method

Study This uses a literature review method with a descriptive-analytical approach (Kılıçoğlu, 2018). The main objective is to analyze the educational thinking of Al-Kindi, Al-Farabi, and Ibn Sina and explore their relevance and applicability in contemporary education. Approach descriptive-analytical, possible excavation, deep concepts, education proposed by the third philosopher, and rate how concepts can be applied in modern education. First, Identification Source Literature: Gather literature, primary and secondary discussions, on the education of Al-Kindi, Al-Farabi, and Ibn Sina. Second, Sources: This will cover books, articles, relevant journals, and encyclopedias. Third, Selection and Analysis Literature: Read and analyze collected literature to identify the central theme, points, and concepts of education from the third philosopher. Focus analysis will cover draft reason, morality, formation of character, and holistic education. Fourth, organizing findings: Organise findings from the literature review into different chapters, like the thinking education of each philosopher, similarities and differences in their approach, and relevance to the contemporary context of education.

First, prepare a literature review report with an introduction, background, methodology, results and discussion, and illustrative conclusions, findings, and analysis from this study. To analyze data in this study, an analysis technique from Miles, Huberman, and Saldañabe will be used (Miles et al., 2014). This technique comprises three channels mutual activities: data reduction, data presentation, and retrieval conclusion verification.

Second, data reduction: 1) Reduction Process: Identifying and selecting relevant data from the literature that has been collected. Data that does not relevant will filtered; 2) Coding: Giving code on themes main and sub- themes that emerge from literature to makes it easier analysis more carry; 3) Grouping: Group data based on themes and sub- themes for make it easier identification patterns and relationships between concepts; 4) Data Presentation: Composing a narrative descriptive that describes findings main from analysis literature, incl How draft education from Al- Kindi, Al- Farabi, and Ibn Sina related and contributed to understanding education contemporary; 5) Drawing Conclusions: Drawing Conclusions: Summing up findings main based on patterns and relationships that have been identified in the data; 6) Verification: Cross-checking and triangulating data for ensure validity and reliability conclusions drawn. Inspect consistent findings with relevant and confirming literature that supports the conclusions.

## Findings and Discussion

### Al- Kindi Educational Thoughts

Al-Kindi, an early Arab philosopher, was important in introducing Greek philosophy to the Islamic world. His contribution to education is often seen through the lens of integration between reason and Islamic teachings. According to him, it makes sense that tools are important in reaching knowledge and understanding, which can be applied in education to develop students' analytical and critical abilities. Al-Kindi believes that knowledge originates from the proper use of the senses, and he pushes the application of scientific methods in learning. In his work, Al-Kindi emphasizes the importance of philosophy and logic in guiding thought and man in understanding the world. He also admitted that marks from religious and philosophical texts are classic, believe me, they can complement each other in the educational process.

According to Adamson (2006), Al-Kindi tries to show no contradiction between philosophy and religion, but both are different paths to reach the same truth (Adamson, 2006). This matter was reflected in his business of translating and commenting on works of Greek philosophy, especially Aristotle and Plotinus, who later integrated these into the framework of Islamic thought. Furthermore, according to Al-Kindi, education gives knowledge and forms individual character and morals. According to Stefaniuk (2022), Al-Kindi believed that philosophy can help individuals reach happiness and develop wisdom and ethics. So, Al-Kindi's education emphasizes balance between intellectual and moral development, as relevant to the needs of contemporary education, which focuses on forming students who are critical, analytical, and ethical.

### **The Use of Reason in Education**

Al-Kindi, often referred to as the “Philosopher of the Arabs,” was instrumental in bridging the intellectual traditions of the Greek and Islamic worlds. His works served as a conduit for the transmission of Greek philosophy into the Islamic context, significantly impacting the development of Islamic philosophy and science (Masturoh, 2022). In his educational philosophy, Al-Kindi strongly emphasized reason and rational thinking. He argued that actual knowledge is not merely accepting traditional or authoritative claims but is achieved through active reasoning and critical reflection. This approach underscores the importance of intellectual autonomy and the active engagement of the mind in learning.

Al-Kindi viewed human reason as a divine gift from God, which should be employed to its fullest potential to seek and comprehend truth. This perspective highlights the intrinsic value of reason and rational thought in pursuing knowledge, aligning with the broader Islamic view that human intellect is a means to understand God's creation and divine (Universidade de Lisboa & Tahiri, 2014). Al-Kindi's educational philosophy advocates for an approach that goes beyond rote memorization. He believed education should foster critical and independent thinking, encouraging students to engage deeply with material, question assumptions, and develop their understanding through reasoned analysis. This approach aims to cultivate knowledgeable but also thoughtful and reflective individuals.

### **Integration of Greek Philosophy**

Al-Kindi's work marked a pivotal moment in the history of Islamic philosophy. By integrating Greek philosophical ideas, particularly those of Plato and Aristotle, into the Islamic intellectual framework, Al-Kindi created a synthesis that bridged two major cultural and intellectual traditions. This synthesis was essential in developing a more comprehensive understanding of religious and secular knowledge. Al-Kindi employed various methods and concepts from Greek philosophy in his philosophical inquiries. For instance, he used Aristotelian logic to develop his ideas about metaphysics and epistemology. By applying these methods, he could explore complex questions about the nature of existence, the divine, and human knowledge, thus contributing significantly to the intellectual discourse of his time (Groff, 2004).

Beyond Aristotle, the influence of Plato also played a significant role in Al-Kindi's thought. Plato's concepts of the world of ideas and the material world helped shape Al-Kindi's views on the duality of the universe. He saw rational thought as a means to access higher truths and divine wisdom, aligning with Islamic teachings about pursuing knowledge. Al-Kindi's integration of Greek philosophy had far-reaching implications. It broadened the intellectual landscape for contemporary Muslim scholars and provided a robust framework for future developments in various fields of knowledge. This intellectual expansion facilitated the growth of sciences, philosophy, and education in the Arab-Islamic

world, ensuring that the Greek philosophical heritage continued to influence Islamic thought for centuries.

### **Relevance in Modern Context**

In modern education, Al-Kindi's approach to using reason is very relevant to developing students' critical and analytical educational abilities (Hermawan et al., 2024). Current education emphasizes the development of independent and critical thinking as preparation for facing the continuing complexity of the world's development. Al-Kindi's approach teaches the importance of accepting information, questioning, analyzing, and searching for a deep understanding through reasoning (Boayo, 2015). This matter is in line with the objective of modern education, which is to create individuals who are not only intelligent in an intellectual way but also independent in thinking and solving problems.

Al-Kindi, via his approach to using reason and integrating Greek philosophy, offers a valuable contribution to developing thinking education in the Islamic tradition (Adamson, 2007). His thoughts are only relevant in the context and have significant implications in enriching and expanding the intellectual horizon in contemporary education. By applying the concept, this education can prepare students to pursue critical, analytical, and independent individuality in pursuing knowledge and understanding of the complexity of the modern world.

### **Al-Farabi's Educational Thoughts**

Al-Farabi, known as the "Second Teacher" after Aristotle, significantly contributed to philosophy, politics, and education. According to Al-Farabi, education covers intellectual, moral, and social aspects. The concept about "Al-Madinah Fadhilah" (Main City) offers a vision of an ideal society led by a philosopher-apostle, where the role of education is important in forming individual. Al-Farabi believes that objective main education is to reach happiness, true and perfect man. He emphasizes the importance of developing individual potency in a way comprehensive, including intellectual, moral, and social. In Al-Farabi's views, education is not only about knowledge transfer, but also about forming good character and ethics, which constitute the foundation for a just and harmonious society.

According to Meyns (2021), Al-Farabi integrates elements from Greek philosophy, especially Aristotle and Plato, into his thoughts, which were later customized with Islamic elements. In "Al-Madinah Al-Fadhilah", Al-Farabi describes an ideal society where the leaders are wise and moral individuals who have reached a deep understanding of philosophical and spiritual matters in the deep education context. This prepares individuals for their role in society, whether as a leader or a responsible citizen. Philosophy Al-Farabi also emphasized the importance of education, art, and music in developing individual character and morals. According to Butterworth (2001), Al-Farabi sees art as an effective tool for influencing emotion and forming the human soul, which in turn helps in moral development and wisdom (Butterworth, 2001). Arts education is important because it can help individuals reach harmony and balance their lives. Further away, Al-Farabi believed that education must be customized according to the ability and potential of each individual. He emphasizes the importance of an appropriate teaching method with a level of understanding that meets students' needs, reflecting a more personalized and adaptive pedagogy. This matter is relevant to practice, as increasingly modern education emphasizes personalized, student-centered learning.

### ***Formation Character and Wisdom***

One of his primary focuses was forming character and wisdom through education. According to Al-Farabi, the primary purpose of education is not only to develop intellectual abilities but also to shape individuals who possess high morality and wisdom in their actions. Al-Farabi believed that education should prepare individuals for their roles as reasonable and responsible members of society. This includes the development of values such as honesty, fairness, and cooperation, which form the foundation of strong character and good morals (Kahteran, 2017). He argued that intellectual development without moral and ethical growth is incomplete and potentially harmful.

Al-Farabi believes education is a holistic process encompassing theoretical knowledge and practical wisdom. He emphasized balancing intellectual pursuits with moral education to cultivate well-rounded individuals. This approach ensures students excel academically and develop the virtues necessary for a harmonious and just society. Al-Farabi also highlighted the critical role of educators in this process. He believed teachers should act as guides and role models, helping students achieve their full intellectual and moral potential. Educators are responsible for fostering an environment where students can learn to think critically and independently while instilling values promoting ethical behaviour.

### ***Al-Madinah Al-Fadhilah Concept***

In his seminal work, *Al-Madinah Al-Fadhilah* (The Virtuous City), Al-Farabi outlines his vision of an ideal society led by a philosopher-king. This society is governed by principles of wisdom and justice, with education playing a crucial role in developing knowledgeable individuals with leadership qualities. This covers a deep understanding of ethics, politics, and valuable knowledge for the community (Sa'adi et al, 2024)

*Al-Madinah Al-Fadhilah* emphasizes that education should guide individuals towards practical wisdom in their daily lives. This involves a comprehensive understanding of ethics, politics, and knowledge that benefits the community. Al-Farabi believed that a well-educated populace is essential for maintaining a prosperous society. Therefore, education is about acquiring knowledge and developing the moral and intellectual virtues necessary for good citizenship.

One of Al-Farabi's notable contributions is integrating Greek philosophy, particularly the teachings of Plato and Aristotle, into the Islamic intellectual tradition. He argued that these philosophies did not contradict Islamic teachings but could enhance understanding of religion and reality. Al-Farabi utilized Aristotelian logic and metaphysics to develop his thoughts on the world, God, and humans. This integration expanded the intellectual horizons of Muslims during his time and laid the groundwork for the development of knowledge and education in the Arab-Islamic world.

### ***Relevance in Modern Context***

Adopting a holistic Al-Farabi, which integrates moral, intellectual, and social aspects, has strong relevance in modern education (Edelbay, 2023). In an era where education character becomes a focus in many global education systems, Al-Farabi's approach offers a strong foundation for developing individuals who are not only intelligent in an intellectual way, but also have ethical and responsible answers. Education that includes the formation of character and wisdom helps students develop values like integrity, empathy, and leadership for personal and professional success (Khalaf Allah, 2020). Al-Farabi's contribution not only enriches traditional Islamic intellectuals but also provides a framework for relevant and valuable work for education in the modern era.

Al-Farabi, via the concept of formation character and Al-Madinah Al-Fadhilah, provides a comprehensive view of goals and education methods in Islamic tradition (Campanini, 2011). His contribution impacts the context of history and provides a relevant foundation for understanding and developing holistic and values-oriented education in the context of current global education.

### **Ibn Sina's Educational Thoughts**

Ibn Sina, or Avicenna, is known for his work, which is monumental in its depth of knowledge of medicine and philosophy. His contribution to education reflected in his understanding of the soul and its holistic importance “Al-Qanun fi al- Tibb” (Canon of Medicine), not only becomes an authority in medicine, but also shows a broad view about education as a development process all over aspects of the self and the individual (Hajar, 2003).

Ibn Sina sees education as an encompassing, holistic, moral, and physical developmental process. According to him, education must be designed to develop a potent man comprehensively, not only in academic aspects but also in deep character and physical health. In “Al-Qanun fi al-Tibb”, Ibn Sina elaborates on the importance of a balance between various elements of life for reaching optimal health and well-being, a view that can also be applied in the context of education (Rizkiah et al., 2024).

According to Gutas (2014), Ibn Sina believed that the human soul has three main parts: the soul vegetative, the soul animal, and the soul rational. Education is a must to cover development. This is for reaching balance and perfection. Intellectual education aims to develop the soul's rationality through knowledge and critical thinking (Gutas, 2014). Moral education aims to develop the soul of an animal through controlling oneself and ethics. Temporary is the educational philosophy aimed at guarding the health and well-being of the body, which is important for supporting intellectual and moral activities.

Ibn Sina emphasizes the importance of educating children from an early age. According to him, childhood is a critical period for forming good character and habits. Given Ibn Sina, education must start from an early age with a focus on appropriate moral and intellectual development, with the developmental stage of children (Norman et al., 2024). This matter is in line with modern education theory, which emphasizes the importance of early education as a strong foundation for development. Ibn Sina also admitted the importance of teachers in the educational process. According to Putri & Nurhuda (2023), Ibn Sina emphasizes that teachers must have broad knowledge, good character, and the ability to inspire and motivate students (Putri & Nurhuda, 2023). Teachers do not only teach knowledge, but also guide and support the moral and emotional development of students. With his holistic approach to education, Ibn Sina offers a comprehensive framework encompassing all aspects of human development, making it highly relevant to the growing contemporary emphasis on integrated and comprehensive education.

### ***Education as a Holistic Process***

Ibn Sina, also known as Avicenna, was a prominent Muslim polymath during the medieval period who made significant contributions across various fields of knowledge, including philosophy, medicine, and natural sciences (Lammer, 2015). His perspective on education as a holistic process underscores the importance of balanced intellectual, moral, and physical development. From Ibn Sina's viewpoint, education should not be limited to mere academic learning but should encompass a comprehensive approach that nurtures all aspects of an individual. This holistic approach ensures that students acquire knowledge, develop morally, and strengthen their physical well-being. Ibn Sina believed that an

education focused solely on academics neglects crucial aspects of personal growth and societal contribution.

According to Zariybavevich (2023), Ibn Sina advocated for education that cultivates moral and character development alongside intellectual pursuits. He argued that such a comprehensive education would contribute to forming well-rounded individuals capable of positively influencing society. Ibn Sina's perspective on education as a holistic process highlights the interconnectedness of intellectual, moral, and physical development, emphasizing the need for a balanced educational approach that prepares individuals to contribute meaningfully to the public good.

### ***Contribution to Medical and Science Education Knowledge***

Ibn Sina, also known as Avicenna, was a significant figure in the medieval Islamic world whose contributions spanned across medicine and the natural sciences. One of his most celebrated works is the “Al-Qanun fi al-Tibb” (Canon of Medicine), which became a cornerstone of medical education and practice in both the Islamic world and Europe for several centuries (Sadeghi et al., 2020). The “Canon of Medicine” is a comprehensive medical encyclopaedia that integrates and synthesizes medical knowledge from ancient Greek, Roman, Persian, and Islamic sources. Written in five volumes, it covers various aspects of medicine, including anatomy, physiology, pathology, pharmacology, and treatment methods. Ibn Sina's approach in the Canon was not merely to compile existing knowledge but to systematize it into a cohesive framework. This work standardized medical education by providing clear guidelines for medical practice and education, influencing medical curricula and practices across continents.

In addition to his contributions to medicine, Ibn Sina made significant advancements in the natural sciences, particularly in developing systematic methodologies for scientific inquiry. He emphasized the importance of observation, experimentation, and rigorous analysis in understanding natural phenomena. His structured approach laid a solid foundation for scientific research and education, influencing subsequent scholars and contributing to the development of modern scientific methods. Ibn Sina's contributions in medicine and the natural sciences were pivotal in bridging gaps between ancient traditions and laying the groundwork for future advancements. His works preserved and transmitted knowledge from antiquity and propelled scientific and medical education forward, lastingly impacting the intellectual history of the Islamic world and Europe.

### ***Relevance Ibn Sina’s Thoughts in Modern Context***

The approach to comprehensive Ibn Sina education, which includes the development of all aspects of students (intellectual, moral, and physical), has strong relevance in modern education (Muwaffaq, 2022). In an era of interdisciplinarity and holism, the more valued integration of education, moral values, with intellectual and physical progress becomes crucial to prepare individuals for the complexity of the 21st century.

Approach Ibn Sina’s Systematic Sina to education medicine also offers an example of how a structured scientific methodology can be applied in various scientific disciplines (Salleh & Embong, 2017). This inspires modern education for more value research, solving problems, and applying knowledge in a practical context. With a holistic approach to education and contributions in medicine and knowledge, Ibn Sina gave rich and relevant views for the development of global education (Yasmansyah et al., 2021). His contribution impacts eras and cultures in the places He lives and gives

a solid foundation for development-oriented education in a comprehensive, increasingly modern, complex, and integrated way.

### **Similarities and Differences Thinking**

#### ***Similarities in Approach: Holistic***

The third philosophers, Al-Kindi, Al-Farabi, and Ibn Sina, have a similar holistic approach to education. They all believe that education should cover all aspects of an individual's life, including intellectual, moral, and physical. Approach holistically. This shows that they see education not only as the delivery of knowledge, but also as a process of forming character and comprehensively fulfilling man's potential.

Al-Kindi emphasizes using reason and rational thinking in education (Abdul-Jabbar, 2020). For him, it makes sense to be the primary tool for reaching actual knowledge and deep understanding, which ultimately helps moral and intellectual development. Al-Kindi's thoughts combine traditional Greek philosophy with Islamic teachings, creating A framework that emphasizes balance between reason and revelation in the educational process.

Al-Farabi, on the other hand, emphasized the importance of forming character and wisdom in education (Sa'adi et al, 2024). The concept of "Al-Madinah Al-Al-Fadhilah" describes an ideal society led by wise and moral individuals who are tall. Al-Farabi believed that education must prepare individuals for their societal role, whether as a leader or a responsible citizen. According to Al-Farabi, one must cover the intellectual, moral, and social development aspects to achieve the perfect man. Happiness Sina looks at education as an encompassing, holistic process of developing the soul of man in three main aspects: intellectual, moral, and physical. He emphasizes the importance of education from an early age. He admits that the role of teachers in guiding and supporting the development of students is important (Yasmansyah et al., 2021). Ibn Sina also believes that education must be designed to develop man's potential comprehensively, including intellectual development through knowledge, moral development through self-control and ethics, and physical development through maintaining health.

This shows that the third philosopher understands the importance of comprehensive and integrative education. They see education as a tool for forming knowledgeable individuals who are broad, moral, and healthy, who are ready to contribute positively to society. The holistic approach is very relevant to the need for education, which emphasizes the development of all aspects of students to create a balanced, ethical, and wise generation.

#### ***Differences in Main Focus***

Al-Kindi emphasizes the use of reason and reasoning as the foundation of education. For him, developing Critical and analytical thinking is very important to reach actual knowledge and deep understanding. According to Al-Kindi, knowledge originates from using the proper sense, and he pushes the application of scientific methods in learning (Hermawan et al., 2024). This matter was reflected in his business of translating and commenting on works of Greek philosophy, especially Aristotle and Plotinus, which were later integrated into the Islamic thought framework.

Al-Farabi focuses more on forming character and wisdom (Haq, 2014). He believes that education should develop intellectuality, morality, and wisdom. The concept of an ideal society, Al-Madinah Al-Fadhilah, emphasizes education for a responsible individual to take responsibility and contribute positively to society. In Al-Farabi's view, education is a tool for reaching true and perfect human happiness by developing intellectual, moral, and social potential.

Ibn Sina looks at education as an encompassing, holistic process of intellectual, moral, and physical development in a balanced way (Muwaffaq, 2022). Besides that, he emphasizes the importance of interdisciplinarity in education, primarily through his contribution to knowledge of medicine and science. The systematic and comprehensive approach to education reflects his vision for the development of man comprehensively. Ibn Sina believed that education must start from an early age with a focus on appropriate moral and intellectual development at each stage of a child's development. He also admitted the importance of teachers in the educational process, emphasizing that teachers must have broad knowledge, good character, and the ability to inspire and motivate students.

### ***Application in Modern Context***

The application of medieval philosophers' thoughts in modern education demonstrates their enduring relevance and value (Lingga et al., 2023). Integrating these concepts into contemporary educational curricula and practices can foster generations equipped with broad knowledge, strong morality, and mature wisdom.

Al-Kindi emphasized critical and analytical thinking. This approach is a foundation for developing the ability to tackle complex challenges in the 21st century. By incorporating Al-Kindi's approach into education, students are taught to receive information passively and to develop skills in evaluating, critiquing, and systematically solving problems.

Al-Farabi focused on character formation and wisdom. His teachings strengthen the promotion of moderate character within many current educational systems. Al-Farabi stressed the importance of morality in individual and societal life and the significance of wisdom in guiding ethical actions.

Ibn Sina developed a holistic and interdisciplinary approach to education. His approach underscores the importance of balanced development across intellectual, moral, and physical dimensions. In a rapidly globalizing world and advancing technology, Ibn Sina's approach guides the development of responsive and comprehensive curricula. These curricula prepare students with knowledge and skills and a profound moral understanding of using their knowledge and skills for the common good. By understanding and integrating the values espoused by Al-Kindi, Al-Farabi, and Ibn Sina, educational systems can become more effective in preparing the younger generation to confront future challenges with adequate knowledge, relevant skills, and a strong moral foundation.

### **Conclusion**

Thinking education delivered by Al-Kindi, Al-Farabi, and Ibn Sina is still relevant in the contemporary context because it offers comprehensive and diverse views about the essence of education. All three emphasize the importance of reason, character, and wisdom development in education, though with different emphases. The approach is holistic and interdisciplinary; they provide a valuable outlook for developing a more modern, comprehensive, and responsive education system to meet the needs of today's students. Integration of concepts. This, too, is in the curriculum and practice education, which can help create a generation that is knowledgeable and broad, has strong morality, and has mature wisdom. Al-Kindi, emphasizing reason and reasoning, offers a basis for developing critical thinking abilities in the information age. Al-Farabi, focusing on forming character and wisdom, encourages the education of the required characters to build an ethical society. With his holistic and interdisciplinary view, Temporary Ibn Sina inspires modern education to integrate knowledge with moral values and wisdom in a comprehensive approach to education. By understanding and applying inheritance thinking,

the education system can better prepare the next generation to face the complex and diverse future challenges with adequate intellect, morality, and wisdom.

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