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# **PROCEEDING OF INTERNATIONAL WEBINAR ON ISLAMIC EDUCATION AND COUNSELING**

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**PROCEEDING OF  
INTERNATIONAL WEBINAR  
ON ISLAMIC EDUCATION  
AND COUNSELING**

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Judul

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Editor

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## F. Human in The Perspective of Ibn Sina

*Siti Marisa, M.A. M.Psi*

<b>Title</b>	<b>HUMAN IN THE PERSPECTIVE OF IBN SINA </b>
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### **Abstract**

The purpose of this study is to know the concept of human perspective of Ibn Sina. Man is related to the essence of man which is the body and *nafs* (soul). This research uses literature research. Data analysis using descriptive methods using literature. The results of the research obtained by Ibn Sina's thoughts on humans consisting of bodies and *nafs* that are able to stand alone in the composition of the human body. Body and soul have a strong relationship. the human soul is a combination of the soul of plants and animals and the mind. Human perfections are those who are able to optimize the three souls and harmonize them. The Human Soul as a reasonable living being that distinguishes it from other beings of God, is given the ability of the rational soul to form a concept of the objects of reason, this ability is called material reason. Rational abilities are acquired by humans through two processes, namely: Practical potential; and Theoretical potential. Improving the quality of the human spirit and reason requires

training through the study of studies and the educational process, because the character of the individual is based on the soul that affects it. If the human soul is perfected before it leaves its body, it will gain eternal happiness in heaven.

### Keywords

*Human, Soul, Ibnu Sina*

### Introduction | مقدمة

The course of history records a medieval Islamic philosopher who contributed brilliant thought to the present. Ibn Sina's ingenuity led him to master philosophy and its various branches, thus forming a clear arrangement of thoughts about Islamic philosophy. He was Ibn Sina, a person who had an identity as a Muslim philosopher, who was able to show an idea of a distinctive concept that had not previously been shown in the idea of the Greek philosopher.

By the standards of most people, he has shown amazing things since he was a child, and some even call him a child prodigy, because he read all the traditional literature and read the "Quran" when he was 10 years old. In his teens, he has explored all the skills such as philosophy, astronomy, law, biology, mysticism, mathematics, music, psychology and language. So he began to teach, compile and compile the system, which gave birth to his famous works. There are about 250 works produced. Among the typical works of Ibn Sina are: 1) *Ash-Shifa'* (healing); 2) *Al-Qanun Fii al-Thiib* (Encyclopedia of Medical Knowledge); 3) *An-Najat* (liberation: Summary of *Ash-Shifa'*); 4) *Manthiq al - Masyriqiyin* (The Way of Thinking of the Intimidated); 5). *Al-Isyarat wa Tanbihat* (Instructions And Warnings); 6) *'Uyun al-Hikmah* (Source of Wisdom). (Ahmad Hanafi, 1976: 70-71).

The essence of Ibn Sina's metaphysical thought is related to being. The understanding of the nature of something or *the reality of think depends* on its existence. Knowledge of an object is essentially the knowledge of its ontological state as a universal set of its existence that determines its entire attribute and quality. (Seyyed Hossein Nasr, 1963: 50).



Ibn Sina was a Muslim who had strong religious observance and behavior. This is shown through great works such as poetry, interpretation and also his philosophical works. All of his works were adapted to Islamic thought and had a great influence on the work as a form of affirmation of Ibn Sina's beliefs with Islam. His work became the answer to doubts for a number of exoteric theologians about the religion of Ibn Sina.

Genius at the age of 17 he was able to delve into medical science, and many people accepted his thinking. So the government provided wide access for Ibn Sina to enter the library. Because of his wisdom, Ibn Sina was made a medical expert with a consultant practice. The ongoing event occurred when he was able to heal Prince Noah Ibn Mansur, who at first no doctor could treat him. Then Caliph Shams Ad-Daulah sudan elected Ibn Sina to be the vizier within hamadan territory. within Hamadan territory. (Harun Nasution, 1973: 34)

The discussion of man has previously been discussed by Greek philosophers such as Antagora, Socrates, Aristotle, Plato, and later philosophers. But since Islam emerged, and then the development of science until it reached the peak of progress in the Middle Ages, the writings of Greek philosophers were translated, absorbed and adapted by Muslim philosophers to adapt to the Islamic perspective, as an effort to strengthen the Islamic faith by using the shield of intellectuality. The main dimension Ibn Sina's thoughts on human nature, namely about *nafs* and the parts around them, this topic became an ongoing discussion. and muslims gradually learned about *nafs* mainly derived from the works of Islamic philosophers. Aristotle and Plato were made the most important part of non-empirical reality. (Syah Reza, 2014: 264).

#### Method | منهج

The method used in this study is descriptive analysis with a qualitative approach. This method produces data that can explain and answer in detail the problems that will be studied according to what they are appropriately, so as to be able to understand social phenomena through holistic images and increase understanding in depth.

The type of research carried out is *library research* . This Library Study is a series of activities related to the method of

collecting Library data as research material, reading literature materials to making research notes accompanied by the collection of research materials. (Mestika Zed, (2008: 3).

### Findings | نتائج

Ibn Sina described the potentials of the human soul in similar terms used by Aristotle. Ibn Sina divided the rational soul of man into two, namely practical and theoretical. Practical reason (*'amilah*) is the source of human body movement that functions to control reason that produces morals (moderate talents of a theoretical nature that can be reached with knowledge but are also practical in nature that require practice and deeds. Furthermore, theoretical reason (*'alimah*) which functions on three things, namely: 1) When asserting on animal instinctive potential, emotional conditions will arise; 2) When limiting to the estimation power; 3) When asserting theoretical reason will give rise to great thinking. The human soul has the potential to reach the highest level, namely *al-'aql al-mustafat*, which is the ability to think abstract things with trained reason, it is this reason that will produce knowledge with itself and develop its own intellectual activity. (Irwan Kurniawan, 2009: 37-38).

### Discussion | مناقشة

#### 1. Ibn Sina's View of Man

Ibn Sina's concept of ideas about man is related to an important dimension of the essence of man, namely *Nafs*. Ibn Sina *Nafs* is the radiance of reason X. (Amroeni Drajat, 2015: 78). This reason X can be termed as active *intellect* or *al-'Aql al-Fa'al* serves to optimize human reason by providing knowledge that can be called enlightenment or inspiration. (Haidar Bagir, 2005: 121). Reason X also plays the role of a giver of light in the human mind. Man abstracts the form in which he mixes with matter in his mind, and can raise it again to the level of the universe through enlightenment obtained through reason X.

Furthermore, according to Ibn Sina, the soul comes from reason X, and its essence can be affirmed in three rules, namely: First, when a person reflects on himself, at this time he knows that "His existence" resides throughout his life; Secondly, when a person encounters a problem, man feels out of the body, so that he has the greatness of boldly declaring that I will do something, without the slightest sense of attachment to the body; thirdly,

humans can perform physical activity carried out by the body not with obstacles, this ease in physical activity proves that the soul is different from the physical. (Abdullah Nur, 2009 : 111).

In addition, another opinion states, human beings consist of two elements, namely the body and the soul. There is nothing in common between them, the components are formed by various elements of the planets. Although the soul is formed by a single element, namely from *Aql al-fa'al*, the soul is in fact a part that stands alone in the structure of the human body, but is always related to the body. (De Boer in Herwansyah, 2017: 60). Body and soul have a strong connection. The existence of the soul appears when the body is born. The soul can be said to be the basic staple of life, if you don't have a soul, then there is no body. And vice versa, because the existence of the body indicates the existence of the soul. (Herwansyah, 2017 : 60).

Based on this, Ibn Sina's discussion of human beings concludes that humans are composed of bodies and *nafs*. The human body as well as the body of plants and animals consists of four elements: fire, air, water and dry soil. Various formulas, worksmanships and various impacts of the circulatory forces and trajectories of celestial bodies (*al-quwa al-falakiyat*) have caused diverse physical variations in humans, animals, and plants, and at the same time resulted in varying levels of the perfect soul for each of these institutions. The soul also does not come from the system of formulating body elements, but from external sources.

In Nasr it is also said that *nafs* are derivatives of the undoubted form (*obligatory al-wujud*) processed with reason and souls. A combination of a combination of vegetable, animal and human souls. Gives an idea like an uninterrupted stair climb. The chain of the plant world is above the mineral, the animal world is above the plant world. The highest part of the animal is very similar to the lowest part of man. Each world has power as a chain of form. Plants have goodness in addition to the potentials possessed by plants, as well as animals in addition to having growth power and the animal power minerals they have give power to move. In addition to the power to move the beast is empowered with the power of lust, anger and the power that moves its body. (Seyyed Hossein Nasr, 1963: 76).

It can be said that the human soul is a combination of the soul of plants and animals and reason itself. Human perfections

are those who are able to optimize the three souls and harmonize them so that each soul runs according to its level. This perfection is a virtue that can be achieved by man. (Aan Rukmana, 2013: 50). Ibn Sina has explained very deeply about the matter of the human soul or the rational soul, which distinguishes the rational human soul from the rest, his analysis can be carried out through two actions or responses namely 1) Behavior related to bodily reactions; and 2) Purely intellectual behavior; (rational soul). For the first behavior, the rational psyche does not act alone but rather occurs in cooperation with the body. This can be seen in the behavior of daily human activities. Meanwhile, the pure behavior of the rational soul comes from the essence of its existence, which is related to the problem of rational behavior.

## 2. Human Potentials

Ibn Sina's thoughts on the soul/*nafs* are essentially articulate. How Ibn Sina tried to decipher the abilities of the soul to terms often used by Aristotle. The soul in teripatetik philosophy is a derivative of its undoubted form. Ibn Sina elaborated the soul's power into three elements, namely: *first*, the soul of vegetation (*al-nafs al-nabâtiyyah*), as an active ability that forces it to grow and develop in various directions and types. *Second*, the soul of the animal (*al-nafs al-hawaniyyah*), as a more ability to move with a clear purpose and is its own choice to cause different behaviors to occur in it. *Third*, the human Soul (*al-nafs al-nâtiqah*). Each soul has a potential in it, namely: (Irwan Kurniawan, M.S. Nasrulloh, 2009: h. 57).

a) The Plant Soul (*al-nafs al-nabâtiyyah*) has three potentials in it, namely: Nourishing (*al-ghadiyah*) transforming food into parts of its body, the only organism capable of producing its own food through the process of photosynthesis by renewing the energy coming from the sun to form food substances and produce oxygen; Growing (*munmiyah*) processes food so as to increase the suitability of the entire body which is changed due to food products; and To reproduce (*mulidah*), this power is taken through the part of the body that has good abilities until the mixing process takes place which makes it grow and develop to the fullest. (Yandi Hafizallah, 2019: 7 ). All three forces serve as part of the process in the formation of the body to live and maintain it with the development that takes place specifically. (Irwan Kurniawan, M.S. Nasrulloh, *Psikologi Ibnu Sina*, h. 149

b) The Soul of the Beast (*al-nafs al-hawaniyyah*) Ibn Sina stated that animals have two aspects of abilities, namely: First, the Ability to Move (*al-muharrrikah*), to move of their own will. and Secondly, the Ability of Perception/sensing (*al-mudrikah*). (Ibn Sina, 1980: 35-40). This sensing/perceptual ability has two components consisting of:

❖ External Sense Power (*al-mudrikah min al-khârij*) with the five senses. Such as taste power stimulates his willingness to eat, touching power to identify a sense of security from danger, olfactory power to determine the suitability of the food he needs, vision as an auxiliary tool when he moves by itself to his destination, and hearing power helps to avoid something harmful or something valuable to him. This is the benefit aspect of the five senses. (Irwan Kurniawan, M.S. Nasrulloh, 2009: 152).

❖ Internal Sensory Power (*al-mudrikah min al-dâkhil*) sense abilities that come from various brain functions and among its abilities are:

- The shared sense (*al-hiss al-mutashawwirah/census communis*) is the ability to unite a wide variety of perceptions accepted by the sensory, and converge in one picture. For example: a bear that is able to perceive honey even without touching, smelling and even tasting it.

- Representation (*al-quwwat al-khayâliyyah*) the term can be said to be the ability to respond to or bring out shadows/images of what is stored in collecting common sense perceptions. This ability can be done in a state of wakefulness or falling asleep.

- Imagination (*al-quwwat al-mutakhayyilah*) the animal's ability to form new representations.

- Estimation (*al-quwwat al-wahamiyyah*) is an ability that helps the animal in avoiding the dangers that lurk in it by making a decision that it wants. Like a goat that decides to run when it meets a dog.

- Recollection (*al-quwwat al-hâfizhah*) as a memory power that stores important things as a result of the object of perception accepted by estimation. For example: Wolves are enemies. There is a mother's love for her offspring.

➤ The Human Soul (*al-nafs al-nâtiqah*) as a reasonable living being that distinguishes it from other creatures of Allah's creation, in itself the ability to form a concept of objects of reason

(*ma'qulat*), this ability is called the rational soul, or it can be called material reason (*al-'aql al Hayulani*) i.e. reasoning potentially. This ability is possessed by all human beings. However, rational abilities will be acquired by man through two processes, namely: The practical potential (*al-'âmilah*) is related to the body, becomes a characteristic of man and helps in his practical life; and The theoretical potential (*al-'âmilah or al-nadzariyah*) the ability of the human soul if it has received knowledge then the result of its actions is called reason. (Seyyed Hossein Nasr, 1963: 78). This ability has four stages, namely:

➤ Material reason (*al-'aql al-hayûlânî*) is the lowest part at the initial stage of the intellect that has the basic ability to acquire knowledge.

➤ *Intellectus in habitu* (*al-'aql bi al-mamlakah*) when man has acquired knowledge afterwards he will understand the concept of the essence of knowledge and think right, then the man has reached the level of trained reason.

➤ This level of sense actual (*al-'aql bi al-fi'il*) is accepted by man when he continues to practice, learn higher, and is able to activate his intellectual abilities.

➤ Reason (*al-'aql al-mustafâd*) can be said to be the level of perfect reason, reason capable of thinking about abstract things, the embodiment of the universe is in man if his thinking soul is able to actualize to the stage of reason *mustatafad*. It is this level of reason that is capable of obtaining the gift of science from active reason (*al-'aql al-fa'âl*). (Aan Rukmana, 2013:53-54).

Furthermore, in Abdullah Nur, it is explained that the human soul is: A separate component that has a form that does not depend on the body; The human soul is the soul that appears and is created at all times the body accepts the soul and is able to receive the soul born into the world; The psyche has a physical function; in order to fulfill its role as a potential thinking, the soul needs its body, because at the beginning of its existence it is the body that helps the soul to be able to think; It is the existence of the senses and the internal sensory abilities of the animal soul that help the human soul to show the symptoms of the soul form; although the animal potential contained in man will form an obstacle in obtaining the peak of the integrity of his soul, but if the soul has obtained perfection by fulfilling the ideal principle it requires, the soul does not rely on the support of the body; The

existence of animal souls and vegetable souls in humans, will end with the cessation of bodily functions and in the final day the two souls will not be revived because they have physical functions; The reply to the souls of plants and animals is only realized in the world; Whereas the human soul because it is directed towards ideal things, then vengeance is not accepted in this world, but in the life to come; Immortality, the soul will receive if before being separated from the body, the soul gains perfection, with the perfection it obtains then it will enjoy pleasure forever, but if the soul is affected by the lust of birth and fails to cause the wholeness of the soul, then regret will await him later. (Abdullah Nur, : 113).

Ibn Sina said that a person's character is largely determined by the influence of three souls on him. If the soul of a plant or animal rules it, then man is like an animal, but when the soul of man (*al-nafs al-nâtiqah*) affects him, then man is like an angel with kindness that is close to the whole. This is the role of the power of practical potential (*al-quwwat al-'âmilah*), seeking to control the human body so that the desires that are in the body do not become obstacles to theoretical forces (*al-quwwat al-'âmilah aw al-nazariyyah*) so as to be able to accompany humans in their process towards perfection. (Harun Nasution, :37).

Another view of Ibn Sina states that efforts to improve the quality of the human soul and reason require training through study studies and educational processes, because the character of the individual is based on the soul that affects it. If the human soul is perfected before it leaves its body, it will gain eternal happiness in the hereafter. On the contrary, if he is affected by lust and separated from his body in an imperfect state, he will suffer in the next life. Ibn Sina separates soul and body. The union of the two is a coincidence, the destruction of the body does not lead to the destruction of the spirit (soul). However, the immortal soul is a human soul and will be avenged in the last day. Furthermore, it can be said that the soul is more important than the body. His thoughts had an influence on the study of Ibn Sina's educational philosophy which prioritized understanding psychology. (Mohammad Khotibul, Umam. 2018: 23).

### **3. The Relationship of Ibn Sina's Human View with Education**

As a being capable of being educated and educated, human beings are not able to coexist with other beings properly without

education. The abilities endowed to man (reason, *nafs*, *qalb*, and spirit) can be sought to develop according to his fitrah with education. Caring for the goodness of the body soul should be done so that development takes place well, and this is one of the functions of education. Human beings have two functions, namely the function of purity and the function of servitude. This function further clarifies the importance of the role of education for humans. The function of chivalry relates to the giving of fitrah by God to man to become a leader on earth. The task of chivalry requires that man be knowledgeable. Meanwhile, man as a servant of Allah shows and proves his devotion to Allah Almighty. (Daulay, Haidar Putra. 2014: 53).

The study of human beings is inseparable from education. According to Maragustam, humans are the focus of discussion in the concept of education because humans are an important component in every educational process. Man becomes a unit of the educational system as a subject and also an object of education. (Maragustam, 2014: 61)

In fact, education produces individuals who are more humane, efficient, socially influential who also play a role in their lives and those of others, and of course have a noble and skilled character. To borrow Emmanuel Kant's statement that education is capable of shaping man, it is clear that without education, then if he is incapable of realizing a real human being. Therefore, education is a source of learning experience that is able to develop all students' potential through dynamic relationships between students, educators and their environment. Ibn Sina's thoughts on being found among his works, and are considered still relevant to the current conditions for comprehensive study by various educational experts. His thinking is considered to be able to contribute relevant to various kinds of Islamic education issues that are currently taking place, including Indonesia. (Idris Rasyid, 2019: 780).

When it comes to the human being in education, his existence in every educational activity is expected to be part of the process towards his final goal. Human development through education is able to make a balance between all aspects of life. With the sensory and potentials possessed by humans, humans are given the ability to think freely (cognitive), callous (affective) and act (conation). And when the potential of the human soul is



well maintained, when carrying out its role as part of the education system, it will run well as well.

Educators have a responsibility to remind and reaffirm the sacred confession (*shahadah*) that man has promised before God. (Al Rasyidin, 2012: 133). Another opinion states that educators have a duty as a mentor for students in planning efforts to alleviate their problems. Educators must be able to understand students' needs for guidance services in a certain skill in order to be able to alleviate the next problem. (Assegaf, Abd. Rahman, 2014: 111).

Islam in mentoring students towards their closeness to Allah and the perfection of their faith is a special task that educators must do, in order for this goal to be achieved, educators must be *tazkiyah nafs* (purifying themselves) of their students, because only with a holy soul is it able to usher in the closeness of the soul to Allah. (Al Rasyidin, 2012: 133).

Ibn Sina's thought can be categorized as an idea that takes from a peripathic point of view (*masya'i*) on the basis of logic, deduction and taking rational speculation by elevating greek philosophical thought in alliance with Aristotle and Plato. A fundamental discussion of psychology related to the potential of the human soul which is basically its rational soul. The soul serves as a booster and regulator of the body. So in fact education is the manifestation and resolution of increasing the potential of theoretical reason as well as practical reason of man. Meanwhile, moral education becomes an application of the actualization of reason. Education functions as a transmission of knowledge, values and life skills involving educators (families, teachers, schools) to be central in realizing educational goals, through mentoring religious knowledge, strengthening literacy understanding, becoming a tauladan model for children, and developing skills with various learning experiences. (M. Abdul Fattah Santoso & Azaki Khoirudin, 2018: 81-86).

### **Conclusion** | خاتمة

Ibn Sina was a medieval Islamic philosopher who contributed brilliant thought to the present day. His ingenuity led him to master philosophy and its various branches, thus forming an arrangement of thought about Islamic philosophy. The discussion of man has previously been discussed by Greek

philosophers such as Antagora, Socrates, Aristotle, Plato, and later philosophers. But since Islam emerged, and then the development of science until it reached the peak of progress in the Middle Ages, the writings of Greek philosophers were translated, absorbed and adapted by Muslim philosophers to adapt to the Islamic perspective, as an effort to strengthen the Islamic faith by using the shield of intellectuality. The main demension of Ibn Sina's thought was about the fitrah of man, namely about *nafs* and the parts around him.


Ibn Sina's discussion of man concludes that man consists of bodies and *nafs*. The human body as well as the body of plants and animals consists of four elements: fire, air, water and dry soil. Various formulas, worksmanships and various impacts of the circulatory forces and trajectories of celestial bodies (*al-quwa al-falakiyat*) have caused diverse physical variations in humans, animals, and plants, and at the same time resulted in varying levels of the perfect soul for each of these institutions. The soul also does not come from the system of formulating body elements, but from external sources.

Human in education, his existence in every educational activity is expected to be part of the process towards his final goal. Human development through education is able to make a balance between all aspects of life. With the sensory and potentials possessed by humans, humans are given the ability to think freely (cognitive), callous (affective) and act (conation). And when the potential of the human soul is well maintained, when carrying out its role as part of the education system, it will run well as well.

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# PROCEEDING OF INTERNATIONAL WEBINAR ON ISLAMIC EDUCATION AND COUNSELING

This proceeding is the result of an international webinar held by the BKPI FITK UIN SU Medan study program by inviting speakers from various countries in Southeast Asia. This book contains matters relating to Counseling Services, Implementation of Counseling Guidance Activities in Schools, Madrasah Management, Activities of Teachers and Educational Staff in Schools. This proceeding is also a form of implementation of the Tri Dharma of Higher Education which seeks to provide knowledge in the form of education and teaching.

This proceeding exists as a tool that can be used as a source of reference regarding the implementation of Guidance and Counseling in schools, as well as Educational Management activities related to Counseling Guidance. Just as BK activities in schools cannot be separated from the entire academic community in schools who participate in developing BK activities. This proceeding consists of several sections according to the author to make it easier for the reader to understand the contents of the book.



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