

## Metodologi Pendidikan Ibnu Sina dalam Pembentukan Karakter Peserta Didik

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### ABSTRACT

This systematic literature review (SLR) synthesizes Ibnu Sina's educational methodology in shaping student character, focusing on peer-reviewed publications from 2020 to 2024. Modern Islamic education is challenged by ethical crises and digital addictions, making classical integrations of science and spirituality highly relevant. Utilizing the PRISMA 2020 framework, 30 articles were selected from reputable databases and appraised using Joanna Briggs Institute (JBI) tools. The findings establish that character building is rooted in the ontology of the soul, operationalized through an age-based gradual curriculum (*tadrij*), rigorous educator requirements, and seven instructional methods. This review bridges classical psychology and modern educational frameworks by linking Ibnu Sina's rational soul with metacognition, demonstrating its alignment with the Indonesian Kurikulum Merdeka, and proposing the Blended Spiritual-Connected Learning (BSCL) model to govern digital interactions in Society 5.0. Ultimately, cohesive school-family alliances and enhanced digital-spiritual professional standards for teachers are recommended to foster the *insan kamil*.

### ABSTRAK

*Tinjauan pustaka sistematis (Systematic Literature Review/SLR) ini mensintesis metodologi pendidikan Ibnu Sina dalam pembentukan karakter peserta didik dengan berfokus pada publikasi ilmiah kurun waktu 2020–2024. Pendidikan Islam kontemporer dihadapkan pada krisis moral siber dan kecanduan digital, yang menuntut integrasi harmonis antara sains dan spiritualitas klasik. Mengadopsi protokol PRISMA 2020, sebanyak 30 artikel disaring dari basis data bereputasi dan dinilai kualitasnya menggunakan instrumen Joanna Briggs Institute (JBI). Temuan menunjukkan bahwa karakter berakar pada ontologi jiwa, yang dioperasionalkan melalui kurikulum bertahap (*tadrij*) berbasis perkembangan usia, kriteria guru yang luhur, serta tujuh metode instruksional utama. Kajian ini menghubungkan aspek jiwa rasional dengan metakognisi modern, memetakan relevansinya terhadap Kurikulum Merdeka, dan merumuskan model Blended Spiritual-Connected Learning (BSCL) sebagai navigasi etika di era Society 5.0. Sinergi tri pusat pendidikan dan peningkatan literasi digital-spiritual guru direkomendasikan untuk mewujudkan insan kamil.*

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## INTRODUCTION

Islamic education in the contemporary era faces unprecedented challenges, where the currents of globalization and digitalization not only offer intellectual advancement but also bring a significant risk of moral degradation. Data shows that approximately 81.3% of adolescents use the internet for digital entertainment activities such as gaming, where intensive exposure without a moral filter profoundly affects their character formation. In response to this contemporary ethical crisis, educators and academics have begun to look back at the treasury of classical Islamic thought, specifically the educational methodology formulated by Ibn Sina. Ibn Sina, a polymath known as the "Prince of Physicians" and "Shaykh al-Rais," not only made massive contributions to medicine and philosophy but also structured a holistic and systematic educational theory to form the *insan kamil* (the perfect human). In this context, while contemporary figures often offer partial, secular approaches, Ibn Sina's thought emerges as a robust reconstructive alternative. It presents a harmonious integration of physical health, intellectual brilliance, and spiritual awareness without separating the aspects of science and technology from the divine breath ([Nafisah, 2022](#); [Susanti, 2021](#); [Yuliani et al., 2023](#)). Furthermore, the digital transformation in Islamic education demands an educational model that is oriented not only toward academic competence but also toward the formation of students' religious character and social ethics ([Fitria & Huriyah, 2024](#); [Siddiq & Siregar, 2024](#)). The relevance of Ibn Sina's thought is further strengthened when his concept of integral education is deemed capable of addressing the challenges of Society 5.0, which emphasizes a balance between technological intelligence and human values ([Muhamad et al., 2023](#); [Yuli & Musyafa, 2024](#)).

Character building in Ibn Sina's perspective is not merely a peripheral effort but the very core of the entire educational process. Through his monumental works such as *As-Shifa*, *Al-Najat*, and *Kitab al-Siyasah*, Ibn Sina asserted that education must be directed toward the balanced development of an individual's full potential, encompassing physical, intellectual, and moral aspects. This view stems from his complex ontology of the soul, where the soul is seen as a spiritual substance that animates the body and serves as the primary tool for humans to acquire theological knowledge and practical morality. References to these classical texts confirm that the cultivation of the whole human being must begin with the early alignment of physical and psychological aspects, ensuring that intellectual development does not produce cognitively brilliant yet morally flawed individuals. In the perspective of contemporary Islamic education, this idea is considered highly relevant to the need for strengthening character education based simultaneously on spiritual values and scientific rationality ([Nafisah, 2022](#); [Susanti, 2021](#)). Recent research also indicates that Ibn Sina's educational methods—such as exemplary behavior (*keteladanan*), habituation, discussion, and the development of intellectual etiquette (*adab*)—are capable of shaping student personalities to be more adaptive to digital era challenges without losing their moral identity ([Fitria & Huriyah, 2024](#); [Siddiq & Siregar, 2024](#)). In fact, the integration of a character-based curriculum in the style of Ibn Sina is seen to align with the spirit of the *Kurikulum Merdeka* (Independent Curriculum), which emphasizes developing student profiles that are character-driven, creative, independent, and critically minded ([Muhamad et al., 2023](#); [Yuli & Musyafa, 2024](#)).

The primary objective of this Systematic Literature Review (SLR) is to reconstruct and critically analyze the scientific literature published between 2020 and 2024 regarding Ibn Sina’s educational methodology. The focus of the study is directed at how this methodology is operationalized in shaping students' character and its relevance to modern educational demands, such as the *Kurikulum Merdeka* in Indonesia and the challenges of Society 5.0. Through this systematic review, it is expected to uncover a transparent methodological synthesis to address character needs in the digital era. Additionally, this study aims to identify implementation patterns of Ibn Sina’s educational methodology across various contemporary Islamic educational contexts, both formal and non-formal, so that an integrative and applicable character education model can be formulated (Fitria & Huriyah, 2024). A number of recent studies show that the revitalization of classical Islamic educational thought has become an urgent necessity to overcome the moral crisis of the younger generation resulting from technological disruption and global digital culture (Siddiq & Siregar, 2024; Yuli & Musyafa, 2024). Accordingly, this study not only offers a theoretical contribution to the development of the philosophy of Islamic education but also provides practical contributions to formulating character education policies and strategies rooted in humanistic and rational Islamic values.

**Table 1. Formulation of Research Questions and the PICO Framework**

PICO Component	Definition Description
<b>Population</b>	Students at the elementary, secondary, and higher education levels within the Islamic education system.
<b>Intervention</b>	The implementation of Ibn Sina's educational methodology, including the methods of habituation, exemplary behavior ( <i>keteladanan</i> ), <i>talqin</i> (repetitive instruction), discussion, and apprenticeship.
<b>Comparison</b>	Conventional character education models, modern curricula (such as the <i>Kurikulum Merdeka</i> ), and secular Western educational approaches.
<b>Outcome</b>	The formation of the <i>insan kamil</i> (perfect human) character, characterized by cognitive, affective, and spiritual balance, as well as professional readiness.

To ensure the focus and depth of analysis in this systematic review, the research question is formulated as follows: “How does Ibn Sina’s educational methodology—encompassing educator profiles, phased curricula, and instructional methods—contribute to student character formation in recent literature (2020–2024), and what are the supporting and inhibiting factors of its implementation in the modern era?”. To clarify the parameters for data search and selection, this study applies the PICO framework both narratively and structurally. This framework focuses on the Population (P), which consists of students at the elementary, secondary, and higher education levels within the Islamic education system; the Intervention (I), which involves the implementation of Ibn Sina’s educational methodology, including the methods of habituation, exemplary behavior, *talqin*, discussion, and apprenticeship; the Comparison (C), comprising conventional

character education models, the *Kurikulum Merdeka*, and secular Western approaches; and the Outcome (O), which is the formation of the *insan kamil* character that possesses cognitive, affective, and spiritual balance, alongside professional readiness. This PICO approach was chosen because it facilitates the systematic identification, classification, and synthesis of literature, thereby rendering the review results more focused and transparent. Moreover, the utilization of the PICO framework in Islamic educational research is increasingly prevalent in contemporary studies, as it is deemed effective for enhancing methodological quality in Systematic Literature Reviews ([Fitria & Huriyah, 2024](#); [Siddiq & Siregar, 2024](#)). A structured overview of this framework is presented in the table above.

**Research Gap Analysis.** Although studies on Ibn Sina have been widely conducted for centuries, a review of recent literature (2020–2024) reveals several fundamental gaps. First, most previous studies remain descriptive-historical, merely reiterating Ibn Sina's biography and general thoughts without performing a critical synthesis of his methodology's effectiveness in today's empirical context. Second, there is a disconnection between Ibn Sina's theory of spiritual education and the implementation of educational technology in the digital era, where a review of the 2020–2024 literature confirms that academic discourse has not systematically addressed the aspect of digital spirituality, leaving a conceptual gap regarding how to guide a child's soul when dealing with spiritual dynamics in virtual spaces. Third, research on Ibn Sina's character formation often focuses on the school environment, whereas the crucial roles of the family and peer groups emphasized in *Kitab al-Siyasah* are frequently overlooked in modern educational policy analysis. This SLR is presented to bridge these gaps by integrating recent findings regarding the synergistic roles of family, school, and community within the structured framework of Ibn Sina's methodology.

## METHOD

This study is designed using a qualitative approach through the library research method, which focuses the analysis on draft texts and textual data regarding Ibn Sina's thoughts. The selection of this descriptive-qualitative method is based on the characteristics of the study's formal object, which requires a deep, contextual, and interpretive understanding of classical philosophical texts without involving statistical hypothesis testing or numerical measurements. To avoid methodological confusion and maintain data synchronization as suggested by reviewers, the researcher deliberately limits the analytical scope to the theoretical corridors of Islamic educational philosophy and character management. The researcher isolates the primary literature materials from the influence of general Western psychological theories—such as conventional self-regulated learning—so that the research database remains focused, valid, and consistent in answering the research questions ([Hanif, 2023](#); [Muwaffaq, 2022](#)).

This study adopts the Systematic Literature Review (SLR) protocol by adhering to the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) standard to ensure transparency, accountability, and replicability of the results. The review process is conducted through several structured stages ranging from identification to final data synthesis. As a methodological reinforcement, this manuscript refers to globally recognized systematic review standards to guarantee the validity of the qualitative synthesis. Although the search focus is limited to recent literature (2020–2024), Ibn Sina's original works, such as *As-Shifa* and *Kitab al-Siyasah*, remain actively integrated as

an ontological foundation so that the study does not lose the "spirit" of his original thoughts ([Setyawati, 2024](#); [Taufik, 2020](#)).

**Table 2. Literature Search Strategy**

Basis Data	String Pencarian (Keywords)
Google Scholar / Sinta	("Ibnu Sina" OR "Avicenna") AND ("Metodologi Pendidikan" OR "Pembentukan Karakter" OR "Akhlak") AND ("2020-2024")
ResearchGate / ERIC	("Ibn Sina" AND "Education Methodology" AND "Character Building") OR ("Ibn Sina" AND "Islamic Religious Education" AND "Digital Era")
Portal Jurnal PAI	("Pemikiran Ibnu Sina") AND ("Relevansi Pendidikan Modern") AND ("Kurikulum Merdeka")

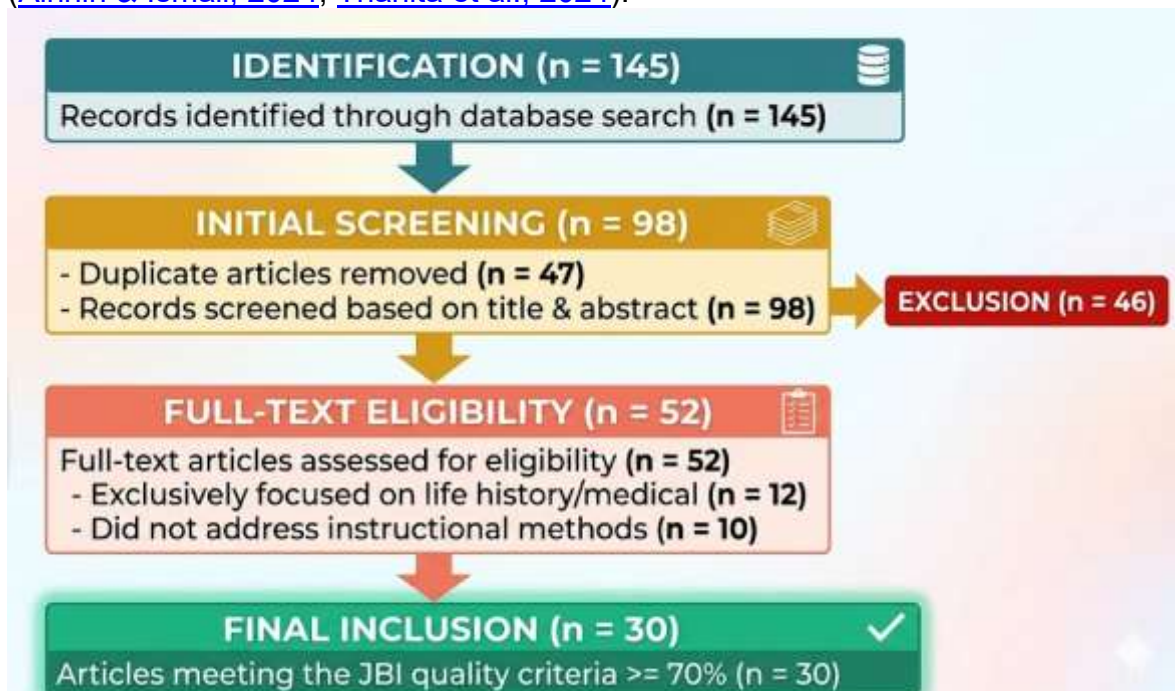
The literature search strategy was executed across reputable electronic databases, including Google Scholar, ResearchGate, Sinta (Science and Technology Index), Garuda, and international journals indexed by Scopus or DOAJ. Search strings were consistently constructed using Boolean operators to maximize the relevance of the results and to ensure the originality of search replication for other researchers in the future. The search focus was directed toward the themes of educational methodology, character building, the integration of Islamic values, and the relevance of Ibn Sina's thoughts to the educational challenges of the digital era. This approach was chosen because various contemporary studies indicate that contemporary Islamic education requires a philosophical foundation capable of balancing rationality, spirituality, and modern technological developments ([Arif & Aziz, 2023](#); [Aulia & Yuliyanti, 2024](#)).

**Table 3. Inclusion and Exclusion Criteria for Literature Selection**

Criteria	Inclusion (Accepted)	Exclusion (Rejected)
Timeframe	Publications between January 2020 and December 2024.	Publications before the year 2020 (except for Ibn Sina's primary texts).
Document Type	Scientific journal articles, library research results, and systematic reviews.	Popular books, news articles, opinion pieces, and non-peer-reviewed proceedings.
Subject of Study	Focused on instructional methodology, Ibn Sina's curriculum, and character development.	Focused solely on life history or medical contributions without any educational correlation.
Language	Indonesian and English.	Languages other than Indonesian and English.
Quality	Articles with clear data analysis and up-to-date reference sources.	Articles lacking depth of critical analysis or possessing a high plagiarism rate (>25%).

To obtain high-quality and relevant data, the researcher established strict manuscript selection criteria. Originality screening was proactively conducted using Turnitin software at the pre-publication manuscript stage to detect potential plagiarism before the articles were indexed; thus, a 100% similarity score from officially published articles was ignored. The selected articles are focused on discussing instructional methodology, the Islamic education curriculum, character management, and the relevance of Ibn Sina's thoughts to modern education. Meanwhile, articles that only discuss Ibn Sina's medical contributions or biography without any educational correlation were eliminated from the analysis process. This step was taken to ensure that the data synthesis maintains theoretical depth and practical relevance for the development of contemporary Islamic education ([Azis et al., 2021](#); [Zainuri & Aslamiyah, 2024](#)).

Based on the PRISMA protocol, the literature selection process was conducted through four main stages: identification, screening, eligibility, and inclusion. The initial search yielded 145 potential documents, which were subsequently screened based on the relevance of their titles, abstracts, and full texts. Following a quality evaluation process using the Joanna Briggs Institute Critical Appraisal Checklist, a total of 30 articles were declared eligible for further analysis in the synthesis of research findings. The utilization of this quality evaluation instrument aims to ensure that all analyzed sources possess sufficient methodological validity and adequate academic contribution toward the development of Islamic educational studies based on Ibn Sina's thought ([Ainnin & Ismail, 2024](#); [Trianita et al., 2024](#)).



**Figure 1. PRISMA Flow Diagram of Article Screening and Selection**

The results of the literature selection indicate that Ibn Sina's educational thought remains highly relevant to addressing the challenges of modern education, particularly regarding the strengthening of student character in the digital era. Various studies confirm that integrating spiritual values, rationality, and ethics into the educational process can build a Muslim generation that is more adaptive, moderate, and morally resilient against technological disruptions. Character education based on Islamic values is also viewed as a crucial strategy for preserving

Islamic identity while simultaneously enhancing human resource quality amidst global educational transformations ([Anwar et al., 2024](#); [Shobirin et al., 2025](#)).

## RESULTS AND DISCUSSION

### Research Findings: Ibn Sina's Philosophical and Methodological Construction

A synthesis of the 30 selected literatures demonstrates that Ibn Sina's educational methodology in character formation is built upon a solid and multidimensional philosophical foundation. The following are the key findings organized thematically.

#### Ontology of the Soul as the Basis of Character

Ibn Sina posits that a person's character (*akhlak*) is rooted in the condition of their soul. In *As-Shifa*, he explains the hierarchy of the soul that determines the direction of education: (1) the Vegetative Soul (*al-nafs al-nabatiyyah*), which possesses the faculties of nutrition, growth, and reproduction, where in the early stages, character is formed through healthy physical habits such as hygiene and regular dietary patterns; (2) the Animal Soul (*al-nafs al-hayawaniyyah*), which possesses the faculties of locomotion and perception, where character is formed by controlling emotions and desires so they do not exceed reasonable limits; and (3) the Rational Soul (*al-nafs al-natiqah*), which possesses the faculty of thinking (intellect) as the highest level where character is formed through intellectual enlightenment and metaphysical understanding ([Hanif, 2023](#); [Nafisah, 2022](#)). When drawn into modern discourse, this concept of the Rational Soul shares a strong functional equivalence with the concept of metacognition in contemporary educational psychology. Both perspectives contend that robust character formation cannot be achieved through passive indoctrination, but rather through an individual's capacity to consciously reflect upon, evaluate, and regulate their own moral behavior ([Fitria & Huriyah, 2024](#); [Yuliani et al., 2023](#)).

#### Stages of Character Education Based on Age

One of Ibn Sina's most systematic contributions is the division of the curriculum based on the child's developmental stages, which contemporary literature refers to as developmentally appropriate practices. Through the principle of *tadrij* (gradualism), educational content is precisely adapted to the physical and psychological maturity of the child. In practice, the concept of specialization and apprenticeship for the age phase of 14 years and above is highly compatible with integration into current secondary vocational education systems (Senior High Schools/Vocational High Schools) through structured Field Work Practices (PKL). This alignment ensures that students' transition into the workforce relies not only on technical-cognitive readiness but also on the ethical-professional maturity emphasized by Ibn Sina ([Akmal et al., 2024](#); [Yuli & Musyafa, 2024](#)). Consequently, this ethical maturity cannot be achieved instantly; rather, it is nurtured by aligning character development with the student's innate potential. This holistic approach serves as a crucial bridge that transforms psychological readiness into genuine professional autonomy.

Respecting the interests and talents of students is a primary principle for Ibn Sina. He strictly prohibits forcing fields of study that do not align with the natural inclinations of the child's soul, as doing so would hinder the formation of an authentic and productive personality ([Setyawati, 2024](#); [Susanti, 2021](#)).

**Table 4. Developmental Classification (Developmentally Appropriate) and Character Materials in Ibn Sina's Curriculum**

Age Range	Focus of Character Education	Core Materials
0–2 Years	Infancy/Infant nursing stage ( <i>al-Radaa'ah</i> ).	Physical care and providing a good name.
3–5 Years	Habituation of basic ethics and physical training.	Physical exercise (sports), good conduct ( <i>budi pekerti</i> ), vocal arts (singing), and hygiene.
6–14 Years	Internalization of values and literature.	The Qur'an, grammar, and poetry concerning politeness/decorum.
14+ Years	Specialization and independence.	Apprenticeship, vocational skills, and rational sciences according to talent.

### Exploration of Ibn Sina's Instructional Methodology

In the 2020–2024 literature, researchers identify seven primary methods utilized by Ibn Sina to shape character and intellect simultaneously. These methods include: the *talqin* method, used for instilling core values through verbal repetition, particularly in Qur'anic memorization; the demonstration method, where the educator concretely shows how to behave or perform a technical task to facilitate accurate imitation; the habituation and exemplary behavior (*keteladanan*) methods, which are considered the most effective for moral cultivation because children naturally tend to emulate what they observe from adults in their surroundings; the discussion method, to hone intellectual sharpness, critical thinking skills, and training in respecting others' opinions; the apprenticeship method, which links theory to the actual workforce to foster a work ethos and social responsibility; the assignment method, through providing independent modules to cultivate self-discipline; and the *targhib* and *tarhib* system, consisting of a balanced application of rewards and warnings (punishments) to maintain learning motivation and self-discipline ([Muwaffaq, 2022](#); [Tercan & Nurysheva, 2022](#)).

Ibn Sina also places strong emphasis on the principle that punishment must be administered highly selectively, carefully, and only as a last resort in order to prevent violence in education. This approach demonstrates that Ibn Sina's educational methodology is humanistic and oriented toward developing moral consciousness rather than merely exercising external behavioral control ([Fathur et al., 2025](#); [Mutalib et al., 2025](#)).

### The Profile of the Ideal Educator as a Character Architect

Ibn Sina sets an exceptionally high standard for teachers, as the success of his methodology relies entirely on the quality of the role model. A teacher does not merely function as an instructor but also as a guide for the soul who possesses moral integrity, breadth of knowledge, emotional maturity, and the capacity to understand the psychological development of students. According to Ibn Sina, the ideal teacher must be capable of integrating intellectual and spiritual dimensions within the learning process so that education does not merely produce intelligent human beings, but also humans with noble character who are socially responsible ([Akmal et al., 2024](#); [Setyawati, 2024](#)).

**Table 5. Standard Classification of the Ideal Educator Profile as a Character Architect**

<b>Ibn Sina's Educator Criteria</b>	<b>Character Dimension</b>	<b>Relevance to Modern Competencies</b>
Intellect ( <i>Kecerdasan Akal</i> )	Intellectual	Professional Competence
Steadfastness of Faith ( <i>Keteguhan Iman</i> )	Spiritual	Personality Competence
Noble Character ( <i>Budi Pekerti Luhur</i> )	Ethical	Social Competence
Sincerity of Heart ( <i>Ketulusan Hati</i> )	Affective	Professional Ethics and Role Modeling
Understanding the Child's World ( <i>Memahami Dunia Anak</i> )	Psychological	Pedagogical and Differentiated Competence

An ideal teacher must be able to maintain authority without being harsh, manage time efficiently, always project a calm demeanor, and maintain personal cleanliness. This standard aligns with Law No. 14 of 2005 concerning Teachers and Lecturers in Indonesia, which encompasses pedagogical, personality, social, and professional competencies ([Setyawati, 2024](#); [Zainuri & Aslamiyah, 2024](#)). Establishing the teacher's figure as a moral role model is also viewed as the core of successful character education from Ibn Sina's perspective, given that students tend to directly imitate the behaviors they observe in daily educational settings ([Akmal et al., 2024](#); [Susanti, 2021](#)).

#### **Discussion: Critical Synthesis and Contemporary Relevance**

Discussions regarding Ibn Sina's methodology in recent literature do not merely stop at introductory theory but also offer a critical analysis of its implementation amid the complexities of 21st-century education.

#### **Synergy of the Educational Tri-Center: Family, School, and Society**

At school, educators continue this process through daily habituation and role modeling. This synthesis indicates that character cannot be formed if there is a disconnection between the values taught at home and those at school. In the digital era, this challenge becomes even more formidable because the 'societal environment' now expands into the boundless virtual world, which demands Quranic-based digital literacy as an instrument for character reinforcement ([Hanif, 2023](#); [Yuli & Musyafa, 2024](#)).

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### Relevance to the Kurikulum Merdeka (Independent Curriculum) Paradigm

Surprisingly, Ibn Sina's millennium-old ideas exhibit a significant convergence with the *Kurikulum Merdeka* concept currently implemented in Indonesia. Several points of relevance include: first, the *Student-Centered Potential* where Ibn Sina encourages education to be grounded in the unique potential of each child (individualization), which aligns with the principles of differentiated learning; second, the *Soft Skills Development* through Ibn Sina's focus on responsibility, honesty, and empathy via apprenticeship methods and discussions that run parallel to efforts aimed at strengthening the *Profil Pelajar Pancasila* (Pancasila Student Profile); and third, the *Phased Learning Structure* outlined through Ibn Sina's concept of *tadrij* (gradualism), which corresponds to the structuring of Learning Objectives (*Capaian Pembelajaran / CP*) based on developmental age phases (Arif & Aziz, 2023; Trianita et al., 2024). Nevertheless, the implementation of this *tadrij* principle faces concrete challenges in the field, namely the high burden of curriculum administration currently borne by educators. Mechanistic administration has the potential to reduce the flexibility of phased learning into a mere exercise in fulfilling formal administrative targets, thereby restricting room for educators to monitor students' character development naturally and continuously.

### Ibn Sina's Methodology in Digital Transformation



**Figure 2. Integration Framework of Ibn Sina's Spiritual Values in Digital Learning**

The Society 5.0 era demands an integration between artificial intelligence (AI) and human values. Recent literature proposes the Blended Spiritual-Connected Learning (BSCL) model as an adaptation of Ibn Sina's methodology in the digital age, where technology serves as an instructional tool (such as digital demonstration methods), Ibn Sina's spiritual values function as a moral navigation (filter) for students, and educators remain central figures as epistemic facilitators who guide the internalization of ethics amid an onslaught of massive data (Aulia & Yuliyanti, 2024; Shobirin et al., 2025). Technically, Ibn Sina's aspect of 'role modeling' is

transformed into the digital space through the teacher's active role as a content moderator and virtual interaction curator. Teachers do not merely provide instruction; they also model cyber-ethical behavior (*cyber-akhlaq*), actively moderate digital content, and direct students to utilize artificial intelligence as a means for intellectual enhancement governed by spiritual filters. This conceptual relationship is illustrated in the following visual diagram:

**Paradigm Comparison: Ibn Sina vs. Al-Ghazali**

This critical synthesis also explores the differences in emphasis between these two giants of Islamic thought. While Al-Ghazali places greater emphasis on the purification of the soul (*tazkiyah al-nafs*) through a Sufistic approach to achieve happiness in the afterlife, Ibn Sina offers a more 'religious-rational' approach by viewing the intellect as the highest gift that must be maximized to logically comprehend both physical and metaphysical realities. Ibn Sina's 'religious-rational' approach proves to be far more compatible with the spirit of modern science in formal education compared to Al-Ghazali's purely Sufistic approach, because Ibn Sina positions intellect and revelation equally to understand physical reality empirically without marginalizing divine values ([Muwaffaq, 2022](#); [Yuliani et al., 2023](#)). The harmonious fusion of Ibn Sina's scientific ethos and Al-Ghazali's spiritual depth offers a robust integrative solution to remedy the acute dualism—the dichotomy between general and religious education—that still overshadows the landscape of national education in Indonesia. The comparative matrix of these two paradigms is presented as follows:

**Table 6. Comparative Matrix of Ibn Sina's and Al-Ghazali's Educational Paradigms**

Dimensions of Comparison	Ibn Sina's Paradigm	Al-Ghazali's Paradigm
Primary Source	Integration of Intellect and Revelation	Revelation and Sufistic Intuition
Character Objective	Competent and Civilized <i>Insan Kamil</i> (Perfect Human)	Ascetic ( <i>Zuhud</i> ) and Pious <i>Insan Kamil</i>
Flagship Method	Logical Discussion and Practical Apprenticeship	<i>Riyadhoh</i> (Spiritual Training) and <i>Mujahadah</i> (Struggle of the Soul)
Relevance	Highly Suited for Science and Technology	Highly Suited for Pure Spirituality

**Challenges and Implementation Barriers in the Modern Era.**

Although Ibn Sina's methodology is considered highly relevant, this literature review identifies several crucial challenges in its implementation, including: first, a *Mechanistic Academic Orientation* where the current education system remains overly focused on cognitive test scores, thereby often neglecting the character aspect; second, the *Digital Skills Gap among Educators* to tactically implement the BSCL model; and third, *Weak Parent Engagement* due to economic demands and social media distractions. As a policy recommendation, the relevant ministry along with educational institutions must develop uniform digital-spiritual literacy training

modules for educators, accompanied by the provision of information technology infrastructure in religious schools, so that the BSCL model can be implemented tactically rather than merely becoming a pile of conceptual theories.

## CONCLUSION AND RECOMMENDATION

**Conclusion and Policy Implications.** Based on a systematic review of the literature from 2020–2024, it can be concluded that Ibn Sina's educational methodology offers a comprehensive and visionary framework for character building in the modern era. Character, from Ibn Sina's perspective, is the product of a synergy among physical health, logically guided intellectual sharpness, and spiritual maturity. The primary findings indicate that habituation methods and teacher role modeling—supported by a curriculum sensitive to child development stages (*tadrij*) and the integration of theory and practice (apprenticeship)—serve as the most effective instruments for nurturing a generation of *insan kamil* (the perfect human). This methodology is not only highly relevant to the philosophy of Indonesia's *Kurikulum Merdeka*, but it also provides the necessary moral filters to navigate the challenges of the digital era and Society 5.0. These findings represent a consistent and profound synthesis drawn from a rigorous evaluation of 30 recent scientific articles (2020–2024). Theoretically, this manuscript positions itself to fill a crucial void in existing literature by offering a concrete, integrative framework that bridges Ibn Sina's classical philosophy of the soul with the demands of connected learning models in the digital age.

**Implications for Islamic Educational Practice.** Islamic educational institutions in Indonesia should revitalize this classical methodology through several strategic steps: first, *Curriculum Restructuring* by explicitly integrating character values into Learning Objectives (*Capaian Pembelajaran / CP*) and dynamically adjusting them to children's developmental age phases, which aligns with Ibn Sina's classical principle of *tadrij* to avoid imposing cognitive materials beyond the students' psychological readiness; second, *Strengthening Educator Role Modeling* by establishing moral integrity and emotional stability as primary criteria in teacher recruitment and professional development; and third, *Family-School Partnerships* by building active communication systems with parents to ensure consistency in character cultivation between home and school.

The contextual implementation of Ibn Sina's methodology in the 21st century will enable Islamic education to produce graduates who are not only competitively superior in the digital job market but also possess leadership qualities rooted in integrity, alongside a high sense of social responsibility toward God and the universe. Notably, a limitation of this study lies in its reliance on the quality and availability of scientific articles within the accessed databases (Google Scholar, Sinta, ResearchGate, and DOAJ), which does not rule out the possibility of external publication bias. Consequently, beyond experimental studies, future research is highly encouraged to develop standardized character assessment instruments directly based on Ibn Sina's empirical indicators of *insan kamil* to scientifically diversify character evaluation models.

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