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Recontextualization of Ibn Sina's Thoughts in the Development of Islamic Religious Education Pedagogy Based on Science and Ethics

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Abstract: This article aims to recontextualize Ibn Sina's thoughts on intellectual development, stages of learning, and the relationship between knowledge and ethics in the development of Islamic Religious Education (IRE) pedagogy in the digital era. Employing a qualitative-descriptive approach through library research, this study examines Ibn Sina's primary works alongside contemporary literature on Islamic pedagogy and education. The discussion addresses current challenges in IRE pedagogy, including students' ethical crises, weak reasoning habits, and the persistent dichotomy between religious knowledge and scientific disciplines. The findings indicate that IRE pedagogy can be strengthened through an investigative and value-based learning model, in which students are guided to verify information (*tabayyun*), engage in reflective thinking (*tafakkur*) on scientific and social phenomena, consider ethical implications, and translate these reflections into concrete actions. This article highlights Ibn Sina's theoretical contribution as an epistemological bridge between scientific rationality and Islamic spirituality in developing a holistic, relevant, and transformative IRE pedagogy.

Keywords: Ibn Sina's Thoughts; Pedagogy; Islamic Education; Science; Ethics.

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Abstrak: Artikel ini bertujuan untuk merekontekstualisasi pemikiran Ibnu Sina mengenai perkembangan akal, tahapan belajar, serta relasi antara ilmu dan etika dalam pengembangan pedagogi Pendidikan Agama Islam (PAI) di era digital. Penelitian ini menggunakan pendekatan kualitatif-deskriptif melalui studi kepustakaan dengan

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menelaah karya-karya utama Ibnu Sina serta literatur pedagogi Islam dan pendidikan kontemporer. Pembahasan difokuskan pada upaya menjawab tantangan pedagogi PAI masa kini, seperti krisis etika peserta didik, lemahnya kebiasaan bernalar, serta masih kuatnya dikotomi antara ilmu agama dan ilmu sains. Hasil kajian menunjukkan bahwa pedagogi PAI dapat diperkuat melalui model pembelajaran investigatif-bernilai, di mana peserta didik diarahkan untuk melakukan verifikasi informasi (tabayyun), mengembangkan tafakkur terhadap fenomena ilmiah dan sosial, merefleksikan implikasi etisnya, serta mewujudkannya dalam tindakan nyata. Artikel ini menegaskan bahwa pemikiran Ibnu Sina memiliki kontribusi teoretis yang signifikan sebagai jembatan epistemologis antara rasionalitas ilmiah dan spiritualitas Islam dalam membangun pedagogi PAI yang holistik, relevan, dan transformatif.

Kata Kunci: Pemikiran Ibnu Sina; Pedagogi; Pendidikan Agama Islam; Sains; Etika.

A. Introduction

Islamic Religious Education (PAI) has a strategic position in shaping the way of thinking and behaving of students in the midst of the complexity of modern life. However, in practice, PAI is often perceived as normative learning—strong in the delivery of values and doctrines, but not fully optimal in practicing reasoning skills, sorting evidence, and making moral decisions responsibly. In fact, students live in a digital era that demands critical thinking skills, understanding of cause-and-effect relationships, and ethical awareness in dealing with massive and often problematic information flows (Mahanis et al., 2025). In this context, PAI pedagogy ideally not only answers the question *of "what is right"*, but also trains *"how to know the truth"* and *"how to act correctly consciously"*, so that PAI becomes a space for the exercise of reason as well as manners.

A number of studies have explored the relationship between science and religion in the context of Islamic education. Humairoh & Mustafidin explain the urgency of the integration of religious science and science in contemporary Islamic education, but rather emphasize the general concept of integration without the details of operational

pedagogical implementation. (Humairoh & Mustafidin, 2025) Sunhaji describes the integrative learning model of PAI and science, but remains at the conceptual level without the development of systematic learning and evaluation steps.(Sunhaji, 1970) Research by Septian, Risnawati & Dewi focuses on the implementation of integration in character formation, but does not answer how the pedagogical design fosters critical reasoning and ethical evaluation in a measurable manner.(Septian & Dewi, 2025) Handayani proposes the integration of Islamic education and science literacy as a solution to the value crisis, but the study is theoretical and has not been translated into operational learning tools.(Handayani, 2025) Thus, there is still an open need for research that develops a pedagogical design of science and ethics based on science and ethics in an operational manner, starting from the competencies of objectives, learning flows, to the form of evaluation that assesses science literacy as well as the quality of students' moral reasoning. This article is here to fill that void.

It is in this context that Ibn Sina's thought becomes relevant to be reviewed. As a major figure in the Islamic tradition of philosophy and science, Ibn Sina formulated a system of knowledge that linked scientific rationality, the framework of faith, and the orientation of life praxis (Faishal, 2023). His thinking not only talks about the mastery of knowledge, but also about the development of reason, the stages of learning, and ethical responsibility in the use of knowledge. The reactualization of Ibn Sina's thought is not intended to copy medieval ideas literally, but rather to re-read its basic principles and map them into the needs of contemporary education, particularly evidence-based learning, the ethics of using knowledge, and character strengthening in the digital age.

Based on this analysis, it can be seen that there is a systematic research gap linking Ibn Sina's epistemological-ethical principles with the operational pedagogical design of PAI. The question of the competencies to be achieved, the learning flow that encourages critical reasoning, the form of evaluation that assesses science literacy as well as moral responsibility, and its relevance to contemporary issues such as digital ethics and the value crisis, have not been widely answered in the previous literature. This article contributes in a novelty by formulating a conceptual model of science- and ethical-based PAI pedagogy through the recontextualization of Ibn Sina's thought, with

an emphasis on learning and evaluation steps that encourage the development of critical reasoning and moral responsibility of students.

B. Research Method

This research uses a literature study method or library research by using journal articles published from 2016 to 2025 as the main source. The literature studied is focused on four areas of study, namely Ibn Sina's thoughts in Islamic education, the integration of science and Islam, science literacy related to the value crisis, and ethics including digital ethics and the evaluation of Islamic Religious Education learning (Faishal, 2023). The selection of sources is carried out selectively by considering the clarity of references, the suitability of the topic with the focus of the research, and the contribution of ideas to the formulation of a relevant and contextual PAI pedagogical design.

Data analysis was carried out using thematic content analysis. In the initial stage, the researcher identifies and extracts key concepts from each article, such as educational objectives, knowledge structures, learning strategies, and ethical dimensions. Furthermore, the concepts are classified and grouped into main themes based on common meaning. The themes that have been formed are then interpreted using the framework of integration of science and Islamic education pedagogy to produce a conceptual synthesis in the form of a systematic pedagogical model.

The validity and strength of the argument are maintained through triangulation of sources by comparing findings from various relevant articles. In addition, the researcher examines the logical linkages and consistency between the learning objectives, the methods applied, and the proposed form of evaluation. With this approach, the research results are expected to have a strong scientific basis and can make a real contribution to the development of PAI learning that is responsive to the challenges of the times.

C. Results and Discussion

Ibn Sina as the Epistemology of PAI Pedagogy

In many contemporary readings, the strength of Ibn Sina's thought lies not solely in his identity as a great scientist and philosopher, but rather in the way he constructs

and validates knowledge. Ibn Sina views science as the result of an orderly thought process, starting from the clarity of definition, the understanding of rational cause-and-effect relationships, to the courage to test ideas through empirical reality. For Ibn Sina, knowledge that is not tested by reason and experience risks becoming dogma, while reason that is detached from values has the potential to lose its ethical direction (Rasyid, 2019).

This epistemological framework has become very relevant in the pedagogical context of Islamic Religious Education (PAI). In practice, PAI is often at two opposite poles. On the one hand, an approach that is too textual often makes learning feel far from the reality of students' lives. On the other hand, an overly contextual approach risks loosening from the foundation of postulation and losing normative depth (Haris, t.t.). Ibn Sina's epistemology offers a productive middle ground: religious texts are understood through disciplined reasoning, while social realities are read with an ethical orientation. Thus, religious learning does not stop at the activity of citing postulates, but continues with efforts to explain why a value is important and how it works in real life (Arifudin, 2016).

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This perspective is in line with Ibn Sina's educational tradition which emphasizes the regularity of learning objectives, the depth of understanding of the material, and the suitability of methods with the development stage of students. Education should not go beyond the intellectual and psychological capacity of the student, but neither should it

stop at low cognitive demands. In the context of PAI, this approach encourages teachers to design learning that challenges students' reasoning while guiding the formation of attitudes and character gradually (Rasyid, 2019).

This is in line with the Word of Allah SWT in QS. Az-Zumar (39): 9 which reads:

اَمَّنْ هُوَ قَانِتٌ اٰنَاۤءَ الَّيْلِ سَاجِدًا وَّقَاۤىِٕمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖۗ
قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَۗ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۝٩

Meaning: (Is it a polytheist who is more fortunate) or is it a person who worships at night in a state of prostration, standing, fearing the Hereafter, and hoping for the mercy of his Lord? Say, "Are those who know (the rights of Allah) the same as those who do not know (the rights of Allah)?" Actually, only ululalbab (people of common sense.

This verse does not stop at the recognition of the virtue of science, but also contains a demand for a serious and responsible thought process. In the context of education, the message can be understood as an encouragement so that students do not feel satisfied with short answers without a basis for reasoning, while educators do not stop at delivering information alone, but guide students to explore the reasons, meanings, and implications of the knowledge learned (Dhamayanti, 2022). With this perspective, PAI has the opportunity to become a learning space that fosters critical reasoning, ethical awareness, and social responsibility at the same time.

Science–Islamic Integration: From Discourse to Learning Design

The study of the integration of science and religion departs from the realization that the reality of life cannot be read partially. Science works with the logic of measurability, empirical observation, and causal explanations to understand how the universe works. Meanwhile, religion exists to answer more fundamental questions about why knowledge is important, where it should be used, and what values should guide human actions (Habibatul Imamah, 2025). When the two are rigidly separated, education risks producing individuals who are intellectually intelligent but poor in ethical orientation, or conversely, have a religious spirit but lack critical power. Therefore, the integration of science and religion should ideally be directed at the

formation of students who are able to think rationally while acting morally responsible (Sari et al., 2025).

In the context of Islamic Religious Education (PAI), the integration is not enough to be done symbolically, for example by simply including verses of the Qur'an when discussing scientific phenomena. This kind of approach often stops at a low cognitive level and has not touched on a deeper meaning. Substantive integration requires designing a learning experience that encourages students to understand the relationship between the knowledge learned, the value it contains, and its implications in real action. (Harahap et al., 2025) Thus, PAI not only functions as a normative subject, but also as a space for reflection that helps students read reality in its entirety and meaningfully.

The challenges of 21st-century education increasingly emphasize the urgency of an integrative approach that is scientific, holistic, and transdisciplinary. Students are faced with the complexity of social, environmental, and technological problems that cannot be solved with one discipline alone. Therefore, PAI learning needs to open a space for dialogue with science and social sciences so that the development of the cognitive and affective realms runs in balance. This approach allows students to develop critical thinking skills, social empathy, as well as ethical awareness relevant to the context of modern life. (Haris, 2024)

This idea has a strong alignment with Ibn Sina's educational thinking which emphasizes the importance of regularity of educational goals, systematic learning stages, and the suitability of methods with the character and development of students. For Ibn Sina, education is not just a transfer of knowledge, but a gradual process of forming intellect and morals. The recontextualization of this thinking in today's PAI opens up opportunities to make the classroom a "laboratory of values", which is a space where reason, empirical experience, and Islamic values meet dialogically. In this way, PAI is not trapped in the repetition of normative material, but rather appears as learning that is lively, reflective, and relevant to the challenges of the times (Hanum, 2021).

Ibn Sina's Pedagogical Principles That Are Relevant to PAI

The main principle of Ibn Sina's pedagogy places learning as a process that takes place gradually, directed, and adjusted to the development of students. Learning is not

understood as an activity once completed, but as a series of processes that have a clear sequence, starting from concept introduction, deepening understanding, application exercises, to habit formation. (Fatimah et al., 2023) In the context of Islamic Religious Education (PAI), this pattern is important because there is a lot of material. For example, creed, morals, and social jurisprudence that require a continuous internalization process. Students need to understand the basic meaning, reason behind a teaching, and then familiarize them in real-life situations so that these values are truly alive in daily behavior. (Rahman & Shofiyah, 2019)

In terms of methods, the study of Ibn Sina's education shows various learning strategies that can be applied across themes in PAI. These methods include giving an introduction or initial modeling, demonstrations, discussions, habituation through example, assignments, strengthening motivation, and direct practice tailored to the context of students' lives. (Salisah et al., 2024) The essence of this approach is that PAI learning does not stop at oral explanations, but needs to be presented in concrete experiences. With real examples, practice opportunities, room for reflection, and follow-up, religious values are easier for students to understand and appreciate. (Fatimah et al., 2023)

If it is associated with the educational needs of the 21st century, this series of methods can be reunderstood as a learning design that is more evidence-based and dialogical in nature. Discussion, for example, is no longer positioned as an independent question and answer, but is directed to the practice of argumentation in a sequential manner, in which students learn to express opinions, put forward reasons, and relate them to relevant data or situations. (Hatay Mustafa Kemal University & Sarıgöz, 2023) Similarly, demonstrations and practices are not only interpreted as the implementation of worship, but also as the exercise of social values, such as being civilized in communicating, being critical of information, and making ethical decisions in various life contexts. This approach shows that Ibn Sina's method remains relevant, as long as it is operationalized in a modern learning format that fosters critical reasoning while familiarizing grades.(Fathoni, 2025)

From the perspective of the role of teachers, Ibn Sina views educators not just as conveyors of information, but as figures who have moral integrity, pedagogical skills, and exemplary (Fathiha & Latipah, 2024). In the application of science-based and ethical PAI, the role of teachers can be understood as designers of learning experiences, teachers compile problems that are close to students' lives, prepare reference materials that combine religious postulates with relevant socio-empirical data, guide the analysis process, and oversee the habituation of values in daily practice.(Safitri & Hulawa, 2024) With a model like this, the assessment of students does not only rely on memorization, but also on the quality of the way of thinking and acting that can be accounted for.

The next principle is the suitability of the learning method with the character of the students and the social context in which they live. In today's schools or madrasas, this conformity includes the challenges of the digital world, where the flow of information is very fast, religious claims are easily circulated without verification, and values are often reduced to slogans. Therefore, methods such as assignment, discussion, and habituation need to be directed to build epistemic habits, namely the habit of checking, weighing, and not being hasty in receiving information. This is where a strong bridge can be seen between the order of thought emphasized by Ibn Sina and the purpose of PAI in shaping the manners and intellectual responsibility of students (Rasyid, 2019).

Ethics as the Core: Answering the Value Crisis and the Digital Era

The literature shows that the value crisis in the 21st century cannot be overcome only through normative and abstract moral approaches. Learners need to be trained to understand the ethical consequences of every decision they make, especially in the context of an increasingly complex and inseparable digital space from everyday life. (Setiawan et al., 2025) Digital media presents a variety of action options that require the ability to assess, be critical, and be responsible for the information received and disseminated. From the perspective of Islamic Religious Education, digital ethics includes the value of trust, responsibility, honesty, politeness in communication, and prudence in media, so that PAI plays a strategic role as media manners education that

forms moral awareness, not just conveying prohibitions in general. (Rahman & Shofiyah, 2019)

From the point of view of modern pedagogy, ethical education is considered effective when students are faced with real situations that contain moral dilemmas, then invited to discuss rationally, consider the reasons and consequences of each choice, and practice making decisions that can be accounted for. (Nucci et al., 2024) This approach is in line with the recontextualization of Ibn Sina's thought which emphasizes that science must be directed to the benefit of humans. The higher the level of knowledge a person, the greater the demands of integrity and moral responsibility attached to him, so that intellectual intelligence and character formation must be developed simultaneously in the process of education. (Attas, 1999)

Design of Science-Ethics-Based PAI Pedagogy Model

Based on the synthesis of various findings, this article proposes a learning flow of Islamic Religious Education based on the integration of science and ethics that can be applied across materials, both in the study of faith, morals, social jurisprudence, and Islamic history. Learning begins with the introduction of real phenomena or problems that are close to students' lives, such as environmental issues, the spread of hoaxes on social media, consumption patterns, or social relations in the digital space. Students are then directed to collect relevant information, both from religious teaching sources and social data and empirical facts, so that they are used to associating religious texts with the reality of daily life (Nuha et al., 2021).

The information obtained is critically analyzed by weighing evidence and arguments, then discussed from the perspective of ethics and Islamic values. The learning process is closed with the formulation of concrete and measurable action commitments so that the understanding of values does not stop at the level of knowledge, but is manifested in the attitudes and real actions of students.(Ibrahim et al., 2024) This pattern reflects an integrative approach that places knowledge, faith, and social reality as a unit of meaningful learning experiences.

In order for the learning model not to stop at the conceptual level, a teaching tool that is systematically designed is needed. Teachers need to prepare problem-based

trigger questions, analysis worksheets that help students assess the relationship between claims, data, and reason, and ethical discussion guides that emphasize the principles of justice, benefit, responsibility, and manners (Sari et al., 2025).

In addition, learning needs to be complemented by simple action projects that are relevant to the context of students' lives. In the perspective of contemporary pedagogy, the use of digital case studies and dilemma-based discussions is considered effective because it helps learners understand the ethical consequences of actions in the digital space as well as practice social responsibility before they encounter these issues directly in society.

Evaluation: Measuring Critical Reason and Ethical Quality

In the practice of Islamic religious education (PAI), one of the main challenges in the integration of 21st century competencies is assessment. So far, many teachers tend to assess the success of learning only from memorization, so that aspects of critical thinking, the ability to weigh choices ethically, and the quality of consideration are not measured explicitly. In fact, the PAI evaluation literature based on Higher Order Thinking Skills (HOTS) emphasizes the importance of designing assignments and evaluation instruments that encourage students to analyze the context, solve problems, discuss analytically, and reflect on their grade choices so that they think at a higher level, rather than just repeating definitions or remembering facts (Miftahul et al., 2024).

To answer the need for a more holistic evaluation, assessment in science-ethics-based PAI pedagogy should combine several forms of evaluation. First, a case-based test designed to assess students' argumentative and reasoning abilities in real or relevant situations; second, performance or project assessment, which evaluates not only the final product but also the thinking process and the impact of the student's actions; and third, reflective assessment, which encourages students to realize and express the ethical reasons and values they hold in the context of learning. This approach to assessment is in line with the integrative goal of Islamic education that rejects the separation between cognitive and moral aspects, because in this perspective correct knowledge should also give birth to correct actions, and both dimensions must be proven through fair, transparent, and meaningful assessments (Isnaini & Jannah, 2024).

D. Conclusion

The recontextualization of Ibn Sina's thought makes an important contribution to the development of science- and ethical-based PAI pedagogy, especially in three respects: strengthening the epistemological foundation (rational-empirical), affirming balanced educational goals (intelligent-moral), and providing a direction for learning strategies that are gradual, dialogical, and oriented towards habituation and example. With an integration framework, PAI can be practiced as meaningful learning that connects religious texts with social-natural realities, while training students to make ethical decisions responsibly.

Practically, this article recommends three implementation focuses: first, designing problem- and evidence-based PAI learning so that science literacy and religious reasoning meet in a single learning experience; Second, including digital ethics as a cross-chapter theme to build concrete media manners; third, improve assessments through HOTS, case studies, and ethical reasoning rubrics so that teachers not only judge "true", but also "reason and responsibility" behind the answers.

The suggested further research direction is to test this model empirically in madrasas/schools: developing ready-to-use teaching tools, developing reliable ethical reasoning assessment instruments, and conducting experimental/quasi-experimental studies to see its impact on science literacy, HOTS, and students' ethical behavior in the digital and social spaces. Thus, the recontextualization of Ibn Sina does not stop as a discourse on the philosophy of education, but becomes a pedagogical innovation of PAI that is measurable and relevant to the needs of the times.

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