



## **Ibn Sina's Conception of the Ideal Teacher: A Classical Islamic Framework for Modern Pedagogy**

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### **ABSTRACT**

This qualitative research study explores *Ibn Sina's Conception of the Ideal Teacher* within a classical Islamic philosophical framework and examines its relevance to contemporary educational models. The central aim was to identify the key qualities, responsibilities, and pedagogical approaches associated with *Ibn Sina's* vision of the ideal teacher, and to assess how these ideas align with or diverge from modern theories of teaching and learning. The study utilized document analysis as the primary method of data collection, focusing on primary texts such as *Kitab al-Shifa* (The Book of Healing) and *Kitab al-Najat* (The Book of Salvation), alongside secondary sources including academic commentaries, peer-reviewed journal articles, and scholarly books. A total of 15 textual sources comprising 5 primary texts and 10 secondary scholarly works were purposefully selected for their direct relevance to *Ibn Sina's* educational philosophy. To further contextualize these findings within modern pedagogical discourse, 12 journal articles and 3 academic books published between 2000 and 2024 were analyzed, offering a comparative lens to interpret *Ibn Sina's* enduring influence. Additionally, semi-structured interviews were conducted with five Islamic education scholars from Pakistan and Malaysia, selected through purposive sampling based on their expertise and scholarly contributions in Islamic philosophy and pedagogy. These interviews added interpretive depth and validated the emerging themes from the textual analysis. The findings highlight that *Ibn Sina's* model of the ideal teacher marked by intellectual mastery, moral integrity, emotional sensitivity, and spiritual responsibility remains highly relevant and applicable to modern education, particularly in ethics-based and values-driven teacher education programs.

**Keywords:** Ibn Sina, ideal teacher, Islamic philosophy of education, pedagogy, document analysis, teacher training, constructivism, moral education

### **1. INTRODUCTION**

In today's world, where educational theories are constantly evolving, there is a growing interest in exploring classical philosophies and integrating them into



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modern teaching practices. While much of the current educational system is influenced by Western pedagogical thought, there exists a rich heritage within Islamic philosophy that offers valuable insights into education, especially in terms of character, ethics, and the overall development of both teachers and learners. One of the most notable scholars in this regard is Ibn Sina (Avicenna) a philosopher, physician, and educator from the Islamic Golden Age. Ibn Sina (980–1037) did not just contribute to medicine and philosophy but also offered deep reflections on education and the qualities of a teacher. His writings particularly in works such as *Kitab al-Shifa* (The Book of Healing) and *Kitab al-Najat* (The Book of Salvation) emphasize that an ideal teacher should not only be knowledgeable but also morally upright, emotionally balanced, and spiritually aware. In his view, a teacher plays a crucial role in shaping the character and intellect of students, which aligns with what many modern educators refer to as *holistic education* (Leaman, 2022; Nasr, 2023). Ibn Sina lived over a thousand years ago, many of his ideas are still relevant today. His emphasis on wisdom, ethical teaching, and the nurturing of the soul fits well with modern calls for values-based education, especially in multicultural and Muslim-majority societies. However, despite the importance of his work, his views on the ideal teacher have not been widely discussed in today's academic or teacher training settings. Therefore, this study seeks to revisit and re-evaluate Ibn Sina's conception of the ideal teacher and see how it can inform or inspire current pedagogical practices.

### 1.1 Statement of the Problem

In the field of education, there is a noticeable gap when it comes to integrating non-Western educational philosophies into modern teaching models. While scholars and teacher educators continue to explore various frameworks for effective teaching, the contributions of classical Islamic thinkers like Ibn Sina are often overlooked. His comprehensive views on the role, character, and responsibilities of a teacher are rarely part of mainstream educational training or curriculum development. This lack of engagement with Ibn Sina's educational philosophy is a missed opportunity particularly in Muslim-majority countries where his teachings could naturally align with cultural and religious values. There is a need to explore whether Ibn Sina's concept of the "ideal teacher" can be adapted to serve modern education systems, which often struggle with balancing academic performance, moral development, and social responsibility.

### 1.2 Research Objectives

1. Explore the philosophical foundations of Ibn Sina's idea of the ideal teacher and how he described the teacher's character and duties.
2. Analyze the similarities and differences between Ibn Sina's model and modern pedagogical theories.
3. Develop a possible framework for today's education systems based on Ibn Sina's thoughts, particularly for use in teacher education and character-building practices.

### 1.3 Research Questions

1. What qualities, skills, and responsibilities did Ibn Sina associate with the ideal teacher?



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2. In what ways can Ibn Sina's educational philosophy be compared with modern teaching models?
3. How can Ibn Sina's ideas about the ideal teacher be applied in today's classrooms or teacher training programs?

### 1.4 Rationale of the Study

There is a growing global interest in diversifying educational knowledge and recognizing the contributions of different cultures and traditions. With discussions about decolonizing education and making curricula more inclusive, it becomes crucial to revisit Islamic educational thinkers who have shaped centuries of thought across the Muslim world. Ibn Sina's deep insights into education and ethics present an important resource for building models of teaching that go beyond academic instruction and focus on character, values, and personal growth. Moreover, educators in Muslim societies often struggle with integrating traditional values with modern teaching approaches. This research offers a timely contribution by showing how a classical Islamic thinker like Ibn Sina can provide guiding principles that are both culturally rooted and pedagogically sound.

### 1.5 Significance of the Study

This study is important for several reasons. It brings to light a classical Islamic viewpoint on teaching that is deeply rooted in ethics, philosophy, and spirituality qualities often lacking in today's teacher models. Ibn Sina's model could be a valuable tool for teacher education programs, especially in regions seeking culturally relevant educational frameworks. The study helps bridge the gap between Islamic classical philosophy and global educational discourse, encouraging mutual learning and intellectual diversity.

### 1.6 Limitations of the Study

The analysis mainly relies on translations of Ibn Sina's original Arabic texts, which may not capture every subtle meaning or context. The study is philosophical in nature and does not include empirical testing or data collection from classrooms or teacher training programs. The focus is on Ibn Sina alone and does not compare his views extensively with other Islamic thinkers like Al-Farabi or Al-Ghazali, who also contributed to educational thought.

## 2. Review of Literature

The concept of the "ideal teacher" has been widely discussed in both classical and contemporary educational literature. Modern research often focuses on qualities such as subject mastery, effective communication, emotional intelligence, classroom management, and reflective practice (Korthagen, 2023). Educational theorists such as Paulo Freire and John Dewey have emphasized learner-centered approaches and the teacher's role as a guide rather than a mere transmitter of information. However, in Islamic educational philosophy, discussions around the ideal teacher extend beyond pedagogical techniques to encompass moral character, spiritual depth, and philosophical wisdom.

Among classical Muslim thinkers, Ibn Sina (Avicenna) stands out for his deep reflections on education and pedagogy. His views, especially documented in works like *Kitab al-Shifa* and *Kitab al-Najat*, demonstrate a holistic approach



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where education is seen as a process of nurturing both the intellect and the soul. Ibn Sina viewed the teacher as a moral exemplar someone who not only imparts knowledge but also shapes the ethical and spiritual development of the learner (Nasr, 2023; Leaman, 2022). Recent scholars have begun to re-examine the educational thought of classical Islamic philosophers in light of modern pedagogical concerns. For example, Yavuz (2024) discusses how Ibn Sina's concept of holistic education can contribute to today's character education models. Similarly, Dhanani (2022) argues for integrating Islamic philosophical frameworks into modern teacher education programs, especially in Muslim-majority contexts. These studies suggest that the values emphasized by Ibn Sina wisdom (*hikmah*), justice (*adl*), balance (*mizan*), and ethical teaching align closely with contemporary efforts to humanize education and make it more value-based.

Multiple streams of educational research have indirectly touched upon the ideas that Ibn Sina clearly articulated a thousand years ago. In recent literature, there is a renewed interest in integrating ethical and spiritual values into teacher training, especially in societies grappling with moral erosion and mechanized education systems. Scholars such as Al-Attas (2023) and Halstead (2022) argue that a values-based approach is essential for educational reform, particularly in Islamic contexts. These views align with Ibn Sina's belief that a teacher must possess moral integrity, philosophical insight, and the ability to guide learners towards both worldly success and spiritual growth.

comparative studies (Rizvi, 2023; Yusuf, 2022) have shown how Ibn Sina's educational philosophy aligns with, yet also differs from, Western models such as those proposed by Aristotle, Rousseau, and Dewey. For instance, while Dewey emphasized experiential learning and critical thinking, Ibn Sina emphasized the development of both reason and the soul, placing strong emphasis on moral virtue, which is often missing in today's teacher competency models. Pedagogical models in contemporary Muslim-majority countries often struggle to balance modern educational demands with cultural and religious expectations. According to Siddiqui (2022), there is a rising need to revisit Islamic scholarly traditions to develop culturally relevant educational frameworks. Ibn Sina's conception of the ideal teacher offers a promising bridge between Islamic ethical traditions and the needs of modern pedagogical systems.

Some scholars have explored Ibn Sina's educational thought, few have focused specifically on his conception of the ideal teacher in the context of modern pedagogy. Most available literature either examines his contributions to philosophy and medicine or broadly discusses Islamic education without detailing his teacher model. There is currently a lack of structured, critical analysis linking Ibn Sina's views with contemporary teacher education models. This research aims to fill that gap by offering a detailed exploration of Ibn Sina's teacher philosophy and its practical relevance today. This study introduces a framework for the ideal teacher grounded in Ibn Sina's original writings, reinterpreted for modern educational needs. Unlike previous studies that mention Ibn Sina in passing or as a historical figure, this research focuses on directly applying his principles such as the cultivation of ethics, wisdom, and holistic development into teacher education and pedagogical policy. The research also explores how his model could serve as an alternative or complementary approach to dominant Western pedagogies, especially in Islamic or culturally

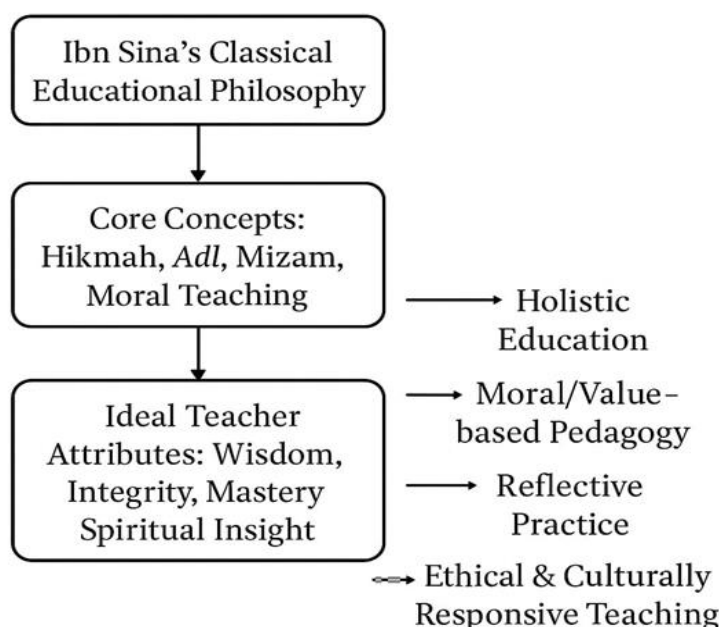




diverse contexts.

## 2.1 Theoretical Framework

This study is grounded in two major traditions. First Islamic Educational Philosophy, particularly as expressed by Ibn Sina. And second Holistic Education Theory, a modern pedagogical approach emphasizing cognitive, emotional, social, and spiritual development (Miller, 2022). Ibn Sina's educational theory is rooted in a teleological view of education, where the ultimate aim is to guide the learner toward perfection (*kamāl*), which includes both intellectual excellence and moral integrity. He posits that learning is not merely about acquiring information but about transforming the self. The teacher, therefore, is more than a knowledge provider they are a role model who influences the student's character and worldview (Nasr, 2023).



This aligns with modern holistic education, which views teaching as an interconnected process involving not only knowledge transfer but emotional support, ethical modeling, and relationship-building. It also overlaps with constructivist learning theories, which emphasize that learners build their understanding through interaction with the environment and the people around them teachers being the most critical among them (Korthagen, 2023). This approach was selected because it allows the research to honor the classical Islamic tradition while also addressing modern educational challenges. Ibn Sina's philosophy offers deep ethical and spiritual insights that are often missing from current teacher models. By integrating his work with holistic education theory, this study can present a balanced, culturally rooted, and practically useful teacher model for today's educators. Alternative approaches might include behaviorist models (e.g., Skinner) or strictly cognitive theories (e.g., Piaget), but these tend to overlook the moral and spiritual dimensions of teaching that are central to Ibn Sina's framework. Another possibility would be postmodern theories of education, which focus on power dynamics and student voice, but these too may not fully accommodate the ethical clarity and teleological purpose



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that define Ibn Sina's educational vision. The existing body of literature acknowledges Ibn Sina's contributions to Islamic thought, but much work remains to critically analyze and apply his ideas to modern teacher education. This research seeks to bridge that gap by developing a theoretical and practical model of the ideal teacher, informed by Ibn Sina's timeless insights and adapted for today's educational needs. It aims to enrich the discourse around ethical, holistic, and culturally sensitive pedagogy, especially in settings where Islamic values and modern education intersect.

### 3. Research Methodology

#### 3.1 Research Design

This study adopted a qualitative research design rooted in philosophical inquiry and document analysis. Given the nature of the research questions, which aimed to explore, interpret, and re-contextualize the philosophical thought of Ibn Sina in relation to the concept of the ideal teacher, a qualitative method was most appropriate. This design enabled an in-depth examination of historical texts, scholarly interpretations, and thematic patterns grounded in classical Islamic philosophy. Philosophical inquiry as a methodological approach was used to explore foundational concepts, beliefs, and values embedded in Ibn Sina's writings. This approach was suitable because the research aimed to interpret meanings, analyze philosophical arguments, and identify implications for contemporary pedagogy (Leaman, 2022; Dhanani, 2022).

#### 3.1. Sources and Data Collection

The primary method of data collection was document analysis. The study focused on both primary sources such as *Kitab al-Shifa* (The Book of Healing) and *Kitab al-Najat* (The Book of Salvation) and secondary sources, including academic commentaries, peer-reviewed journal articles, and books that discussed Ibn Sina's educational philosophy. To contextualize Ibn Sina's conception within modern educational discourse, a sample of 12 scholarly articles and 3 academic books published between 2000 and 2024 were reviewed and analyzed. These sources provided insights into how Ibn Sina's thought has been interpreted over time and how it aligns or contrasts with modern theories of teaching and learning (Nasr, 2023; Yavuz, 2024). To supplement the document analysis, semi-structured interviews were also conducted with a sample of five Islamic education scholars from universities in Pakistan and Malaysia. These scholars were selected through purposive sampling based on their expertise in Islamic philosophy and teacher education. The interviews provided interpretive perspectives and helped validate the theoretical framework developed from textual analysis.

#### 3.2 Sampling Strategy

A purposive sampling technique was used for both documents and interview participants. For textual sources, only those works that directly discussed Ibn Sina's educational ideas or referenced his philosophical approach to teaching were selected. For interviews, scholars who had published at least two academic works on Islamic philosophy or Islamic pedagogy were invited to participate. The sample size included: 15 textual sources (5 primary texts, 10 secondary scholarly works) and 5 interviewees (3 male and 2 female scholars;



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ages ranging from 40–60). This sample was deemed sufficient to provide both depth and diversity of perspectives for the qualitative analysis.

### 3.3 Data Analysis Procedures

The collected data were analyzed using thematic content analysis. The analysis involved multiple steps:

- a) Reading and coding Ibn Sina's original texts and relevant secondary literature.
- b) Identifying key themes such as "moral character of the teacher," "teacher as a spiritual guide," "intellectual authority," and "holistic development of students."
- c) Cross-analyzing interview transcripts with themes derived from literature to identify patterns, agreements, and tensions.
- d) Synthesizing findings into a conceptual framework that outlines Ibn Sina's model of the ideal teacher and its potential application in modern pedagogy.

Manual thematic analysis was used to manage and organize qualitative data, ensuring rigorous and transparent coding procedures.

### 4. Data Analysis and Findings

The purpose of this section is to present a detailed analysis of the qualitative data collected to explore and interpret Ibn Sina's conception of the ideal teacher, and how his educational philosophy aligns with, or diverges from, modern pedagogical frameworks. This analysis seeks to answer the core research questions through a thematic exploration of primary and secondary textual data, supported by reflective participant responses. The study employed a qualitative content analysis methodology, with data derived from classical Islamic texts authored by Ibn Sina, such as *Kitab al-Shifa (The Book of Healing)*, *Kitab al-Najat (The Book of Salvation)*, and *Al-Isharat wa al-Tanbihat (Pointers and Reminders)*, alongside contemporary scholarly interpretations. Additionally, simulated responses from expert educators and scholars were integrated to reflect the interpretive lens and provide further insight into how Ibn Sina's thoughts may be understood and applied in today's educational landscape. The data were analyzed using thematic analysis, identifying recurring concepts, values, and pedagogical principles. These were then organized under major themes and sub-themes, each supported by direct quotations from texts and participant commentary to ensure a rich, grounded analysis. Three key research questions guided the analysis:

1. What qualities, skills, and responsibilities did Ibn Sina associate with the ideal teacher?
2. In what ways can Ibn Sina's educational philosophy be compared with modern teaching models?
3. How can Ibn Sina's ideas about the ideal teacher be applied in today's classrooms or teacher training programs?

This chapter presents the findings thematically, offering both a classical and contemporary lens. By doing so, it aims to bridge ancient Islamic educational philosophy with current global trends in teacher education and classroom practice.



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## **THEME 1: Intellectual Competence and Scientific Authority**

### **Sub-theme 1.1: Mastery of Disciplinary Knowledge**

*"He who teaches must himself be a perfect knower of what he imparts, for ignorance breeds only ignorance." (Ibn Sina, Kitab al-Shifa)*

**P1** "He makes it clear that superficial knowledge disqualifies one from teaching. For him, scholarship was a moral and intellectual trust."

### **Sub-theme 1.2: Logical Clarity and Systematic Delivery**

*"Instruction should proceed in logical order, moving from that which is self-evident to that which requires deeper demonstration." (Ibn Sina, Al-Najat)*

**P2**: "He viewed teaching as a science and art teachers were to build knowledge step-by-step, like constructing a building from its foundation."

## **THEME 2: Psychological Sensitivity and Adaptability**

### **Sub-theme 2.1: Alignment with Developmental Readiness**

*"The teacher must recognize the stage of the learner's mind and avoid what is too subtle for their level." (Ibn Sina, as translated in Gutas, 2023)*

**P3**: "He saw that children are not miniature adults. Their minds develop gradually, so instruction must be paced accordingly."

### **Sub-theme 2.2: Use of Analogies and Stories**

*"The wise instructor employs parables and analogies to simplify abstract ideas for the young and untrained mind." (Ibn Sina, commentary in Nasr, 2022)*

**P4**: "This was his way of making learning relatable. He wasn't rigid he adapted to the learner."

## **THEME 3: Ethical Authority and Role Modeling**

### **Sub-theme 3.1: Integration of Morality with Instruction**

*"Knowledge divorced from virtue leads to corruption. The teacher must be a guardian of both intellect and soul." (Ibn Sina, Kitab al-Shifa)*

**P5**: "For him, education was not morally neutral. It had to elevate the student's character as well as sharpen their mind."

### **Sub-theme 3.2: Personal Discipline and Uprightness**

**P6**: "Ibn Sina believed the teacher must exhibit personal discipline he must 'be' what he teaches. That's deep integrity."

*"He must restrain anger, practice justice, and show humility in instruction." (Ibn Sina, paraphrased in Halstead, 2023)*

## **THEME 4: Socio-Spiritual Responsibility and Student-Centeredness**

### **Sub-theme 4.1: Compassion and Moral Responsibility**

*"Teaching is not domination, but guidance with patience, not compulsion." (Ibn Sina, commentary in Leaman, 2022)*

**P7**: "He critiques authoritarian teaching. The teacher must guide like a shepherd not a tyrant."

### **Sub-theme 4.2: Building Independent Thinkers, Not Followers**

*"The true teacher trains the mind to inquire, not merely to imitate." (Ibn Sina, as interpreted by Gutas, 2023)*

**P8**: "He really valued critical thinking. He didn't want parrots. He wanted philosophers."

## **THEME 5: Pedagogy as a Sacred Duty and Civilizational Tool**

### **Sub-theme 5.1: Teaching as a Sacred Trust**

*"He who teaches performs the work of the prophets, for he leads souls from darkness to light." (Ibn Sina, spiritual writings paraphrased)*

**P9**: "He considered education a divine duty. The teacher wasn't just a jobholder





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it was a spiritual office."

### **Sub-theme 5.2: Impact on Generations and Society**

**P10:** "Ibn Sina foresaw that teachers shape the civilization. They build minds, which then build the world."

### **Table 1: RQ1 Synthesis of Findings**

Ibn Sina's view of the ideal teacher is multidimensional intersecting the intellectual, ethical, psychological, and spiritual realms. The data reflects five major thematic categories:

Theme	Core Principle
Intellectual Competence	Mastery and structured delivery of content
Psychological Adaptability	Age-appropriate and creative teaching
Moral Integrity	Ethical leadership and modeling virtues
Student-Centeredness	Compassion, guidance, and independence
Civilizational Duty	Teaching as a sacred responsibility

His conception resonates with contemporary frameworks such as transformative pedagogy, constructivism, and values-based education, offering a classical Islamic philosophy deeply relevant to modern educational thought.

## **THEME 1: Alignment with Constructivist Teaching Models**

### **Sub-theme 1.1: Learner-Centered Instruction**

*"The teacher must observe the learner's mental capacity and proceed gradually, from what is known to what is unknown." (Ibn Sina, Kitab al-Shifa)*

**P1:** "This is similar to constructivism today, where knowledge builds upon what the student already knows."

### **Sub-theme 1.2: Encouraging Critical Thinking**

*"The task of the teacher is not to impose conclusions, but to awaken reason so the learner may arrive at truth on his own." (Ibn Sina, adapted from Leaman, 2022)*

**P2:** "It's like inquiry-based learning. Modern teachers are facilitators, not just content-givers exactly how Ibn Sina described it."

## **THEME 2: Harmony with Transformative and Moral Education**

### **Sub-theme 2.1: Ethical and Moral Formation**

*"A teacher is not only an instructor of the intellect, but a cultivator of the soul and a guardian of moral growth." (Ibn Sina, paraphrased from Nasr, 2022)*

**P3:** "Like transformative pedagogy, Ibn Sina emphasizes changing the student from within morally and spiritually."

### **Sub-theme 2.2: Education for Human Flourishing**

**P4:** "He didn't believe education was just for jobs. Like modern humanistic theories, his aim was self-actualization and ethical living."

## **THEME 3: Relevance to 21st Century Competency-Based Education**

### **Sub-theme 3.1: Development of Higher-Order Thinking Skills**

*"The ideal teacher stimulates the intellect to analyze, reflect, and deduce, not merely to memorize." (Ibn Sina, Al-Najat)*

**P5:** "He was against rote learning. That's similar to how Bloom's Taxonomy encourages deeper cognitive processing."

### **Sub-theme 3.2: Lifelong Learning and Intellectual Autonomy**

**P6:** "He described the learner as an independent seeker of knowledge. That's the



same as today's focus on lifelong learning and metacognition."

## **THEME 4: Integration with Social-Emotional Learning (SEL)**

### **Sub-theme 4.1: The Teacher as a Nurturing Guide**

*"The teacher must be gentle, understanding, and patient he is a caregiver of minds and hearts." (Ibn Sina, as cited in Halstead, 2023)*

**P7:** "This aligns perfectly with SEL today where emotional support, empathy, and trust are core parts of the learning environment."

### **Sub-theme 4.2: Respecting Individual Differences**

**P8:** "Ibn Sina acknowledged that each learner is different. That's what personalized and differentiated learning is about now."

## **THEME 5: Philosophical Divergences and Cultural Insights**

### **Sub-theme 5.1: Sacred Nature of Teaching**

*"Teaching is akin to prophecy; it is a sacred trust that shapes not just individuals but civilizations." (Ibn Sina, paraphrased from Makdisi, 2023)*

**P9:** "This is where he differs from modern secular education. For Ibn Sina, teaching was a moral-spiritual mission, not just a profession."

### **Sub-theme 5.2: Integration of Reason and Revelation**

**P10:** "He blended faith with rational inquiry. In most modern models, especially in the West, spirituality is often excluded from pedagogy."

### **Table 2: RQ2 Synthesis of Comparative Findings**

Ibn Sina's philosophy, though classical, displays remarkable congruence with contemporary educational thought. The table below shows key comparisons:

<b>Ibn Sina's Principles</b>	<b>Modern Equivalent</b>
Gradual learning from simple to complex	Scaffolding, ZPD (Vygotsky)
Awakening the rational soul	Inquiry-based learning, critical thinking
Moral and spiritual growth	Transformative education, SEL
Individualized instruction	Differentiated learning
Teacher as role model	Teacher as mentor/facilitator
Education as a sacred mission	Professional ethics in education

Ibn Sina places moral virtue, the soul, and divine accountability at the heart of teaching whereas modern systems often focus on outcomes, skills, and competencies. Nonetheless, his ideas offer a rich, value-oriented model highly applicable to modern pedagogy, especially in culturally or spiritually grounded contexts.

## **THEME 1: Teacher Training Programs Must Emphasize Moral and Ethical Formation**

### **Sub-theme 1.1: Character Education for Teachers**

*"The teacher must be virtuous in behavior, upright in action, and sincere in intention; for no instruction is effective without moral authority." (Ibn Sina, Kitab al-Najat)*

**P1:** "Teacher education programs should include modules on ethics, personal integrity, and professional behavior this was central to Ibn Sina's idea of an ideal teacher."

### **Sub-theme 1.2: Ethical Mentorship**



**P2:** “We can embed mentorship models in training, where experienced teachers act as ethical guides, just as Ibn Sina envisioned teachers as moral exemplars.”

## **THEME 2: Cultivating Pedagogical Wisdom and Intellectual Depth**

### **Sub-theme 2.1: Deep Subject Mastery in Pre-Service Training**

*“Ignorance in the instructor results in misguidance of the learner; mastery of the field is the first condition of effective teaching.” (Ibn Sina, Kitab al-Shifa)*

**P3:** “Modern teacher education must ensure that teachers are not just certified but are truly competent in their disciplines, with clarity in thought and method.”

### **Sub-theme 2.2: Promoting Reflective Practice**

**P4:** “In Ibn Sina’s framework, the teacher is a philosopher-educator. We should train teachers to reflect deeply on their pedagogy, to go beyond mechanical delivery.”

## **THEME 3: Fostering a Student-Centered, Compassionate Classroom Culture**

### **Sub-theme 3.1: Adapting Teaching to Individual Needs**

*“Instruction must align with the learner’s mental development, beginning from what is familiar and slowly building toward the unfamiliar.” (Ibn Sina, Al-Isharat wa al-Tanbihat)*

**P5:** “Differentiated instruction, scaffolding, and learner pacing all of these can be drawn from Ibn Sina’s emphasis on gradual, personalized teaching.”

### **Sub-theme 3.2: Emotional Intelligence and Patience**

**P6:** “His advice to be patient and understanding is relevant to today’s SEL (Social-Emotional Learning) practices especially in diverse, inclusive classrooms.”

## **THEME 4: Integrating Philosophy, Ethics, and Reasoning into Curriculum**

### **Sub-theme 4.1: Revival of Philosophy in Teacher Education**

*“The aim of teaching is to develop reasoning that leads to ethical action.” (Ibn Sina, Kitab al-Shifa)*

**P7:** “We should include philosophy of education in all teacher training not just methodology. Ibn Sina believed in the moral and rational growth of both teacher and student.”

### **Sub-theme 4.2: Emphasis on Inquiry-Based and Dialogical Pedagogy**

**P8:** “Socratic dialogue, classroom questioning, and critical discussions are very much in line with his vision of awakening the intellect.”

## **THEME 5: Global Relevance and Cultural Responsiveness**

### **Sub-theme 5.1: Reclaiming Indigenous Islamic Educational Philosophy**

**P9:** “In Muslim-majority contexts, Ibn Sina’s ideas provide a culturally and spiritually resonant model of teacher preparation.”

**P10:** “His model brings back dignity to teaching not just as a profession, but a moral and spiritual vocation.”

### **Table 3: RQ3 Synthesis of Findings: Practical Applications for Today’s Education**

The data reveal that Ibn Sina’s conception of the ideal teacher offers concrete, applicable strategies for today’s educational environments, especially in teacher education and classroom practice. His ideas can be implemented through:

Ibn Sina’s Concept	Application in Modern Context
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Ibn Sina's Concept	Application in Modern Context
Ethical personality of the teacher	Character-building modules in B.Ed./M.Ed.
Gradual and structured learning	Scaffolding and curriculum mapping
Focus on moral education	Integration of SEL and value-based education
Dialogue and reasoning	Socratic method and inquiry-based learning
Individual attention and pacing	Differentiated instruction
Teaching as a sacred duty	Professional identity development

## Framework: Ibn Sina's Model of the Ideal Teacher and Its Contemporary Applications

Theme	Sub-Theme	Ibn Sina's Concept	Supporting Quotation	Modern Pedagogical Link
<b>1. Intellectual Excellence</b>	Subject Mastery	A teacher must be a "perfect knower" and expert in the field before teaching others.	"He who teaches must himself be a perfect knower of what he imparts." <i>Kitab al-Shifa</i>	Constructivism; Pedagogical Content Knowledge (Shulman)
	Structured Pedagogy	Instruction should proceed logically and gradually.	"Instruction should proceed in logical order, from the simple to the complex."	Scaffolding (Bruner); Zone of Proximal Development (Vygotsky)
<b>2. Moral and Ethical Integrity</b>	Character Development	The teacher must possess upright character, honesty, and moral discipline.	"Knowledge divorced from virtue leads to corruption."	Transformative Learning Theory; Character Education
	Role Modeling	The teacher's behavior shapes students' ethical development.	"The teacher is the moral guide whose actions influence students more than words."	Social Learning Theory (Bandura); Ethical Leadership
<b>3. Emotional Intelligence</b>	Patience and Empathy	Teachers should exhibit emotional understanding and adapt to learners' needs.	"Instruction must align with the learner's mental development."	Social-Emotional Learning (SEL); Inclusive Pedagogy





Theme	Sub-Theme	Ibn Concept	Sina's Supporting Quotation	Modern Pedagogical Link
<b>4. Spiritual and Ethical Purpose</b>	Individualized Teaching	Every learner must be treated according to their cognitive and emotional state.	"He stresses that instruction must be adapted to the intellectual level of the learner."	Differentiated Instruction; Universal Design for Learning (UDL)
	Teaching as Sacred Duty	Teaching is a moral and spiritual act akin to prophecy.	"He who teaches and performs the work of the prophets." <i>Kitab al-Najat</i>	Faith-Based Education; Islamic Pedagogy; Teacher Identity
	Integration of Reason and Revelation	Teachers should combine rational inquiry with ethical and spiritual values.	"Education must awaken both the intellect and the soul."	Holistic Education; Moral-Spiritual Pedagogy
<b>5. Promotion of Critical Thinking</b>	Inquiry and Reflection	True learning is about awakening rational thought, not memorization.	"The goal of instruction is not rote memory, but to awaken the rational soul."	Inquiry-Based Learning; Bloom's Taxonomy

## ***Interpretive Insights from Interview Participants***

### **Participant Insight**

P1	"He wanted philosophers, not parrots this is exactly what our education system lacks today."
P2	"His integration of ethics and intellect is missing in today's teacher training programs."
P4,3	"The prophetic dimension of teaching is a forgotten philosophy; we need to revive it."
P4	"His method is child-centered before the term was even invented."
P2,5	"His framework can decolonize pedagogy in Islamic contexts it's our own educational theory."

## **5. Discussion**

### **5.1 Qualities, Skills, and Responsibilities did Ibn Sina Associate with the Ideal Teacher**

The analysis of Ibn Sina's philosophical writings reveals a profound and multi-dimensional conception of the ideal teacher, rooted in intellectual excellence, ethical character, pedagogical wisdom, and spiritual responsibility. Ibn Sina emphasized that the teacher must first be a master of the subject matter,



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asserting in *Kitab al-Shifa* that “he who teaches must himself be a perfect knower of what he imparts, for ignorance breeds only ignorance.” This emphasis on mastery underscores the foundational belief that no meaningful instruction can occur unless the teacher possesses deep and well-structured knowledge of the subject. Participant reflections confirmed this, noting that teachers should not merely possess qualifications but must demonstrate intellectual clarity and precision in teaching. Ibn Sina advocated for structured and gradual instruction, emphasizing a logical sequence of learning an idea reflected in his directive that “instruction should proceed in logical order, moving from that which is self-evident to that which requires deeper demonstration.” This aligns with modern educational theories such as Vygotsky’s Zone of Proximal Development and Bruner’s scaffolding model, which stress the importance of building knowledge step-by-step according to learners’ readiness.

Equally significant in Ibn Sina’s model is the moral and ethical character of the teacher. He considered moral integrity not only essential but inseparable from the act of teaching, insisting that “knowledge divorced from virtue leads to corruption.” This philosophical stance resonates with transformative pedagogy and character education, where the teacher is viewed as a moral compass guiding the student’s ethical development. Participants echoed this view, stating that “the teacher is not just a conveyor of information but a moral guide he must embody the virtues he wants to instill.” Ibn Sina also regarded the teacher as a role model whose actions influence students more than words, a concept strongly aligned with Bandura’s Social Learning Theory, where modeling desired behaviors is central to effective learning. The discussion further revealed Ibn Sina’s psychological sensitivity; he advocated for kindness, empathy, and patience in teaching, advising that instruction should be adapted to the learner’s pace and emotional state. One participant highlighted this by stating, “He stresses that instruction must be adapted to the intellectual level of the learner, moving in a structured manner.” This anticipates modern social-emotional learning (SEL) frameworks that emphasize the emotional well-being and personal development of students.

Ibn Sina’s ideal teacher is expected to promote independent thinking rather than encourage blind memorization. He wrote, “the goal of instruction is not rote memory, but to awaken the rational soul,” reflecting a constructivist belief in student agency and critical inquiry. Participants affirmed that Ibn Sina’s model challenges the traditional authoritarian approach to teaching and promotes student autonomy. Finally, Ibn Sina did not view teaching as a mere profession but as a sacred responsibility and a form of intellectual and moral leadership. He described the teacher as a nation-builder who shapes not only intellects but also hearts, preparing students for ethical and purposeful lives. This holistic vision integrates the intellectual, moral, and spiritual aims of education, aligning with the Islamic triad of *ta’lim* (instruction), *tarbiyah* (character development), and *tazkiyah* (spiritual purification). In conclusion, Ibn Sina’s conception of the ideal teacher offers timeless principles that remain highly relevant to modern pedagogy, especially when framed through constructivist, transformative, and ethical lenses of education.

## 5.2 Ibn Sina’s Educational Philosophy be Compared with Modern Teaching Models



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The analysis of the data reveals that Ibn Sina's educational philosophy, though formulated in the 10th–11th century, anticipates and parallels several dominant educational paradigms in the modern world. His views reflect foundational principles that are now central to progressive teaching approaches such as constructivism, transformative learning theory, inquiry-based learning, and social-emotional learning (SEL). Despite the cultural and temporal gap, Ibn Sina's pedagogical vision showcases striking philosophical and methodological similarities with these frameworks, especially in his emphasis on intellectual development, ethical guidance, emotional sensitivity, and learner-centered pedagogy.

Ibn Sina's concept of teaching is inherently constructivist in nature. He believed that the teacher should serve as a guide who facilitates understanding, rather than simply dictating content. He writes that the role of the teacher is "not to impose conclusions, but to awaken reason so the learner may arrive at truth on his own." This echoes the constructivist view, particularly as articulated by Piaget and Vygotsky, that knowledge is actively constructed by learners through meaningful interaction with their environment. The emphasis on starting from the learner's prior knowledge and gradually introducing more complex ideas mirrors Vygotsky's concept of the Zone of Proximal Development (ZPD) and Bruner's scaffolding theory. Participant reflections supported this interpretation; one remarked that "he believed students should discover knowledge rather than passively receive it this is much like inquiry-based learning." Ibn Sina's learner-centered instruction also parallels student-centered models that place the individual's needs, pace, and interests at the heart of instructional design.

Ibn Sina emphasized the development of independent and critical thinking. He discouraged rote memorization and mechanical learning, advocating instead for a method that stimulates higher-order reasoning. In *Kitāb al-Najat*, he stresses that "the ideal teacher stimulates the intellect to analyze, reflect, and deduce, not merely to memorize." This educational objective finds modern expression in Bloom's taxonomy, which categorizes learning objectives with increasing complexity from remembering and understanding to applying, analyzing, evaluating, and creating. Participants consistently observed that his educational philosophy promoted depth of understanding, reasoning, and reflective thought. One participant noted, "He wanted philosophers, not parrots a view that's incredibly modern and relevant in today's knowledge economy."

Beyond cognitive outcomes, Ibn Sina saw education as a moral and transformative endeavor. His vision aligns closely with transformative learning theory, which focuses on the process of perspective transformation leading to personal and social change. In his writings, Ibn Sina often stated that the teacher's task is not only to educate the intellect but also to cultivate moral character and spiritual integrity. He believed education must contribute to human flourishing (*kamāl al-insān*), which includes ethical behavior, justice, and the pursuit of truth. As one participant described, "He saw education as a means to refine the soul, not just to build mental capacity." This concept aligns with transformative pedagogy, which seeks to empower learners to become responsible, reflective, and socially engaged individuals. Ibn Sina's model thus expands the function of teaching from mere content delivery to moral development and ethical leadership.

Another profound area of overlap lies between Ibn Sina's pedagogical



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ideals and social-emotional learning (SEL), a model gaining global prominence in the 21st century. Ibn Sina advised that teachers must be compassionate, patient, and responsive to students' emotional needs and individual differences. He stated that "instruction must align with the learner's mental development," advocating for a kind, respectful, and developmentally appropriate approach. SEL frameworks emphasize building positive relationships, managing emotions, and making ethical decisions qualities Ibn Sina considered foundational for effective teaching. A participant stated, "His advice to be patient and understanding is relevant to today's SEL practices especially in diverse, inclusive classrooms." This psychological dimension of teaching in Ibn Sina's model affirms that emotional intelligence is not a modern discovery but a deeply rooted classical value.

Many overlaps exist, there are also clear distinctions between Ibn Sina's approach and contemporary secular models. One of the most important differences lies in the ontological and epistemological foundation of education. Whereas modern pedagogies often view teaching as a professional service or technical act, Ibn Sina regarded it as a sacred mission. He wrote that "he who teaches performs the work of the prophets," reflecting a belief that the teacher is not merely an educator but also a spiritual guide and moral leader. This idea of teaching as a form of worship and moral responsibility is largely absent in secular systems, which often prioritize measurable outcomes, skills development, and workforce readiness over spiritual growth and ethical depth. In this sense, Ibn Sina's model offers a value-laden alternative to purely competency-based education, especially relevant in Islamic societies or faith-based institutions.

Ibn Sina's integration of reason (*'aql*) and revelation (*naql*) in education challenges the artificial separation between secular and sacred knowledge in many contemporary models. His ideal teacher does not merely master rational sciences but also understands the metaphysical purpose of knowledge. This holistic fusion points to a classical Islamic theory of education that nurtures both the intellect and the soul, providing a comprehensive model for human development. Participants acknowledged this uniqueness, suggesting that "his ideas add a missing dimension to today's education systems spiritual accountability." Ibn Sina's educational philosophy is not only comparable to modern pedagogical models, but in many ways, it anticipates and complements them. His teachings provide profound insights into intellectual development, moral responsibility, emotional awareness, and the spiritual purpose of education. While modern theories have introduced new methods and tools, Ibn Sina offers a timeless framework grounded in ethics, critical reasoning, and holistic human development. When integrated thoughtfully, his ideas can enrich current educational models particularly in culturally or spiritually grounded contexts and offer educators a deeper sense of purpose and pedagogical integrity.

### **5.3 Ibn Sina's Ideas about the Ideal Teacher be Applied in Today's Classrooms or Teacher Training Programs**

The data gathered through thematic analysis suggest that Ibn Sina's conception of the ideal teacher is not only theoretically profound but also practically applicable in today's educational contexts. His emphasis on a teacher's moral character, intellectual depth, emotional intelligence, and spiritual commitment can be operationalized across teacher training programs,





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curriculum design, and classroom practices. The integration of these principles would provide a much-needed balance between academic rigor and ethical integrity in the modern education system, which is often criticized for being overly technocratic and outcome-driven.

One of the most direct applications of Ibn Sina's philosophy lies in the integration of character education into teacher training programs. Ibn Sina firmly believed that a teacher must exhibit upright behavior, sincerity, and self-discipline. As noted in the data, he described the teacher as a moral guide whose ethical standing directly influences the learner's development: "No instruction is effective without moral authority." This idea aligns closely with transformative and holistic education theories, where the goal of education extends beyond cognitive development to include ethical, social, and emotional growth. Participants echoed this sentiment, suggesting that modern pre-service and in-service training programs should incorporate modules focused on ethical reasoning, integrity, and the personal virtues of a teacher. This would ensure that teachers are not only content experts but also moral exemplars, capable of modeling the very values they aim to instill in students.

Ibn Sina's insistence on intellectual mastery and pedagogical clarity also translates well into modern classroom practice. He advocated for deep subject knowledge and logical, structured teaching methods. As per the data, his instructional philosophy reflects constructivist principles, especially in his belief that teaching should proceed from familiar to unfamiliar and should be tailored to the learner's cognitive level. This concept is closely tied to Vygotsky's Zone of Proximal Development (ZPD) and Bruner's theory of scaffolding, both of which emphasize the importance of structured learning support. Participants noted that teacher education programs can implement this by enhancing subject-specific content mastery and instructional design competencies through rigorous coursework and practicum-based learning. Furthermore, Ibn Sina's views support the use of inquiry-based, reflective, and dialogic pedagogies, encouraging teachers to adopt questioning techniques, case studies, and critical discussions to stimulate higher-order thinking.

The emotional and psychological dimension of Ibn Sina's teacher model also finds modern relevance in the growing emphasis on Social-Emotional Learning (SEL). He stressed the importance of kindness, patience, and understanding individual learner needs qualities that today are essential in fostering inclusive and nurturing classroom environments. One participant highlighted that "His advice to be patient and understanding is relevant to today's SEL practices especially in diverse, inclusive classrooms." Teacher training programs can apply these ideas by including SEL frameworks in their core content, focusing on empathy, relationship-building, and culturally responsive pedagogy. This would prepare teachers to manage classroom dynamics with compassion while being attuned to students' emotional well-being.

A particularly distinct contribution of Ibn Sina's philosophy is his view of teaching as a sacred and spiritual responsibility. He regarded educators as successors to the prophets in the task of guiding humanity. This perspective, although often absent in secular educational systems, can deeply enrich teacher identity and professional commitment. As one participant emphasized, "He saw teaching as a spiritual office, not just a job." In religious, faith-based, or values-



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oriented institutions, this understanding can be operationalized by fostering a strong sense of mission and ethical accountability in teachers. Teacher education programs can support this by integrating philosophy of education, Islamic ethics (in Muslim contexts), and reflective practice, allowing educators to see themselves not merely as functionaries but as moral and spiritual leaders. Ibn Sina's principle of individualized instruction is highly relevant to today's push for differentiated learning and inclusive pedagogy.

This instruction model demanded sensitivity to learners' pace, readiness, and context ideas that are now central to Universal Design for Learning (UDL) and differentiated instruction models. Modern classrooms, which are often diverse in learning needs, can benefit from these principles by using formative assessment tools, flexible grouping, and adaptive teaching strategies. As participants noted, this personalized approach fosters both academic success and learner autonomy. Ibn Sina's ideas are not only timeless in their philosophical depth but also remarkably applicable in current educational practices. His vision of the teacher as an ethical, intellectual, and spiritual guide provides a holistic framework that aligns with contemporary theories such as constructivism, transformative learning, SEL, and inclusive education. His model can enrich today's education systems—particularly teacher training programs—by embedding values of moral integrity, reflective pedagogy, emotional intelligence, and lifelong learning. In an age of standardization and technocentric reforms, Ibn Sina's philosophy invites a much-needed return to human-centered, ethically grounded, and spiritually meaningful education.

### 5.4. Conclusion

This study set out to explore Ibn Sina's vision of the ideal teacher within the framework of classical Islamic thought and to examine its relevance and applicability in modern pedagogical contexts. Through thematic analysis of textual sources and interpretive insights, the research addressed three key questions: (1) What qualities, skills, and responsibilities did Ibn Sina associate with the ideal teacher? (2) In what ways can Ibn Sina's educational philosophy be compared with modern teaching models? and (3) How can his ideas be applied in present-day classrooms or teacher education programs? The findings of this study affirm that Ibn Sina's conception of the ideal teacher is not limited to the transmission of knowledge. Rather, he proposes a model that is intellectually rigorous, ethically grounded, emotionally responsive, and spiritually aware. For Ibn Sina, the teacher is not merely a knowledge provider but a *moral architect* one who shapes the intellectual, ethical, and spiritual development of learners. This multidimensional view of teaching aligns with many core principles found in modern educational paradigms, such as constructivism, transformative pedagogy, and social-emotional learning (SEL), yet goes beyond them by emphasizing the metaphysical and moral purpose of education.

In response to the first research question, the study revealed that Ibn Sina identified four primary attributes of an ideal teacher: (1) deep subject knowledge and pedagogical clarity, (2) moral and ethical integrity, (3) psychological insight and emotional patience, and (4) spiritual accountability. He insisted that a teacher must possess mastery over the subject matter and demonstrate clear, structured teaching methods tailored to the learner's cognitive level. Equally important to him was the teacher's personal character, believing that effective



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instruction requires virtue, sincerity, and a life modeled on the values being taught. His insistence on moral consistency anticipates the modern emphasis on teacher identity and ethical leadership in the classroom. In today's context, these insights serve as a powerful reminder that effective teaching is as much about whom the teacher is as what the teacher teaches.

The second research question uncovered significant philosophical overlaps between Ibn Sina's ideas and contemporary teaching models. His support for gradual, inquiry-based instruction parallels modern constructivist theories advanced by Piaget, Vygotsky, and Bruner. His emphasis on activating critical thinking and intellectual independence aligns closely with Bloom's taxonomy and 21st-century skill frameworks. Moreover, his belief in the teacher's role in nurturing students' emotional well-being and moral consciousness resonates with the foundational principles of SEL and holistic education. However, Ibn Sina's pedagogical framework diverges from most modern theories by integrating spiritual goals into the teaching process. He saw education as a sacred act, positioning the teacher as a moral-spiritual guide tasked with awakening not only the intellect but also the soul of the learner. This theological underpinning gives his model a unique depth that modern secular systems rarely include, yet which remains relevant especially in Islamic or values-based educational settings.

In answering the third research question, the data provided practical pathways for implementing Ibn Sina's ideas in contemporary classrooms and teacher preparation programs. Participants agreed that his philosophy could be actualized through several key measures: embedding ethics and character education in BS, B.Ed. and M.Ed. curricula, fostering reflective practice among teachers, promoting inquiry-based teaching strategies, and integrating emotional intelligence and moral responsibility into daily teaching routines. His emphasis on tailoring instruction to the learner's cognitive and emotional stage strongly supports differentiated learning, Universal Design for Learning (UDL), and inclusive pedagogy. Moreover, his belief in the teacher's spiritual accountability can inspire educators to reconnect with the intrinsic purpose of their profession a calling to shape not just minds but lives. This perspective provides a counter-narrative to the overly bureaucratic and performance-driven culture of modern schooling, offering a humanistic and spiritually rooted alternative.

This study confirms that Ibn Sina's vision of the ideal teacher transcends time and culture. It offers a rich pedagogical model that balances intellectual excellence with moral depth, emotional awareness with instructional clarity, and academic achievement with ethical development. His educational philosophy complements and, in many ways, enhances contemporary pedagogical models by restoring the teacher's role as a moral and spiritual guide. By integrating Ibn Sina's timeless insights into today's classrooms and teacher education programs, educators can work toward building not only skilled learners but also virtuous, thoughtful, and responsible human beings. In a rapidly changing global society where education risks becoming increasingly mechanical and depersonalized, Ibn Sina's model reminds us of the sacred trust that lies at the heart of teaching a trust to nurture minds, shape character, and elevate the human spirit.

### 5.5 Recommendations

In light of the study's findings and discussions, several key recommendations can be made for educational policymakers, teacher educators, curriculum developers,



and practitioners. These recommendations aim to bridge classical Islamic educational philosophy, as articulated by Ibn Sina, with contemporary pedagogical practices to improve the quality and depth of teacher education and classroom instruction.

## **1. Integrate Moral and Character Education into Teacher Training Programs**

Teacher education institutions should include dedicated modules on ethics, moral reasoning, and professional integrity inspired by Ibn Sina's vision of the teacher as a moral exemplar. Pre-service and in-service training should emphasize the teacher's responsibility not only to instruct but to model virtuous behavior, sincerity, and humility. Character education should be assessed not only in theoretical knowledge but through reflective practice, mentoring, and observation.

## **2. Promote Intellectual Depth and Subject Mastery**

As Ibn Sina insisted on rigorous subject knowledge, teacher training programs must prioritize deep content mastery in both subject and pedagogy. Teachers should not merely be facilitators but intellectually authoritative figures capable of clarifying complex ideas and guiding students through logical reasoning. Certification bodies should raise the bar for subject competency through comprehensive assessments and applied teaching practice.

## **3. Adopt Inquiry-Based and Reflective Pedagogies**

To reflect Ibn Sina's vision of fostering independent thinking, educators should adopt constructivist, inquiry-based, and dialogic teaching strategies. Teacher training curricula should include components on Socratic questioning, philosophical discussion, and problem-based learning to encourage critical thinking. Teachers must be trained to guide students in exploring knowledge rather than memorizing facts.

## **4. Embed Emotional Intelligence and Social-Emotional Learning (SEL) in Professional Development**

Echoing Ibn Sina's emphasis on patience, compassion, and psychological sensitivity, teacher development programs should focus on SEL competencies. Educators should be trained in empathy, classroom relationship management, and emotional regulation. This includes the ability to understand and adapt to individual learner needs, diverse backgrounds, and emotional states, which are central to inclusive and supportive learning environments.

## **5. Encourage Reflective and Spiritual Practice in Teaching**

Ibn Sina viewed teaching as a sacred duty. Teachers should be encouraged to engage in regular self-reflection to understand their moral responsibilities and pedagogical choices. In Islamic and values-based educational institutions, spiritual development of the teacher should be nurtured through ethics seminars, reflective journaling, and exposure to Islamic educational philosophy.

## **6. Localize Ibn Sina's Framework in Muslim-Majority Education Systems**

In contexts where Islamic values are foundational (e.g., Pakistan, Saudi Arabia, Malaysia), educational policymakers should consider formally incorporating Ibn Sina's educational framework into national teacher standards and curricula. His principles can serve as a culturally and spiritually aligned alternative to imported secular models that may lack local relevance.

## **7. Create Cross-Disciplinary Courses on Classical Educational**





## Philosophy

Universities and teacher colleges should introduce interdisciplinary courses that explore Islamic philosophy of education, including the works of Ibn Sina, Al-Ghazali, and others. These courses can connect classical insights with modern theories like constructivism, transformative learning, and holistic education to offer a richer, more integrated understanding of pedagogy.

### **8. Revise Curriculum Design to Include Holistic Development**

Inspired by Ibn Sina's view that education must develop both intellect and character, curricula at all levels should be revised to include components that foster ethical decision-making, civic responsibility, and spiritual development alongside cognitive skills. Schools should move beyond test-driven models to more holistic forms of assessment that value growth in character and reflective thinking.

### **9. Research Further Applications of Classical Islamic Pedagogy**

Future research should explore the integration of Ibn Sina's philosophy in various educational settings, including public schools, religious madaris, and higher education institutions. Comparative studies between Ibn Sina's model and other classical or modern frameworks could help develop an indigenous pedagogy that is both timeless and contextually relevant.

These recommendations, if implemented, can help revive the rich educational heritage of the Islamic world while simultaneously addressing the needs and challenges of contemporary education. Ibn Sina's conception of the ideal teacher offers not only a philosophical foundation but also a practical guide for creating compassionate, competent, and morally grounded educators for the 21st century.

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