Islamic Medical Education Ibn Sina’s Perspective

Pendidikan Kedokteran Islam Perspektif Ibnu Sina

Vina Hikmatul Huda (1), Agus Gunawan (2), Muhajir Muhajir (3)

(1) Vina Hikmatul Huda [232622106.vina@uinbanten.ac.id](mailto:232622106.vina@uinbanten.ac.id)

(2) Agus Gunawan [agusgunawan1405@gmail.com](mailto:agusgunawan1405@gmail.com)

(3) Muhajir Muhajir [muhajir@uinbanten.ac.id](mailto:muhajir@uinbanten.ac.id)

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Serang, Indonesia

**Abstract**

The purpose of this writing is to find out Ibn Sina's thoughts and contributions in the field of medicine which have provided the foundation for the development of medical science in the Islamic world. In Ibn Sina's view, medical education is not just about understanding the physical aspects of the human body, but also involves a deep understanding of ethics and morality. In developing the medical education curriculum, Ibnu Sina emphasized the importance of moral integrity, empathy for patients, and ethical responsibility in medical practice. The data collection technique in this research uses library research, namely by collecting data from Ibn Sina's written works relating to medical education and the Islamic values ​​he emphasized as well as conducting a literature review of the concepts of Islamic medical ethics and other existing approaches. . he emphasized. in accordance with the. Islamic medical education emphasizes values ​​such as compassion, justice, and concern for the general welfare. Ibn Sina suggested that prospective doctors not only gain knowledge about disease and its treatment, but also have a deep understanding of spirituality and the relationship between body and soul. By integrating Islamic values ​​into medical education, it is hoped that graduates can become practitioners who are not only professionally competent but also have noble character. The results of this research are to encourage the development of doctors who are not only able to heal physically, but also have a positive impact on the social and spiritual aspects of society which can be used as an important reference for advancing medical education in the Islamic religion.

**Keywords:** Medical Education, Ibn Sina, Base, Islamic Values.

**Abstrak:**

Tujuan dari penulisan ini yaitu untuk mengetahui pemikiran dan kontribusi Ibnu Sina dalam bidang kedokteran yang telah memberikan landasan bagi perkembangan ilmu kedokteran di dunia Islam. Dalam pandangan Ibnu Sina, pendidikan kedokteran tidak hanya sekedar memahami aspek fisik tubuh manusia, namun juga menyangkut pemahaman mendalam mengenai etika dan moralitas. Dalam pengembangan kurikulum pendidikan kedokteran, Ibnu Sina menekankan pentingnya integritas moral, empati terhadap pasien, dan tanggung jawab etis dalam praktik kedokteran. Teknik pengumpulan data dalam penelitian ini menggunakan studi kepustakaan yaitu dengan mengumpulkan data dari karya-karya tulis Ibnu Sina yang berkaitan dengan pendidikan kedokteran dan nilai-nilai Islam yang ditekankannya serta melakukan tinjauan pustaka terhadap konsep-konsep etika kedokteran Islam dan pendekatan-pendekatan lain yang ada. dia menekankan. sesuai dengan. Pendidikan kedokteran Islam menekankan nilai-nilai seperti kasih sayang, keadilan, dan kepedulian terhadap kesejahteraan umum. Ibnu Sina menyarankan agar calon dokter tidak hanya memperoleh pengetahuan tentang penyakit dan pengobatannya, tetapi juga memiliki pemahaman yang mendalam tentang spiritualitas dan hubungan antara jiwa dan raga. Dengan mengintegrasikan nilai-nilai Islam ke dalam pendidikan kedokteran, diharapkan lulusan dapat menjadi praktisi yang tidak hanya berkompeten secara profesional namun juga berakhlak mulia. Hasil penelitian ini untuk mendorong berkembangnya dokter yang tidak hanya mampu menyembuhkan secara fisik, namun juga memberikan dampak positif pada aspek sosial dan spiritual masyarakat yang dapat dijadikan acuan penting untuk memajukan pendidkan kedokteran dalam agama islam .

**Kata Kunci**: Pendidikan Kedokteran, Ibnu Sina, Landasan, Nilai-Nilai Islam.

**Introduction**

Medical science is a science that has accelerated rapidly, where Muslims have made extraordinary contributions during their brilliant civilization. This contribution has never been carried out in a comprehensive, superior and proven manner in the course of history. Islamic medicine does not just treat disease and then it is over, but includes the basics of experiments which have such a high and amazing influence on all aspects of medical training (practice) as maintenance and treatment, or alleviating and administering medicines, or keeping people away from disease and bad lifestyle by implementing medical recommendations.[[1]](#footnote-1) Among the great roles of Muslims in the world of medicine can be seen from the very rare geniuses in the field of medicine. They, with Allah's permission, have made a major contribution in turning the wheel of medical travel in another direction, following the direction of the movement of the medical generation to this day.

Ibn Sina's life journey is quite complete because he wrote it in an autobiography (a story of his life journey written by himself), in writing this autobiography he entrusted it to his student Abu Uzaid al-Jurjani. Since childhood, Ibnu Sina has studied various branches of science from his teachers, such as mathematics from Al-Khwarizmi, medicine from Ibn Yahya and other sciences. At the very young age of 17 years, he was already famous as a doctor and once treated one of the princes of the Samaniyyah Dynasty at the summons of the palace at that time.[[2]](#footnote-2)

**Discussion and Result**

Ibn Sina was a doctor and medical expert who was highly respected in the history of Islam and the Western world. His most famous work, "Al-Qanun fi al-Tibb" or "Canon of Medicine," made him one of the main figures in the development of medical science in the Islamic world in the Middle Ages.[[3]](#footnote-3) Ibn Sina was not only a practicing doctor, but also a philosopher and scientist who made significant contributions in various fields of science. He created his monumental work to summarize and organize the medical and scientific knowledge of his time. Since he was twenty-one years old, Ibnu Sina has made a habit of writing. Starting from fiqh writings (al-Haasil wal Muhaasil), ethics, tasawwuf, psychology (alSyifâa') and (Ahwal an-nafs), music, philosophy (annajaat), astronomy, mathematics and medicine (al-Qanuun fith-Thibb) which the author is currently researching. This book has been an international medical reference for almost eight centuries. Doctor Osler, said Prof. Azyumardi Azra calls the book al-Qanuun fith-Thibb the bible of medical science. He also wrote two short stories, Risalat at-Thair and Hayy Bin Yaqzhan2 Besides his medical works, Ibn Sina also contributed to other fields such as philosophy, astronomy, chemistry, and mathematics. He played an important role in combining the classical scientific heritage of Greece with the Islamic intellectual tradition, helping to spread and preserve scientific knowledge. So, Ibn Sina is not only recognized as a doctor, but also as a polymath who had a major impact on various aspects of science and philosophy.

When Islam came, the ignorant Arabs also had healers, so the Messenger of Allah recommended seeking treatment. As narrated by Usamah bin Sharik, "Get treatment, because Allah does not send down disease except to make a cure for it. Except for one disease: old age!” The Prophet received treatment with honey and dates and natural weeds, and so on, which is known as Tibbun Nabawi (Prophet's Treatment).[[4]](#footnote-4) Muslims do not just stop at Nabawi medicine. They also understood from the start that worldly sciences, including medical science, carry out continuous research and study by adhering to what is found in other peoples. Therefore, as a practice of Islamic instructions, they continue to pump up their enthusiasm to add everything that brings benefits.

Look for wisdom wherever you are. Thus we see Muslims taking medical knowledge from Greece in addition to the Islamic countries they conquered. Muslim medical scientists have privileges. They were the first to know about medical specialties. Among them was an ophthalmologist, giving him the name Kahalin (Black Eye). Then there are those who specialize in surgery, hijama (cupping), specialists in women's diseases and so on. Among the scientific experts at that time was Abu Bakar Ar-Razi.[[5]](#footnote-5)

Among Ibn Sina's most famous works is al-Qanun fi al-Tibb (The Canon of Medicine). During the period from the 12th century to the 14th century AD, this book was used as the main reference for medical faculties in various European universities, in the 17th century. This book is considered an encyclopedia of medical science. The Arabic edition version was published in Rome in 1593, and in Hebrew it was published in Naples in 1491, since the 15th century AD, this book has been reprinted 15 times, in fact some parts of the book were still printed in 1930 in the city London, one of which was translated into English by Oskar Cameron Gruner.[[6]](#footnote-6)

This al-Qanun book is an encyclopedic work covering a combination of Greek and Arabic medical systems, with the addition of Ibn Sina's personal experience. This book discusses the classification of diseases, their descriptions and causes, with therapy (treatment) and medical classifications simply and broadly; with hygiene, body function, and various other topics. In particular, Ibn Sina emphasized the fact that pulmonary tuberculosis (pulmonary TB) is an infectious disease and pulmonary tuberculosis is transmitted through land and water.[[7]](#footnote-7)

Ibn Sina was the first person to discover the detailed anatomy of the human body.[[8]](#footnote-8) In the book The Canon of Medicine, it is explained about body parts and their components that body parts mainly come from fluids, just as humor mainly comes from a mixture of aliments, and aliments mainly consist of mixed "elements". There are simple members and there are compound members. Simple members are those whose structure is homogeneous throughout, so that their name describes them in all parts: for example flesh, bones, nerves, and the like. While the members of a compound are those who are one and the same word is not a correct description of all the parts. For example, in the case of hands and face. Part of the face is not a face, part of the hand is not a hand. These members are called “instrumental” because they are the instruments by which the spirit and actions of the mind (soul) are achieved.[[9]](#footnote-9)

Ibn Sina was also a surgeon. He performed complex surgical practices, such as removing cancerous swellings in the early period, dissecting the throat glands and windpipe, removing ulcers and crystallization in the lungs. He also treats hemorrhoids by tying them. His findings reached neurological diseases (neurasthenia) where Ibn Sina was a pioneer. He explained the details of how to remove it and the precautions that must be taken, and taught surgical methods by injecting them under the patient's skin using anesthesia to treat the wound (disinfection). He also mentioned the conditions for using detection tools, as well as situations in which you should be wary of using them.[[10]](#footnote-10)

In treatment with medicines, Ibn Sina explained in his book The Canon of Medicine that there are three rules for choosing medicines:[[11]](#footnote-11)

1. Selection according to quality, whether hot, cold, humid, dry.

2. Selection of the amount to be given (dose). In this case two sub divisions:

a. measurement in terms of body weight.

b. measurement of the quality of degrees of hotness and coldness.

3. Rules relative to the time of administration.

Many historians praise the brilliance of Ibn Sina's scientific achievements. Ibn Sina's contribution to thought and science was enormous and is recognized as having a significant influence on scientists, thinkers and philosophers in subsequent generations. Thanks to his achievements in medical science, Ibn Sina earned the nickname Father of Doctors. Mehdi Nakosteen in his book Islamic Contributions to the Western Intellectual World (1996), states that the Islamic world and Europe are indebted to Ibn Sina in medical science.[[12]](#footnote-12)

Ibn Sina, also known as Avicenna in Western tradition, was a Persian-Islamic polymath who lived in the 10th and 11th centuries AD. One of his famous works is "Al-Qanun fi al-Tibb" or "Canon of Medicine" in Latin. In this monumental work, Ibn Sina discusses various aspects of medicine and provides a philosophical view of medical science in his time. The following are several discussions related to medical education according to Ibn Sina :[[13]](#footnote-13)

1. Scientific and Philosophical Approach: Ibn Sina combines scientific and philosophical knowledge in "Al-Qanun fi al-Tibb." His work encompassed the medical knowledge of his day and created a system of classification of diseases and treatments. His philosophy played an important role in his approach to medical science.

2. Medical Education: Ibn Sina contributed his thoughts on medical education in "Al-Qanun fi al-Tibb." He highlighted the importance of formal education and clinical training for aspiring physicians. He considered theoretical and practical learning to be key elements for producing competent medical professionals.

3. Empirical Involvement and Observation: Avicenna emphasized the importance of direct observation and practical experience in medical education. He encouraged doctors to learn from clinical cases, observe patients' symptoms, and try different treatment methods to develop clinical expertise.

4. The Importance of Medical Ethics: In "Al-Qanun fi al-Tibb," Ibn Sina also discusses medical ethics. He highlighted the need for doctors to have high ethics, including a sense of responsibility towards patients and morality in medical practice.

5. Holistic Approach: Ibn Sina formulated a holistic approach to medicine. He teaches that the human body is an integrated system, and understanding body function and balance is key to effective diagnosis and treatment.

It is important to remember that the historical and cultural context in which Ibn Sina lived was different from today, and many developments have occurred in medical science. Despite this, the legacy of his contributions to medical thought remains cherished in history and his studies continue to influence the development of medical science.[[14]](#footnote-14)

Ibnu Sina (Avicenna) memberikan pandangan khas mengenai pendidikan kedokteran dalam karyanya yang terkenal, "Al-Qanun fi al-Tibb" atau "Canon of Medicine." Beberapa aspek hakikat pendidikan kedokteran menurut Ibnu Sina antara lain sebagai berikut :[[15]](#footnote-15)

1. Holistic Education: Avicenna advocated holistic medical education, which involves a thorough understanding of the human body, its organs, and their functions. This education does not only involve physical aspects, but also mental and spiritual aspects.

2. Integration of Knowledge: In "Al-Qanun fi al-Tibb," Ibn Sina champions an interdisciplinary approach in medical education. He structured his text by summarizing medical knowledge, pharmacy, medical ethics, and philosophy, viewing them as an inseparable whole.

3. The Importance of Practical Experience: Avicenna emphasized the importance of direct experience and clinical practice in medical education. He realized that theory must be supported by real practice, and observation of clinical cases was an effective way to develop clinical and diagnostic skills.

4. Focus on Medical Ethics: Ibn Sina realized the importance of ethics in medical practice. He emphasized the need for doctors to have high morality, observe ethical principles, and feel responsibility for the well-being of patients.

5. Lifelong Learning: According to Ibn Sina, medical education is not something that is finished after getting a degree. Instead, he encourages lifelong learning, where doctors must continue to increase their knowledge throughout their careers.

6. Development of Communication Skills: Ibn Sina realized the importance of communication skills in medical practice. He emphasized the need for doctors to communicate with patients well, understand their needs, and provide information clearly.

7. Emphasis on Prevention and Treatment: Ibn Sina paid great attention to aspects of disease prevention and health promotion. Medical education, he said, should not only focus on treating disease, but also on efforts to prevent it.

The essence of medical education according to Ibn Sina includes scientific, ethical and practical dimensions. He combined philosophical and empirical views to form a comprehensive approach to medical science and education within it.[[16]](#footnote-16)

**Conclusion**

Ibnu Sina voiced holistic medical education, combining theory and practice, interdisciplinary, and emphasizing the importance of ethics, communication, and lifelong education. In conclusion, medical education according to Ibn Sina must involve the development of scientific knowledge and clinical skills while upholding ethical values ​​and morality, with an emphasis on continuous learning throughout the doctor's career. In Ibn Sina's view, medical education involves a holistic approach that integrates theory and practice, emphasizes interdisciplinarity and ethics, and encourages lifelong learning. The conclusion describes his vision of education that includes scientific aspects, clinical skills, and ethical values ​​to produce comprehensive and responsible doctors.

Finally, we must admit that the views of previous Islamic philosophers, especially in the field of medical education, are very important for rebuilding an integrated Islamic education system capable of producing integrated and holistic personalities with good moral and intellectual character in the future. The fact is that in the past, Islam was able to produce Islamic and intellectual figures who excelled in all disciplines and sciences, one of which was medicine. Therefore, there is a need to seriously examine previous educational views, but nevertheless, transform them into our current educational system. Thus, it is not impossible that the Islamic world will give birth to Ibn Sina in the future.

**Bibliography**

Aftab Macksood, *“How Islam Influenced Science”, dalam www.ais.org/bsb/Herald/Previous/95/ science.hlml* diakses pada tanggal 5 Desember 2023. Dan lihat Oscar Cameron Gruner, The Canon of Medicine of Avicenna, h. 174-183.

Ahmad, Zainal Abidin. (1974). *Ibnu Siena: Sarjana dan Filosof Besar Dunia.* Jakarta: Bulan Bintang.

Al-Naqib, abd al-Rahman. (1993). *“Avicenna”. The Quarterly Review of Comparative Education.* XXIII: 53-69

*Al-Qanun fi Thibb terjemahannya dalam bahasa Inggris dapat dilihat dalam Oskar Cameron Gruner, The Canon of Medicine of Avicenna,* (New York: AMS Press, 1973), bag. I-IV, h.25-135, 460-534.

Arif, Syamsuddin. (n.d.) *“Intuitive Knowledge in Ibn Sina: Its Distinctive Features and Prerequisites.” Al-Shajarah:* 213-251

Asep Sulaiman, *Mengenal Filsafat Islam…,* hlm. 52.

*Bahron Ansori “Ibnu Sina, Ilmuan Muslim Pakar Kedokteran Dunia”*, dalam www.mirajnews.com/id/artikel/tokoh/ibnu-sina-ilmuwan-muslim-pakar-kedokteran-dunia/ diakses pada tanggal 3 Desember 2023.

*Ibid,* h. 272.

*Ibid.*

Ismail R. Al Faruqi dan Lois Lamya Al Faruqi; *The Cultural Atlas of Islam, terj, Ilyas Hasan,* (Bandung: Mizan 1998), hlm. 341

Mehdi Nakosteen, Konstribusi Islam atas Dunia Intelektual Barat : *Deskripsi Analisis Abad Keemasan Islam,* h. 20.

Mohadeseh Burhani Nejad, Mohammad Rashidi, Mohammad Mehdi Oloumi, *Avicenna’s Educational Views with Emphasis on the Education of Hygiene and Wellness, in International Journal of Health Policy and Management*, Volume 1, Number 3 (September 2013), hlm. 201-205.

*Oskar Cameron Gruner, The Canon of Medicine of Avicenna,* (New York: AMS Press, 1973), Bagian I, h.93.

Oskar Cameron Gruner, *The Canon of Medicine,* bagian IV, h.463.

Petrus Andrianto, *Buku Ajar Fisiologi Kedokteran*, (Jakarta: EGC, 1995), hlm. 676

Raghib As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia,* (Jakarta: Pustaka AlKautsar, 2011), h. 271.

Raghib As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia*, h. 276. Dapat dilihat juga dalam *Al-Qanun fi Thibb* terjemahannya dalam bahasa Inggris dapat dilihat dalam *Oskar Cameron Gruner, The Canon of Medicine,* bagian IV, h.530

1. Raghib As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia,* (Jakarta: Pustaka AlKautsar, 2011), h. 271. [↑](#footnote-ref-1)
2. Asep Sulaiman, *Mengenal Filsafat Islam…,* hlm. 52. [↑](#footnote-ref-2)
3. Petrus Andrianto, *Buku Ajar Fisiologi Kedokteran*, (Jakarta: EGC, 1995), hlm. 676 [↑](#footnote-ref-3)
4. *Ibid.* [↑](#footnote-ref-4)
5. *Ibid,* h. 272. [↑](#footnote-ref-5)
6. *Al-Qanun fi Thibb terjemahannya dalam bahasa Inggris dapat dilihat dalam Oskar Cameron Gruner, The Canon of Medicine of Avicenna,* (New York: AMS Press, 1973), bag. I-IV, h.25-135, 460-534. [↑](#footnote-ref-6)
7. Aftab Macksood, *“How Islam Influenced Science”, dalam www.ais.org/bsb/Herald/Previous/95/ science.hlml* diakses pada tanggal 5 Desember 2023. Dan lihat Oscar Cameron Gruner, The Canon of Medicine of Avicenna, h. 174-183. [↑](#footnote-ref-7)
8. Arif, Syamsuddin. (n.d.) *“Intuitive Knowledge in Ibn Sina: Its Distinctive Features and Prerequisites.” Al-Shajarah:* 213-251 [↑](#footnote-ref-8)
9. *Oskar Cameron Gruner, The Canon of Medicine of Avicenna,* (New York: AMS Press, 1973), Bagian I, h.93. [↑](#footnote-ref-9)
10. Raghib As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia*, h. 276. Dapat dilihat juga dalam *Al-Qanun fi Thibb* terjemahannya dalam bahasa Inggris dapat dilihat dalam *Oskar Cameron Gruner, The Canon of Medicine,* bagian IV, h.530 [↑](#footnote-ref-10)
11. Oskar Cameron Gruner, *The Canon of Medicine,* bagian IV, h.463. [↑](#footnote-ref-11)
12. Mehdi Nakosteen, Konstribusi Islam atas Dunia Intelektual Barat : *Deskripsi Analisis Abad Keemasan Islam,* h. 20. [↑](#footnote-ref-12)
13. Oskar Cameron Gruner, *The Canon of Medicine*, bagian IV, h.463. [↑](#footnote-ref-13)
14. Mohadeseh Burhani Nejad, Mohammad Rashidi, Mohammad Mehdi Oloumi, *Avicenna’s Educational Views with Emphasis on the Education of Hygiene and Wellness, in International Journal of Health Policy and Management*, Volume 1, Number 3 (September 2013), hlm. 201-205. [↑](#footnote-ref-14)
15. Ahmad, Zainal Abidin. (1974). *Ibnu Siena: Sarjana dan Filosof Besar Dunia.* Jakarta: Bulan Bintang. [↑](#footnote-ref-15)
16. Al-Naqib, abd al-Rahman. (1993). *“Avicenna”. The Quarterly Review of Comparative Education.* XXIII: 53-69 [↑](#footnote-ref-16)