

Metaphysics of Ibn Sina

Rohman Amirul Mukminin*

Universitas KH. A. WababHasbullah, Indonesia.
mukmininamirul674@gmail.com

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ABSTRACT This article analyzes IbnSina’s metaphysical views particularly the concepts of being and soul and their relevance to Islamic education. Using library research through classical and contemporary philosophical sources, the study examines IbnSina’s distinction between necessary and possible beings, as well as his tripartite model of the human soul supported by the active intellect. The analysis shows that these metaphysical principles provide a foundation for holistic Islamic education that integrates intellectual development with moral formation and spiritual awareness.

Keywords: *Metaphysics, IbnSina, Theory of the Soul, Theory of Being, Islamic Religious Education.*

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INTRODUCTION

Philosophy has always been a medium for humans to understand the nature of existence, reality, and the purpose of life. Amidst the maelstrom of various traditions of thought, Islamic philosophy has produced great figures whose works have transcended time and culture. One of the most prominent figures is IbnSina, known in the West as Avicenna. His thought was not only rooted in the Aristotelian tradition but also developed an original perspective that combined reason, intuition, and spiritual experience.

Philosophy has always served as a bridge for humanity to explore fundamental questions about existence, truth, and purpose. Throughout history, different civilizations have contributed to this intellectual endeavor, each offering distinct frameworks for understanding reality. Within this vast landscape, Islamic philosophy emerged as a profound synthesis of reason and revelation, seeking harmony between intellect (*‘aql*) and faith (*īmān*). Rather than merely adopting Greek philosophical traditions, Muslim philosophers reinterpreted and expanded them in light of Qur’anic principles. This intellectual engagement gave rise to a golden era of philosophical inquiry that not only influenced Islamic civilization but also shaped the development of Western thought during the Middle Ages.

Islamic philosophy reached one of its highest points through the contributions of IbnSina, whose intellectual legacy spans metaphysics, epistemology, psychology, and medicine. His philosophical system aimed to construct a coherent understanding of being (*wujūd*) by examining the relationship between the Necessary Existent (*al-Wājib al-Wujūd*) and contingent beings (*al-mumkināt*). Through this framework, IbnSina sought to demonstrate that the universe possesses an intelligible order rooted in divine necessity. His distinction between essence (*māhiyyah*) and existence (*wujūd*) became one of the most influential concepts in both Islamic and Western metaphysical discourse.

In addition to metaphysics, IbnSina offered groundbreaking contributions in epistemology by formulating a theory of knowledge that integrates sensory perception, rational analysis, and spiritual intuition. He argued that the human intellect evolves through successive stages, beginning with empirical experience and culminating in what he described as the “Active Intellect” (al-‘Aql al-Fa‘āl). This final stage represents the highest form of human understanding, where the intellect is illuminated by universal truths. Such a framework reflects IbnSina’s belief that the pursuit of knowledge is not only a rational endeavor but also a spiritual journey that elevates the soul toward ultimate perfection.

IbnSina’s philosophical framework was also closely tied to his medical and psychological insights, demonstrating his holistic understanding of the human person. In his renowned work *The Canon of Medicine*, he articulated the interdependence between the physical body and psychological states, long before psychosomatic concepts became prominent in modern medical discourse. His belief that reason and emotion shape human behavior reflected a broader philosophical commitment to harmony between the body, mind, and soul. This integrated view reinforced the idea that understanding human nature requires both scientific inquiry and metaphysical reflection.

The influence of IbnSina’s thought reverberated far beyond the boundaries of the Islamic world. Latin translations of his works became foundational texts in European universities during the 12th to 17th centuries, significantly shaping scholastic philosophy. Thinkers such as Thomas Aquinas engaged deeply with IbnSina’s metaphysical arguments, especially regarding the distinction between essence and existence and the nature of the human soul. His ideas provided a bridge between the intellectual traditions of the East and West, illustrating how Islamic philosophy contributed to the broader evolution of world thought.

Despite centuries of change, IbnSina’s philosophical legacy remains relevant in contemporary discussions on reason, spirituality, and the nature of human existence. His vision emphasizes that intellectual exploration should not be divorced from moral and spiritual development. In a world increasingly dominated by material concerns and fragmented perspectives, IbnSina’s synthesis of rational inquiry and spiritual insight offers a compelling model for rethinking the role of philosophy today. His work continues to inspire scholars, demonstrating that the quest for truth is a timeless endeavor connecting the human mind with the deeper realities of existence.

Among the towering figures of this tradition, IbnSina or Avicenna stands as one of the most influential. His works, such as *Al-Shifa’* (The Book of Healing) and *Al-Najat* (The Book of Salvation), reflect a deep commitment to the pursuit of truth through both rational analysis and metaphysical contemplation. IbnSina’s philosophy harmonized Aristotelian logic with Neoplatonic metaphysics, while introducing original ideas about the soul, intellect, and the relationship between God and creation. What distinguished his thought was the integration of reason, intuition, and spiritual experience as complementary paths to knowledge. This synthesis not only enriched Islamic intellectual heritage but also laid the groundwork for later philosophical and scientific developments in both the East and the West.

IbnSina was born in 980 CE in Afshana, near Bukhara, and from a young age demonstrated extraordinary intelligence. His expertise spanned various disciplines, from medicine and mathematics to astronomy and philosophy. However, his most monumental contribution lies in the field of metaphysical philosophy, where he developed a system of thought that attempts to answer fundamental questions: what exists, why it exists, and how existence is structured.

IbnSina’s metaphysics centers on the concept of existence, which he divided into two main categories: *wajibulwujud* (necessary existence) and *mumkinulwujud* (possible existence) (Arfian, 2021). This concept is at the heart of his argument for the existence of God as the source of all things. Through this rational approach, IbnSina successfully combined reason and faith, providing

an intellectual framework capable of explaining the relationship between God, the universe, and humanity.

Furthermore, IbnSina developed the theory of emanation, the process by which the universe emerged from a single, supreme source without diminishing the perfection of that source itself. This view suggests that the existence of the world is not accidental, but rather logically and harmoniously structured. This kind of thinking emphasizes that philosophy is not merely speculative but can also help humans understand the order of the cosmos.

IbnSina's metaphysical thought also has ethical and spiritual dimensions. He emphasized the importance of human awareness of one's own existence and purpose in life (Natsir, 2014). By understanding the structure of being and humankind's place in the universe, individuals can achieve a balance between reason, soul, and morality, and draw closer to the knowledge of God. In addition to its relevance within the Islamic tradition, IbnSina's thought has also been significantly influential in the West, particularly through translations of his works into Latin. The metaphysical concepts he developed influenced scholastic philosophers, including Thomas Aquinas, and served as an important bridge between classical Greek philosophy and medieval European thought.

IbnSina's explanation of emanation is not merely a cosmological theory but also a reflection of his broader philosophical vision about the relationship between the Creator and creation. In his view, the Necessary Existent overflows perfection through a timeless and orderly process, producing successive levels of being that culminate in the material world. Each level of emanation carries a unique degree of existence and intelligence, forming a hierarchical structure that mirrors divine wisdom. This hierarchical ontology provides a rational framework for understanding the unity and diversity found in the cosmos, showing that all created beings are interconnected through the radiance of divine existence.

In building this system, IbnSina sought to resolve the tension between divine transcendence and God's involvement in the world. His theory ensures that God remains absolutely perfect and unchanging, yet the world still emerges as a meaningful and purposeful reality. This idea was revolutionary because it maintained the core Islamic principle of divine unity (*tawhīd*) while adopting philosophical tools to articulate it systematically. As a result, IbnSina's metaphysics provided later Islamic thinkers with a powerful intellectual foundation for discussing God's attributes, the origin of the universe, and the nature of divine knowledge.

The ethical implications of IbnSina's metaphysics extend to his understanding of the human soul. For him, the soul is an immaterial substance capable of attaining higher levels of knowledge through intellectual and spiritual refinement. Its perfection lies in aligning the rational faculty with universal truths derived from the Active Intellect. Through disciplined contemplation, moral cultivation, and the pursuit of knowledge, the soul ascends toward its true purpose union with the intelligible realm. This ascent signifies not only intellectual growth but also spiritual elevation, highlighting the inseparability of ethics and metaphysics in IbnSina's system.

In this context, human free will plays an essential role. While the universe operates according to a logical and necessary order, individuals still possess the capacity to direct their moral and intellectual development. IbnSina argued that the human soul, unlike other beings, is gifted with self-awareness and the ability to choose between higher and lower forms of existence. This freedom allows individuals to shape their destiny by cultivating virtues such as wisdom, justice, and temperance. Thus, IbnSina positions humans as active participants in the cosmic order, responsible for striving toward perfection through conscious effort.

The influence of IbnSina's metaphysical and ethical teachings extended deeply into the intellectual traditions of both the Islamic world and medieval Europe. His works served as essential texts in major centers of learning, where scholars studied his theories as part of the

standard philosophical curriculum. The integration of his ideas into scholastic discourse, particularly by Thomas Aquinas, significantly shaped Western metaphysics, especially regarding the relationship between essence and existence, the structure of the soul, and the nature of causality. Through these engagements, IbnSina became a pivotal figure who connected the philosophies of Antiquity with those of the Middle Ages.

Even today, IbnSina's thought continues to offer valuable insights for contemporary discussions about the nature of the universe, consciousness, and ethics. His holistic approach—combining rational analysis, metaphysical depth, and spiritual awareness provides an alternative framework to address modern existential questions. In an era marked by scientific advancement yet increasing moral and spiritual uncertainty, IbnSina's philosophy encourages a renewed understanding of human purpose and the harmonious order of creation. His legacy demonstrates that philosophical reflection is not only an intellectual exercise but also a pathway to personal and spiritual transformation.

Thus, exploring IbnSina's metaphysics involves not only exploring theoretical arguments about being and God, but also understanding a philosophical approach that integrates logic, ethics, and spirituality. This article aims to comprehensively discuss IbnSina's metaphysical views, highlighting the concepts of being and soul, and their implications for Islamic education.

METHOD

This study uses library research as the primary approach to explore IbnSina's metaphysical thought. This method emphasizes the collection, analysis, and interpretation of relevant written sources, including classical books, scientific journals, articles, and translations of IbnSina's works. The focus of the study is directed at IbnSina's metaphysical views, highlighting the concepts of being and soul, and their implications for Islamic education. The research process is carried out through the stages of identifying primary and secondary sources, evaluating the credibility and relevance of the literature, and synthesizing information to build a systematic analytical framework. Primary sources include IbnSina's original works, such as *Al-Shifa* and *Al-Isharatwa al-Tanbihat*, while secondary sources include Islamic philosophical studies, scientific articles, and modern interpretations of IbnSina's thought. With this method, the study aims to present a comprehensive and accurate understanding of IbnSina's metaphysics and its relevance in the context of contemporary philosophy.

FINDINGS AND DISCUSSION

1. Understanding Metaphysics

Metaphysics is a major branch of philosophy that examines the nature of reality beyond sensory experience. The word "metaphysics" comes from the Greek words *meta*, meaning "after," and *physika*, meaning "physics" or "nature" (Nasution, 2018). Literally, metaphysics can be defined as the science that studies things beyond the physical realm, such as form, existence, and the fundamental principles underlying all things (Basuki et al., 2023).

Historically, metaphysics emerged as a response to the limitations of empirical knowledge. Classical philosophers such as Aristotle sought to understand principles that could not be explained solely through observation and experimentation. They asked fundamental questions: What makes something exist? Why is there something and not nothing? What is the nature of reality itself? (Amin, 2024).

Metaphysics focuses on two main issues: existence (ontology) and causality. Ontology addresses questions about "what exists" and "what is the nature of something that exists," while causality explores the relationship between cause and effect that shapes reality

(Kurnia et al., 2024). In this context, metaphysics seeks to provide a deeper understanding than the natural sciences, which only examine observable phenomena. Furthermore, metaphysics also addresses abstract concepts such as space, time, possibility, identity, and freedom (Riadi et al., 2025). For example, questions about whether time is absolute or relative, or whether humans have free will, fall within the realm of metaphysics. These discussions are not merely theoretical but also influence our views on life and human existence.

In the Islamic philosophical tradition, metaphysics is often associated with the study of God, the universe, and the human soul. Philosophers such as Al-Farabi, Al-Ghazali, and IbnSina developed metaphysical systems that combined reason and revelation (Rizaldi et al., 2024). They sought to answer questions such as the nature of God, the relationship between creator and creation, and the purpose of human life. IbnSina, for example, defined metaphysics as “the science of being and its universal properties.” For him, metaphysics not only discusses the invisible but also explains the principles that enable the existence of all things. This concept emphasizes that being possesses a hierarchy and order that can be analyzed through reason and logic (Kusuma, 2022a).

Adiasta states that metaphysics, according to IbnSina, is a branch of philosophy that studies the nature of being, its essence, and the relationship between God, the universe, and humanity. For IbnSina, metaphysics goes beyond the study of physically visible objects, but rather emphasizes eternal and immaterial realities, including the principles of existence that underlie all things (Adiasta et al., 2025a). This concept encompasses the understanding of necessary being, which is absolute existence that is independent of anything else, and possible being, which is the existence of beings that depend on other beings for their existence.

Furthermore, IbnSina’s metaphysics also highlights the soul as an immaterial substance that animates and directs the lives of living beings. The soul consists of three levels: vegetative, sensitive, and intellectual, each of which plays a role in growth, perception, and reasoning. By understanding the nature of being and the soul, IbnSina’s metaphysics provides a framework for understanding reality, human existence, the purpose of life, and the basis for the development of science and education as a whole.

Therefore, metaphysics has distinct characteristics from empirical science. While empirical science emphasizes observation and experimentation, metaphysics relies on conceptual thinking, logical reflection, and philosophical intuition. This makes metaphysics speculative, yet still seeks universal and fundamental truths.

Furthermore, metaphysics can also be seen as a foundation for other disciplines. The philosophy of science, ethics, and theology often draw on metaphysical principles to build conceptual frameworks (Maksum, 2023). For example, the concept of causality in metaphysics helps scientists understand cause-and-effect relationships in natural phenomena. In the contemporary context, metaphysics has not lost its relevance. Modern philosophers and scientists continue to question the nature of reality, consciousness, and existence (Firdaus et al., 2021). Issues such as artificial intelligence, parallel universes, and the nature of dark matter are topics that invite metaphysical reflection, demonstrating that this branch of philosophy remains alive and dynamic.

Thus, metaphysics is a discipline that seeks to understand reality at its most fundamental level. It transcends the physical and empirical world, provides a framework for answering existential questions, and serves as a foundation for the development of philosophy and other sciences. Metaphysical understanding opens up space for humans to reflect more deeply on the nature of being, existence, and the purpose of life.

2. Theory of Being

Being is a fundamental concept in philosophy related to the existence or presence of something. In philosophical studies, being is not only understood as the existence of physical objects but also encompasses metaphysical aspects, namely the nature or essence of something that exists (Prasanty&Darodjat, 2024). This concept has become the starting point for many thinkers in analyzing the relationship between existence, reality, and truth.

The concept of being has been discussed since ancient Greece, particularly in the works of Plato and Aristotle. Aristotle distinguished between “substance” and “accident” (attribute), emphasizing that being is what makes something real. This debate later influenced the development of Islamic philosophy and metaphysics (Wahid, 2021).

One of the main issues in the theory of being is the relationship between being and essence. Essence explains “what” an object is, while being explains “that” an object exists. This classical debate is crucial in philosophy because it determines how humans understand the reality and identity of something (Dewi&Ratna, 2021). In Western philosophy, Thomas Aquinas developed the view that being is given by God, and that everything that exists requires a first cause. Being is understood as actuality, distinct from potentiality, so that the existence of an object is a manifestation of the actualization of its essence (Hendi, 2024).

Islamic philosophy, on the other hand, combines Aristotelian thought with Islamic theological teachings. Philosophers such as Al-Farabi, Al-Kindi, and IbnSina view being as a hierarchical reality. Absolute being (*wajib al-wujud*) is at the top, while other forms are possible (*mumkin al-wujud*) (Khoirunnisa et al., 2025). The concept of necessary and possible being is central to Islamic metaphysics. Necessary being is one whose existence is absolute and independent of others, usually identified with God. Possible being is the existence of beings that depend on other beings for their existence. This distinction helps understand the relationship between God and the universe.

Some philosophers emphasize the unity of being. According to this view, true existence is singular, while the diversity of forms seen in the universe is merely a manifestation of that singular existence (Khoirunnisa et al., 2025). This concept plays a role in uniting metaphysical thought with spirituality. According to Maksum, existence is also studied in relation to change. In Aristotelian and IbnSina philosophy, change is the transition from potential to actual (Maksum, 2023). Being enables something to move and develop, but existence itself remains the stable basis of existence.

In modern ontology, being is a primary category for understanding reality. Contemporary philosophers distinguish between existential and conceptual being. Existential being relates to real existence, while conceptual being relates to mental or abstract understanding of something (Wahid, 2021). Understanding being is not merely theoretical but also influences ethics and epistemology. Understanding the essence of being can guide humans in understanding the purpose of life, truth, and the relationships between beings. This demonstrates that metaphysics is inseparable from everyday human experience.

The theory of being is one of the main foundations of philosophy and metaphysics. By studying being, humans can understand existence, the hierarchy of reality, and the relationship between God, the universe, and humanity. This thinking opens the door to dialogue between classical philosophy, theology, and modern science.

IbnSina (Avicenna) placed the concept of being at the core of metaphysics. For him, understanding being is the key to understanding the essence of reality and the relationship between God, the universe, and humanity (Khoirunnisa et al., 2025). Being is not only interpreted physically, but as an existence that transcends sensory experience and is the basis of all that exists. According to Kusuma, IbnSina distinguishes being into two main

categories: obligatory being (*wajib al-wujud*) and possible being (*mumkin al-wujud*). Necessary being is absolute existence, independent of anything, and the source of all other being. Possible being, on the other hand, is existence that depends on other beings for its existence and can exist or not exist (Kusuma, 2022b).

Adiasta argues that one of IbnSina's important contributions is the separation of essence (*mahiya*) and existence (*wujud*). Essence explains "what" something is, while existence indicates "that" something exists (Adiasta et al., 2025). In necessary existence, essence and existence are absolutely united, meaning that God's existence is inseparable from His essence. Meanwhile, in possible existence, essence and existence are separate, so that the existence of creatures depends on the granting of existence by necessary existence.

According to Handayani, IbnSina emphasized a hierarchy of existence, with necessary existence at the top, while possible existence is below it. Everything in the universe, both physical objects and living creatures, is a possible existence that receives its existence from necessary existence (Handayani&Suyadi, 2019). This hierarchy demonstrates a systematic cause-and-effect relationship between God and creatures.

IbnSina's view of existence unites philosophy and theology. By understanding the distinction between necessary and possible existence, humans can realize the limitations of creatures and the majesty of absolute existence. This also guides human thought toward understanding the origins, order, and purpose of existence, thus making metaphysics the foundation for a profound understanding of reality.

In conclusion, according to IbnSina, being is the core of metaphysics, distinguishing between necessary beings whose existence is absolute, independent of anything, and the source of all things, and possible beings whose existence depends on other beings. He also emphasized the distinction between essence and existence, where in necessary beings the two are united, while in possible beings they are separate. This view establishes a hierarchy of beings, affirms the order of the universe, the causal relationship between God and creatures, and provides a philosophical and theological foundation for understanding the origins and purpose of existence.

3. Theory of the Soul

The soul is a fundamental concept in philosophy and psychology, referring to the essence of life and consciousness in living beings. The soul is considered the aspect that distinguishes living beings from inanimate objects, encompassing consciousness, feelings, thoughts, and the ability to act (Wahid, 2021). Discussions about the soul have existed since ancient philosophy. Plato viewed the soul as an immortal entity separate from the body, while Aristotle viewed the soul as the life principle inherent in the body, enabling living beings to move, think, and grow (La'bi, 2023).

One of the classic debates concerns the relationship between the soul and the body. Dualism considers the soul and body separate, while monism emphasizes that the soul and body are one. This question lies at the heart of metaphysics and philosophical psychology. According to Aristotle, the soul is divided into three types: the vegetative soul (for growth and nourishment), the sensitive soul (for perception and movement), and the rational soul (for intellect and reason). This division has influenced subsequent philosophical and theological thought (Copleston, 2020).

In the Western tradition, Christian philosophers such as Thomas Aquinas integrated Aristotelian thought with theology, viewing the soul as an eternal, divinely given substance that gives meaning and purpose to human life (Copleston, 2020). Islamic philosophy, on the other hand, views the soul as the essence of life, bestowed by God. Philosophers such as Al-

Farabi, Al-Kindi, and IbnSina discussed the soul's relationship to the body, reason, and human purpose, combining Aristotelian logic with Islamic teachings.

In the Islamic tradition, a distinction is often made between the soul (*nafs*) and the spirit (*ruh*) (Bakri, 2020). The soul is associated with individual nature, desires, and moral actions, while the spirit is considered the divine part that gives life and consciousness, remaining pure and eternal. According to Natsir, IbnSina viewed the soul as an immaterial and eternal substance, yet closely related to the body. (Natsir, 2014) He emphasized that the soul possesses intellectual, sensitive, and vegetative capacities, corresponding to the levels of activity of living beings.

IbnSina viewed the soul as an immaterial substance that serves as the life principle for all living beings. For him, the soul encompasses more than just physical activity, but also encompasses intellectual, sensitive, and vegetative faculties, distinguishing humans from other creatures (Copleston, 2020). According to IbnSina, the soul is divided into three main levels. First, the vegetative soul, which is responsible for growth, nutrition, and reproduction; second, the sensitive soul, which governs perception, the senses, and desires; and third, the intellectual soul, which enables humans to think abstractly, understand the truth, and attain universal knowledge (Kusuma, 2022b).

IbnSina also introduced the concept of the active intellect, a source of universal knowledge that interacts with the human soul (Rofiq et al., 2020). Through the active intellect, the soul can acquire abstract and universal knowledge, enabling humans to understand reality beyond sensory experience and draw closer to understanding God.

IbnSina emphasized that the soul and body are interconnected; The body serves as a medium for the soul to interact with the physical world, but the soul can exist independently. The ultimate goal of the human soul is intellectual and spiritual actualization, which brings supreme happiness through understanding truth and a relationship with God.

In conclusion, IbnSina views the soul as an immaterial substance that serves as the life principle for living beings, especially humans. The soul has three levels: vegetative, sensitive, and intellectual, each governing growth, perception, and the ability to think abstractly. The highest level, the intellectual soul, enables humans to understand truth, acquire universal knowledge, and draw closer to God through active intellect.

Furthermore, the soul and body are closely related, with the body serving as a medium for the soul to interact with the physical world, but the soul is not entirely dependent on the body and can exist independently. The ultimate goal of the human soul is intellectual and spiritual actualization, achieving supreme happiness through understanding reality and a connection with God. Thus, IbnSina's view unites philosophy, psychology, and theology within a single systematic framework.

4. Implications of IbnSina's Metaphysics for Islamic Education

IbnSina's metaphysics emphasizes the principle of existence as the absolute essence of reality, where everything that exists is a manifestation of one source of existence, namely God. In Islamic education, this directs the curriculum and teaching practices to not only convey formal knowledge but also instill an awareness of the nature of creation, the order of nature, and the purpose of human existence as a being aware of its role in life (Adiasta et al., 2025b). IbnSina's concept of the soul, consisting of vegetative, sensitive, and rational dimensions, provides the foundation for holistic education. The implication of Islamic education is the holistic development of students, encompassing physical, emotional, intellectual, and spiritual aspects, so that education focuses not only on academic intelligence but also on character formation, morals, and introspection.

IbnSina emphasized that reason is the primary instrument for understanding existence and reality. Islamic education inspired by this metaphysics must foster students' critical, reflective, and analytical thinking skills. Students are taught not to passively receive knowledge, but to evaluate, question, and relate what they learn to ethical and spiritual principles. According to Alyana, the principle of actualizing human potential in IbnSina's metaphysics has direct implications for a personalized educational approach. Each student is seen as possessing unique potential that must be recognized and developed to its full potential (Alyana et al., 2025). Teachers act as facilitators, guiding students to achieve self-perfection according to their capacities and interests, thus enabling education to become a means of developing independent and responsible individuals.

IbnSina's view of the unity of being emphasizes the harmonious relationship between nature, humanity, and God. Islamic education based on this principle encourages the integration of worldly and otherworldly knowledge, allowing students to understand knowledge within a spiritual, moral, and social context (Khoirunnisa et al., 2025). This prevents education from becoming fragmented and fosters ethical awareness and social responsibility.

Islamic education inspired by IbnSina's metaphysics also emphasizes the ultimate goal of humankind: spiritual perfection and achieving closeness to God. The curriculum and learning methods are directed at fostering spiritual awareness through worship, ethics, and meaningful social activities, so that education not only produces individuals with knowledge but also individuals with character and noble morals (Adiasta et al., 2025). In the educational context, IbnSina's principle of balance between rationality and spirituality emphasizes that knowledge and faith must go hand in hand (Yuliani et al., 2023). Students are encouraged to integrate academic knowledge with moral awareness and religious values, thus producing a generation capable of solving problems logically while upholding Islamic ethics and values.

IbnSina also emphasized the importance of beauty and harmony as a reflection of God's being. Islamic education that considers these aspects encourages the development of art, literature, and culture as means of aesthetic and spiritual education (Alyana et al., 2025). Creative activities not only hone skills but also foster moral sensitivity, respect for God's creation, and an appreciation for harmony in life.

IbnSina's metaphysics emphasizes learning as a process of spiritual transformation. The practical implication is that Islamic education focuses not only on the transfer of knowledge but also on the internalization of universal values such as honesty, justice, patience, and social responsibility (Alyana et al., 2025). Students are guided to become individuals aware of their purpose in life, able to distinguish between right and wrong, and capable of contributing to society.

Thus, IbnSina's metaphysics provides a comprehensive framework for Islamic education, emphasizing the balanced development of reason, morality, and spirituality. This philosophically inspired education produces not only intellectually intelligent individuals but also ethically, spiritually, and socially mature individuals, enabling them to live wisely, harmoniously, and in accordance with their purpose as God's creatures.

It can be concluded that Islamic education inspired by IbnSina's thought emphasizes the holistic development of students through the integration of reason, morality, and spirituality. The concept of the existence and unity of nature encourages students to understand the harmonious relationship between humans, knowledge, and God, while IbnSina's theory of the soul emphasizes the balanced development of the vegetative, sensitive, and rational dimensions. Education becomes a means of actualizing individual potential, fostering critical and reflective thinking skills, and forming ethical and noble characters. Furthermore, the integration of art, ethics, and science emphasizes learning that

is not only cognitive, but also aesthetic and spiritual, so that students are able to understand the purpose of life, appreciate the beauty of God's creation, and play an active role in society. Overall, Islamic education based on IbnSina's metaphysics does not only transfer knowledge, but also transforms the soul, forming individuals who are aware of the nature of existence, able to achieve spiritual perfection, and live in harmony with universal values and Islamic principles.

CONCLUSION

IbnSina's metaphysical perspective emphasizes the concepts of being and soul as central to understanding reality and human existence. Being is divided into absolute necessary being and dependent possible being, while the soul comprises vegetative, sensitive, and intellectual levels that enable humans to think, feel, and act. The separation of essence and existence, along with the concept of the active intellect, forms the basis for humans' understanding of truth, their relationship with God, and the essence of existence.

The implications of this metaphysical perspective for Islamic education are significant. Education aims not only to develop intellectual abilities but also to shape students' character, morals, and spiritual awareness. By emphasizing the development of the full potential of the soul and the actualization of the human being, Islamic education inspired by IbnSina is a holistic process that integrates knowledge, morals, and spirituality, so that students are not only academically intelligent but also ethically and religiously mature.

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