

Educational Philosophy of Ibnu Sahnun

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ASST. PROF. DR. SITI SALWA MD SAWARI (PhD),

B.Ed Islamic Education, M. Edu Psychology, Ph.D Generic

Kulliyah of Languages and Management
(KLM), International Islamic University Malaysia, Pagoh Edu
Hub, KM 1, Jalan Panchor, Pagoh, 84600 Muar, Johor.

Office : 06-9742601 (ext 1110)

Email : salwa_sawari@iium.edu.my

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WHO IS IBN SAHNUN?

The real name of Ibn Sahnun is Abu Abdillah Muhammad ibn Abi Said Sahnun

He was a **qadhi, mufti and faqih** from Qairawan, north central Tunisia.

Ibn Sahnun was born 202 Hijriah and lived most of his life in Qairawan.

During his time, **Qairawan** is one of the cities in Islam becoming flourishing economic, administrative, cultural and intellectual center of the Western lands (Hijazi, 1995 & Gamal Zakaria, 2002).

PERSONALITY

Ibn Sahnun became a productive scholar respected for his God-consciousness, generosity, and kindness. Above all, Ibn Sahnun became a visionary educator when he deliberated on education.

EDUCATIONAL BACKGROUND

His father gave a really serious consideration on his son's intellectual and comprehensive growth as he was incredibly sharp and intelligent.

During Ibn Sahnuns life, teaching the Quran is a widespread culture among children in Northern Africa and has a great concern among parents.

The learning of the Quran takes place and developed gradually with exercises in reading and writing from the Quran.

EDUCATIONAL BACKGROUND

Therefore, his father sent him to al-kuttab to learn the **Quran and writing.**

According to Muftah (1992), Ibn Sahnun is well known for his **credibility of knowledge** and people at that time always ask for **his great opinions, advises and problem solution.**

Eventually he wrote the book on education namely ***Adab al-Muallimin*** which is the first book in Islamic education, ethics and teacher's professionalism.

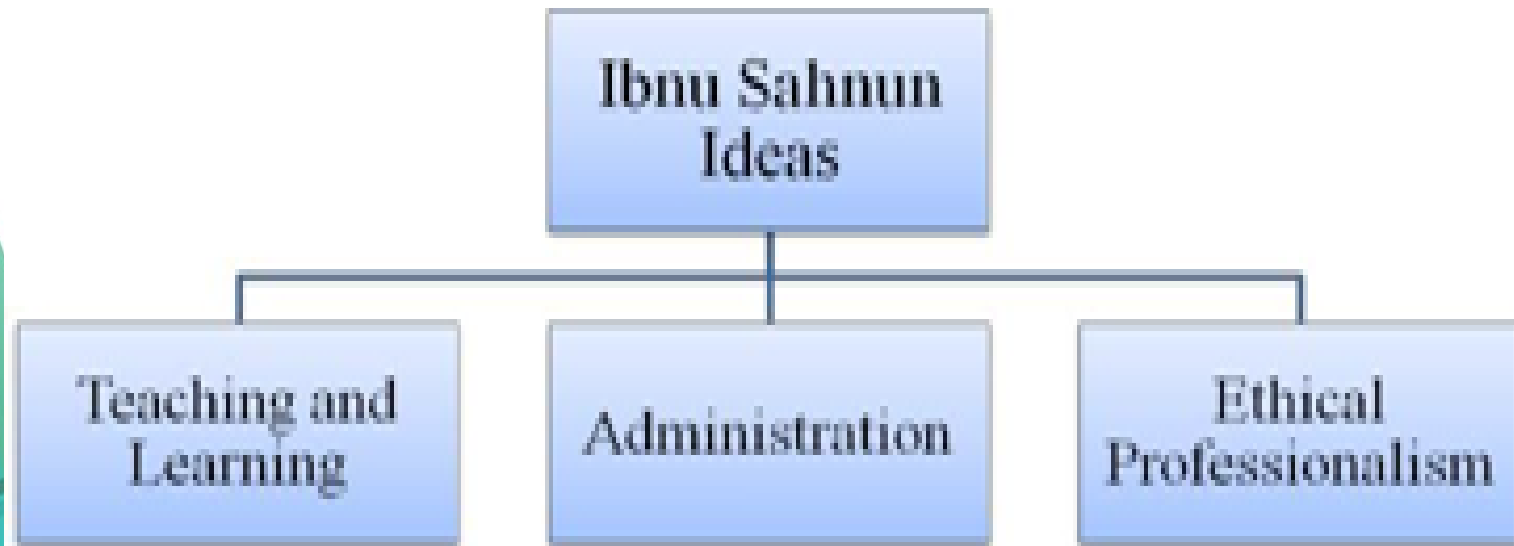
WHY?

Islamic History Helps Us Form The
Basis Of Our **Muslim Identity**.
Develop a Wider Perspective of
the World (Ahmad Ubaidillah,
2019).

WHY?

Professor Sebastian Günther (2006) “Insufficient awareness of the educational achievements of the past bears the risk of not recognizing what is **genuine progress** in the field of education and what is **mere repetition**.”

Educational Philosophy of Ibnu Sahnun



Teaching and Learning

It is found that Ibn Sahnun supports his ideas on Islamic education with **the Quran and Sunnah**. This approach is in line with his expertise in Islamic jurisprudence and Sunnah Prophetic.

“The most important among all of you is the one who learns the Quran and teach it.” (Ibn Sahnun, 1995: 121)

Apart from of that, Ibn Sahnun also emphasizes on the **ethics towards knowledge** and the rule of disposition books and notes.

Teaching and Learning

In addition in order to make sure the process of teaching and learning going smoothly, Ibn **Sahnun has given the ideas regarding the rules of punishing the students**. Ibn Sahnun describes about the sanction to the students not more than three times and the purpose of punishment must to educate and give a lesson to the children. He said:

“It is only because he (ie, teachers, children) hit his students when he's angry, and not for their benefit. However, it does not matter to hit them for their own good. Do not impose sanctions - namely, punch - more than three times, unless her father allowed more than that, when the child hurt others. Teachers should not penalize them for playing around and done in vain, but should not be sanctioned more than ten times. For (teaching) read the Qur'an, then do not give sanctions more than three times.” (p.124)

Administration

The second category comprises of matters pertaining to **school holidays**

"I asked him, "In your opinion, how long the student center (on vacation) on Holy Days?"
"Answered," For 'Eid Al -Fitr, one day, but does not matter for give permission for three days. For 'Eid-Adhha three days, but not a problem for give permission for up to five days." (p. 126)

Furthermore, Ibn Sahnun is also concerned about a **teacher's needs**. Teacher should be given the appropriate remuneration for their effort in teaching. Ibn Sahnun noted that,

"If the contract between parents and teacher in particular year, it must for parents to give the payment either they live or not. Only wage imposed here fixed suit with condition respective child, reason they there is that adequate and some disadvantaged. There is child that own really finance to learn, and some do not own subsidy to (given) to the teacher."
(p.131)

In addition, under the administrative category, Ibn Sahnun also gave concern **on book loan**. He said that selling and buying a books (also the Quran) are allowed. However, if someone unable to buy, he has a choice to borrow it.

Teachers' Ethics and Professionalism

Teachers should have a **great personality, responsibility** and must **be trustworthy (*amanah*) in teaching.** He provides clear guidelines to be a good teacher and *amanah* in teaching. He said:

“Be a teacher who is always sincere and totally devote the attention to students. He should not attend the solat jenaazah, except in cases where (the body) was among those who should get attention from him...” (p.127)

During the process of teaching and learning, teachers have to face various types of students’ behavior. Therefore, just and **fair treatment** is needed in these circumstances.

Teachers’ Ethics and Professionalism

Teachers must upgrade themselves too by **conducting research or write a book** for the benefits of themselves and the students.

He said:

“I asked my father about teacher who writes book in fiqh (Islamic jurisprudence). He said: If the teachers has free time, he is allowed to write book in fiqh for himself and for the benefit of the peoples.” (p: 127)

PENDIDIK YANG TIADA VISI UNTUK
DIRINYA AGAK MUSTAHIL UNTUK
DIA MENANAMKAN VISI TERHADAP
ANAK DIDIKNYA.

ORANG YANG TIADA APA-APA,
TIDAK BOLEH MEMBERIKAN
APA-APA.



References

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