

The Concepts of Islamic Education in the Thinking of Ibn Khaldun

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Abstract

The progress of science is inseparable from the quality of education because science is developing very rapidly, because science is the main study of education. Education is a process carried out by a person in order to improve the nature and dignity of human beings throughout life. In the current era, an Islamic education must have its own characteristics and have an ideal concept. One of the thoughts of Islamic education that needs to be reviewed and developed is the thought of Abdurrahman Ibn Khaldun (Ibn Khaldun). This study aims to find out how the concept of Islamic education from the perspective of Ibn Khaldun and find out its relevance in the modern era. This type of research is library research and this research is classified as qualitative descriptive research. The data analysis technique used is content analysis. While the data collection technique uses documentation techniques. The results of this study include: (1) Abdurrahman Ibn Khaldun's (Ibn Khaldun) thoughts in Islamic education (2) Islamic education from the perspective of Abdurrahman Ibn Khaldun (Ibn Khaldun) and the relevance of Islamic education in the present era can be seen from several indicators including: goals, curriculum and methods.

Keywords: Islamic education, Ibn Khaldun

A. Introduction

Education is a concept that will not be completely discussed or studied, various kinds of ideas, discourses, and ideas on matters related to education become an interesting object of study for experts to research and develop. From some of these studies, educational concepts emerge which have their own rationale. Education in the current era is developing rapidly so that the progress of science cannot be separated from the quality of education, meaning that when science develops rapidly, the quality of education is clear.

In the western world, scholars are often used as references by thinkers or implementers of education, so it can be categorized that western education is more accurate and able to compete. However, this is inseparable from the continuous improvement of education, especially in the western world making improvements in Islamic education. Islamic education in the modern era is indeed very important because Islamic education is used as a guide or as a foundation in everyday life, moreover the quality of oneself in the current era is not seen from how much money or how much knowledge but how good morals are, from there individuals who want to instill good morals then must learn Islamic education.

Education reform in Indonesia must be addressed, especially in the realm of Islamic education. Islamic education has characteristics and has its own concept. The basic principle of Islamic education is that the Koran has absolute truth and as time progresses, the contents of the Koran are proven one by one. Accompanied by the increasingly rapid development of the era, modern but also religious generations must be prepared, who are able to keep pace with the progress of science and faith.

There are many figures who reveal Islamic education, one of which is familiar, namely Ibn Khaldun, who revealed in his *Muqoddimah* on Islamic education which discussed a lot about the relevance of the curriculum, the relevance of methods and even regarding human nature as the most important subject in education. Departing from this matter, the author is interested in exploring Ibn Khaldun's thoughts in order to find out their relevance in the modern era and readers can remember history, especially Ibn Khaldun.

Ibn Khaldun is of the view that education knows no age because throughout human life it is used for education, it can be seen from the point of view of the space we are in, humans can learn from anything either from the environment or interactions between other individuals. Education aims to get happiness because humans after learning will feel happy with what they learn.

Ibn Khaldun revealed that the purpose of education is to achieve happiness in the world and the hereafter because knowledge is not limited to thoughts and contemplation, from that expression it can be concluded that education will develop according to the times.

B. Discussion

1. Biography of Ibn Khaldun

Ibn Khaldun's full name is Abdurrahman Abu Zaid Waliuddin bin Muhammad bin Muhammad bin Hasan bin Muhammad bin Jabir bin Muhammad bin Ibrahim bin Abdurrahman bin Khalid bin Uthman. His original name was Abdurrahman, and his family name was Abu Zaid, whose title was Waliuddin. But he is better known by the name of Ibn Khaldun.

According to Ali Abdul Wahid Wafi', the name "Ibn Khaldun" is attributed to his ninth grandfather, named Khalid bin Usman. This is because Khalid was the first person from his family to enter the city of Andalusia with fighters from Arabs during the liberation of the country of Andalusia, allegedly occurred in the 3rd century H. Khalid was known as Khaldun. This name followed the custom that was then applicable to the Arabs and Moroccans, namely adding to their last names the letters waw and nun, as a form of respect for the owner of the name, such as Khalidun, Hamidun, Zaidun, and so on.¹

2. The Concept of Islamic Education Abdurrahman Ibn Khaldun (Ibn Khaldun)

a. Definition of Education

¹ Muhammad Kosim, "Pemikiran Pendidikan Islam Ibn Khaldun", (Jakarta: Rineka Cipta, 2012), hlm. 13-14.

Education is something that will never end to be discussed. According to Ibn Khaldun education has very many meanings, education is a learning process that is not entangled by space and time, but a process that makes humans aware of absorbing, capturing and enjoying events of all time.

Ibn Khaldun stated that humans are the most important element in education, humans are essentially stupid because humans come from a set of semen, a clot of blood, flesh, and bones that have a mind. With this mind, humans can own, experiment, think deeply and design. As time progresses, knowledge becomes more widespread, so there is a teaching which makes human beings increasingly formed in quality so that Ibn Khaldun said that science is a matter that is in the civilization of society.²

Ibn Khaldun stated that education has a very important element, namely humans who are considered perfect beings. Humans have a mind through several levels including :

1. Intellectual

With human intelligence can distinguish between good and bad, praiseworthy and despicable, wrong and right. Ibn Khaldun calls it the defender's mind or *al Al attamyizi*.

2. Human intellectual power is supported by his life experience which is commonly called Experimental Resources or *Aql At Tarjibi*.
3. Thinking power hypotheses that are sufficient for the perfection of human intellect.

The knowledge that must be developed is conventional traditional science (*al-ulum al Nakliyyah al wadhiyyah*), it can be concluded that regarding the words of Ibn Khaldun are :

1. Education must be able to develop *Naqliyah* and *Aqliyah* knowledge so that it can develop science that can strengthen faith and knowledge of ways of thinking.
2. Civilization of society and culture, if education will be developed the best way is to develop human potential in thinking and cultural development can be determined by the progress of society.³

Ali Wardi and Fuad Baali argue that Ibn Khaldun tends to be Sufistic and very religious, as evidenced by the position of Chief Justice of the Maliki Madzhab in Egypt so many times that he is considered the only Muslim who has entered Sufism with a scientific spirit.⁴ Ibn Khaldun is famous for his empirical and rationalist thinking because he is involved in the world of philosophy, so Ibn Khaldun's thoughts are inseparable from Islamic thought, this is clearly seen when talking about science. Ibn Khaldun classifies that knowledge is based on the material discussed. And measure its usefulness for those who use it. With a

² Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam*, (Yogyakarta, pustaka Pelajar, 2015), hlm. 528.

³ Hasan Bisri, *Filsafat Pendidikan Islam*, (Pustaka Setia Bandung: 2009), hlm. 233.

⁴ Toto Suharto, *Filsafat Pendidikan Islam*, hlm. 237.

statement like that, Ibn Khaldun made the curriculum in accordance with educational goals so that it became a tool for educators.

Ibn Khaldun divides knowledge into two parts, first, science that is quoted by humans from formulating and establishing the foundation and passed down from generation to generation, this knowledge is textual (maqliyah). This model of science seeks to explain religious obligations, aqeedah and sharia. Second, knowledge that is natural to humans and not specifically for religious matters, therapy applies to adherents of religions. Where this knowledge existed when humans were created or it can be called philosophy of wisdom.

b. Islamic Education Goals

Education is inseparable from a very important subject, namely humans, of course there is relevance between the views of the National Education System and Ibn Khaldun. From a structural perspective of personality, education is used to develop potential both spiritually and physically. The aim of Indonesian Islamic education as stated in the National Education System is to create human beings who are faithful and pious, have noble character, are creative, capable and knowledgeable.

In terms of the nature of social beings, Islamic education has the goal of educating people to live in a good society so as to create an advanced civilization. This goal is very relevant to the goal of the National Education System which requires an education to be able to create an independent and democratically responsible human being. In terms of its function and role, that human being is the Khalifah fil ard is relevant to the goal of the National Education System which wants education to produce responsible, pious and pious human beings. From several points of view, it seems clear that there is a relevance of Ibn Khaldun's Islamic education to current education. Whereas Ibn Khaldun views that humans are social individuals, this concept is relevant to the concept of humans in the national education system.

An independent human shows that human life is the life of individual beings, in fact humans must help each other, but from the words individual creatures, it is realized that we do not always depend on the lives of other individuals. Meanwhile, in the National Education System, humans must be democratic, meaning that humans are social beings who need help and recognition from one another.

The relevance of educational goals in Indonesia focuses more on the cognitive aspect, even though the cognitive aspect is one of the smallest parts of what is included in human personality so that students in Indonesia lack good morals and are responsible. For this reason, education in Indonesia needs to reorient its goals.

c. Curriculum

The curriculum has main components including objectives, materials, methods, and evaluation. Discussing the curriculum cannot be separated from the material, because the material is an important

component and a series of knowledge that students must acquire. Through knowledge students are able to know something so they can act for themselves, the general public and their environment.

The curriculum has its own elements including knowledge and skills that must be included in the contents of the curriculum because of human nature as beings who think, feel and will. Ibn Khaldun did not talk directly about the curriculum, but Ibn Khaldun spoke very clearly about knowledge and its classification. According to Ibn Khaldun, science is one of the natural things for humans, because it is marked by the tradition of teaching science from generation to generation.

Knowledge provides many benefits in human life, if knowledgeable humans will be seen as noble as explained in Surah Al-Baqoroh verses 30-33 which explains that from science humans are appointed as caliph fil ard. Science is able to make humans develop their minds, even though basically humans are stupid but science makes them noble and intelligent. On the other hand, with knowledge, humans are able to fulfill their needs so that humans will be able to form a rapidly civilized society.⁵

d. Educational method

The method is a method used in teaching to understand students, there are several methods in teaching that were put forward by Ibn Khaldun, namely:

1. Memorizing method

The method of memorization was well known and taught during the development of Islam, the Prophet Muhammad as the messenger when he received revelations recommended memorizing it so that its authenticity was maintained. Then for the next generation also carry out or develop the rote method.

Ibn Khaldun also admits that the rote method is applied in Islamic education, but not all of them use the rote method or it can only be said in certain fields. Like learning a language, rote methods are needed. Memorizing it over and over again will give you a skill that will continue to grow or your mind will understand. Not all fields are compatible with the rote method, Ibn Khaldun criticized that the use of the rote method must be in accordance with the content of the material to be taught.

2. Dialogue method

The dialogue method is more effective and more needed by a Muslim scholar than the memorization method. The memorization method is indeed needed, but it is not always emphasized on the memorization method because someone will be less fluent and less able to teach the knowledge gained to others. The dialogue method is also recognized by Islamic education figures, Abdurrahman Annahlavi once said that the dialogue method is one of the methods that bridges

⁵ H. M Arifin, *Filsafat Pendidikan Islam*, (Jakarta:Bumi Aksara, 2020), hlm. 86.

between a person and another with the dialogue method can cause reciprocity between the speaker and listener so that questions and answers can occur regarding the topic being discussed. There are several advantages of the dialogue method, including: first, the topics of discussion are presented dynamically because both parties can receive and give. Second, through the discussion method students will understand the dialogue process to the end and can conclude from the dialogue. Third, the dialogue method makes students able to evoke feelings and emotions so that their idealism is fostered. Fourth, the topics discussed are presented realistically and humanely so that they can lead people to behave better. Of the four advantages of the dialogue method, an Islamic educational goal can be realized.

3. Repetition Method (at-tikrar) and gradual (al-tajrij)

This progressive method is carried out step by step. Where an educator must first know and understand the instincts, skills, and behavior of students. Educators must understand the lessons and fulfill the lessons found to increase knowledge and be easy to understand.

The ability to receive knowledge in children is included in the process, this is because children still have minimal abilities so that children must accept it gradually. Ibn Khaldun said that teaching science to children must have the principle that knowledge is initially comprehensive, then enters a gradual, then detailed stage so that children are able to accept and understand problems gradually. After that, educators must instill this knowledge in accordance with the child's ability so that he can think and be ready and able to what is being taught.

The repetition method has three stages, including:

- a. Educators provide learning material or topics to students and then observe the ability of students to understand the topic.
- b. If students do not understand, the educator must repeat the topic, it's just that the topic coverage is given broadly so that one topic can be connected to another.
- c. When students' mastery of material begins to strengthen, educators must explain the material in depth so that perfect abilities will emerge.

From the steps above Ibn Khaldun concludes that good practice contains three repetitions.⁶

4. Al-Quran Learning Method

Ibn Khaldun has his own views that are rarely expressed by other experts. Where according to Maghribi teaching the Koran there is a separate method, where when learning the Koran should not be mixed up like studying in a ta'lim. There must be a separate strategy and they focus on hadith, fiqh, poetry, and Arabic philosophy.

⁶ Muhammad Kosim, *ibid*, hlm. 83.

Meanwhile, according to Ifriqiyah people, combining the teaching of the Koran to children, usually with hadith.

From that statement, Ibn Khaldun commented on the two methods, namely Maghribi and Ifriqiyah, which seemed to limit themselves in learning. Because it only focuses on memorizing so that the Qur'an's proposal is not understood. Based on this method, Ibn Khaldun is more inclined to understand the contents of the Koran integrally and really dislikes it when children read the Koran but do not understand what it contains. Therefore, Ibn Khaldun made Arabic the basis for learning all other knowledge, so that children would understand the contents of their readings.

5. The Widya tour method

Rihlah or Widya Wisata makes students easy to get many sources of knowledge according to exploitative characteristics. according to Ibn Khaldun the aim is to gain experience and knowledge directly from sources even though the method is different, besides that the Widya tour method has also been applied by Prophet Khidir to Prophet Musa. The Prophet Khidir made a trip and brought him the object of the story directly listed in the Koran.

6. Exemplary Method

Humans tend to imitate other people's characters, especially the characters they like, according to psychologists. Exemplary methods are needed in the world of education because students tend to imitate others and can be used to shape the personality of students in imitating their own teacher. Nana Jumhana said that the exemplary method strongly emphasizes the importance of exemplary educators in the educational process. He argues that the commendable nature and virtue of knowledge can be firmly instilled in students, and in short, educators must be prepared to be role models for their students. (Nana Jumhana, paradigm of Islamic and western education, comparative study of the thoughts of Ibn Khaldun and John dewey.

C. Conclusion

Education is something that will never end to be discussed. According to Ibn Khaldun education has very many meanings, education is a learning process that is not entangled by space and time, but a process that makes humans aware of absorbing, capturing and enjoying events of all time. Islamic education has the goal of educating people to live in a good society so as to create an advanced civilization. This goal is very relevant to the goal of the National Education System which requires an education to be able to create an independent and democratically responsible human being. In terms of its function and role, that human being is the Khalifah fil ard is relevant to the goal of the National Education System which wants education to produce responsible, pious and pious human beings. From several points of view, it seems clear that there is a relevance of Ibn Khaldun's Islamic education to current education. Whereas Ibn Khaldun views that humans are social individuals, this concept is relevant to the concept of humans in the national

education system. Ibn Khaldun also believes that there are several methods in learning, namely the rote method, where students are trained to memorize and repeat regularly, the dialogue method trains students to be able to interact with other individuals, the widiya tour method trains students to seek experience, and the exemplary method.

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