



IBNU KHALDUN'S THOUGHTS IN PRESENT EDUCATIONAL CONTEXT

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Abstract

This article aims to discuss the formulation of vision, mission and values in Islamic educational institutions according to Ibn Khaldun. This study focuses on (1) stakeholder analysis in Islamic education institutions, (2) how the vision, mission, and values are stated, (3) what are the components of the strategy, and how is the concept of social responsibility. Islamic educational institutions actually have various kinds of stakeholders. If viewed from several divisions of stakeholders in educational institutions, primary, secondary, and tertiary stakeholders will be identified. The main stakeholders of the madrasa are the students themselves, however, students who come to the madrasa due to funding from the parents of these students, so these two components are the components that educational institutions must pay the most attention to.

Keywords: *formulation, vision, mission. Islamic education*

Abstract

Artikel ini bertujuan untuk membahas perumusan visi, misi, dan nilai-nilai lembaga pendidikan Islam menurut Ibnu Khaldun. Penelitian ini berfokus pada (1) analisis pemangku kepentingan di lembaga pendidikan Islam, (2) bagaimana visi, misi, dan nilai-nilai dinyatakan, (3) apa saja komponen strategi, dan bagaimana konsep tanggung jawab sosial. Lembaga pendidikan Islam sebenarnya memiliki berbagai macam pemangku kepentingan. Jika dilihat dari beberapa pembagian pemangku kepentingan di lembaga pendidikan, maka akan teridentifikasi pemangku kepentingan primer, sekunder, dan perguruan tinggi. Stakeholder utama madrasah adalah siswa itu sendiri, akan tetapi siswa yang datang ke madrasah karena dana dari orang tua siswa tersebut, maka kedua komponen tersebut merupakan komponen yang harus paling diperhatikan oleh lembaga pendidikan.

Kata kunci: *rumusan; visi; misi; pendidikan agama islam*

INTRODUCTION

According to Beavers, the unique background from the life of the figure of Ibn Khaldun gave rise to a special educational thought towards a new horizon of Islamic educational thought. This is reflected in Ibn Khaldun's appreciation of the variety of knowledge which according to him is divided into two, namely traditional sciences such as the Koran, hadith, kalam, Sufism and interpretation of dreams and the sciences of 'aqli namely logic, mathematics, physics and metaphysics. . The branches are so detailed, they give a more encyclopedic feel written for educational purposes(Beavers et al., 2001). In relation to educational philosophy, it can be said that Ibn Khaldun's thought has accommodated educational philosophical ideas that are still current today. Ibn Khaldun said that education is not an activity that is purely thinking and contemplating, which is far from pragmatic aspects of life, but it is a conclusive symptom born of the formation of society and its development in the stages of culture.(Sulayman, 1987). He admits that environment and education are determining factors for individual tendencies(Ridla, 2002). Thus education is a necessity in a human society, and it will always develop according to the development and progress of human civilization.

It can be concluded that Ibn Khaldun's thoughts in the field of education include human learners, knowledge, teaching methods and specialization. Ibn Khaldun is of the view that humans are thinking beings who can give birth to science and technology, where these characteristics are not shared by other creatures. Furthermore, he also argues that the growth of education and science is influenced by civilization.

RESEARCH METHODS

This research is literature review research. The documents that I collected became the main reference and supporting documents for the data requirements in this research. Based on the results of this document, I will then draw a classification based on the sub-subjects needed in this study. Furthermore, the researcher provides conclusions in the form of findings which in essence will be an answer in this study. The answers in this literature research will be developed in the form of research findings. Based on these findings, it will be analyzed based on existing needs in accordance with the studies that have been carried out by previous researchers to be reviewed in such a way as to produce a complete conclusion.

RESULTS AND DISCUSSION

The Purpose of Education According to Ibn Khaldun

The general description of the meaning of education according to Ibn Khaldun is set forth in the "Muqaddimah". In his book he says that: "Whoever is not educated by his parents, will be educated by the times, meaning whoever does not acquire the manners needed in connection with socializing together through their parents which includes teachers and elders, and does not learn it from them, then he will learn it with the help of nature, from the events that have occurred throughout the ages, the ages will teach it." (Meilani, 2020).

According to him, education has a fairly broad meaning. Education is not only a process of teaching and learning which is limited by space and time, but education is a process, in which humans consciously capture, absorb and live up to natural events throughout the ages. Although he did not provide a clear definition of education, he emphasized that science and education are nothing but social phenomena that characterize human beings.

According to Ibn Khaldun, humans are essentially stupid (ignorant) like animals, humans are only a drop of sperm, a clot of blood, a piece of flesh and their mental shape is still determined. This means that humans are animals, but Allah SWT has distinguished humans and animals by giving humans reason. In the beginning humans use sorting reason, then experimental reason and finally use critical reason. Through this mind, humans are able to act in an orderly and planned manner. The human ability to think can only be achieved after his animal nature reaches perfection. He attains the perfection of his form through knowledge which is sought through his own bodily organs (hearing, sight and reason). Finally humans become knowledgeable ('alim) through the search for knowledge.

Through the process of discriminating, humans are ready to receive knowledge and skills. Then man wants to achieve what his disposition demands; that is, he wants to know everything, then he looks for people who first have knowledge or strengths and this is where teaching arises. After that, his thoughts and views were devoted to the nature of truth one by one and paid attention to the events that had happened to him. Finally he became trained and at that time his knowledge became a special science, and the souls of the growing generation were also interested in acquiring this knowledge. This is what Ibn Khaldun said that science is a natural thing in human civilization.

Al-Syaibani tries to analyze the purpose of education according to Ibn Khaldun. According to him there are six objectives of education, namely: a) preparing a person from a religious perspective by strengthening the potential of faith, as with other potentials; b) prepare someone in terms of morals; c) prepare a person from a social or social perspective; d) prepare someone in terms of vocational or work; e) preparing someone in terms of thinking, because with thinking one can hold various jobs or certain skills and f) preparing someone in terms of art(Mursal, n.d.).

From the explanation above it can be concluded that education is not only aimed at gaining knowledge but also to gain expertise. Ibn Khaldun has given an equal portion between what will be achieved in ukhrowi and worldly affairs, because for him education is the way to earn sustenance. It is on this basis that Ibn Khaldun believes that the target of education is to provide opportunities for the mind to be active and work, because he views this activity as very important for the opening of the mind and the maturity of the individual and the maturity of thinking is a tool for the advancement of industrial science and social systems.

Views on Curriculum and Educational Materials

The understanding of the curriculum at the time of Ibn Khaldun as explained by Al-Syaibani was still limited to information and knowledge put forward by teachers or schools in the form of limited subjects or in the form of traditional books studied by students at each stage of education. While the notion of the modern curriculum includes a broader concept which includes four main elements, namely: educational goals to be achieved, knowledge, information, data on activities, experiences from which the curriculum is formed, teaching methods as well as guidance to students, plus the assessment method used to measure the curriculum and the results of the educational process.

Ibn Khaldun tried to compare the curricula at the lower level of education that occurred in western and eastern Islamic countries. He said that the education and teaching system in force in the Maghrib was limited to studying the Qur'an from various aspects of its contents. In Andalusia, it is different, where teaching children is not limited to learning the Qur'an, but also includes other lessons such as poetry, writing, khat, Arabic rules and memorization. Likewise in Ifrikiya who combines the teachings of the Koran with hadith and certain basic principles of science. In the Muqaddimah as described above, Ibn Khaldun divides knowledge into two types, namely, first, traditional sciences originating from the Qur'an and Hadith

(naqliyah science), - the role of reason is only to connect the branch of the problem with the main branch. Included in this science include: the science of interpretation, the science of qiraat, the science of hadith, the science of ushul fiqh, the science of fiqh, the science of kalam, the science of Arabic, the science of Sufism, and the science of dream interpretation.

Second, the science of aqliyah (sourced from reason). This knowledge is owned by all members of society in the world, and has existed since the beginning of human civilization in the world. According to Ibn Khaldun, the philosophical sciences (aqliyah) are divided into four kinds of science, namely: Logic, Physics, Metaphysics and Mathematics. In terms of educational material, Ibn Khaldun argues that the knowledge known to mankind consists of First, knowledge that is learned because of the benefits of the science itself, such as the religious sciences (shari'at), namely interpretation, hadith, fiqh and theology; natural sciences, and part of philosophy related to divinity. Second, the sciences which are tools for studying the knowledge of the first class, namely the science of Arabic, (Khaldun & Jacob, 1982).

However, this integral view of knowledge and learning activities became ambiguous when Ibn Khaldun argued that knowledge was divided into two (aqliyah and naqliyah). Ibn Khaldun has a dual attitude, towards aqliyah knowledge he is free and open while towards naqliyah science, Ibn Khaldun has closed the door of ijtihad.

Islamic Education Reform According to Ibn Khaldun

Ibn Khaldun is often said to be a controversial figure because he combined the conflicting styles of philosophical thought between al Ghozali and Ibn Rushd. Muhammad Abdullah Enan said that Ibn Khaldun was a follower of Al-Ghozali in his hostility against Aristotle's logic, and a follower of Ibn Rushd in his attempt to influence the masses. Ibn Khaldun was the only Muslim scholar at that time who realized the importance of presuppositions and categories in thinking to resolve intellectual debates. Perhaps that is why Fuad Baali, as quoted by Juwariyah, thinks that Ibn Khaldun built a new, realistic form of logic, as an attempt to replace Aristotle's idealistic logic with a paternalistic-absolutistic-spiritualistic pattern.

Meanwhile, Ibn Khaldun's realistic logic has a relativistic-temporalistic-materialistic mindset (Umm, 2021). With such a mindset, Ibn Khaldun observed and analyzed social phenomena and their history, which eventually created a modern social theory. In relation to the philosophy of Islamic education, Ibn Khaldun does not want to be trapped in conservative thinking that the search for knowledge is not merely the result of sensory observation and

reasoning from the human mind which is a gift from God, but that it will be realized by prioritizing cultural character (culture oriented). Intellect is a means for humans to gain life, cooperation between people and a cohesive society. In reforming education, Ibn Khaldun tried to combine the two sciences and develop Islamic education methods that were conservative towards pragmatic, for example the method of indoctrination was changed to discussion. In terms of learning patterns, Ibn Khaldun does not agree with the long-winded learning model (such as memorizing/useless things) but instead focuses on the main things. However, he also criticized the learning pattern which was too concise and fast so that it obscured the material being taught. Thus it can be understood that Ibn Khaldun has tried to connect naqliyah science with aqliyah or religious knowledge with philosophy. Saying that these sciences are very closely related to the teaching and learning process which depends a lot on educators, how and to what extent they can use various appropriate and good methods.

Implications of Ibn Khaldun's Thought in the Context of Today's Education

With a philosophical and historical approach (historical philosophy approach) he is able to formulate several opinions and interpretations of a reality and experience that has been passed. In summary, Ibn Khaldun's thoughts on educational reform that can be implemented in contemporary contexts, namely in the aspects of educational goals, the nature of educators, the nature of students, the essence of curriculum, educational methods and educational evaluation are as follows. 1. Educational Objectives, the educational objectives formulated by Ibn Khaldun are: a) to provide opportunities for the mind to be active and work, because this activity is very important for an open mind and individual maturity then this maturity will benefit society; b) to acquire various knowledge as a tool to help him, live well in an advanced and cultured society, and c) to obtain employment. The reason for Ibn Khaldun's formulation of this educational goal was influenced by factors of sociological philosophy which could not separate society, science and society's needs. Scientific planning is decisive for the development of a cultured society. Education as an activity of the human mind is one of the industries that is developing in society, because it is very urgent in the life of every individual. Scientific planning is decisive for the development of a cultured society. Education as an activity of the human mind is one of the industries that is developing in society, because it is very urgent in the life of every individual. Scientific planning is decisive for the development

of a cultured society. Education as an activity of the human mind is one of the industries that is developing in society, because it is very urgent in the life of every individual.

With regard to educational goals and materials, Ibnu Khaldun also mentioned the virtue of the discussion method, because with this method students have been involved in educating themselves and sharpening their brains, training them to speak, besides they have freedom of thought and confidence. Or in other words this method can make students think reflectively and innovatively. It is different with the rote method, according to which this method makes students less able to get a correct understanding. More specifically, he said that the principle of learning is not rote memorization, but understanding, discussion and discussion skills (Khaldun & Jacob, 1982).

2. The Nature of Education, in carrying out their duties, an educator should be able to use effective and efficient teaching methods. Ibnu Khaldun put forward 6 (six) main principles that educators need to pay attention to, namely: a) the principle of habituation, b) the principle of tadrij (gradually), c) the principle of general recognition (generalistic), d) the principle of continuity, e) paying attention to talents and ability of learners, and f) avoid violence in education. In the current context, an educator must be able to realize academic, personal, social and professional competencies in the educational process that is his responsibility.

3. The Nature of Students, students are immature people and have a number of basic potentials (abilities) that still need to be developed. Here students are God's creatures who have physical and spiritual nature that have not reached the level of maturity in terms of shape, size, and balance in other parts. From a spiritual perspective, he has talents, wills, feelings, and thoughts that are dynamic and need to be developed. Basically students are: a) not miniature adults, but have their own world. b) humans who have different periods of development and growth according to their developmental factors and age, c) humans who have needs, both regarding physical needs and spiritual needs that must be met, d) God's creatures who have individual differences that are influenced by nature and environment, e) is the resultant of two natural elements, namely physical and spiritual. As for sharpening the power of taste, this can be done through moral education and worship, and f) humans who have potential (nature) that can be developed and developed dynamically.

4. The essence of the curriculum, the curriculum is the foundation used by educators to guide their students towards the desired educational goals through the accumulation of a number of knowledge, skills and mental attitudes. According to him, knowledge in Muslim culture can be divided into two parts, namely: first, syar'iyah science, namely science that relies on God's

revelation. Therefore the human mind does not have the opportunity to "play with it", except within the scope of its branches. Second, philosophical science, namely natural science that is obtained by humans with the ability of their minds and minds. The scope of the problem, the basic principles and the method of development are entirely based on the reach of the human mind. 5. Educational Methods, educational methods are all aspects of directed activities in guiding students to achieve the desired learning process and desired changes in their behavior. The educational method is the same as the learning (teaching) method, in which Ibn Khaldun's thoughts on educational methods are revealed through his four reactive attitudes towards the style of the educators of his time on the basis of the four basic issues of education. First, the habit of educating students with the "indoctrination" method, educators start with basic scientific issues to be taught to students without considering their readiness to accept and master them. So Ibn Khaldun prefers the method gradually little by little. Second, sorting out between sciences that have intrinsic value, such as religious sciences, natural sciences, and divinity, and instrumental sciences, such as Arabic linguistics, and arithmetic needed by religious science, as well as logic needed by philosophy. Third, Ibnu Khaldun does not like educational methods related to strategies for interacting with children that are "militaristic" and harsh, students must be like this and like that, because it has a negative impact on students in the form of psychological disorders and naughty behavior. Ibn Khaldun taught educators to be polite and gentle to their students. 6. Educational Evaluation, Evaluation of Islamic education is intended to explain the level of success of educators in conveying Islamic education material to students. Evaluation is carried out to determine the level of success and weaknesses of an Islamic education process (with all the components involved in it) in achieving the desired educational goals. In general there are four uses of evaluation in Islamic education, namely: first, from an educator's point of view, evaluation is useful to help an educator find out how far the results have been achieved in carrying out their duties. Second, in terms of students, evaluation is useful in helping students to be able to change or develop their behavior consciously in a better direction. Third, from an expert perspective on Islamic education, evaluation is useful for assisting Islamic thinkers and assisting them in reformulating Islamic educational theories that are relevant to the dynamics of the ever-changing times. Fourth, from the political point of view of Islamic education policy makers (government), evaluation is useful to assist them in improving the supervisory system and considering policies to be implemented in a national (Islamic) education.

The concept of evaluation in Islamic education is comprehensive, both in the human relationship with Allah SWT as the Creator, the human relationship with other human beings, the human relationship with the natural surroundings, and the human relationship with himself. The spectrum of evaluation studies in Islamic education does not only concentrate on cognitive aspects, but instead requires an integrated balance between faith, science and charity assessments. Because of the quality of his faith, knowledge, and good deeds. All of this is food for thought for the development of an evaluation system in Islamic education.

The uniqueness of Ibn Khaldun's thought when compared with the educational experts of his time (especially the Ikhwan al-Shafa group) is that whether achievement and success in learning - until now is still being debated - is determined by the innate or ability of learning outcomes, and Ibn Khaldun seems to tend to the last opinion, namely the result Study ability.

CONCLUSION

Even though in expressing his views on education, Ibn Khaldun only presented an outline, it must be admitted that his contribution to the educational process was quite large. He has presented his views in the form of a general orientation, so that he said that educational activity is not merely thinking and contemplating, but is a social phenomenon that is characteristic of the human species, and therefore must be enjoyed by every social being called human. The orientation of education according to him is how to live in society. As a scientist who is also a historian, Ibn Khaldun has contributed to many thoughts about education. He has laid out foundations and an educational system that is exemplary in both the past and present.

In terms of methods, materials, and the curriculum offered as a whole deserves to be studied and examined. And if we examine one by one their views on curriculum materials and educational methods, then we can draw a conclusion that these scientists who are recognized by the West and the East do have far-sighted views on various issues of knowledge, think universally, synthetically, and are pragmatic-instrumental. so that his philosophy of education was never felt obsolete and even emulated by friends and foes alike.

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