



Ibn Khaldun's Concept of Education in Relevance of National Education System

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Abstract. Ibn Khaldun is one of the leaders of Islamic thinkers, better known as scientists and historians, but also can be classified into various specialties of scientific disciplines, such as statesman, juridical, sociologists, educators, even philosophers and clerics. His expertise in the field of education have received less attention, not many gave deep analysis of Ibn Khaldun's concept of education. He is a figure who has a strong ambition to science so many works he produced during his lifetime. One of his works is phenomenal *Muqaddimah* book. In the book discussed a wide range of social science began, culture, geography, politics, and even education. The purpose of this paper to describe the concept of education according to Ibn Khaldun which include: educational goals, students, teachers, methods, curriculum, and educational environment and its relevance to the Indonesian national education system. The method in this paper by using the method of analysis concepts with non-interactive qualitative approach using an analysis of the concept through an analysis of the document. So the results of this study Ibn Khaldun's thought critical education and humanist could become a reference for the development of education in Indonesia.

keyword: The concept of education, Ibn Khaldun, the National Education System

INTRODUCTION ~ Today, education has always received more attention to advance a nation. The progress of a nation can be seen from a good educational progress of the development of science and technology so fast. One of them is the western world that have received recognition from many quarters as a developed nation in every civilization. So that Western education became a role model in all respects, especially in the development of science.

Generally that education in Indonesia is lagging of education in the West. So that in this condition by itself education in Indonesia also made various improvements. Efforts of the revamping is to learn from developed countries, especially from the Western World. It may

also be implicated in the development of Islamic education in Indonesia. So that in general theories of the West in the learning process is not associated with religious teachings.

Is impossible if we understand Islam without understanding Islamic education itself, a life-giving force for a gigantic civilization which one is the fruit of education. Islamic education when viewed in terms of importance, it is an education that is urgent for human life because it is directly related to all its potential, transform a civilization, social and human factor towards progress required an education, because education is a system that can contribute new paradigm (in Hasan, 1987, 164).



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In improving the education system in Indonesia, especially its implications on the Islamic education, it would require an exhaustive review of the thoughts of the influential Islamic leaders in his day. It can be applied and developed in the implementation of Islamic education in Indonesia. One of the thoughts of Islamic education that deserves a place to study and develop is thought of Abdurrahman Ibn Khaldun or more in the know Ibn Khaldun.

Ibn Khaldun is known as one of the largest Muslim author whose fame and the ideas he had always shines in every age. He also as the foundations were the philosophy of history and sociology, economics expert and designer of education in the prosperity of society as it is written in the book of Muqaddimah monumental work. (In Ali Abdul, 1985, p. 5)

Based on the trend of research on the concept of Islamic education, especially education leaders according to Ibn Khaldun. There has been much research that examines the educational concept of Islam by Ibn Khaldun.

Syamsul Hidayat (2015) has reviewed the Ibn Khaldun's thought in the field of Islamic education and its relevance to this Nasional. Penelitian education is a research library of books Muqaddimah. Kesimpulan of analysis which have no relevance that Ibn Khaldun's concept of Islamic education at the national level characterized, among others by a

common concept that the main object of education is a human.

The Juju Saepudin (2015) examines the learning model in the perspective of Ibn Khaldun, this study aims to present the results of the reception of the book by Ibn Khaldun Muqaddimah related learning model. Data collection was performed using heuristic reading and hermeunitik (analytical reading). The analysis showed that the learning model (rihlah) done by many teachers through the learning patterns directly face to face to maintain the validity of the science and knowledge is expanding and growing social institutions that can provide a very meaningful experience of educators and learners.

From some research on the thinking of Ibn Khaldun in the field of education can be seen that how important education and education for human manusia. Sehingga be two things that can not be separated. Education plays advancing human society, Ibn Khaldun also present the right model for his teaching. Ibn Khaldun put more emphasis on education methods repetition, gradual and exercise. So for an educator the necessary skills in using these methods without making bored learners. Ibn Khaldun also emphasizes the obligations and criteria to be possessed by educators and participants didik in sustaining the success of the learning process.



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LITERATURE REVIEW

1. The biography of Ibn Khaldun

Ibn Khaldun lived between the 14th century and 15 M (years 1332-1406) coincided 8th and 9th centuries AH (732-808 H). Egypt at that time was under the rule of the Mamluk, while Baghdad under the rule of the Tatars. The existence of Baghdad under the rule of the Tatar very negative impact on the development of language, literature and Arab culture (Zakaria, 2011, p 23).

His full name is Abdul Rahman Abu Zaid Waliyuddin Ibn Khaldun Al-Maliki Al-Khadrami. He was born in Tunisia during Ramadan 733/1332 M in the middle of a family of scientists and respectable. He died in 8008 H / 1404 AD at the age of 74 years. He was a man firmly in the line of duty, an expert in the field of sociology and wise in resolving the problem. His persona is popular as the historian, sociologist, philosopher and political (Assegaf, 2013, p. 123)

He received his early education from his father yang berna Abu 'Abdullah Muhammad engaged in politics. He received material about the basics of the religion such as the Qur'an, jurisprudence, hadith, and monotheism. He was also a hafidz Qur'an as a child, as an adult he studied linguistics and Arabic as Nahwu Sharaf, Ushuluddin, as well as literature. After that he studied mantiq, science, philosophy, mathematics and history of

beberapaorang leading scholars of the period (Assegaf, 2013, p 123)

Ibn Khaldun's thought about education and science discussed in chapter six in Muqaddimah. To determine the patterns of thought Ibn Khaldun then there will never be separated from aspects of surrounding historical and Ibn Khaldun's thought will not be separated from its Islamic thought.

Ibn Khaldun starts thinking of backgrounds and life experiences. A specific feature of the background of the life of Ibn Khaldun was born from a family of politicians and intellectuals as well. Satau background khidupan rare at the time. Intelektualdia get from family tradition. With the talent and experience of mature genius in the field of intellectualism and social carrying berpikirnya framework to formulate theories and educational ilmusosial (Walidin 2003, p. 65)

2. The concept of Islamic Education According to Ibn Khaldun

a. Human Itself

Talking about education it will not be apart of human nature. Because man is the subject and object of education. Ibn Khaldun in his book Prolegomena talking about human beings. As human nature can be seen from several aspects, namely (Kosin, 2012, p. 42):

- a) Human beings think, it membakannya of animals and other creatures.



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- b) Man kind as a whole personality.
- c) Man as vicegerent of Allah fi Al Ardhi
- d) Human beings as individual and social beings

According to Ibn Khaldun (in Taha, 2014, p 521) God separates humans because of their ability to think that the form of all perfection and topped all glory and elevation above other creatures. The philosophers also argued that "humans are social beings". This statement implies that a human being does not live alone and existence of bias is not done except by living together.

b. purpose of Education

Ibn Khaldun argues that the purpose of education is first to provide an opportunity for the mind to be active and work, because he sees this activity is essential for the formation of the mind and the maturity of the individual, then this maturity will receive benefits for society, mind mature is the tool advances in science and industrial and social systems (Lisnawati, 2017, p. 61)

The formulation of the Ibn Khaldun about the purpose of education is to; (1) Providing kesemoatan to the mind active and working, because this activity is very important for opening the mind and maturity of the individual, then this maturity will get benefits for society; (2) Obtain a variety of knowledge, as a tool to help him survive well in advanced and civilized society; and (3) Getting a job that is used to memperolelh sustenance (Dzulhadi, 2014, p. 74)

c. educator

Educators should give the explanation in general about the topics taught to students without explaining specifically, and from penejelasan in general that educators need to engage students so that they make the explanation in particular through their own research in teacher position merely as a guide to learn (Assegaf 2013, p. 132)

Ibn Khaldun confirms that an educator should have broad knowledge and insight, and good personality, as good a knowledge depends on the personality of a good educator and methods used to teach such knowledge (Hidayat, 2015, p. 97)

Therefore, a lot of things that need to be owned by the teacher as an educator in the view of Ibn Khaldun. Educators need to be professional, well-educated, well-trained, educators must have the talent and the educators must know the development and acceptance of learning in self-learners, educators must behave as learners are easier to imitate than what is seen.

d. Learners

Learners according to Ibn Khaldun (in Hidayat, 2015, p. 97) that the learner is someone who is immature and has the potential to be developed. Therefore learners as human beings who need guidance and direction in towards kedewasaanya. In addition, learners are



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prepared to be a part of all the problems that exist in themselves and their environment, as well as useful to the problems faced by the nation and the world.

The criteria that must be owned by the students well in their studies according to Ibn Khaldun (Zechariah, 2011, p. 169) as follows:

- a) Protege let adorn themselves with admirable qualities, always complied with educators and pertintahnya not conflict with the teachings of Islam.
- b) Let a student learn in earnest is not wasting time.
- c) Protege let always respected teacher

e. Learning concepts

Ibn Khaldun put a subject of study in his world as a reality. Psychological reality of cognitive potentialities are needed as a basis for understanding to explain the learning process. For Ibn Khaldun, is the potential psychological sense in learning.

For Ibn Khaldun (in Assegaf, 2013, p. 135) sense of hierarchical grow and develop in three levels, namely: First, the so-called Discerning Intellect (al-'aql al Tamyizi) the ability of intellectual understanding manusiaterhadap gelaja things in the universe, sense at this Tarfa help humans obtain helpful things for themselves; The second, called the Experimental Intellect (al-'aql at- tajriibi), namely the ability to think that complete human beings with ideas and behaviors needed in regulating

the interaction of human beings; Third, the so-called Speculative Intellect (al-'aql al Nadzari), namely, the ability to think that complements hypothetical human knowledge, about something different behind the perception of the senses without practical accompanying measures.

Based on the reasonable assumption in view of Ibn Khaldun studied very influenced by psychological factors. One of the fundamental psychological factors in learning adalahberpikir. On this assumption, Ibn Khaldun proposed two concepts of learning, ie learning concepts and concepts learned Malakah Tadrij (Assegaf, 2013, p. 136)

- a) The concept of learning Malakah

Malakah origin of the word which implies making something to be owned or controlled by, a trait that is rooted in the soul. Ibn Khaldun malakah partially define the nature of the entrenched as a result of learning or doing something repeatedly so sturdy embedded in the soul.

Methods of obtaining malakah is through continuity, the continuity between the material in the lesson will bind to each other and help implement the learning process in a relatively short time. With the most appropriate method and produce results that are most important then advised to not decide lessons within a period of time. This disconnection can lead to knowledge or skill is being learned



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is not round and intact, and the resulting easy to forget.

b) The concept of learning Tadrij

Said Tadrij is mashdar of ficial madli (past tense verb) Tadaraja which means rose, advanced to rise gradually or little by little. Ibn Khaldun tadrij interpret not only advanced or increasing in quantity, but also with quality. According to the concept Tadrij learning, effective learning is done gradually or step-by-step conducted continuously.

This theory has impilikasi pedagogic Tadrij that the teaching methods dituntu take place in stages that are prepared. For that we need rules that accompany that repetition and habit. Each lesson requires repetition to achieve habit. However, the repetition of any of the materials is done in three times over.

f. Curriculum

Ibn Khaldun in his book does not discuss definitions, components and characteristics in a systematic curriculum. But Ibn Khaldun much talk about science and its classification, because science and its classification is one of the basic components in the curriculum. So the curriculum in question is not a curriculum in a broad sense, but rather in the sense sempir and only limited to the material only (Kosin, 2012, p. 60)

Ibn Khaldun classifies the sciences are circulating in communities developed and

studied by humans until the time of his life to two groups (Zakaria, 2011, p. 123)

- a) Naqli group (revealed knowledge), this science man of his Creator through revelation
- b) Thabi'l group (acquired knowledge), these sciences acquired by man through thinking skills and tools to get it is to the senses and the intellect.

Ibn Khaldun arrange naqli sciences in accordance with the benefits and importance for the students to some of the science: (1) The Qur'an and Hadith; (2) 'Ulum al-Qur'an; (3) 'Ulum al-Hadith; (4) Usul al-Fiqh; (5) Fiqh; (6) 'ilm al-Kalam; (7) 'ilm at-tasawwuf; and (8) 'ilm-Ru'ya Ta'bisar. (Zakaria, 2011, p. 124)

While the science-Advancement aqli appropriately studied and mastered by most people because it can help the lives of individuals and necessary for the life of advanced societies and consists of: (Zakaria, 2011, pp 124)

- a) Science of Logic
- b) Physics in the form of medicine, agriculture, metaphysics, mathematics, music and astronomy

METHOD

The method used in this research is the analysis of the concept. Analysis of concepts, according to Mc Millan and Schumacher (in Nugraha, 2016, p. 42), can be done in three yaitu7 strategy: (1)



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generic analysis (2) analysis of differential and (3) analysis of the conditional

This study used a qualitative approach using a non-interactive with an investigation into the concept of fund analysis history through an analysis of documents.

RESULTS

Ibn Khaldun's concept of Islamic Education Relevance to the National Education

Education is essentially a process of maturation quality of life. National Education System based on Law No. 20 of 2003 on Chapter I Article 1, that the meaning of National Education is "education based on Pancasila and the Constitution of the Republic of Indonesia Year 1945 rooted in religious values, national culture Indonesia and responsive to the demands of the changing times ". Based on these laws is very important that national education was offset by keagamaan especially Islamic education.

Ibn Khaldun's concept of education and its relevance to national education contained in Law No. 20 Year 2003 on National Education System.

1. Relevance Human Itself

Implied that human nature defined in Chapter II, Article 3 of which states that "The national education serves to develop the ability and character development and civilization of the nation's dignity in

order to achieve the nation, aimed at developing students' potentials in order to become a man of faith and fear of God Almighty Esa, berakhlak noble, healthy, knowledgeable, skilled, creative, mandidi and become citizens of a democratic and accountable.

Human criteria contained in the National Education System has no relevance to the concept of human nature according to Ibn Khaldun. First, according to Ibn Khaldun that mankind as a whole personality consisting of physical and spiritual, these criteria relates to what is stated in the National Education, namely faith and fear, where each whole human personality is based on things that are spiritual. Secondly, according to Ibn Khaldun that humans are thinking, relevance to the present in the National Education knowledgeable, skilled and creative. Human beings who thought this in order to distinguish them from animals and other creatures. So with the term human beings are thinking, they will gain knowledge, proficient in everything and creative in producing a thing. Third,

2. Relevance Purpose of Education

Ibn Khaldun argues that the purpose of education is first to provide an opportunity for the mind to be active and work, because he sees this activity is essential for the formation of the mind and the maturity of the individual, then this maturity will receive benefits for society, mind mature is the tool advances in science and industrial



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and social systems. In connection with the National Education that the objectives presented in Law No. 20 of 2003 in order to become a man of faith and fear of God Almighty, berakhlak noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable.

That what is disclosed Ibn Khaldun that purpose education provides the opportunity for the mind to be active and work he saw this activity is very important in the formation of the National Education mind in making the relevance to humans knowledgeable, skilled and creative. Maturity in this thinking mendat benefits for society as well as in the National Education in self-reliance and become citizens who dmeokratis and responsible.

3. Relevance Educators and Students

Ibn Khaldun confirms that an educator should have broad knowledge and insight, and good personality, as good a knowledge depends on the personality of a good educator and methods used to teach such knowledge. It is of relevance to sisdikas Article 40 paragraph 2 that teachers and education personnel shall: a) create an atmosphere of meaningful education, fun, creative, dynamic and dialogical, b) professional is committed to improving the quality of education; and c) the member's example and keep the good name of the institution, profession and position in accordance with the trust given to him.

Learners according to Ibn Khaldun is someone who is immature and has the potential to be developed. Therefore learners as human beings who need guidance and direction in towards maturity. It is of relevance to the National Education Article 1 paragraph 4 that learners are community members who are trying to develop their potential through a learning process that is available on line, level and type of education.

4. Relevance Methods of Education

Ibn Khaldun suggests several things pertaining to educational methods. In this case, the author will classify it in terms of teaching methods and principles in the implementation of learning. The methods of teaching among other methods of memorization, dialogue method, the method excursions, an exemplary method, metopde repetition, methods Study abroad Qur'an. Although in the National Education is not listed methods disclosed by Ibn Khaldun, but such matters relating to the National Education in the principles of education provision in Article 4 paragraph 4 and 5 that education was held with members of the example, build a whim, and develop the creativity of learners in the learning process. Education organized by developing a culture of reading, writing and numeracy for all citizens.



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5. Relevance Education Curriculum

In Act No. 20 of 2003 on National Education System, the curriculum set in Chapter X of Article 37 paragraph 1 and 2 "curriculum primary and secondary education shall contain: religious education, citizenship education, language, mathematics, science, science, social, arts and culture, education physical and sports, vocational skills and local charges. Higher education curriculum must include: religious education, citizenship education and language. According to Kosim (2012, p. 60) in his book Ibn Khaldun did not discuss definitions, components and characteristics in a systematic curriculum. But Ibn Khaldun much talk about science and its classification, because science and its classification is one of the basic components in the curriculum. So the curriculum in question is not a curriculum in a broad sense, but rather in the sense sempir and confined to the material. However, the relevance of the National Education with the view of Ibn Khaldun deals with the classification of knowledge expressed by Ibn Khaldun among other groups naqli science and science groups aqli.

CONCLUSION

Ibn Khaldun discuss all about education in chapter six. Ibn Khaldun began by considering human nature, human nature question is a thinking man, has the sense that sets it apart from other creatures. As well as teaching methods that became

the focal point of Ibn Khaldun in achieving educational goals. Ibn Khaldun classifies science based interest for the students so that classification is a complete science education curriculum.

Relevance between Ibn Khaldun's concept of education with the National Education stated in Law No. 20 in 2003. The National Education System. The relevance can be seen in some of the ideas in the legislation. The relevance of Ibn Khaldun's ideas about human nature and purpose of education can be seen in Article 3. Ibn Khaldun's notion of the curriculum can be seen in Article 37 paragraph 1 and 2. Educators and students can be seen in Article 40, paragraph 2, and article 1, paragraph 4. Ideal education method contained in article 4 paragraph 4 and 5. the curriculum is in Chapter X of article 37 paragraph 1 and 2.

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