

THE RELEVANCE OF IBN KHALDUN'S EDUCATION CONCEPT TO CHARACTER EDUCATION IN INDONESIA

Alfi Zulkarnain¹ , Sofyan Sauri ², Babang Robandi³

¹ Pedagogy/Faculty of Education/Indonesian University of Education, Bandung

² Pedagogy/Faculty of Education, Indonesia University of Education, Bandung

³Pedagogy/Faculty of Education/ Indonesia University of Education, Bandung

E-mail: zulkarnainalfi@yahoo.co.id; sofyan_56@yahoo.co.id ; brobandi@upi.edu

Writer: zulkarnainalfi@yahoo.co.id

Abstract

This research is motivated by the condition of education that does not work according to the goals of education in Indonesia. Where the morals and manners of students are very low towards teachers and parents. The purpose of education should be to form good character so that it can provide benefits in life. To achieve this goal, one of the foundations that must be considered is morals. Morals can be formed from religion, figures who provide teaching about shaping morals and teaching methods for children, one of which is Ibn Khaldun. This study aims to describe the educational concepts of Ibn Khaldun and character in Indonesia and the relevance between them. The method used in this research is literature study. Data were collected through primary sources, namely the Book of Muqaddimah and other books as research support. The data will be processed through data reduction, data presentation and verification. The conclusion of this study is that there are several relevances between Ibn Khaldun's concept of education and character education in Indonesia.

Keywords: Ibn Khaldun, the concept of education, character education in Indonesia.

1. INTRODUCTION

Education is a bridge to educate the nation's generation, education has such an important role in the progress of this country. However, the current state of our education is very concerning, where the morals and manners of our students are very low. Many of the students like to fight with fellow students, acts of violence, even they dare to fight and challenge the teacher as is widely reported. This is of course based on the lack of values and morals of the students themselves. Many things are a factor in the lack of morale for students today, one of which affects the moral crisis of students today is the role of gadgets and the lack of interaction between children and parents. With gadgets, students are free to browse the things they want, the sense of socialization of the things around is reduced. This incident shows a lack of morals in students so that students do not get character education properly and the goals of Indonesian education are not realized.

In line with the existing findings, the researcher wants to explore knowledge from well-known figures in the world of Islam and education, because researchers believe that forming a character is determined by morals and etiquette in education. Islam has many figures who have contributed to the world of education and their ideas, they have

contributed a lot to education by leaving works that are very valuable for us today. One of them is Ibn Khaldun with his worldwide work, namely Muqaddimah. This will also be strengthened by previous studies that explain the concept of Ibn Khaldun's education which is based on moral formation as stated in the Muqaddimah book. Therefore, the researcher wants to explain and describe how the essence of the concept of education according to Ibn Khaldun and its relevance to character education in Indonesia. Researchers want to know conceptually the concept of Ibn Khaldun's education and its relevance to character education in Indonesia. So far, the education system in Indonesia looks at the Western system, therefore researchers want to know how Ibn Khaldun's pedagogic concept is and how relevant it is to character education implemented by the government. Based on the description above, research on Ibn Khaldun's pedagogy and its relevance to character education is good to do. This research is focused on the relevance that is still relevant between the concept of education by Ibn Khaldun and character education in the curriculum in Indonesia, especially on the relationship between educators and students in the teaching and learning process based on a relationship of love and mutual respect. In the learning process, educators should take into account the psychological development and abilities of students so that educators are able to use appropriate learning methods.

2. LITERATURE REVIEW

1. The Concept of Education of Ibn Khaldun

In his Muqaddimah, Ibn Khaldun explains that he divides knowledge into 2 parts, namely: first, traditional knowledge derived from the Qur'an and Hadith (Science Naqilah), the role of reason is only to connect the branches of the problem with the main branch. For example: Tafsir, Arabic, Sufism, Qiraat, and Kalam. The group of naqli sciences according to Ibn Khaldun are the sciences that humans have received from their Creator for generations, all of which are based on revelation and reason does not play a role in the naqli sciences. There are many kinds of naqli sciences, including religious sciences with various types and those related to naqli sciences such as Arabic language sciences. Ibn Khaldun said that the naqli sciences are sourced from the Al-Quran and Hadith. Second, Aqliah science is a science that is owned by all members of society in the world, because it has existed since the life of human civilization in the world. Aqliah science is divided into 4 parts including: logic, physics, metaphysics and mathematics. This is because Ibn Khaldun has a duality of attitude, aqilah knowledge is free and open while naqilah science is closed, namely closing the door of ijtihad (Iqbal, 2015, pp. 531-532).

According to Ibn Khaldun, knowledge and education are two things that cannot be separated from human society. Because with science and education human life will be better and honorable. Ibn Khaldun also explained that it was thought that gave birth to knowledge and skills. Humans have a desire to get a perception (image) that they do not have, so that a teaching and learning process appears aimed at gathering knowledge / information, then conveying it to future generations. Humans according to Ibn Khaldun consist of two physical and spiritual elements. These two elements must receive serious attention in education. Education is needed by humans to develop isti'dad (readiness) or the potentials that exist in humans who have been brought since

childhood. The human soul (an-nafs al-insaniyah, human soul) cannot be caught by the eyes and observed by the senses, but its effect is quite clear on the body. The body and its elements, both collectively and separately are tools for the soul and at the same time are potentials (strengths) for the soul. Among the potentials possessed by humans are motor potential, namely hitting with hands, walking with feet, speaking with tongue, all of which are moved by the soul. As according to (Zakaria, 2011, p. 100), other potentials (strengths) are al-mudrikah and al-idrak (the power of sensual perception) which include various powers that increase to the highest level, namely thinking (al-mufakkirah) which is owned only by humans. There is also the power of external sense perception (al-hiss azh-zhahirah) with its tools in the form of sight, hearing,

Humans acquire knowledge and ideas, morals and commendable qualities through learning and education (ways of thinking) and can also by imitating and making direct contact (ways of action). So Ibn Khaldun asserted that education is not only an activity to acquire knowledge (cognitive aspect) but also a moral debriefing activity (affective and psychomotor aspects). Morals is also called the science of behavior, or tahzib al morality (moral philosophy), or al wisdom al-ammaliyat which is meant is knowledge of the virtues and how to obtain them so that the soul becomes clean and knowledge of the humiliations of the soul to purify it. (Sauri, 2019, p. 150).

2. character building

Character is the foundation of soft skills that actually support a person's level of success in life. Great technical skills that are not accompanied by good character are useless. He will not be able to cooperate and empathize with his colleagues. In addition, the use of science by bad characters will have bad consequences. Character education is all efforts to direct, train, cultivate good values in order to grow a good, wise personality, so that it can make a positive contribution to the environment and the wider community. This definition is in line with Megawangi's opinion (in Kesuma, 2013, p. 5) who argues that character education is a conscious effort to educate children so that they can make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment. Where did this understanding come from? Of course, from the two words that form it, namely "education" and "character".

Education in Indonesia is oriented towards educating and teaching in a conscious and planned manner about the values of courtesy in social life. While character is a moral that is inherent in a person who shapes behavior and ways of thinking and acting based on applicable morals through education with habituation that trains the sensitivity of students to the surrounding environment. Definition character can also be defined as the basic values that are embedded and owned by individuals as the foundation for themselves to do good (Samani & Hariyanto, 2013, p.45). Character education is an education that is used to instill and develop character in students. so that they have a noble character after having it they can apply it in daily life like at home, at school or in the community. So it can be said that, the process of giving guidance to participants/students to become fully human beings with character in the dimensions of the heart, mind, body, and intention and work. Students are expected to have good character including honesty, responsibility, smart, clean and healthy, caring, and creative.

3. RESEARCH METHODS

This research uses descriptive research method with the type of library research (library research). The library research method is used because the research is non-interactive which does not require meeting directly with Ibn Khaldun who has died but examines his thoughts on education through his work.

In this study, the primary data source is the book of Muqaddimah by Ibn Khaldun, translator Masturi Irham, LC in 2011. The secondary data is the Concept of Education of Ibn Khaldun by DR. H. Azra'ie Zakaria, Lc, MA (2011), Ibn Khaldun's Critical, Humanist and Religious Thought on Islamic Education by Muhammad Kosim, MA (2012) and several other journals.

Some of the steps taken when collecting data in this study were carried out in five stages, namely collecting literature related to Ibn Khaldun's thoughts on education, classifying books, documents, or other data sources based on primary and secondary source documents and citing Ibn Khaldun's thoughts on the concept of education complete with the source, confirming the concept of Ibn Khaldun's education from other sources or sources until it reaches a high level of validity and reliability, and finally grouping the data of Ibn Khaldun's thoughts on the concept of education according to research systematics.

Data analysis was carried out during data collection and after data collection was completed. If the data obtained are not in accordance with the research objectives, then data collection is continued until the data obtained are credible. According to Miles and Huberman (1984) (in hamzah, 2020, pp. 61-62) there are three kinds of activities in qualitative data analysis, including data reduction, data presentation, and data verification. The data analysis in this study is from the analysis of Ibn Khaldun's documents by selecting data into materials that will make it easier to understand the thoughts of Ibn Khaldun for research, because the ultimate goal of this research is to find the concept of Ibn Khaldun's education with library research methods in the Muqaddimah book.

4. RESULTS AND DISCUSSION

1. The Concept of Education of Ibn Khaldun

Ibn Khaldun was born in Tunisia in the month of Ramadan 732 H from a descendant of a respectable family and scientists, therefore Ibn Khaldun was very happy to learn and seek knowledge. His father named Abu Abdullah Muhammad was also a politician and pursued science. He was an expert in Arabic literature and died in 749 H. Ibn Khaldun began his education by reading and memorizing the Koran. Then seek knowledge from various well-known teachers according to their respective fields. Ibn Khaldun is a great Islamic thinker who has produced a famous written work, namely the Muqaddimah book. The book of Muqaddimah paved the way for the discussion of social sciences and education. In Islamic history, Ibn Khaldun is better known as a sociologist, historian, and politician. However, Ibn Khaldun is also worthy of being called an educational figure. This is evidenced in the book Muqaddimah which not only discusses historical and sociological studies but also examines educational issues.

Even a third of the book *Muqaddimah* discusses the issue of education. Therefore, Dr. Wafi (in Kosim, 2012, p. 5) notes that Ibn Khaldun's expertise includes:

1. The inventor of the science of 'Umran Basyari (Sociology);
2. Leaders and reformers of Historical Sciences;
3. Mujadid in Auto-Biographical Science;
4. Reformers in the field of literature and composing;
5. Expert in Hadith Science;
6. Expert in Fiqh Imam Malik;
7. 'Alim who has various knowledge;
8. Reformers in the fields of education, learning, and psychology;
9. The great statesman and politician.

Some of these skills can be seen from how the results of Ibn Khaldun's realistic thoughts are poured into his book, the *Muqaddimah*.

With regard to the concept of education, it is closely related to the purpose of education. Because the formulation of educational goals is essentially a formulation of deep thoughts about education. The formulation of this educational goal will then determine aspects of the curriculum, methods, teacher roles and others related to education. In the book *Muqaddimah*, Ibn Khaldun explains the results of his thoughts on educational issues. Ibn Khaldun discusses the problem of education and teaching as well as the human soul as a valuable discussion and it is explained in certain chapters of chapters I, V, and VI. Ibn Khaldun explained that knowledge and morality are inseparable, humans gain knowledge and morals through learning and education.

In his book *Muqaddimah* there is an implied message that explains the educational goals of Ibn Khaldun, namely education that is oriented to the hereafter (affective aspect) and the world (cognitive aspect). So that good education is education that aims to provide teaching and knowledge about religion and worldly sciences, so that later students can have morals and can socialize and adapt to moral values that exist in society. This is in line with the opinion of Azra'ie Zakaria (2011, p. 122) the purpose of education according to Ibn Khaldun has goals that include increasing scientific, moral, and physical aspects so that humans can be happy in this world and in the hereafter.

Ibn Khaldun argues that one of the goals of education is to provide opportunities for reason to be more active and carry out activities. This can be done through the teaching and learning process, because in the teaching and learning process there is a process of seeking knowledge and skills that will improve the ability of human reason. From the teaching and learning process, humans can group and collect the information obtained so that it is useful in everyday life and society.

2. Character education

Character education is now a priority aspect in the Indonesian curriculum 13 and character education is also part of the process of forming children's morals in Indonesia. The Ministry of National Education focuses on character education at all levels of education, because character education is very important for the success of the Indonesia Emas program and building a civilized Indonesian nation with character. In western education, there are two terms used in education, namely *paedagogie* and *paedagogiek*. *Paedagogie* means education, while *paedagogiek* means education. More comprehensively Sadulloh (2011) argues that pedagogy is a theory and study that

carefully, critically and objectively develops the concepts of human nature, the nature of children, the nature of educational goals, and the nature of the educational process.

Amirulloh (2015, pp. 14-18) explains that the character education system consists of three interconnected and mutually influencing domains, namely:

1. Moral knowledge is a person's ability to know, understand, consider, distinguish, interpret the kinds of morals that must be applied and which must be abandoned.
2. Moral feelings are the ability to feel compelled to always take moral actions that are in accordance with the norms and feel guilty if they do things that are not in accordance with the norms (doing evil).
3. Able to move and take real moral actions that are in accordance with the norms, to prevent actions that are not in accordance with the norms of environmental goodness. Moral action consists of three main components.

So that it can be explained as follows, moral knowledge is an awareness to pay attention to and implement the morals that exist in the surrounding environment. Moral feelings are feelings that encourage individuals to act according to their hearts in cognitive and affective aspects, meaning that they can control their own emotional feelings. Moral action is the ability to change moral feelings into ethical moral actions according to moral values that apply in the community.

3. The Relevance of Ibn Khaldun's Education Concepts and Character Education in Indonesia

Before explaining the relevance of Ibn Khaldun's educational concept with Character Education in Indonesia, the author makes it in table form so that it is easy to understand the two educational concepts, as follows;

Table 1.
The Relevance of Ibn Khaldun's Education Concept to Character Education in Indonesia

The Concept of Education of Ibn Khaldun	Character education in Indonesia
According to Ibn Khaldun, education is a process of providing various knowledge, morals and skills needed by students, according to their level of ability, in addition to the process of moral development, self-cleaning of despicable traits and replacing them with commendable ones. (Zakaria, 2011, p. 114)	Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. (Law on National Education System No. 20 of 2003 Article 1 Paragraph 1)
The purpose of education according to Ibn Khaldun is to improve scientific, social, moral, physical and pragmatic aspects in a balanced way so that humans are happy in the world and in the hereafter and the formation of perfect humans. (Zakaria, 2011, p. 122).	National education functions to develop and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation, aiming to develop the potential of students to become human beings who believe and fear God, have noble character, are

	healthy, knowledgeable, capable, creative, independent and become citizens. democratic and responsible. (Law on National Education System No. 20 of 2003 Article 3)
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Based on the two explanations above that the concept of education according to Ibn Khaldun and character education in Indonesia has relevance, national education has a desire to develop the potential of students to become perfect human beings and this is in line with the educational goals of Ibn Khaldun. There are several achievements contained in the goals of national education that have relevance to the educational concept of Ibn Khaldun, the descriptions of which are as follows:

First, Ibn Khaldun argues that morals are important in education and this is relevant to the purpose of Indonesian education which makes people believe and be pious.

Second, Ibn Khaldun explained that education improves scientific and skill aspects. This is relevant to the National Education System that education should make people who are knowledgeable, capable and creative.

Third, Ibn Khaldun explained that education must also improve social aspects. This view is also relevant to the National Education System, namely being a democratic citizen.

From these objectives, it can be seen that character education in Indonesia is in line with education according to Ibn Khaldun which requires the development of the potential of students so that they become ideal or perfect human beings. The purpose of the National Education System, explicitly, is not exactly the same as the ideal human being in Ibn Khaldun's view. But in substance, these criteria are not contradictory, the purpose of education implied in the book of Muqaddimah Ibn Khaldun has relevance to the goals of Indonesian education described in the National Education System which simultaneously prioritizes morals and character in education.

CONCLUSION

In this study, it can be concluded that the concept of education which is explained from the purpose of education between Ibn Khaldun's thinking and education in Indonesia has several similarities. First, both have in common that the religious aspect is the main thing in education, so that religious learning can form a moral, faithful and pious character. Second, having the same goal to build and develop human potential who is knowledgeable, has character and is physically healthy. In general, the concept of Ibn Khaldun's education is relevant to character education in Indonesia, but there are several things that need to be considered again, because the concept of Ibn Khaldun's education puts forward morals, so it can be said that the concept of Ibn Khaldun's education is in line with Islamic education.

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