

## THE CONCEPT OF EDUCATION ACCORDING TO IBN KHALDUN

Wanti Widyastuti<sup>1</sup>, M. Fauzi Lubis<sup>2</sup>, Rijal Sabri<sup>3</sup>

<sup>1</sup>Student Of The Faculty Of Islamic Religion, Dharmawangsa University

<sup>2</sup>Lecturer At The Faculty Of Islamic Religion, Dharmawangsa University

<sup>3</sup>Lecturer At The Faculty Of Islamic Religion, Dharmawangsa University

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**\*Correspondence Address:**

[wantiwidyastuti05@gmail.com](mailto:wantiwidyastuti05@gmail.com)

**Abstract:** The purpose of this study is to find out: (1) Ibn Khaldun's view of education and to know how the classification of knowledge according to Ibn Khaldun. (2) The curriculum according to Ibn Khaldun. (3) Ibn Khaldun's view of educators and knowing the nature of educators. (4) Ibn Khaldun's view of students and knowing how the learning process is.

The method used is descriptive method. Descriptive method is a method used to examine the status of a human group, an object, a set of conditions, a system of thought or a class of events in the present. Thus, this research will examine a system of thought of figures who contribute to the world of education at this time.

The results of this study are: (1) The concept of education according to Ibn Khaldun is not only about learning and teaching, but education is a process in which humans consciously capture, absorb and appreciate events that have occurred throughout the ages and learn Arabic as an effort to understand Al-Qur'an. -The Qur'an and the classification of knowledge according to Ibn Khaldun consist of 2, namely Naqliyyah Science and Aqliyyah Science. (2) The curriculum according to Ibn Khaldun consists of 2, Naqliyyah Science sourced from the Qur'an and As-Sunnah and Aqliyyah Science sourced from the human mind. (3) An educator according to Ibn Khaldun is someone who educates, protects, teaches, directs and guides students towards change for the better. (4) Students according to Ibn Khaldun are people who receive knowledge or parties who need guidance and direction from educators in accordance with their physical and spiritual development.

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## INTRODUCTION

Along with changing times, the implementation of education in Indonesia has become a reference for the implementation of good quality education so that they are carved into smart people. Education is a process that includes 3 parts, namely the individual, a large society or community and all real, material and spiritual content is also contained in it and plays a role in determining the character, destiny, appearance of a person and society. Education as a desire to educate and develop the human personality from the physical and spiritual side also occurs gradually. Because maturity, which ends with the optimization of new developments/growth, the ultimate goal is good achievement of development/growth in a gradual way. God's creatures if they want to achieve perfection, they must go through a very long process.

But in reality, education often does not shape a person according to his own main function or task. People without limits do everything according to their wishes. Thus, good human character is expected to be obtained in an education, especially based on Islamic law. Islamic thinkers have discussed this discussion a lot. Because reason must be used properly by humans.

Thus from previous research, researchers found several new aspects including curriculum, learning process, classification of knowledge and the nature of educators according to Ibn Khaldun. Seeing the need and importance of education and educators as well as the elements that must be mastered, as well as seeing the historical conditions of the problems faced today, of course, it is our responsibility as followers of Islam to know what education is like. In this case, it can be represented by Ibn Khaldun's opinion as a figure who is intelligent and critical in thinking. It is hoped that from this critical study, it can meet the needs of the world of education to realize quality education. Therefore, here the researcher tries to find smart solutions to revitalize Islamic corridor-based education, as well as the competence of educators as described by Ibn Khaldun in an effort to develop good teaching skills.

Based on the above, as a researcher, I believe that the research entitled "The Concept of Education According to Ibn Khaldun" Based on the above, as a researcher, I believe that the research entitled "The Concept of Education of Ibn Khaldun" is very important for study, analysis and development. Therefore, the results of this study are expected to be useful in providing color as a model for qualified educators in accordance with Islam, which can now be used as a barometer of the success of education in Indonesia. This is very important for study, analysis and development.

## **THEORETICAL STUDY**

### **Definition of Education**

The condition of human nature in such a way cannot live fertile and well-directed if it is not maintained and developed by humans themselves through the preparation of various supporting devices for the birth of potential moral behavior into actual moral behavior. The term education in Indonesian comes from the word "didik" by giving it the prefix "pe" and the suffix "kan", meaning "deeds" (things, ways and so on). The language of education comes from the Greek, pedagogy, which means a child who goes to and comes home from school is escorted by a servant. The servants who deliver and pick up are called Paedagogos. In Roman language, education is termed as educate, which means removing something that is inside. In English, education is termed to educate, which means improving morals and training intellectually. The development of pedagogic science, both practical and theoretical, in Indonesia was started by Ki Hajar Dewantara and his post-exilic friends who introduced him to figures of educational and teaching progressivism, such as Jan Lighart and Maria Montessori. In turn, the pioneering Taman Siswa national or independence movement of the Republic of Indonesia and the development of educational science in Netherlands helped to spread pedagogic knowledge.

It can be concluded that education is all activities carried out consciously in which there is interaction between one person and another which refers to changes in behavior and mental development both physically and spiritually.

### **Education Function**

The main function of education is to develop abilities and shape dignified character, personality and civilization in life or in other words, education functions to humanize humans to become true human beings in accordance with the norms on which they are based. From the functions described above, it shows that Indonesian national education prioritizes the development of attitudes, character, and transformation of the philosophical values of the Indonesian state. It aims to increase the sense of nationalism and be able to compete in the international arena.

According to Danim in Rulam, education functions to optimize the capacity or basic potential of students. The function of education is to build human beings who are faithful, intelligent, competitive and dignified.

### **Educational Goals**

The purpose of education according to Johan Amos Comenius in Rulam is to make useful preparations in the afterlife. Throughout human life is a process of self-preparation for life in the hereafter. Goals occupy an important position among other components of education.

The levels of educational objectives include:

- a. The goals of national education are the general goals of the national education system. This goal is a long-term goal and is very broad and becomes the guideline for all educational activities/efforts in our country.
- b. The purpose of educational institutions, each institution starting from kindergarten, each has an institutional goal that must be achieved, which has similarities and differences with the goals of other institutions.
- c. The purpose of the curriculum is to provide the possibility of developing human potential, attitudes, knowledge, feelings, intelligence, physical and spiritual development, and student skills.
- d. Subject objectives, in the form of the objectives of each subject.

Teaching and learning objectives are operational goals, and must be achieved at each completion of certain lesson hours.

### **RESEARCH METHODS**

This research is a type of library research, which uses library sources in discussing the main problems and sub-problems that have been formulated. While the method used is descriptive method. Descriptive method is a method used to examine the status of a human group, an object, a set of conditions, a system of thought or a class of events in the present. Thus, this research will examine a system of thought of figures who contribute to the world of education at this time.

The main instrument in this research is the researcher himself. So, here the researcher acts as the main actor of the whole research process. The task of the researcher as an

instrument is to plan, implement data collection, analyze data, interpret data and compile reports on research results on the concept of educators according to Ibnu Khaldun.

The data analysis used is content data analysis (content analysis). Holsti in Molong defines that content study is any technique used to draw conclusions through efforts to find the characteristics of the message and is carried out objectively and systematically in data analysis, the researcher analyzes the data that has been obtained from the documentation technique, then chooses which parts are important and to be studied, and draw conclusions so that the data is easy to understand.

## **DISCUSSION**

Ibn Khaldun was a person who from his childhood was thirsty for knowledge, often dissatisfied with the knowledge he had obtained, so he really had a teacher. As for the knowledge gained by Ibn Khaldun not only in the field of religion, but in general fields such as history, economics, anthropology, sociology and other sciences, considering that he is a person who is good at seeking knowledge. Ibn Khaldun lived in the 14th to 15th centuries AD (1332 - 1406 AD) or in the Hijri year in the 8th to 9th centuries Hijri, he was known as a historian, statesman and thinker of Islamic education and he was a legal expert in the Maliki school of thought. He is the owner of the *lengkah* name of Abu Zaid Abdurrahman bin Muhammad Khaldun Waliyuddin Al Tunisi Al Hadrami. Tunisia is the city of his birth, born on 1 Ramadan 732 or 27 May 1332. He is a descendant of Bani Khaldun who started from Spain and then moved to Tunis. The city of Baghdad fell into the hands of the Tartars (654-923 H) Egypt at that time was under the rule of the Mamluks. Ibn Khaldun said in Ahmad Falah that education is not limited to an activity that is thought, contemplation even far from pragmatic aspects in everyday life, but education is a social phenomenon, including social phenomena that have become the hallmark of society in human life.

Classification of Science according to Ibn Khaldun's opinion is divided into 2 major parts depending on the cultured society until the time he lived, including :

Naqliyah science is knowledge that is obtained by humans from formulas that are based on and passed down from generation to generation. Aqliyyah knowledge possessed by humans through the ability to think. Ibn Khaldun argues in the *Almanaf* that being an educator must have good behavior and extensive knowledge. Because educators are not only teachers in the classroom, but educators are good role models for students. The expectations expressed by Ibn Khaldun for educators include having a gentle attitude in teaching, full of love, not applying rude attitudes and understanding towards students. Students are parties who really need direction and guidance from a teacher who adjusts to their physical and spiritual development as a tool towards maturity. Ibn Khaldun realized that the ability of every human being is different, depending on the talent of each student. Student tasks include physical and intellectual activities aimed at obtaining various sets of new experiences and learning called the learning process.

### **1. Education**

The concept of Ibn Khaldun in implementing educational goals is ideally able to produce perfect humans in terms of the potential they have both physically and spiritually, who are educated, so that human nature is able to become caliphs on this earth.

The educational goals of Ibn Khaldun with the goals of national education have relevance. From the point of view of national education, the purpose of national education explains that education is able to develop and shape the character and civilization of a decent nation by educating the nation's children who can develop their potential to become human beings who are faithful and pious. yourself to God Almighty. So, its relevance lies in the formation of human beings who believe and fear God Almighty, have noble character, are healthy, educated, capable, creative, and independent. Then the relevance is the application of learning Arabic as an effort to make it easier to understand the Qur'an, which is still applied today.

### **2. Classification of Science**

The classification of science according to Ibn Khaldun's view is not only focused on thinking and contemplation, but Ibn Khaldun does not separate practical science and theoretical science. He balanced between Aqliyyah Science and Naqliyyah Science as the appropriate level and explained that the level of importance of both was not less than the level of importance of each of these sciences. Ibn Khaldun's view has an influence on the view of the modern education system, which says that learning must involve reason, physical, physical, spiritual and learning will not be good if this does not happen.

### **3. Educator**

At the time of Ibn Khaldun an educator must be broad-minded and have a good personality, educators must also be able to be good role models for their students, very relevant for educators today, must have a broad vision in teaching science, be a good role model for students , teach students gently and affectionately and not be rude to students.

### **4. Students**

In the time of Ibn Khaldun, the social environment is the bearer of responsibility and provides a pattern for human behavior. Good social environment, then the behavior of a man's behavior is also good. However, humans have the ability to think so that they can give birth to science and technology. Similar to now, the social environment is very influential on the pattern of human behavior, as well as the role of parents in education. While the difference is that humans today are more influenced by technological advances. However, on the positive side, it will make it easier for someone to access various knowledge, while on the negative side, there are many sites and programs that are not worth accessing, online game addiction is the focus of student learning in this case.

## **CONCLUSION**

### **1. Education**

The concept of education according to Ibn Khaldun is to view science and education as a symptom born of the formation of society and its development in the stages of culture. Ibn Khaldun wanted his students to have worldly happiness and their future ukhrow. Ibn

Khaldun wants his students to have good attitudes and morals for their environment, where this development is very important in the social environment. Therefore, the role of parents is very important in educating moral children. Its relevance in the world of education today is to develop the potential of students with dignity and good character, to make people who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative and independent.

## 2. Classification of Science

The classification of science according to Ibn Khaldun is divided into two, namely naqliyyah and aqliyah. Naqliyyah science is based on the teachings of the Qur'an and As-Sunnah without human intervention. Then the science of aqliyyah is knowledge obtained through the ability to think. The acquisition process is carried out through the five senses and the human mind. Its relevance in the world of education today covers a wider area so that education is more directed at the formation of the character of students.

## 3. Educator

Educators according to Ibn Khaldun's view have a gentle and loving nature to students. Because if the teacher has a rude nature, it will have a negative impact on students. For example, students can behave in a lie. Ibn Khaldun so that teachers do not teach too much knowledge to students because this will endanger the safety of students in addition to their abilities. Which ultimately helps them and fosters feelings of failure. Its relevance in the world of education today is that educators are examples, figures for students are expected to be able to exemplify good morals and morals for students.

## 4. Students

The nature of students according to Ibn Khaldun is to be submissive and obedient to the teacher's orders, prioritizing the need to gain knowledge compared to his desires in the world which causes students to be lazy to study, cleanse their hearts and intentions in gaining knowledge, maintain ethics to educators. Students must be able to choose and sort out which environment is good for their development. Its relevance in the world of education is that the social environment can affect the development of the potential possessed by students. Therefore, parents play an important role in choosing a good social environment for their children.

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