

Research Article

Ibn Khaldun's Material Religious Pragmatic Ideas Are Relevant To The Goals Of Today's Education

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Abstract: The purpose of this study is to elaborate on the pragmatic religious ideas of Ibn Khaldun, and their relevance to the purpose of education today. The research method used is library research, with observation and documentation data collection techniques. Meanwhile, the research analysis used is qualitative data analysis. The results of the study show, from the social side, that students are able to benefit other humans by not abandoning the obligation to maintain their lives and families or more towards educational goals that are religious, pragmatic, and material. The educational curriculum must be able to ensure the direction of students, not only make them current learners but they are preparing for the future. The concept of badawah and hadarah is a pillar of the situation. Students who are in cities and villages will certainly have different facilities and access to education, but the teaching provided has the same signs in order to create students as expected.

Keywords: *Educational, Pragmatic, Religious, Purpose.*

Abstrak: Tujuan penelitian ini ialah mengelaborasi gagasan Ibn Khaldun pragmatis religius material relevansinya dengan tujuan pendidikan hari ini. Metode penelitian yang digunakan ialah library research, dengan teknik pengumpulan data observasi dan dokumentasi. Sementara itu, analisis penelitian yang digunakan ialah analisis data kualitatif. Hasil penelitian menunjukkan, dari sisi sosial peserta didik mampu bermanfaat bagi manusia lainnya dengan tidak meninggalkan kewajiban mempertahankan hidupnya dan keluarganya atau lebih mengarah kepada tujuan pendidikan yang bersifat religius pragmatis material. Kurikulum pendidikan mesti dapat memastikan arah peserta didik, bukan hanya menjadikan mereka sebagai insan pembelajar masa kini, tetapi mereka dipersiapkan untuk masa mendatang. Konsep badawah dan hadarah merupakan pilar keadaan. Peserta didik yang berada di kota dan di perkampungan tentunya

akan berbeda fasilitas, akses pendidikan, tetapi pengajaran yang diberikan memiliki rambu-rambu yang sama agar terciptanya peserta didik sebagaimana yang diharapkan.

Kata Kunci: Pendidikan, Pragmatis, Religius, Tujuan.

INTRODUCTION

Education is the basic capital to form a quality human civilization. Good education is education that can answer human needs. Human needs from day to day there will be changes and increase in composition. Nevertheless, educational needs will continue to be dynamic.

Departing from the goals of education, all education stakeholders have great hopes for the realization of these goals. If this goal is realized, then this will have implications for the development of student character, as well as the development of political, economic, social and cultural aspects. As the society wants, an advanced economy with its honest operators, politics that does not bring down each other with its operators who have a peaceful character, good social conditions with no moral decadence, and an advanced culture that is able to compete with the outside world and become its own characteristics for its people.

The expectations of the community above will not be realized if the intended goals are not manifested in people's lives, especially people in educational institutions. One of the media that is considered to be able to manifest the above objectives is religious education, in this case what is meant is Islamic religious education. Islamic religious education is oriented towards Islamic sharia which must be practiced by every Muslim. To realize this, it needs to be learned in students through the learning process. If you look at today's phenomenon, there are still many immoral behaviors carried out by teenagers, especially school-age children. Free sex, stealing, brawling, even fighting against parents and teachers. Nevertheless, it is important that there is a concept of Islamic education that provides a concept that is forward and orientation that is different from the existing concept of education.

It is important to look at the research of experts related to the concept of the purpose of Islamic Education in the future. According to Baran, education must have a good market strategy, as in *Ibn Khaldun's Mukaddimah* (Baran, 2017). That is, education must have an accurate strategy, in fostering the character of students with noble morals (Firdaus & Fauzian, 2020) (Fauzian, 2021). It is important that there is public awareness in understanding the purpose of education so that there is an understanding in realizing these goals (Thalib, 2020).

It is important to review the purpose of education today, in order to get a clear direction and become a *leader* in the implementation of education in the field. There is nothing wrong if the ideas of classical Islamic education are used as a basis in determining the goals of education today. Because it does not mean that the concept of goals made by Islamic education thinkers of the past is irrelevant, but we have not found and relevant to the goals of education today. According to the author, it is very important to be relevant to the thinking of Islamic education in the past. One of them is relevant to the purpose of Islamic education proclaimed by Ibn Khaldun. We know that Ibn Khaldun's ideas are widely used by various researchers today. This means that Ibn Khaldun's thoughts are still relevant to the practice of Islamic education today.

Ibn Khaldun as a scholar who lived in the golden age of Islam, became one of the prototypes that can be used as a reference for today. Through the book of *muqaddimah* he wrote, he wrote various educational thoughts, educational objectives, learning methods, characteristics of teachers and students, learning resources and media to learning evaluation. *Muqaddimah* provides a stimulus to the world of education that prioritizes and prioritizes the ethics of behaving towards scientists, seeking knowledge and learning activities with religious nuances.

The author considers that Ibn Khaldun's perspective educational thinking can make a contribution that cannot be underestimated. The proof is that there are still many researchers who use the book that Ibn Khaldun wrote as the main material in teaching ethics in teaching and learning activities. Thus, Ibn Khaldun's educational thinking is considered to be able to answer the anxiety of education today in order to prepare students who are ready to perform and compete in the future. So, the formulation of the problem in this study is how is the concept of educational goals according to Ibn Khaldun?, how is the relevance of the concept of educational goals according to Ibn Khaldun with the concept of educational goals today.

The purpose of this study is to elaborate the concept of educational objectives according to Ibn Khaldun which is relevant to the goals of education today. It is hoped that it can have implications for the practice of Islamic education today by making the purpose of Islamic education according to Ibn Khaldun can be part of the representation of civilizational education.

RESEARCH METHODS

The research method used is library research with a qualitative research approach (Creswell & Miller, 2000; Sugiono, 2015). The primary source of data in this study is Ibn Khaldun's thought recorded in his monumental work preamble, while the secondary data source is taken from journals, books and mass media related to Ibn Khaldun's thought, especially with his religious pragmatic ideas.

Data collection tools in this study are observation and documentation. The observation made is by observing various educational realities and then looking for through reading materials that are considered relevant to the problem. This process is related to the documentation of relevant sources and can be used as an analytical knife in understanding the problem of educational objectives faced. Meanwhile, the data analysis used is qualitative data analysis. Its operationalization is by collecting data, then explored to the end point of interpretation so as to produce a conclusion. This data analysis was used to answer the research questions in this study.

RESULTS AND DISCUSSION

Ibn Khaldun's life history

Ibn Khaldun's full name is Abd al-Rahman ibn Muhammad ibn Muhammad ibn Muhammad ibn al-Hasan ibn Jabir ibn Muhammad ibn Ibrahim ibn Khalid. Ibn Khaldun is usually called Abu Zaid, after his eldest son, Zaid. However, Ibn Khaldun is better known as Ibn Khaldun which is attributed to the name of his grandfather, namely Khalid. Khalid was the first to enter Andalusia with Arab conquerors in the VIII century AD and settled in Carmona (Suharto, 2003).

Ibn Khaldun came from a noble family and loved science. He also came from a political, intellectual and aristocratic family, a background that was rarely encountered at that time. Ibn Khaldun's family, before crossing Africa, were political leaders in Moorish, Spain, for several centuries. In such an elite family, Ibn Khaldun was born on 27 May 1332 (732 AH) in Tunisia (Nata, 1997).

Ibn Khaldun studied various sciences, including the Koran, hadith, dialectical theology, Islamic law, mathematics, astronomy, philosophy in Tunisia and Morocco (Wahyu, 2009). Until the age of 20, Ibn Khaldun dedicated time to science and his teachers were many (Dzulhadi, 2014). Among them are teachers who teach Arabic, such as Shaykh Abu Abdillah bin al-Arabi, Abu Abdillah Muhammad bin ash-Shawas and so on (Susanto, 2009). The discipline that is widely studied, this shows that Ibn Khaldun has extraordinary intelligence, as well as showing his sincerity and ambition to be a knowledgeable and insightful person (Fajar, 2019). This fact gave birth to history that Ibn Khaldun was able to master Arabic literature, as well as being an interactive thinker and his views were easily accepted, because he was very good at using language. Therefore, it is natural for historians to consider Ibn Khaldun's knowledge to be like an encyclopedia, because he mastered many fields of science (Suharto, 2003).

His monumental work *Muqaddimah* was written based on original research (Roji & El Husarri, 2021). Then in the period 1382-1406 AD, Ibn Khaldun lived in Egypt by serving in the academic and court fields. Ibn Khaldun died in 1406 CE at the age of 74 in Egypt and was buried in the Sufi cemetery (Suharto, 2003). This fact causes Ibn Khaldun to have many nicknames, including historian, philosopher of history, sociologist, economist, geographer, scholar, religionist, politician and so on (Suharto, 2003).

According to Ali Abdul Wahid Wafi', on 26 Ramadan 808 (16 March 1406), Ibn Khaldun died suddenly at the age of 76 and at that time he was still serving as a judge. He was buried in the cemetery at *Kharij babu nasr* in the Ridaniah region, which is now called the Abbasids (Wafi, 2004).

If you look at the existing biography, Ibn Khaldun's educational track record cannot be underestimated. His various works and achievements in producing knowledge, not only used as a reference to observers of Islamic Education, but many also examine his thoughts which are *outsider perspectives*. Nevertheless, it is not wrong if Ibn Khaldun as a figure who is used as a *prototype* in providing critical discourse on the ideal purpose of Islamic education, especially today.

Educators, Learners, and Today's Educational Goals

Ibn Khaldun elaborated his thoughts on education under three titles: various sciences, teaching methods, conditions obtained in this connection (Mutamakim & Agung Subekti, 2021). Explicitly, the discussion of educators and students is also studied by inserting into the teaching explanation. According to Ibn Khaldun, the requirements to become an educator include:

- a. Teachers must understand pedagogic science and understand the psychology of the development of their students. How possible will he be able to teach if he does not understand the conditions of student development. It could be that educational malpractices occur, because it is part of his capital to develop the potential of students.

- b. Being compassionate is at the core of education. Punishment is the last resort if there is no way to educate him, the form is adjusted to the mistakes of students. This means that rewards and punishments are still needed for students, because in fact educational institutions have rules and regulations as their institutional characteristics focusing on developing the potential of students.
- c. The most important model in providing education is example (Faizah, 2022). Exemplary is part of the most difficult in educating, because exemplary comes from the dialectic of consciousness with the knowledge possessed. It is impossible to set an example without awareness and it is impossible to set an example without being based on qualified knowledge.
- d. The needs and psychological development of students are a priority before carrying out learning (Al Manaf, 2020).

From the requirements above, of course, being an educator is not just having a qualified diploma in their field. However, in terms of knowledge, experience to aspects of professionalism must also exist. The teacher becomes a model for how students can learn to do, especially students can apply the results of learning to life together.

As for students, Ibn Khaldun considers students as immature human beings. Therefore, students still need guidance and training. Sincere intentions and maintaining ethics with teachers are obligations that must be fulfilled (Al Manaf, 2020). It can be said, if it is still within the scope of schools / madrasahs, there is no wrong term for students, but educators must be more innovative in providing services to students.

From Ibn Khaldun's statement above, it stimulates our minds, that learners are creatures of God who must be nurtured, educated with compassion, courtesy and full of appreciation. The fact is that students are creatures of God who are the same as their educators, the difference is that the process of birth alone does not coincide. On the one hand, students are a field of reward for their educators, so that Allah gives instructions not only to students, but also the educator will receive guidance the first time (Roji & El Husarri, 2021)

Looking at the criteria of educators and students above, it cannot be separated from the paradigm of social change according to Ibn Khaldun. The concept of badawah and hadarah that students definitely exist between the two parts of society (Fajar, 2019). Students who are in rural areas can be known as badawah students, very different from students in urban areas or hadarah. Likewise, the subject matter given will be slightly different, adjusting to today's technological developments.

In a larger scope, educators should not discriminate the treatment of students who are still in the badawah environment with students who are in the hadarah environment. As a result, treatment in the sense of treating and providing services to students should not be differentiated, because wherever they are, they are still students and all must be glorified and developed their potential.

Goals and Curriculum of Today's Education

Education is a representative forum to make humans more human. Science is developed and obtained through educational channels. The existence of dialogue and interaction between teachers and students is part of dialectical problems, materials, problems, technological developments, to other social aspects. Science and education

have become a separate package, from which are born industries, institutions, and jobs that can bring wealth to maintain life (Burhanuddin, 2015).

According to Ibn Khaldun, the purpose of education is universal. Among the objectives of Islamic education that must be instilled include:

a. Improves thinking

This goal gives the intellect the opportunity to perform thinking activities. The form of operationalization is to think and study as widely as possible. So that the intellect functions properly and is as effective as it should be.

b. Improving community welfare

Science is part of the means to change civilization. The more knowledgeable people there are, the more prosperous society should be. Actually knowledgeable people will be easy and skilled in trying to maintain their survival.

c. Improving spiritual quality

The spiritual quality is measured based on the practice of worship, dhikr, juhud and other positive things. The more knowledge, the better the Islamic experience (Jauhari, 2020).

If a common thread is found, the purpose of education according to Ibn Khaldun is to prepare students from the spiritual side, build morals, prepare from the social side, and deliver students to get decent jobs (Akbar, 2015; Amir, 2021). Thus, from the social side, students are able to benefit other humans by not abandoning the obligation to maintain their lives and families or more towards educational goals that are religious, pragmatic, material.

Learning material is very important, because it determines how useful the learning process is for its survival. Ibn Khaldun divided the learning material into two types, namely the science of *naqliyah* and *aqliyah*. The sciences of *naqliyah* are derived from the Qur'an and Hadith. The sciences that were born relied on the Qur'an and Hadith. These sciences include: 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 ta'bir, the science of tafsir, the science of qiraat, the science of hadith (Akbar, 2015).

The science of *aqliyah* is a science that comes from reason. This science is natural according to the ability of the human mind to think. According to Ibn Khaldun, these sciences include: Logic, physics, metaphysics and, mathematics.

Learning is important, but there is no less important learning method. Learning methods can determine the success of learning, if the method is used effectively and efficiently by paying attention to the needs of students and expected educational goals.

There are several methods offered by Ibn Khaldun, among others: *tadarruj* (phasing), *tikrar* (repetition), *rihlah* (field trips), *tadrib* (practice or practice) (Ahmadi, 2001; Akbar, 2015). All of these methods are considered more effective in implementation, compared to other methods. These methods are more implementative and produce memorable learning experiences or in other words they will easily live in society as UNESCO wants learning *to live together*.

According to Ibn Khaldun, the relationship with learning methods, things that need to be considered and implemented in the field include:

a. Teaching knowledge to students will only be effective if it is done gradually, step by step and little by little.

- b. Teachers should teach about the questions about each branch of discussion to be taught, generally and thoroughly, taking into account the faculty of reason and taking into account the learner's readiness to understand what will be given to him.
- c. Teachers should convey knowledge to students in more detail and thoroughly, and try to discuss all issues that are difficult so that students gain a perfect understanding.
- d. The teacher must provide improvements to the entire subject matter given, so that he does not leave the lesson unclear and vague.
- e. A teacher should not introduce students to the problems of other disciplines until they have fully understood the discipline, and have become fully familiar with the subject.
- f. It is more effective to use the discussion method.
- g. Not teaching with violence (Nahrowi, 2018)

The curriculum conceptualized by Ibn Khaldun is certainly inseparable from the problems of ethics, morals and social changes that occur. One side of education must bear a great responsibility, namely humanizing humans, on the other hand educational institutions must provide the best *service* for their students. So that the *output* of students not only has knowledge, morals and experience, but they are able to maintain their lives in society.

If relevant to the goals of today's education, today's education aims to develop the potential of students in order to survive in a situation of dynamic development. This means they are essential to have the competencies and expertise that today's industry can require. Because these skills will lead them to maintain their lives. The development of technology is the basis for triggering students to have 21st century skills (Fauzian, 2022). On the other hand, they must have sufficient *religious* capital to maintain a relationship with their creator. So that everything he does is required for religious values and has *values* that return to him.

The above expectation is very relevant to Ibn Khaldun's concept of *material religious pragmatic* goals (improving thinking, religious and improving welfare). Because on the one hand, students after graduating from school must have high knowledge capital so that they can move in the work arena which is part of an effort to improve their welfare. One that inspired Ibn Khaldun may be QS. Al-Qasas verse 77 talks about the importance of maintaining happiness in the Hereafter by not forgetting the endeavors and work in the world.

Improving thinking is tantamount to developing the resourceful potential of learners. Because basically they are created and equipped with perfect reason. Meanwhile, increasing his religiosity is planting a foundation in positioning himself as a being and always planting seeds of awareness that everything he does and thinks is solely to worship his God. As for improving his welfare is by equipping skills both *soft skills* and *hard skills* that can produce *material feedback* to maintain his life.

It is clear that the relevance of the needs of today's Islamic education goals is very relevant to the objectives of Islamic education produced by Ibn Khaldun. Ibn Khaldun read the needs of Islamic education today in the past whose times are not the same as today. This means that Ibn Khaldun's reading of contemporary developments is correct, because not only religious science he used, but he used another scientific approach, in relation to the social behavior he observed. It is not wrong if he divides knowledge into two parts, namely *naqli* and *aqli*, meaning that indirectly Ibn Khaldun stimulated that

both are very important to learn and be able to read the development of the times from time to time.

CONCLUSION

Ibn Khaldun's thought towards education made a huge contribution. Being an educator, learner, determining educational goals and curriculum must also have positive implications with students and social changes that occur. Being an educator is not just about having a qualified diploma in their field. However, in terms of knowledge, experience to aspects of professionalism must also exist. The teacher becomes a model for how students can *learn to do*, especially students can apply the results of learning to life *together*. From the social side, students are able to benefit other humans by not abandoning the obligation to maintain their lives and families or more towards educational goals that are religious, pragmatic, material. The educational curriculum must be able to ensure the direction of students, not only make them as current learners, but they are prepared for the future. The concept of *badawah* and *hadarah* is a pillar of the situation. Students who are in cities and villages will certainly have different facilities, access to education, but the teaching provided has the same signs in order to create students as expected.

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