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IMPLICATIONS OF ISLAMIC EDUCATION PERSPECTIVE OF IBNU KHALDUN IN ELEMENTARY SCHOOLS

IMPLIKASI PENDIDIKAN ISLAM PERSPEKTIF IBNU KHALDUN DI SEKOLAH DASAR

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Abstract

Education is the most important element in human life because education has the aim of making future *generations* superior and competitive. The application of the concept of Islamic education philosophy in education aims to make an ideal and structured education to achieve learning objectives. Several concepts of Islamic education philosophy have been developed by scholars, one of which was the concept that Ibn Khaldun coined. This study aims to determine the implementation and influence of Islamic education philosophy according to Ibnu Khaldun at Khairunnas Elementary School Surabaya. Researchers used qualitative research methods with a descriptive qualitative approach. This type of research in this analysis uses field studies. The results of this study state that the Khairunnas Elementary School Surabaya has implemented the concept of Islamic education philosophy from Ibn Khaldun's perspective. It can be seen by applying Ibn Khaldun's four concepts: curriculum, educators, students, and teaching methods. Applying these four concepts can have a good influence on all elements of education at Khairunnas Surabaya Elementary School, both from the elements of the curriculum, educators, students, and the application of teaching methods.

Keywords: Philosophy, Education, Elementary School

Abstrak

Pendidikan merupakan unsur terpenting dalam kehidupan manusia, karena pendidikan mempunyai tujuan menjadikan generasi masa depan yang unggul dan berdaya saing. Penerapan konsep filsafat pendidikan Islam pada sebuah pendidikan bertujuan untuk menjadikan sebuah pendidikan yang ideal dan terstruktur untuk mencapai tujuan pembelajaran. Terdapat beberapa konsep filsafat pendidikan Islam telah dikembangkan oleh para cendekiawan, salah satunya konsep yang dicetuskan oleh Ibnu Khaldun. Penelitian ini bertujuan untuk mengetahui implementasi dan pengaruh filsafat pendidikan Islam menurut Ibnu Khaldun di Sekolah Dasar Khairunnas Surabaya. Peneliti menggunakan metode penelitian kualitatif dengan pendekatan kualitatif deskriptif. Jenis penelitian pada analisis ini menggunakan studi lapangan (field research). Hasil pada penelitian ini menyatakan

bahwasannya Sekolah Dasar Khairunnas Surabaya secara keseluruhan telah mengimplementasikan konsep filsafat pendidikan islam prespektif Ibnu Khadun, hal tersebut dapat diketahui dari adanya penerapan empat konsep Ibnu Khaldun yaitu adanya kurikulum, pendidik, peserta didik dan metode mengajar. Dengan adanya penerapan empat konsep tersebut, mampu memberikan pengaruh baik terhadap semua unsur pendidikan pada Sekolah Dasar Khairunnas Surabaya baik dari unsur kurikulum, pendidik, peserta didik dan penerapan metode mengajar.

Kata Kunci: Filsafat, Pendidikan, Sekolah Dasar.

INTRODUCTION

The most important pillar in a nation is education. Education is a human effort to provide programmed learning to each individual in formal and non-formal institutions that aim to increase the competence of each individual (Triwiyanto, 2021). Education plays an important role in the social environment. It is because education can influence the development of thought in each individual. The achievement of educational goals can be determined by how each individual implements and obtains education (Fahmi & Susanto, 2018).

This statement follows the opinion of the Authority of the Indonesian State constitution contained in the 1945 Constitution, which has stated emphatically and clearly that it places national education in a strategic position as a tool for the nation's struggle because the existence of education is not only capable of educating life but also able to build the nation and civilization and make individuals who have the spirit and morals of the nation and state. On the other hand, the tasks of the 1945 Constitution are further regulated in Law Number 20 of 2003, which contains the National Education System with the vision of realizing the education system as a strong and authoritative social institution to improve the welfare of all Indonesian citizens (Noor, 2018). Thus it can be seen that education has an important role for the nation's youth to advance a country or nation to be better.

The philosophy of Islamic Education is a scientific discipline closely related to implementing an education with an Islamic basis. The philosophy of Islamic Education contains in-depth thoughts regarding the development of the quality of education, which is oriented towards the formation of the basics, concepts, goals, and improvement of an education system that is ideal, professional, and based on Islamic principles (Saragih et al., 2021). In general, the concept of education in the philosophy of Islamic education has three main points of study: educational ontology, epistemology, and axiology. Ontology of Education in the philosophy of Islamic Education, namely education related to knowledge about faith and kindness properly and correctly. Furthermore, educational epistemology is related to the system or supporting elements of education to achieve educational goals in terms of objectives, curriculum, materials, learning methods, and approaches. Then the axiology of education is related to the benefits and application of the values of Islamic education in everyday life, both from divine and human values (Ilham, 2020).

Until now, various educational concepts have continued to develop, and scholars have created various theories about education as a formula for creating a quality and ideal education (Sa'dudin & Safitri, 2019). Several Muslim scholars played a role in forming the concept of Islamic Education, some of whom are Ibn Sina, Al-Kindi, Al-Khwarizmi, al-Ghazali, and Ibn Khaldun. Of the several Muslim scholars, Ibn Khaldun is one of the scholars who have an interesting concept of Islamic education, namely using the concept of general education, meaning that Ibn Khaldun tries to combine elements of ontology and epistemology of education so that Ibn Khaldun's concept of thought is flexible.

Regarding research on the philosophy of Islamic education, several relevant previous studies have been found related to examining the philosophy of Islamic education from various aspects, starting with the implementation of philosophy as the development and management of learning curriculum written by Salim (2019), Nisa (Nisa, 2017), Fitri (2013), then as a reference for Abdi's learning material (Abdi, 2018) to the philosophy of Islamic education as a basis for building student morale which was written by Permana and Ahyani (2020), Fahmi and Susanto (2018), Hidayat and Nasution (2016) dan Rizal (2014). From the several studies mentioned above, it can be concluded that this research shows that the philosophy of Islamic education is declared effective and relevant as a basis for the development of an Islamic education-based curriculum, both in terms of the educational curriculum, material formulation to the implementation of effective learning based on Islamic scholarship.

In connection with the importance of discussing the concept of the philosophy of Islamic education from the perspective of Ibn Khaldun in an Islamic educational institution or general education (Jauhari, 2020), this study aims to find out how the implementation of the concept of Ibn Khaldun's thought and the influence of its impact on Khairunnas Surabaya Elementary School. From these objectives, the researcher believes that this research is important to carry out as a means and information material for school institutions and educators so that they can choose and determine the basic concepts of Islamic education that are appropriate in educational units, as well as a means to enrich the body of knowledge in the philosophy of Islamic education.

METHODS

This type of research uses field research with a qualitative descriptive method to explain the implementation of the philosophy of Islamic education in educational units. The data source was obtained from the Surabaya Khairunnas Elementary School. This study used literature and field surveys to find related information. Analysis of the research data used the concept of philosophy of Islamic education from Ibn Khaldun by using the classification of data and documents obtained, then analyzing and concluding the implementation and influence of the concept of philosophy of Islamic education of Ibn Khaldun in the education unit of Khairunnas Elementary School Surabaya.

RESULTS AND DISCUSSION

Philosophy of Islamic Education

The word philosophy of Islamic Education consists of three elements: Philosophy, Education, and Islam. According to language, the word philosophy is divided into two syllables, namely "Philos," which means love, while Sophia means wisdom. If these two words are combined, they will mean "love of wisdom," while other meanings have been found related to philosophy. The first philosophy is a science that studies human views of life based on basic values. From a radical, integral, and universal point of view, early humans believed that everyone who studied philosophy meant that they were capable of having strong intellectual powers (Thabrani, 2016). Thus, the notion of philosophy is a deep thought about something (Djamaluddin, 2014).

While the word education comes from Arabic, namely: Tarbiyah, which means nurturing, raising, educating, and containing the meaning of teaching. In another interpretation, *education* is defined as a means to develop competence and the formation of good and superior character to educate the nation's life in the future. Thus, education is a place for students to create a generation labeled *Insan Kamil*, making students knowledgeable, pious, and faithful (Zaman, 2019). Meanwhile, Naquib al-Attas explained that the meaning of Tarbiyah also means Ta'dib, which concerns learning manners (Abu Bakar, 2014). In addition, education can also be interpreted as an action carried out by a group of people to develop individual potential, both in terms of cognitive and affective. The conclusion is that the philosophy of education has the meaning of the results of thought and contemplation in depth to its roots, systematic and universal regarding education.

Along with the times, various thinkers have tried to link educational philosophy with certain religions, including Islam. For example, Muzayyin Arifin stated that the philosophy of Islamic education is essentially a kind of educational ideology based on Islamic teachings to study and develop humans to become whole and strong human beings in Islamic teachings (Purnama, 2018). Omar Muhammad al-Taomy al-Syaibani stated that the philosophy of Islamic education is the basic reference for forming an Islamic education system (Mustafa, 2018). From the description and analysis, it can be seen that the philosophy of Islamic education is based on the Al-Qur'an and Hadith as primary sources and places the views of Muslim philosophers as secondary sources. Muslim philosophers have a role in carrying out philosophical research on various issues contained in Islamic education activities (Hermawan, 2009).

The Concept of Philosophy of Islamic Education Perspective of Ibn Khaldun

Waliyuddin Abdurrahman bin Muhammad bin Khaldun is the full name of Ibn Khaldun, usually called Abu Zaid. Born in Tunisia on 1 Ramadan 732 H / 27 May 1332 AD and died on 25 Ramadhan 808 H / 19 March 1406 AD at the age of

74 years (Fathorrahman, 2019). Ibn Khaldun came from a political, intellectual, and aristocratic family. Before moving to Africa, his family served for centuries as political leaders in the Moors (Spain). His father's name was Abu Abdullah Mohamed. He is involved in politics. Later he withdrew from politics and pursued science and mysticism (Daulay et al., 2020).

Ibn Khaldun is a figure in the philosophy of Islamic education. He explained that education and knowledge are social phenomena that characterize a human being (Nahrowi, 2018). In addition, Ibn Khaldun is one of several figures in the philosophy of Islamic education who has general views and concepts regarding the philosophy of Islamic education. A general concept is a general concept of thinking, which means having a mindset that views a problem from various angles so there are no small differences in solving the problem. The concept created by Ibn Khaldun can be applied to all education, both general- and Islamic-based education.

In his concept, Ibnu Khaldun divides into four concepts for the development of Islamic educational philosophy, namely: Educational Curriculum, Educators, Students, and Teaching Methods (Syafa'ati, 2016). First, Ibnu Khaldun provides an understanding of the educational curriculum explained by Al-Syaibani, where the curriculum is still limited to information and knowledge provided by teachers or schools in the form of limited subjects or traditional books for students to study at each stage (Nahrowi, 2018). Unlike the modern curriculum, in its application, there are four basic elements that prioritize knowledge, practical activities, and learning objectives (Taufik, 2019).

The curriculum is a learning reference unit that is used by educators in various types of educational institutions. It is so that learning objectives can be achieved properly. From the differences in the curriculum model, Ibn Khaldun has updated and explained in detail in the Muqaddimah book. The Muqoddimah Book is a book written by Ibn Khaldun, who is very famous in; which various theories have been explained related to his way of thinking, one of which is his view regarding the curriculum in the world of education. In the world of education, Ibnu Khaldun gave a different curriculum concept. He suggested that in a curriculum, there should be two scientific elements. These elements include *Aqliyah* science and *Naqliyah* science (Hidayanti et al., 2022).

According to his understanding, *Aqliyah* Science can be interpreted as knowledge that originates from human reason or, in other meaning, as knowledge that can be obtained from a deep understanding of something. *Aqliyah* knowledge has existed in all mankind since the time of civilization. In addition, this knowledge will always be related to one's thinking. In its distribution, *Aqliyah* knowledge is divided into four, namely; logic, physics, metaphysics, and geometry. At the same time, *Naqliyah* Science is classical science that originates from the Qur'an and Hadith, and in the process of understanding it by reading a lot. *Naqliyah* science is often called traditional and conventional (Nasution, 2020).

Second, namely Educators, according to Ibnu Khaldun, an educator must study psychology, especially psychology related to students, professionally. In fact, according to him, an educator should not impose the will of learning on students because each student will understand the material in their way. Perbowosari

(Perbowosari et al., 2020) explains that educators should understand the psychology of students so that educators can create appropriate strategies and concepts in learning and motivate students in a directed manner so that they can achieve satisfactory results.

Ibnu Khaldun also suggested that educators have attitudes and behaviors full of compassion for their students and educate and teach them with a gentle and firm attitude, in the sense that educators are not allowed to have harsh and rough behavior. It is because it will affect the mentality of students (Wajdi, 2015). Thus, the example of an educator is necessary for education because it is one of the supporting needs to achieve ideal educational results. In addition, Ibn Khaldun stated that all actions carried out by students are a picture of behavior that is imitated or emulated by their educators.

Third, students are a mandatory element in education. Therefore Ibn Khaldun defines students as a person or group of people who have different potentials to be realized immediately. However, in the process of recognizing their potential, students need consistent assistance so that they can be directed. There are students: a). Individuals with the potential to be developed in various ways, b). Individuals who experience a process of growth and development adjust teaching activities according to their abilities. c). Innate and environmental factors cause individuals who are different from other individuals. d). Learners are individuals who are formed by two natural elements, physical and spiritual elements. The physical element has material strength whose development requires practice and habit. Then the spiritual element has two strengths, namely the power of reason and the power of feeling, which in its development requires perseverance in getting closer to God (Thabrani, 2016).

Fourth, the educational method is an important factor in education. According to Ibn Khaldun, educating children or youth must be based on the basic principles of science as a whole, then gradually, and then proceed in detail. So that students can understand knowledge more easily, and educators convey this knowledge through explanations and descriptions that have been adjusted to students' ability levels. Ibnu Khaldun defines *methods* in education as all aspects of activities designed to guide students in achieving the expected learning process and realizing changes in students' behavior in a better direction. Ibnu Khaldun also added that educators should have extensive knowledge regarding effective learning methods (Nasution, 2020).

In educational reform, Ibn Khaldun tries to combine these two aspects to develop Islamic education methods that are conservative to pragmatic. In this case, Ibn Khaldun does not agree with long learning patterns (such as memorizing or learning useless things). However, Ibnu Khaldun also criticizes short and fast learning. It can make the material being taught clearer. Therefore, Ibn Khaldun has his views regarding learning methods. Ibn Khaldun also stated that educators are a determining point in achieving the success of a lesson. Considering the younger age of students, all activities will still depend on the teacher.

On the other hand, the age of the students still needs to be independent. So it is not feasible if students are used as a point of error for not achieving a learning

goal. Therefore, the achievement of learning objectives is focused on an educator. It can be seen from educators' use of learning methods during the learning process. Appropriateness of the learning method greatly affects students' understanding, quality, and learning outcomes.

Methods of education or teaching in philosophy have been explained from various perspectives, including the perspective of Western and Islamic philosophers. In both perspectives, there are differences in the study of philosophy. The philosophy of the Western perspective emphasizes ratios and the five senses as the main source of knowledge. In contrast, according to the Islamic perspective, the main source of knowledge is taken from the Al-Qur'an and Hadith (Pasiska, 2019).

Ibnu Khaldun is an Islamic philosopher who offers several types of methods that can be used in learning. These methods are believed to provide good student learning outcomes. Ibnu Khaldun divides the method in a lesson into four: first, the lecture method as a whole by paying attention to the ability to reason and the readiness of students. Second, the problem-solving method is a problem-solving method in which educators should provide knowledge contrary to the original concept to broaden students' insights. Third, the discussion method is a method for solving existing problems. Each student must actively participate and think about the problem. Fourth, the method of habituation and repetition of material, the goal is for students to get used to it because repeated behavior will achieve perfection with experience.

Khairunnas Elementary School Surabaya

Khairunnas Elementary School is located on Jl. Bendul Merisi Tengah No. 1/87, Wonocolo, Surabaya. This school was founded in 2018 on the initiative of a social institution called the Nurul Hayat Foundation for its concern for the orphans and Sduafa that it fosters because when they go to school outside the Islamic boarding school area, they will learn some things that are not useful. So a school called "Khairunnas Surabaya Elementary School" was founded. After two years of existence, the surrounding community began to be interested in registering their sons and daughters at this Khairunnas Elementary School. Khairunnas Elementary School, in its learning, adopts education with the feel of homeschooling (home school) so that it has to learn characteristics that allow children to be more comfortable and flexible in a lesson because students can study in an environment designed like their own home. However, graduates also get a certificate of national recognition as a condition for continuing education to a higher level (Muhtadi, 2012).

There are 142 students and 20 educators, and active education staff. Khairunnas Elementary School has a vision: "To become a reliable Islamic educational institution in producing the Quranic generation to lead the nation's future civilization." As well as having a mission: "Strengthening the faith of monotheism, exemplifying morality and piety, developing potential and talents, and being responsive to the challenges and potential of the nation's future." Regarding the vision and mission of the Khairunnas Elementary School, the school, in its

learning practices, uses Islamic principles to produce qualified individuals in all Islamic and scientific fields.

Implications of Philosophy of Islamic Education in Khairunnas Elementary School Surabaya

Learning activities in an educational institution must go through the considerations and agreements of the school's academic community, considering the basis of thinking and real results. The learning pattern at Khairunnas Elementary School (SD), in general, is almost similar to the learning pattern implemented in schools in general. However, if viewed using Islamic educational philosophy, especially Ibn Khaldun's point of view, there are several differences from other schools. Then implement the philosophy of Islamic education in Khairunnas Elementary School.

In accordance with the explanation above, Ibn Khaldun has four concepts for implementing Islamic education philosophy in Islamic education: Curriculum, Educators, Students, and Teaching Methods. First, regarding the educational curriculum, SD Khairunnas uses an integrated curriculum called Tahsin and academic learning, so this school implements two different curricula. Mohsin learning for students.

Tahsin Learning is the first curriculum at Khairunnas Surabaya Elementary School. Tahsin learning is a special learning that is carried out to improve the skills or abilities of students in the form of memorizing and understanding the holy verses of the Koran correctly and correctly. It contains elements of Naqliyah Science.

On the other hand, implementing the second curriculum at Khairunnas Elementary School is the application of academic learning. Academic learning is learning carried out in school institutions; namely, there is general learning that uses subject books as a reference. These general learning include mathematics, social science, Indonesian, English, etc. The subject matter in the academic learning activities is then thoroughly discussed following the schedule determined by the previous unit of educators. The second curriculum can also be stated to be following the concept of the Ibn Khaldun curriculum, which is related to the elements of Aqliyah Science to develop patterns of thinking about students. From the explanation above, it can be concluded that SD Khairunnas has implemented two concepts of science in the learning curriculum offered by Ibnu Khaldun in educational philosophy.

Second, in terms of educators, SD Khairunnas already has 20 permanent teaching staff. Overall, educators have expertise in their respective fields, especially in teaching subjects. As we know, educators in the learning process must master the material before learning begins so that the educator can know the right method to use in their delivery.

On the other hand, using a child psychology approach by students can help and encourage educators to be closer to their students, which will make learning more conducive and exclusive. Because in the literature it says, "If the child feels comfortable, then the learning material can also be well received by the child" (Perbowosari et al., 2020). From this statement, it can be interpreted that educators

must adjust in advance between methods, learning objectives, and student competencies. This is because the learning process can run well so that there are no irregularities in the learning process, both from the side of educators and students.

In addition to the things mentioned above, there are other supporting factors, namely school support, which also has a major influence on students. This can be seen from the learning model at SD Khairunnas, which is homeschooling (homeschooling) with a very flexible basic learning concept (following student learning).

Third, in terms of students. The Homeschooling learning model adopted by SD Khairunnas has a significant impact on learning for students to be freer in translating their thoughts, talents, and interests. so that in SD Khairunnas, educators act as companions while students move more actively and have a big role in expressing their thoughts, talents, and interests to develop the potential that exists within students (Muhtadi, 2012).

Fourth, in using learning methods, SD Khairunnas, apart from the Homeschooling method, also uses the habituation learning method. The habituation learning method is the planting of characters in students which is carried out repeatedly and continuously so that the character is formed as desired (Wajdi, 2015). habituation learning is implemented for all students, several types of activities in the form of habituation of worship, habituation of helping parents, and doing assignments independently. These habits have been listed in a book called "Buku Adab." In practice, parents will give a checklist of the activities carried out by students in carrying out the habituation that has been listed in the book, then every week, the adab book will be reported to the educator for data related to weekly habituation activities. The purpose of applying this habituation method is for students to get used to carrying out positive activities at any time so that the habituation method applied at SD Khairunnas follows the concept of Ibn Khaldun for learning Islamic education.

From the four analyses described above, the researcher can conclude that the concept of the philosophy of Islamic education, according to Ibn Khaldun's perspective, has been implemented at Khairunnas Surabaya Elementary School. Education follows the concept of Ibn Khaldun as a whole.

The Relevance of Implications of Islamic Education Philosophy for Educators and Students at Khairunnas Elementary School

The relevance of implementing the philosophy of Islamic education in Khairunnas Elementary School, namely: First, the effect on the educational curriculum used is that the curriculum must be flexible at all times to answer all the problems that exist in students, and in formulating a curriculum, it is better to use a deep foundation of thought so that later it can be implemented to students easily and efficiently.

Second, the influence on educators, namely, an educator must upgrade himself more often so that educators can master various knowledge about children, especially psychology and learning methods for children, with the aim that students in their learning can be conducive and get maximum results.

Third, the influence of implementing Islamic educational philosophy on students is that students, in this case, are more flexible in expressing their thoughts and actions. However, students should also understand the limitations of expressing their thoughts.

Fourth, the effect on learning methods is very significant, in which the learning methods for students greatly determine learning outcomes. Therefore, learning methods in an educational institution should always have evaluation and upgrading of learning methods so that all educational communities can implement them as fully as possible.

CONCLUSION

The results of this study found that Khairunnas Surabaya Elementary School has implicated the concept of the philosophy of Islamic education of Ibnu Khaldun, which consists of four main elements: curriculum, educators, students, and learning methods. In practice, these four concepts are very influential for all elements in an educational institution unit. The application of curriculum elements at Khairunnas Elementary School, apart from the curriculum as a reference in learning, in practice, is flexible and always upgrading to solve various problems in the field. Second, on the element of educators, educators, according to Ibnu Khaldun, besides mastering the science of teaching, an educator should also master the science of child psychology, which is intended so that in a child's study can know the psychology of each child and learning is more effective. The three students in education are free to translate their thoughts and creativity because each individual has differences in translating his strengths. Fourth, in a learning method, you should always be flexible and always make updates so that, in practice, students can be active and creative.

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