

THE CONCEPT OF EDUCATION ACCORDING TO IBNU KHALDUN AND ITS PARALELISM TO INDONESIAN EDUCATION

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Abstract

Ibn Khaldun was the greatest Muslim scientist of his time. His thoughts on the concept of education can still be used and have a great contribution today. The purpose of this study is expected to shed light on his biographical sketches, his educational thinking, and his parallelism to modern education. This research is included in the type of descriptive qualitative research by explaining the data taken using the library research method (literature) with a socio-historical approach and describing it systematically and factually based on the facts found. Furthermore, the data is then processed and analyzed using source triangulation, primary and secondary books along with taken from several other scientific paper writings. The results showed that Ibn Khaldun's concept of thinking about education is still relevant and feasible to be applied in today's education, it should be applicable by educational institutions. Not only is it devoted to the western world, but the main mecca of Muslims is Islamic figures, one of which is Ibn Khaldun. The concept of education according to Ibn Khaldun's perspective is in line with the goals of national education. One with the other has similarities with the same goal in achieving the learning of students who have faith, character and knowledge.

Keywords: *The concept of education, Ibnu Khaldun, Indonesian education.*

Abstrak

Ibnu Khaldun merupakan salah satu ilmuwan muslim yang pemikirannya masih banyak dikaji hingga saat ini. Pemikirannya terhadap konsep pendidikan masih dapat dipergunakan dan memiliki kontribusi besar hingga saat ini. Tujuan penelitian ini diharapkan dapat menjelaskan tentang sketsa biografinya, pemikiran pendidikannya, dan paralelismenya terhadap pendidikan modern. Penelitian ini termasuk kepada jenis penelitian kualitatif deskriptif dengan menjelaskan data-data yang diambil menggunakan metode library research (kepustakaan) dengan pendekatan sosial-historis serta menggambarkan secara sistematis dan faktual berdasarkan fakta yang ditemukan. Selanjutnya data kemudian diolah dan dianalisis menggunakan triangulasi sumber, buku primer dan sekunder dan juga dari beberapa penulisan karya ilmiah lainnya. Hasil penelitian menunjukkan bahwa konsep berpikir Ibnu Khaldun tentang pendidikan masih relevan dan layak diterapkan dalam pendidikan era sekarang, hal tersebut seharusnya dapat diterapkan oleh lembaga pendidikan. Tidak hanya berkiblat kepada dunia barat saja, tetapi dapat juga menjadikan pemikiran tokoh-tokoh atau ulama-ulama Islam sebagai referensi yang mendukung suatu lembaga pendidikan. Konsep pendidikan menurut perspektif Ibnu Khaldun selaras dengan tujuan pendidikan nasional. Satu dengan lainnya memiliki kesamaan dengan tujuan yang sama pada pencapaian pembelajaran peserta didik yang beriman, berakhlakul karimah dan berilmu pengetahuan.

Kata Kunci: *Konsep pendidikan, Ibnu Khaldun, pendidikan Indonesia.*

INTRODUCTION

Reason urges humans to gain knowledge for the sake of human reason. Education is a place where you can learn new things. Education is also a sophisticated intellectual activity and one means to avoid the pragmatic aspects of life. Education has been practiced throughout history since humans first appeared on the planet.

The advancement of human civilization has a positive effect on the evolution of education's content and structure. By transferring cultural heritage in the form of knowledge, values, and skills from one generation to the next, formal and non-formal educational institutions can serve as a stepping stone for advancing the lives of individuals. (Dwi Siwoyo dkk, 2008).

There are numerous great outcomes from educational application, but there are also undesirable symptoms and problems that cannot be modified by education. Problems with school quality, teacher wages that are still poor, insufficient education financing, and uneven distribution of facilities and infrastructure in each region are all common issues in our educational system. This, both directly and indirectly, will undoubtedly have an impact on the process of shaping pupils into moral and intellectual individuals. (Mukhtar, 2013)

The concept of education is one of the most significant aspects of planning a course of study and sustaining educational progress. Ibnu Khaldun is one of several educational personalities who speak about the concept of education. Ibn Khaldun is regarded as a notable person in Islam. He made such an important contribution to science that his presence was recognized and praised by western thinkers at the time. Ibn Khaldun is also regarded as the sole Muslim scientist who, during the medieval period, revitalized Islamic intellectual resources. (Harun Nasution, 2013).

Based on this, the writer wishes to investigate Ibn Khaldun's idea as one of the characters among other Muslim figures who have a way of thinking about education. This paper will examine how effective Ibn Khaldun's educational notion is when connected and implemented in today's educational world.

METHOD

A qualitative technique is used in this investigation. This method discusses and evaluates phenomena, events, patterns, and ideas. This type of research paper is a literature review that draws on library sources (literature). This study is based on material gleaned from literature studies such as books, journals, and other scientific investigations on Ibn Khaldun's educational philosophy. Following the collection of data, it is evaluated and conclusions reached on the topic of discussion of the study of educational thinking based on Ibn Khaldun's perspective and its relevance to education today.

RESULT

Ibn Khaldun Biography Sketch

Abd Al-Rahman Ibn Muhammad ibn Muhammad ibn Abi Bakr Muhammad ibn al-Hasan Ibn Khaldun was an Islamic scholar, Muslim historian, philosopher, economist, statesman, and

educator who was also known as Abu Zaid or Ibn Khaldun. Sociological Enlightenment is the most well-known title in the annals of his life, out of all the labels associated with it. He was born on the first day of Ramadan 732 H (27 May 1332) and passed away on the 25th of Ramadan 808 H (19 March 1406) in Cairo, Egypt. When he was designated as a judge (Qadhi) in Egypt, someone else gave him the name Waliuddin. (Iqbal, 2015).

In Andalusia, Ibn Khaldun is a prominent figure in both science and politics. They relocated to Seville after establishing themselves in Carmona. As the political situation in Andalusia deteriorated due to Muslim divisions and the northern Christian invasion, the Banu Khaldun migrated to North Africa. Ibn Khaldun Al-Hasan bin Jabir's ancestors were the first to arrive in North Africa. In 1223 A.D., their first stop before traveling to Tunis was Ceuta.

Ibn Khaldun continued to play a vital role in Tunis, his new residence, after he moved there. Muhammad Ibn Muhammad, Ibn Khaldun's grandfather, was the Hajib, or leader of the royal household of the Hafis Dynasty. He was admired and respected by the other members of the court. Amir Abu Yahya al-Lihyani (d. 711 H.), the leader of the al-Mowahhidun dynasty that governed the Bani Hafis in Tunis, on multiple occasions offered Muhammad ibn Muhammad a higher position, but he declined. Towards the end of his life, Ibn Khaldun's grandfather chose to pursue religion until his death in 1337 AD. (Suharto, 2014).

Tunisia was the Maghrib's center for scholars and authors, where Andalus scholars who had fled owing to events could reassemble. They taught Ibn Khaldun syar'i and rhetoric. His first teacher was his father. His tutors appreciated him for his abilities in poetry, philosophy, and mantiq. However, his father's school was closed down when Ibn Khaldun was 17 years old due to the Black Death. Muhadditsin and nahwu specialist Muhammad bin Abdullah Muhaimin bin Abdil al-Hadrami Maghribi is a renowned professor in the establishment of sharia, language, and philosophy, and one of Ibn Khaldun's most important teachers in the domains of sharia, language, and philosophy.

Ibn Khaldun was deemed problematic due to the fact that he combined Ibn Rushd's philosophical outlook with Al-Ghazali's. Ibn Khaldun was the only Muslim philosopher of his time to acknowledge the use of presuppositions and thought categories in resolving intellectual conflicts. Ibn Khaldun created a new, practical form of logic in an attempt to replace Aristotle's idealistic, paternalistic, absolute, and spiritualistic thought. As a replacement for Aristotle's patterned idealistic logic *paternalistik-absolutistik-spiritualistik*. Meanwhile, Ibn Khaldun's realistic logic is patterned *relativistik-temporalistik-materialistik* (Setiyawan, 2010).

Educational Thought According to Ibnu

According to instrumental pragmatics, humans have advantages over other organisms, particularly animals. In that, in addition to being able to perceive what is happening around him, he also possesses a mind capable of perception, abstraction of sensory facts, and rational imagination. Humans are therefore one of God's creatures deserving of the position of *caliph fil ardh*, who is responsible for the proper care and management of the planet. Ibn Khaldun believes that humans are distinct from other species. Humans, according to him, are intelligent creatures who must be able to comprehend science and technology. This is due to the fact that humans possess a higher cognitive capacity than other animals.

According to Ibn Khaldun, education encompasses numerous subjects. Education is a process in which people intentionally accumulate, absorb, and live up to thousands of years of natural events, not merely a teaching and learning process that is restricted by location and time. He contends that science and education are nothing more than social phenomena that define the type of human being, but he does not explain education in detail. According to him, education is a process of learning that entails the transformation of values acquired through experience in order to perpetuate human life in a civilized society. (Majid, 2014)

Education has no restrictions on age, location, or time. Because fundamentally, humans will always think, be creative, and engage in activities to achieve life objectives that must be attained through specific means and procedures. As a consequence, humans will continue to educate and learn (long life education) so long as the purpose of life (worldly satisfaction and eternal happiness) is not fulfilled. Education is more than just a classroom-based teaching and learning process. Education is a lifelong process through which an individual can deliberately capture, integrate, and embody natural experience. (Harun Nasution, 2013). According to Ibn Khaldun's view of education, the projected deconstruction of pedagogical thought can be understood as a means of achieving a cultured and futuristic society. This leads to the conclusion that education is a process that produces skilled and disciplined human capital. (Burhanuddin, 2015).

Educational Goals

In his book *muqaddimah*, Ibn Khaldun did not elucidate the purpose of education. Ibn Khaldun, as quoted by Abd Al-Rahman and cited by Ramayulis, identifies three educational objectives:

- a. The purpose of education is to cultivate people's intelligence and critical reasoning abilities. Education enables the intellect to be more engaged in action. The mind's potential can be developed by acquiring knowledge and talent.

- b. Education's goal is to enhance society. Science and education are critical in society if we are to increase the level of living.
- c. The goal of education is to strengthen the spirituality of the ummah community as well as Sufis who can perform worship, dhikr, seclusion (alone), and distance themselves as far as possible for the aim of worship through education.

Ibn Khaldun evolved the balance principle between the world and the hereafter. This is clear from the three educational aims described above, because the purpose of education is essentially to produce excellent people with ideal physical and mental health who will be happy in the current and future generations. (Suyudi, 2014).

According to Ibn Khaldun, the objective of Islamic education is to educate excellent individuals. Aside from the requirement for educators to make a living, this is a common objective as the cornerstone of Ibn Khaldun's pragmatism. Islamic education does not depend on country, ethnicity, social status, or race to develop excellent human beings. *rahmatan lil alamin* (Iqbal, 2015).

According to Ibn Khaldun, education or science is required for the development of human society. For him, education is a process of conserving and conveying societal ideals so that they can continue to exist. This is the main purpose of education, according to Ibn Khaldun, who sees education as a component of the process of human civilisation. (Suharto, 2014).

Curriculum and educational materials

According to Ibn Khaldun, students must be taught three different kinds of curriculum. First and foremost is the curriculum, which serves as a teaching tool. This program includes the study of linguistics, nahwu, balaghah, and poetry. The second is the secondary curriculum, specifically Islamic studies courses. This curriculum includes the philosophical disciplines of logic, physics, metaphysics, and mathematics as part of al-ulum al-aqliyah. The third component is the core curriculum, which is the basis of the Islamic faith. This curriculum covers all aspects of al-ulum al-naqliyah, including interpretation, hadith, qira'at, ushul fiqh and fiqh, kalam, tasawuf, and others. (Suharto, 2014).

During the time of Ibn Khaldun, Naqliyah and Aqliyah were modified according to the interests, applications, and priorities of education. For instance, the science of Syar'i in all of its branches, philosophical sciences like physics and divinity, instrument sciences that assist religious sciences like lugat science and nahwu science, and sciences that assist philosophical sciences like mantiq science.

During the time of Ibn Khaldun, the curriculum was still limited to material or knowledge transmitted by instructors in the form of studies of traditional texts or a number of lessons learned

by students at all levels of education. According to Ibn Khaldun, the Qur'an serves as the basis for ta'lim and all subsequent skills. Because imparting the Qur'an in-depth to young people is a symbol and tenet of Islam, namely fostering strong faith and reinforcing belief in the Al-Qur'an and As-Sunnah. (Ana Nur Wakhidah, 2013)

Curriculum has been defined as a broad concept consisting of four essential components: educational goals to be attained, knowledge, information, activity data, experience from which curriculum is developed, techniques for teaching and supervising students, and assessment techniques. Ibn Khaldun asserts that the body of human knowledge comprises of the following instructional materials. First, knowledge studied for its own sake, such as religious sciences such as interpretation, hadith, fiqh, and theology of kalam; natural science; and certain philosophies pertaining to divinity. The second is the sciences, which are instruments for studying first-class knowledge, such as Arabic, arithmetic, and other sciences that aid in the study of religion, as well as logic, which aids in the study of philosophy.

Ibn Khaldun's classification of knowledge into two categories, naqliyah and aqliyah, muddled the holistic view of knowledge and learning activities. Naqliyah (textual/based on sharia authority) is knowledge cited by humans and transmitted from generation to generation, which serves as its basis. All of this information is derived from sharia law and serves no purpose other than to connect the problem's branch to its root. And aqliyah (rational/natural/thabi'i) science is the result of the activity of the human intellect, and contemplation of these sciences is human nature because humans are thinking creatures. (Suharto, 2014)

Educational method

Ibn Khaldun proposed that ta'lim be taught to wildan students using the al-qurb wa al-mulayanah approach, which Franz Rosenthal translated as loving and mild. Ibn Khaldun rejected the attitude of al-syddah wa al-ghilzah (violence and rudeness) in Wildan's teachings. "Strict corporal punishment in the ta'lim is dangerous for muta'alim, especially asaghir al-walad (children)," Ibn Khaldun wrote. According to Ibn Khaldun, someone who is typically educated with violence will always be impacted by violence, will always be narrow-minded, less engaged at work, and has a lethargic attitude that will lead to lies and bad activities. This will only push him to cheat more. It became second nature to him. Worse, his humanity had vanished. Ibn Khaldun's viewpoint, according to al-Abrasyi, is reasonable because violence and a dictatorial mentality in training young people are extremely dangerous and can create pain and mischief. As a result, Ibn Khaldun advises taking a wise, sensitive, and compassionate approach when teaching and raising youngsters.

Despite his support for the al-qurb wa al-mulayanah approach, Ibn Khaldun cautioned against sending children to school too gently, especially if they are slow and have a privileged lifestyle. If your children have a petty attitude, it's alright to get a little gruff and aggressive. "Don't be too soft, if he used to live a carefree life, for example," Ibn Khaldun advised. Correct him as much as you can while remaining compassionate and sympathetic." If the youngster refuses to observe these guidelines, as quoted by Ibn Khaldun from Harun al-Rashid, he must use a little roughness and harshness. According to ibn Al-Rashid (*min ahsan madzahib al-ta'lim*), one of the most important teaching tactics is to strike a balance between being too gentle and behaving rudely and violently.

According to Asma Hasan Fahmi, the approach referred to by Ibn Khaldun is a contentric method that is consistent with gestalt psychology theory. This method focuses on delivering lessons from anything in the form of an overview followed by an explanation of the things that become the explanation. A teacher must evaluate his students' mental fortitude as well as their willingness to embrace what he has to offer. Ibn Khaldun utilized this method to criticize his time's teaching methods, which always began lectures with a summary and detail (summary method or al-turuq overview), followed by simple and general themes.

Ibn Khaldun specified that while teaching science content, teaching methods must be applied or followed (*Guidance ancausile*), because else, teaching will be imperfect. As a result, while procedures and materials are not part of the subject matter, they appear to be, as indicated by the numerous ways utilized by educational authorities. (Suharto, 2014)

According to Abdul Majid in Fathiyyah Hasan Sulaiman, Ibn Khaldun considers the learning process adequate if it follows the three steps listed below:

1. Students learn by beginning with fundamental general knowledge and progressing to more advanced topics, paying attention to whether this knowledge corresponds to the level of thinking of the students so that it does not surpass their perceptive capabilities. In this manner, students will achieve the first level of a very simple learning process. According to Ibn Khaldun, this stage serves as a warm-up and leads to the second stage.
2. The teacher repeats the same information to the students, but at a higher level than in the previous phase. Throughout the learning process, educators provide explanations and crucial topics.
3. The teacher repeats the same information to the students, but at a higher level than in the previous phase. Throughout the course, the educator delivers explanations and explanations. As a result, kids will have improved perception. Finally, the teacher goes over the same issue with a more serious discussion. (Majid, 2014)

Parallelism of Ibn Khaldun's concept of Islamic Education with Education in Indonesia

Islamic education is a subsystem of the national education system which plays an important role in educating the life of the nation, especially in terms of producing human beings who are faithful and pious as the main goal of the system (Sisdiknas). However, the significance of Islamic education must be emphasized in order to realize its contribution to the formation of a civilized nation in its implementation of Islamic values.

Human Nature and Islamic Education Purpose

According to Ibn Khaldun, the Islamic education perspective on humanism does not appear to conflict with the national education perspective. National education is also an objective of the Islamic education system in Indonesia. National education, particularly Islamic education, seeks to increase students' potential to become "perfect human beings" According to the National Education System, a "ideal human" possesses at least ten personality integrity traits based on ten criteria: 1) faith, 2) devotion to God Almighty, 3) noble character, 4) health, 5) knowledge, 6) capacity, 7) creativity, 8) independence, 9) democracy, and 10) responsibility.

Ibn Khaldun's ideal human criteria are explicitly distinct from these ten criteria. However, these criteria are not contradictory in substance; only in the Indonesian context is the ideal concept still theoretical. Humans are still considered integral to the implementation process. As a consequence, there are obstacles to achieving set educational objectives. This implies that ideals and reality are at odds with one another.

The implementation of Islamic education in Indonesia places greater emphasis on cognitive quality. While the cognitive aspect, namely the capacity to reason, is only one facet of the human personality, it is nonetheless a significant one. Consequently, education has a lower rate of success in producing noble character and responsibility, which is the purpose of education.

Some societies have recently prioritized Islamic education, particularly the incorporation of Islamic education into schools as formal educational institutions. This is based on the actuality of social phenomena in the form of numerous moral deviations, such as corruption practices, pragmatic politics, racial conflicts, etc. Where the true perpetrator is a product of an Islamic educational institution and the person being taught. As a result of this phenomenon, some individuals believe that Islamic education consists solely of the transmission of information without the capacity to transmit or internalize values.

Due to this oversight, Islamic education in Indonesia must realign its objectives. Because Islamic education's fundamental understanding of objectives is clear, as is its view of humans above,

which is known as reorientation. In this scenario, it is necessary to reinvent the holistic-integralistic paradigm. In this view, education is viewed as a means to maximize the human potential as a whole. Humans are viewed as a single unit, with spiritual and physical unity, God's personal and social entities, and unity in executing, debating, and developing his life. Under this paradigm, the purpose of education is to regulate the formation of the whole individual and the whole society. Nonetheless, education policy and implementation must remain governed by the fundamental premise of human nature. Here, both theoretical and practical consistency are essential.

Ibn Khaldun's objectives for children's education can still be applied to Fouerster's (a German educator who founded work schools) innovative approach to modern education. According to Ibn Khaldun, the formation of good morals and ethics in children must begin at an early age through the study of the Qur'an, which contains stories of characters and heroes, so that these teachings become ingrained in the child's soul and body. In order for it to become a decent and moral person.

The most important and initial objective in educating children, according to Ibn Khaldun, is moral and religion education, which can subsequently be followed by the goal of reason or intelligence. Only then can education on intelligence, activity, and creativity guide and direct youngsters, allowing them to grow and develop normally and in accordance with their age. (Hidayat, 2021). In this approach, Ibnu Khaldun's concept of education, namely the dynamic interplay of educational values between teachers and students in the teaching and learning process in order to achieve educational goals, is still relevant in education today. (Rohmah, 2012)

The Science Concept

If Ibn Khaldun categorizes knowledge as al 'ulum al-naqliyah and al 'ulum al aqliyah, then Indonesian science can be divided into religious knowledge and general science. Both sorts of knowledge are taught as part of the Islamic education curriculum in Indonesia. Islamic Education in Indonesia includes Al-Qur'an, Aqidah, Morals, and Sharia (Worship). The content is used as part of Islamic Religious Education in public schools such as SD, SMP, and SMA. In Madrasas, the five characteristics listed above are divided into five subjects: Hadith, Morals, Fiqh, Islamic Cultural History, and Arabic.

There is also a difference in how religious studies are classified into study topics between regular educational institutions and Islamic religious education institutes. However, five main aspects of subject matter are still integrated in the field of study of Islamic religious education that

is taught; only the portion differs between Islamic education institutions and general education institutions, particularly the number of face-to-face hours in intracurricular activities.

This classification may provide additional challenges for Muslims who may find themselves caught in a two-tiered educational system. It makes no difference if the grouping is simply "sorting" as a scientific requirement, as Ibn Khaldun or al Ghazali did. However, as in Western culture, this classification indicates a scientific dichotomy in the sense of dividing two opposing viewpoints. Because of scientific gaps in the West, current Western science frequently disregards the scientific validity of religious sciences, which are seen as unscientific because the object is not empirical.

It takes a lot of effort to unite the two domains of knowledge to tackle this challenge. Policymakers and Islamic education officials in Indonesia have begun to take some of these initiatives. One of them is converting IAIN or STAIN to UIN. One of the primary causes for this development is the resolution of the conundrum. In this scenario, Abuddin Nata claimed that the scientific gap may be closed through a religious and general knowledge integration program, as well as the conversion of IAIN to UIN. He said that IAIN solely arranges religious study programs. He is said to simply maintain a dichotomy. Several PTAs, like UIN Malang, which was previously STAIN, have led the way in this endeavour, while several IAINs, including UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Sultan Syarif Kasim Pekanbaru, and UIN North Sumatra, have become UINs.

If the basis for integration between the two has been discovered, the education system should be designed around scientific unity and integration, not science dichotomies that mutually deny the existence of science. Although educational institutions in Indonesia are split into two categories: religious schools (MI, MTs, MA, IAIN) and public schools (SD, SMP, and SMA), this paradigm must be established from the beginning. In order to adapt to this paradigm, students at religious schools must use their creativity to study more about natural science or science and technology. Those that attend public schools, on the other hand, will learn a science while also learning actual truth, namely knowledge that does not produce or lead to skepticism, but rather an incredible level of faith and knowledge. He pondered who created nature when he saw it. He recognized the majesty of his God as he admired scientific accomplishments.

Educational Methods and Curriculum

Methodological concerns appear to be a common topic of discussion. Furthermore, Mahmud Yunus believes that attitude is more important than content (at thariqatu ahammu minal maddah). As a result, procedures must be developed in a dynamic manner in response to changing needs and demands. According to Mastuhu, the learning method used thus far is still "traditional," meaning

entrusting a number of religious teaching materials regarded authentic to be handed to students without allowing them to be studied critically. As a result, the Islamic education system's learning and teaching methodologies are systematic, mechanical memorization, and foster material enrichment, so that science is valued more by results than by processes.

There is still need for improvement and advancement of teaching methods in the implementation of Islamic education in Indonesia. Mastuhu agreed with Ibn Khaldun's criticisms at the time, such as the employment of memory procedures in inappropriate fields. Similarly, Ibn Khaldun's principles were not significantly different from what Mastuhu predicted. This demonstrates that Ibn Khaldun's concepts were not fully realized. This suggests that Ibn Khaldun's logic is still applicable to present needs, but memory is still required to instruct scientists, particularly scholars, in grasping *syara'* ideas. The recent shortage of ulemas among Muslims is also due to experts' incapacity to memorize *syara'* arguments in order to argue and give fatwas in public. As a result, memorizing is still required in schools and madrasas, particularly in mastering naqli propositions such as Qur'anic passages and Prophetic Hadith.

Furthermore, knowing the Qur'an is a part of Ibn Khaldun's ideas that should be taken into account when developing Islamic education practices in Indonesia. He says that understanding the Qur'an must be preceded by learning Arabic so that the Qur'an can be comprehended and interpreted for practice rather than merely textual reading. While knowing Arabic is valued at Islamic schools like madrasas and pesantren, its skills and results are not. Contrary to popular belief, the younger generation of Muslims who attend public schools frequently do not know Arabic and hence only study the Qur'an textually.

To address this, the curriculum must be reformed with an emphasis on including Arabic learning into the curriculum from an early age. Every Muslim generation should be taught Arabic. Under these situations, teachers must devise effective teaching strategies. Language training was also developed in madrasahs, not as a goal, as asserted by Ibn Khaldun, but as a tool for studying Islamic sciences, particularly the interpretation of the Qur'an. Furthermore, it is clear that not all PTAI students are fluent in Arabic. PTAI, such as IAIN, STAIN, or UIN, must be selective in their student input so that they become competent in their field of study one day. If they do not choose, PTAI should provide adequate education to prepare them to actively speak Arabic.

Another point of view that Ibn Khaldun should examine is the need for scientific specifications, particularly from experts in specialized scientific fields. In this case, Ibn Khaldun advises doing it *tadarruj*, or gradually, rather than all at once. PTU appears to yield more scientific specifications than PTAI at the tertiary level. PTU's education administration, educational technology, educational curricula, and Counseling Guidance departments, for example, distinguish out. Only Islamic Religious Education, Arabic Language Education, and Islamic Counseling

Guidance are recognized by PTAI. The Islamic Religious Education Postgraduate Study Program is only renowned for its specialization in Islamic education and management of Islamic education. This means that, as demonstrated by PTU, this specialist must be prepared to grasp a variety of knowledge domains in the world of education, such as administration, curriculum, and media. These scientific criteria, of course, do not preclude other disciplines; rather, they strive to generate scientists who are experts in specific subjects. (Kosim, 2015)

KESIMPULAN

According to Ibn Khaldun, educational aims are connected with national education goals. Despite their diverse perspectives, they both strive to produce learners who are faithful, moral, and knowledgeable. According to Ibn Khaldun, the concept of science in Indonesian education is divided into several categories. Ibn Khaldun classified knowledge as al 'ulum al-naqliyah and al 'ulum al aqliyah, whereas national education classified it as religious knowledge and general science. To attain educational goals, Indonesian educational techniques must be modernized. This improvement retains the concept of syara' in Islam without departing from the previous method. According to Ibn Khaldun, education must be orientated toward the Qur'an and Sunnah.

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