

# IBN KHALDUN'S CONCEPT OF PRAGMATISM AND ITS RELEVANCE TO THE DEVELOPMENT OF ISLAMIC EDUCATION IN INDONESIA

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## Abstract

The pragmatism philosophy of education emphasizes that ideas must be tested in the form of experiments and sees education as the most important component in the change and progress of society pragmatically. Among its figures is Ibn Khaldun with an empirical-pragmatic style of thought. The purpose of this research is to explore the idea of Ibn Khaldun's pragmatic thinking and assess its relevance in the development of Islamic education in Indonesia. This research applies a philosophical-historical approach in using library research method. Information comes from Ibn Khaldun's works and various types of literature such as books, magazines, relevant documents. The results of this study are that; Ibn Khaldun's pragmatism is not ismism, but Ibn Khaldun is Pragmatism-Religion. Ibn Khaldun's pragmatic concept can be seen in the components of education; (a) the purpose of education, Ibn Khaldun emphasized that students are able to adapt to changes in society pragmatically and materially successful, so that students succeed in the world and the hereafter. (b) The educational curriculum offered by Ibn Khaldun allows all types of material to be studied. (c) The method of education, for Ibn Khaldun active learning teaching oriented to the teacher (teacher oriented). The relevance of Ibn Khaldun's thought to the development of Islamic education in Indonesia, namely; (a) the purpose of education is to realize students who are knowledgeable, capable and responsible. (b) In the field of curriculum, both Ibn Khaldun offers a dynamic curriculum has relevance to current Islamic education. Educational methods with active learning.

**Keywords:** Ibnu Khaldun, Pragmatism, Relevance, Indonesian Islamic Education

## INTRODUCTION

Education has flowed along with human existence throughout history. The history of education is a never-ending discourse (Tilaar, 2000). The history of education is a never-ending discourse (Soerjo, n.d.). To understand the role and function of education in a better life, it is important to conduct research on the ideas and thoughts of past figures and find their relationship with current progress. Ibn Khaldun is one of many famous Islamic educational figures (1332 - 1406 AD). The ideas and theories he put forward are like a flowing spring and intellectual pleasure for the reviewers. Both have a similar side in the construction of education by directing the function of education to pragmatic goals that are directly related to the purpose of life and the welfare of society.

Ibn Khaldun's pragmatic thinking is reflected in several things, for example, his view of humans who are not too focused on normative aspects as discussed by previous philosophers, both in the Islamic and Western traditions. He often sees humans in real life situations (Thoha, 1996). Furthermore, knowledge can only be obtained through experience involving the five senses. Human thinking ability is a special creation that has been designed by God. Humans are initially ignorant, but become knowledgeable because of learning. Ibn Khaldūn uses this nature as one of the sources of rational knowledge (Asy'ari, 2011).

In the field of education, Ibn Khaldūn emphasized that the purpose of education should not only focus on thought and reflection, but also reflect the values of society and its evolution through cultural progress. Education should be based on experience and observation, so that the results create the ability to face reality independently. According to him, education is not only to acquire knowledge but also to acquire skills in the world and the hereafter (Basri, 2022). Ibn Khaldūn also argues that the progress of education and knowledge is influenced by the development of civilization. Ibn Khaldun also stated that differences in social levels come from the level of intelligence obtained from the learning process. Education is influenced by the state of mind that is real and material. In this way, he shows the direction towards the vision of the ideal and practical goals of Islamic education (Assegaf, 2013).

Education is an important instrument in building the character of society. Ibn Khaldūn said "only in the reality of a society that has an awareness of the importance of the development of science and education, then civilization and constructive cultural values will be upheld" (Edison & Fathurrochman, 2020). Ibn Khaldūn's philosophy of thought is closely related to his thoughts on education. Among the connections is that to obtain knowledge can be obtained through books, observation and experience, associating with various communities. Knowledge and the process of education are typical characteristics of human social development (Sulaiman et al., 2018). If conservatives limit the secular field to Islamic logic and connect it to salaf thought strictly, while rationalists in education think idealistically by accommodating all fields of knowledge that are considered important, Ibn Khaldun accepts a variety of sciences that are relevant to human needs, both spiritually and materially. Although no less broad than the rationalists, Ibn Khaldun's thought emphasizes more on practicality and practical application in education.

## **Method**

This research method is literature research with a methodological content analysis approach. Library research involves the use of written sources such as books, notes, and reports from previous research. Ibn Khaldun's works will be investigated in this context. In addition, this aspect will also be investigated written works, literature references such as books, articles (scientific journals, magazines, newspapers or the internet), holy books, tafsir and other documents related to the study of Ibn Khaldun's pragmatism. This research will describe the thoughts of Ibn Khaldun. This method is used to describe the concepts thought by Ibn Khaldun without intending to test hypotheses, but only describe the actual conditions regarding the variables tested (Arikunto, 2010). This approach aims to see in depth the pragmatic concept of Ibn Khaldun in the context of education (Surakhmad, 1978).

## **Results**

Pragmatic approach applied by Ibn Khaldun helped him in formulating the concept of education firmly. The concept is reviewed in some of the following educational components;

Aspects	Ibnu Khaldun Thought	Islamic Education
Purpose	Improve the intelligence of thinking, social, spiritual, expertise (Suharto, 2003), khalifah in achieving success in the world hereafter.	Ingrain Islamic values in the individual. Additionally, students are encouraged to actively and flexibly apply these values within the constraints of Allah's idealistic revelation. This implies that Islamic education should effectively teach students to gain wisdom in their beliefs and religious devotion, and implement the teachings of Islamic education acquired.
Curriculum	The curriculum classifies knowledge based on its function (Ridha, 2002); First, 'naqli knowledge obtained from revelation and derived from the Qur'an and hadith (Suharto, 2003). Second is the science of 'aqliyyah obtained by humans through the ability to think and senses, reason and heart as a tool (Suharto, 2003). Thirdly, learning more deeply, discussing and debating analytically-rationally (Ramayulis & Revisi, 2010).	Qur'an and Hadith, faith, morals, fiqh/worship and history.
Method	Emphasizes understanding the condition and psychology of students and their levels of scientific maturity. By understanding the condition of the learners, an effective learning process will occur. Thus, the use of learning methods is focused on the conditions of the learners, but the teacher still has full authority to organize and direct without hindering the creativity and freedom of the learners.	It is a way or path that must be taken during the development of the potential of students to achieve Islamic goals. Methods of qudwah, khitabah/qoul, kitabah/khat, hiwar, as'ilah wa ajwibah, deliberation, mujadalah/bahtsul masail, tafakkur-tadzakkur, muhasabah an-nafs, qishah, tathbiq, tadabbur nature, mumarasat, habituation, parable, targhib wa tarhib.

Relevance of Ibnu Khaldun's thought with the development of Islamic education in Indonesia;

Aspects	Ibnu Khaldun's Thought	Islamic Education
Purpose	Improve the intelligence of thinking, social, spiritual, responsible.	Developing students into ideal human beings with the criteria of faith, devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, democratic and responsible.
Curriculum	classifies knowledge in the form of its function, namely; al-'ulūm al-naqliyah and al-'ulūm alaqliyah.	The curriculum the path that must be taken between educators and students includes Islamic religious education materials in the form of activities, knowledge and experience from educators who give to students in order to achieve the the purpose of Islamic Religious Education.
Metode	Train rational thinking (Nasution, 1973), not doctrine, creative, discussion.	learning experience, scientific activities, monitoring and evaluation.

## Discussions

If analyzed in the perspective of Islamic education, with no ultimate goal associated with the achievement of absolute and universal values. Of course, this thought will lead to wandering without direction because there is no control of ideals that are universally standardized. Nevertheless, the main goal of Islamic education is to achieve the pleasure of Allah SWT. With education, it is hoped that good, ethical and quality individuals will emerge so that they can provide benefits for themselves, their families and society. Thus, educational institutions need to focus more on human values and create a system that supports the formation of good character. The purpose of education is to provide direction to students to be successful in all fields, both in this world and in the hereafter. Education helps students to be knowledgeable in various fields so that they can contribute as religious individuals in society.

Education in Islam, then, stems from the understanding that God is the center of everything and human beings come first. Spiritual principles and moral virtues become the foundation for setting its goals. According to Fahmi, Islamic education is characterized by psychological and religious goals that provide ideal values that are not possessed by modern Western education (Fahmi, 1979). As stated by Ibn Khaldūn, that the purpose of education is to develop human beings. Education aims not only at the sensory experience that is considered "real", but also at the experience of reason and intuition. To neglect one of the three (the senses, reason and intuition) is to neglect reality as a whole. This is the reason why Ibn Khaldūn has a pragmatic mindset.

Therefore, all activities must be derived from spiritual values. In the view of Islamic education, the purpose of education is to make individuals as servants of Allah ('abdullah), not as servants of money, science, or technological advances that do not recognize religious values. With proper and quality education, civilized individuals will be created, leading to ethical social life. Islam is not just a religion according to the Western version, but covers all areas of life. Islam, as a complete religious tradition involving all spheres of life, not only prescribes the actions that people should perform and avoid, but also highlights the knowledge that people should possess. In other words, Islam teaches how to do things and how to know things. Hence, Islam is known as the religion of knowledge. According to Islam, knowledge is considered the main key to saving the soul and achieving human happiness and well-being in the present and future life (Bakar & Liputo, 1994).

The Qur'an as the main guidance in Islamic teachings has directed humans in various contexts, ranging from individual to universal affairs, even to the realm of metaphysics. In the same situation, the Qur'an is also referred to as a guide to life, holy book, healing medicine, reminder, separator, and so on. All these terms indicate that the Qur'an is a holy book that has a universal dimension that covers all aspects and problems of human life (Suyudi et al., 2005). Because of its universal nature, the Qur'an sometimes presents concrete evidence and sometimes provides instructions to encourage humans to conduct research and experiments to find the laws, theories, or principles contained therein. Therefore, educational institutions should prioritize the essence of humanity, namely an educational system that directs humans towards improvement. Education is expected to guide students to achieve material wealth and happiness in this world and the hereafter.

With the goal of education for happiness in this world and in the hereafter as taught by Ibn Khaldun, it will produce students who have good morals and have high morals. However, if educational institutions aim to produce pragmatic students who only work hard to achieve material success and social careers. Education is viewed from an economic point of view and is seen as an investment, so there is a concern that the education system will not be able to produce the best students. When viewed from an Islamic perspective, there is no dichotomy of knowledge, but knowledge is a unity. In terms of the ontology of Islamic science, everything is from one being, namely Allah. However, it is not denied that there are differences between the two sciences, but only at the level of methodology (how knowledge is obtained). For Ibn Khaldūn, the only difference between the sciences is in terms and methodology. Sciences based on revelation are termed conventional sciences (al-'ulum al-naqliyah), while sciences based on the ability of human reason he termed rational sciences (al-'ulum al-'aqliyah) (Kartanegara, 2005).

The science of mathematics, for example, cannot be produced by human reasoning to a practical extent as it is today without first being based on the contemplation and thought of philosophers who believe that the nature of everything that exists (reality) must exist. Likewise, the one who regulates and controls all forms that exist must exist, which although cannot be seen by the five senses, can be proven through the laws of nature. So everything that exists is from one source (Allah SWT). The concept of Islamic values has objectivity and universality, and not the subjective awareness of individuals, groups or races. Religion as a provider of norms for humans has the opportunity for education. Islam as a religion has clear, balanced and comprehensive goals. Humans in the Islamic concept are considered as potential representatives of God.

Therefore, to be a representative of God, humans should have wisdom. Humans are expected to learn through experimentation and compile extensive process details as given by God to humans. With this foundation, the educational values designed in the curriculum can be used as a way of life that is believed to represent the truth. The breath of Islam in the person of a Muslim is an *elan vitale* that drives behavior that is strengthened by broad

knowledge. From the explanation above, there are several things that need to be observed, namely the role of the teacher. The role of the teacher cannot be ignored. According to Muhibbin Syah, a good learning process in a lesson is highly dependent on the diligence of the teacher in teaching and the seriousness of the students in learning, thus making a system that synergizes with each other. These two concepts become integrated in one activity when there is interaction between teachers and students, or between students and other students when teaching takes place. This is the meaning of learning and teaching as a process (Syah, 2023). Teachers play a major role in the learning process and are at the core of the overall educational process (Usman, 2015). In addition, among the basics of a teacher in educating students:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ قَابَواهُ يَهُودَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ ۖ

**Meaning:** "Every child born into the world is pure. It is only his parents who make him a Jew, Christian or Magi." (HR. Bukhari Muslim).

Based on the above Hadith, it is explained that the child is born in a pure state like a white paper that has not been stained. He will develop in accordance with the education obtained from parents, masters and the environment around him.

## Conclusion

Ibn Khaldun's pragmatic thinking in education. First, empirical thinking. Second, making reason and senses as instruments to gain knowledge. Third, consider the truth is not only sourced from empirical truth alone, but also from the truth of revelation. Fourth, Pragmatism-Religion. The concept of Ibnu Khaldun's thought in education. First, education aims to make students able to adapt to changes in a more advanced society for the success of the world and the hereafter. Second, allowing all types of curriculum / material to be taught to students sourced from revelation (al'ulumul al-syar'iyah) and rational science. Third, emphasizing the psychological aspects of students to determine what methods are appropriate in teacher-oriented teaching and learning. The relevance of Ibnu Khaldun's thought with the development of Islamic education in Indonesia; first, the goal of education is successful in the world but the hereafter. Second, the curriculum / material is adjusted to the needs of the times. Third, educational methods that enable students to learn easily, enjoyably and achieve goals quickly.

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