

# The Concept Of Education Management In The Post-Conflict Regions Of West Kalimantan: A Study Of Ibn Khaldun's Thought

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## Abstract

This article discusses the management of education in schools in the thought of Ibn Khaldun. The approach used in this study is a qualitative approach, and the type of research is literature research. This research combines data collection techniques with document studies, so that data in the form of journals and books related to Ibn Khaldun are used as primary sources in this study and refer to the work of Ibn Khaldun. The data used relate to Ibn Khaldun's thoughts on Islamic education management. This research shows that, at least in the implementation of education management in schools, there are four aspects that are mutually integrated: educators, students, learning materials, and learning methods. Ibn Khaldun's perspective on educational management can be applied to educational institutions such as the Madrasah in West Kalimantan. Moreover, educational practices in West Kalimantan are still unable to overcome problems, especially in building an atmosphere of peace between students, both ethnic and religious. Educators in Madrasah, especially in West Kalimantan, can integrate learning materials with tolerance and student backgrounds without raising ethnic or religious stereotypes. The learning method can be done by understanding the material and mapping the material that can be related to building peace in West Kalimantan.

**Keywords:** *Education Management, Post-Conflict Area Learning, and Ibn Khaldun's Thought*

## Introduction

Education in Indonesia is inseparable from Islamic education because the majority of religious adherents are Islamic. So that in practice, the education that takes place is also inseparable from the religious teachings adopted, such as in a madrasah, which is an Islamic-based school <sup>1</sup>. However, many Islamic educational institutions, particularly those in rural Indonesia, continue to face significant challenges <sup>2</sup>. Current educational issues are extremely complex, involving morality, character, learning, curriculum, teachers, and students. Moreover, the learning carried out in Indonesia is still textually based, and there are still not many who use learning that is able to respond to the lives of students both in the family and society <sup>3</sup>. In fact, education develops human civilization. Human development through education has an impact on all dimensions of human life. Development can be said to be intact if all dimensions can grow and develop well. However, development can fail when one of the dimensions of humanity does not grow and develop properly, so that it becomes a person of no character <sup>4</sup>.

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<sup>1</sup> A'ishah Ahmad Sabki dan Glenn Hardaker, "The Madrasah Concept of Islamic Pedagogy," *Educational Review* 65, no. 3 (Agustus 2013): 342–56, <https://doi.org/10.1080/00131911.2012.668873>; Udin Supriadi dkk., "The Role of Islamic Education Teachers in Preventing Radicalism at Madrasa Aliyah," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (1 Maret 2021): 74–90, <https://doi.org/10.31538/nzh.v4i1.1073>.

<sup>2</sup> Grisna Anggadwita dkk., "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behavior & Research* 27, no. 6 (2 Agustus 2021): 1580–1604, <https://doi.org/10.1108/IJEBR-11-2020-0797>. The challenges faced in West Kalimantan are in Madrasah Ibtidaiyah, which has not been able to build an atmosphere of peace between students. This is confirmed by research. Syamsul Kurniawan, "Model Pendidikan Madrasah Ibtidaiyah di Sambas Pascakonflik Dan Atmosfer Perdamaian" (Disertasi, UIN Sunan Kalijaga Yogyakarta, 2021).

<sup>3</sup> Peter J. Fensham, "The Future Curriculum for School Science: What Can Be Learnt from the Past?," *Research in Science Education* 52, no. S1 (Desember 2022): 81–102, <https://doi.org/10.1007/s11165-022-10090-6>; Uswatun Qoyyimah, "Inculcating Character Education through EFL Teaching in Indonesian State Schools," *Pedagogies: An International Journal* 11, no. 2 (2 April 2016): 109–26, <https://doi.org/10.1080/1554480X.2016.1165618>; Sahri, *Konstruksi Pemikiran Tasawuf Akar Filosofis Upaya Hamba Meraih Derajat Sedekat-dekatnya dengan Tuha* (Pontianak: IAIN Pontianak Press, 2017).

<sup>4</sup> Teguh Triwiyanto, *Pengantar Pendidikan* (Jakarta: Bumi Aksara, 2014).

Islamic education for the community is a pillar that is difficult to replace in building the character of students<sup>5</sup>. Moreover, parents fully entrust Islamic educational institutions to educate their children<sup>6</sup>. Through Islamic educational institutions, parents expect their children to become heirs to Islamic scholarship<sup>7</sup>. Therefore, education has a strategic role in human life, both directly and indirectly. Education will continue to take place in human life both through formal, non-formal, and informal transmission. So, as long as there is life, humans will require education because education changes human behavior for the better. Moreover, the essence of education is to transform knowledge and life values into full human beings. In this context, education is the main choice to protect society from social ills. Education is also an instrument of transformation in religion, society, the state, and culture<sup>8</sup>.

In this case, a philosopher from Islam named Ibn Khaldun revealed that education is a social enterprise that is useful for human life. Ibn Khaldun revealed that the purpose of education is not to have scholarship in limited or narrow subjects but rather to equip

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<sup>5</sup> Imam Sutomo, "Modification of character education into akhlaq education for the global community life," *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (1 Desember 2014): 291, <https://doi.org/10.18326/ijims.v4i2.291-316>.

<sup>6</sup> Garry Hornby dan Ian Blackwell, "Barriers to Parental Involvement in Education: An Update," *Educational Review* 70, no. 1 (Januari 2018): 109–19, <https://doi.org/10.1080/00131911.2018.1388612>.

<sup>7</sup> Ronald Lukens-Bull, "Madrasa by Any Other Name: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region," *JOURNAL OF INDONESIAN ISLAM* 4, no. 1 (1 Juni 2010): 1, <https://doi.org/10.15642/JIIS.2010.4.1.1-21>.

<sup>8</sup> Abbas Abdollahi dkk., "Academic Hardiness as a Mediator for the Relationship between School Belonging and Academic Stress," *Psychology in the Schools* 57, no. 5 (Mei 2020): 823–32, <https://doi.org/10.1002/pits.22339>; Ade Arip Ardiansyah dan Mohamad Erihadiana, "Strengthening Religious Moderation as A Hidden Curriculum in Islamic Religious Universities in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (11 Februari 2022): 109–22, <https://doi.org/10.31538/nzh.v5i1.1965>; Sonia García-Segura, María-José Martínez-Carmona, dan Carmen Gil-Pino, "Analysis of the Perceptions Shared by Young People about the Relevance and Versatility of Religion in Culturally Diverse Contexts," *Education Sciences* 12, no. 10 (30 September 2022): 667, <https://doi.org/10.3390/educsci12100667>; Miri Goldratt dan Eric H. Cohen, "The Values-Based Infrastructure of Non-Formal Education: A Case Study of Personal Education in Israeli Schools," *Educational Practice and Theory* 38, no. 1 (1 Maret 2016): 5–26, <https://doi.org/10.7459/ept/38.1.02>.

learners to live a better life <sup>9</sup>. Philosophers such as Ibn Khaldun revealed that education is very important, including teaching methods, curriculum, students, and teachers in the process of ongoing education. Moreover, Ibn Khaldun revealed that education aims to prepare human beings both physically, mentally, emotionally, and morally. According to Ibn Khaldun, the school is the most effective social institution for cultural and national goal change. Ibn Khaldun placed the philosophy of education within a national framework with purposeful educational thinking <sup>10</sup>.

Ibn Khaldun's ideas in education about learning methods include the repetition method (*tikrari*), the phasing method (*tadarruj*), the compassion method (*Al-Qurb wa Al-Muyannah*), the age maturity review method in learning to recite, the physical and psychic adjustment method of students, the method of conformity with the development of student potential, the method of mastery of one field, the *widya-wisata* method (*rihlah*) <sup>11</sup>. Ibn Khaldun argued that the purpose of education is to give the mind the opportunity to be active and work because Ibn Khaldun views learning activities as very important for the opening of the mind and the maturity of the individual, and this maturity will benefit society because a mature mind is a tool of scientific and industrial progress in the social system. In principle, science and industry are born in society because of the activities of the human mind. Meanwhile, the most important manifestation of this activity of the mind is the effort to achieve science <sup>12</sup>.

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<sup>9</sup> Basma Ahmad Sedki Dajani, "The Ideal Education in Ibn Khaldun's Muqaddimah," *Procedia - Social and Behavioral Sciences* 192 (Juni 2015): 308–12, <https://doi.org/10.1016/j.sbspro.2015.06.044>; Randa Elbih, "Investigating Inequality in the US School System through Ibn Khaldun's Political Wisdom and the Concept of Asabiyah," *Educational Studies* 56, no. 2 (3 Maret 2020): 107–24, <https://doi.org/10.1080/00131946.2019.1694025>.

<sup>10</sup> Masthurhah Ismail, Puteri Rohani Megat Abdul Rahim, dan Muhammad Sufi Mohamad Yusoff, "Educational Strategies to Develop Discipline among Students from the Islamic Perspectives," *Procedia - Social and Behavioral Sciences* 107 (Desember 2013): 80–87, <https://doi.org/10.1016/j.sbspro.2013.12.402>; Nasreen Jawad Sharqi, "The Educational Thought of Ibn Sina and Ibn Khaldun, 'A Historical View,'" *Journal of the college of basic education* 28, no. 115 (2022).

<sup>11</sup> Burhan Nudin dkk., "Learning Method of Ibnu Khaldun," *KnE Social Sciences*, 5 Juli 2022, 69–85, <https://doi.org/10.18502/kss.v7i10.11346>.

<sup>12</sup> Siti Rohmah, "Relevansi Konsep Pendidikan Islam Ibnu Khaldun Dengan Pendidikan Modern," *Forum Tarbiyah* 10, no. 2 (2012).

Ibn Khaldun has a unique view of education, as can also be seen from his epistemological concept of science. Moreover, Ibn Khaldun divided science into two parts. These two types of science are supposed to be taught to students. Ibn Khaldun, in his *Muqaddimah*, discusses the various kinds of knowledge that must be mastered by students. so that students have expertise in certain fields and have good character. Mastery of various branches of science is very important because various branches of science are an important part of educational material<sup>13</sup>. Ibn Khaldun's educational thinking was the result of various experiences he went through as an expert in historical philosophy and sociology. Ibn Khaldun tried to make the connection between concept and reality. Of course, as an expert in the philosophy of history, he uses the approach of historical philosophy. Ibn Khaldun's view of education cannot be separated from the realities that occur in society. The experiences and life events that have occurred serve as the foundation for developing an educational formulation. As a sociologist, Ibn Khaldun has always been oriented towards the reality that occurs in society. According to him, the community is always dynamic in accordance with its culture, so the community's development is automatically observed and influences its thinking<sup>14</sup>. Ibnu Khaldun's thought is very relevant to the social context in West Kalimantan, where learning in post-conflict regional schools is still unable to build multiculturalism. The understanding of students in school is still relatively low, knowing the culture of other groups. The continued strengthening of ethnic stereotypes among students is indicated by excessive suspicion of outsiders (the other).<sup>15</sup>

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<sup>13</sup> Didin Saefuddin dan Saifudin, "Visi Pendidikan Islam: Perspektif Ibn Khaldun," *Tawazun: Jurnal Pendidikan Islam* 12, no. 2 (31 Desember 2019), <https://doi.org/10.32832/tawazun.v12i2.2688>.

<sup>14</sup> Ali Çaksu, "Ibn Khaldun and Philosophy: Causality in History," *Journal of Historical Sociology* 30, no. 1 (Maret 2017): 27–42, <https://doi.org/10.1111/johs.12149>; Sunhaji Sunhaji, "Konsep Pendidikan Islam Menurut Ibnu Khaldun," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 20, no. 2 (2015), <https://doi.org/10.24090/insania.v20i2.803>.

<sup>15</sup> Kristianus, "The Development of Multicultural Education Model in West Kalimantan," *Journal of Education, Teaching and Learning* 2, no. 1 (2017): 90–93.; Bayu Suratman dan Mahmud Arif, "Realm of Malay Civilization: Ethnoparenting, Habitus, and Cultural Contestation in Early Childhood Education of Sambas Malay Society," *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (31 Oktober 2020): 215–30, <https://doi.org/10.21580/jsw.2020.4.2.6014>.

Based on this presentation, Ibn Khaldun was in principle a figure of Islamic education. In addition, his thoughts are still relevant to the current state of education, especially in Indonesia. Therefore, the author is interested in researching the management of Islamic education based on the philosophical thought of Ibn Khaldun. However, many have done similar research to that conducted by the authors. For example, the writings of Syamsul Hidayat & Ana Nur Wakhidah<sup>16</sup>, in their article discuss Ibn Khaldun's views on education, which is a conclusive symptom born from the formation of society and development in the cultural stages and encourages humans to have knowledge in order to preserve the existence of the next society so that education will lead to the development of quality human resources. Second, the article written by Muhammad Insan Jauhari<sup>17</sup>, mentions in his discussion that Ibn Khaldun's thoughts are relevant to the context of education in Indonesia. Moreover, his thinking concerns the issues of educational goals, educational methods, and educators of educational curricula. Finally, the article was written by Ina Zainah Nasution<sup>18</sup>, who in her discussion mentioned that another idea of Ibn Khaldun that is used as a trend in the world of education today is the study tour (*rihlah*) and homeschooling learning methods, which are global and holistic educational methods that are still relevant today. This is what made Ibn Khaldun a thinker and philosopher throughout history, and it is still widely discussed today. This article emphasizes the importance of Islamic education in post-conflict areas to build an attitude of tolerance and peace between ethnicities, especially in the school environment. Through Ibnu Khaldun's thinking, schools can implement inclusive management of Islamic education, both ethnic and religious, especially in West Kalimantan.

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<sup>16</sup> Syamsul Hidayat dan Ana Nur Wakhidah, "Konsep Pendidikan Islam Ibnu Khaldun Relevansinya Terhadap Pendidikan Nasional," *Profetika: Jurnal Studi Islam* 16, no. 1 (2015), <https://doi.org/10.23917/profetika.v16i1.1836>.

<sup>17</sup> Muhammad Insan Jauhari, "Konsep Pendidikan Ibnu Khaldun Dan Relevansinya Terhadap Pendidikan Di Era Modern," *Al-Manar: Jurnal Komunikasi dan Pendidikan Islam* 9, no. 1 (2020), <https://doi.org/10.36668/jal.v9i1.138>.

<sup>18</sup> Ina Zainah Nasution, "Pemikiran Pendidikan Ibnu Khaldun," *Intiqad: Jurnal Agama dan Pendidikan Islam* 12, no. 1 (2020), <http://dx.doi.org/10.30596%2Fintiqad.v12i1.4435>.

## Literature Review

### Education Management Problems in Indonesia: School Studies in Post-Conflict Areas of West Kalimantan

Education in West Kalimantan has a number of issues that have yet to be resolved. Moreover, West Kalimantan is one of the post-conflict areas in Indonesia, which adds to the problems that occur in the field of education. West Kalimantan has a long history of inter-ethnic humanitarian conflicts. Of course, this still leaves residue both in the community and in schools. Therefore, schools must be a means of resolving inter-ethnic conflicts among students so that peace will be realized through educational institutions<sup>19</sup>. According to the author's research in several schools in West Kalimantan, there are still numerous barriers to conducting education management.<sup>20</sup> The problem that many find is the delinquency of students in schools. In fact, the school that the author observed is an Islamic-based educational institution. However, based on the results of the author's interviews with several teachers, it shows that students in schools still commit many violations, such as not attending school for no reason, fighting, smoking, and others. As a result, many teachers' time in West Kalimantan is still spent dealing with student discipline problems, as well as discipline that has not been student-centered. In addition, one of the problems that is still present in educational

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<sup>19</sup> Muhammad Jailani, Jagad Aditya Dewantara, dan Eka Fajar Rahmani, "The Awareness of Mutual Respect Post-Conflicts: Ethnic Chinese Strategy through Social Interaction and Engagement in West Kalimantan," *Journal of Human Behavior in the Social Environment*, 25 Oktober 2021, 1–18, <https://doi.org/10.1080/10911359.2021.1990170>; Timo A. Kivimäki, "What Generates, Constitutes and Causes Opportunity-Driven Violence? The Case of West Kalimantan," *Asian Journal of Political Science* 20, no. 3 (Desember 2012): 284–303, <https://doi.org/10.1080/02185377.2012.748971>; Ayami Nakaya, "Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia," *International Journal of Multicultural Education* 20, no. 1 (28 Februari 2018): 118–37, <https://doi.org/10.18251/ijme.v20i1.1549>.

<sup>20</sup> Education in the interior of West Kalimantan is still unable to produce competitive graduates; access to education is still minimal, especially in technology and communication. Even when they continue to university, it is still difficult to adapt to lectures. See. Clarry Sada, Yabit Alas, dan Muhammad Anshari, "Indigenous People of Borneo (Dayak): Development, Social Cultural Perspective and Its Challenges," ed. oleh Lincoln Geraghty, *Cogent Arts & Humanities* 6, no. 1 (1 Januari 2019): 1665936, <https://doi.org/10.1080/23311983.2019.1665936>.



institutions in West Kalimantan is that there are still many students with low academic achievement. Even some high schools in West Kalimantan show that there are still few students who continue their studies to college.

In addition, in some areas of West Kalimantan, data shows that there are still many schools that have inadequate facilities and funding. This has an impact on the lack of interest of parents in sending their children to school at the school. However, the most important thing is that some of the schools that the author visited still do not have a system or curriculum related to education management in post-conflict areas in West Kalimantan. The author thinks that in West Kalimantan, especially in schools, it must be related to multiculturalism and peace. Therefore, the main idea needed is related to the management of education in post-conflict regions. The author thinks that Ibn Khaldun's thoughts are still relevant to the conditions of education in West Kalimantan. So that, through the thoughts of Ibn Khaldun, especially in schools, the problems that occur can be resolved through the relationship between teachers and students through learning carried out.

## Method

This research discusses philosophy-based education management in the thought of Ibn Khaldun. The approach used in this research is a qualitative approach, and the type of research is library research <sup>21</sup>. This study combines data collection techniques with document studies, so that data in the form of journals and books related to Ibn Khaldun and primary sources in this study refer to Ibn Khaldun's work are used. As for the data used, it is related to Ibn Khaldun's thoughts on the management of Islamic education. The steps taken by the author are: first, collecting literature data; second, sorting out literature data; Third, data analysis in this study is content analysis. Content analysis techniques aim to compile and analyze books or journals related to the thought of Ibn Khaldun. The

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<sup>21</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).



flow used in analyzing data in this study is data reduction, namely by recording matters related to Ibn Khaldun's thoughts, especially those related to education management. After data reduction, the author displays the data, which categorizes the analysis based on focus and aspects of the problem studied in this case related to the concept of education management, according to Ibn Khaldun. Finally, draw conclusions by concluding the data obtained based on data obtained through literature on the thought of Ibn Khaldun<sup>22</sup>.

## Result and Discussion

### Ibn Khaldun's Life Journey

Ibn Khaldun was an Islamic thinker born in Tunisia on May 27, 1332, the first day of Ramadan. As for Ibn Khaldun's lineage, it comes from a family of Tunisian origin who moved to Tunisia. His full name is Waliyuddin Abdurrahman ibn Muhammad ibn Muhammed ibn Muhammad ibn al-Hasan ibn Jabir ibn Muhammad ibn Abdurrahman ibn Khaldun. In addition, his family origins come from the Hadramaut Arabs of Wail ibn Hajar<sup>23</sup>. Ibn Khaldun died on March 16 to coincide with Ramadan 808 Hijri, aged 74, in Egypt. His remains were buried in the Sufi cemetery outside Bab al-Nasir, Cairo<sup>24</sup>. The contribution of Ibn Khaldun's thought to education by formulating education is inseparable from three parts, namely, views on learners, views on science, and teaching methods. Ibn Khaldun's view of education rests on philosophical-empirical concepts and approaches. Through this approach, Ibn Khaldun gave direction to the vision of the goals of Islamic education in an ideal and practical way.

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<sup>22</sup> Matthew B. Miles, A.M. Huberman, dan Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Thousand Oaks: Sage, 2014).

<sup>23</sup> Muhammad Abdullah Enan, *Biografi Ibnu Khaldun: Kehidupan dan Karya Bapak Sosiologi Dunia* (Jakarta: Zaman, 2013); Muhsin Mahdi, *Ibn Khaldûn's Philosophy of History: A Study in the Philosophic Foundation of the Science of Culture*, 0 ed. (Routledge, 2015), <https://doi.org/10.4324/9781315670188>.

<sup>24</sup> Toto Suharto, *Historiografi Ibnu Khaldun Analisis Atas Tiga Karya Sejarah Pendidikan Islam* (Jakarta: Kencana, 2020); Jo Van Steenberg, *A History of the Islamic World, 600–1800: Empire, Dynastic Formations, and Heterogeneities in Pre-Modern Islamic West-Asia*, 1 ed. (First edition. | New York : Routledge, 2020.: Routledge, 2020), <https://doi.org/10.4324/9781003056591>.

The purpose of Islamic education is to seek the pleasure of Allah<sup>25</sup>. At least some of his monumental works, such as *Kitab al-Thar*, *Diwan al-Mubtada*, and *Al-Khabar fi Ayyam al-Arab*, *Al-Ajam wa Al-Barbar*, and *Man Asarahum min Dhawī al-Sultan al-Akbar*, were written in 799 hijri. Ibn Khaldun wrote the book for five months. The book has at least a great influence on several concepts of Islamic thought, social life, and human civilization such as *umran*, *hadarah*, and *asabiyyah*. The first part of the book is named *Muqaddimah*, which discusses politics, sociology, human civilization, and so on<sup>26</sup>.

In addition to studying the above sciences, Ibn Khaldun was also interested in studying political science, history, economics, and geography. The education that Ibn Khaldun obtained from his teachers was very deep. Although, in principle, education is very scholastic, Ibn Khaldun had extraordinary brain intelligence, as is evident from the many disciplines he studied in his youth. Ibn Khaldun also had high ambitions that were not satisfied with just one discipline. Therefore, it is quite natural that historians consider Ibn Khaldun's knowledge to be like an encyclopedia. In history, Ibn Khaldun is known as someone who mastered many fields of knowledge<sup>27</sup>. Ibn Khaldun's thoughts on human beings are dotted from a sociological, philosophical, and historical point of view, namely, how humans can maintain their existence in high culture in order to preserve and heighten the level of culture. Based on this, humans must have various abilities to be able to maintain their lives and existence in accordance with the development cycle of the times. Quality resources, according to Ibn Khaldun, consist of reason, skill, *ta'awun*, authority, and sovereignty. Ibn Khaldun defines man in three parts, namely, human existence, human nature, and human perfection<sup>28</sup>.

<sup>25</sup> Ibn Khaldun, *Mukaddimah Ibnu Khaldun* (Jakarta: Pustaka Al-Kautsar, 2001), 994-997.

<sup>26</sup> Ahmad Sunawari Long, *Falsafah Ibnu Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015).

<sup>27</sup> Lilis Romdon Nurhasanah dan Redmon Windu Gumati, *Filsafat Pendidikan Islam* (Bandung: Media Sains Indonesia, 2021).

<sup>28</sup> Sugeng Fitri Aji, *Nalar Pendidikan Islam Kritis Transformatif Abad 21* (Wonosobo: CV. Mangku Bumi Media, 2019); Benaouda Bensaid dan Salah Machouche, "Education Piety:

In the entitled "A Rebuttal to Philosophy: The Fallacy of the Disciples of Philosophy," Ibn Khaldun criticized Muslim philosophers such as Farabi and Ibn Sina, mainly because of their metaphysical views. Ibn Khaldun was a Sunni who tended to be orthodox compared to philosophers. Ibn Khaldun tended to argue based on historical data in contrast to philosophers, who generally tended to use syllogisms and draw normative conclusions. Yves Lacoste defines Ibn Khaldun as a unique figure who is an orthodox Muslim as well as an empirical scientist. He showed that the two traits complement each other, and it even took Ibn Khaldun to develop a scientific approach independent of logic (Aristotelian) and philosophy (metaphysics), which at that time dominated science. Although Ibn Khaldun criticized the philosophers, his approach also differed from the orthodox Sunni perspective in some respects, such as the substantiation of hadith. Orthodox scholars generally examine two things: (1) whether a hadith contradicts the clear meaning in the verses of the Qur'an, and (2) whether the hadith is reliable. Ibn Khaldun stated that rational criticism should take precedence over criticism of people who are narrating in terms of hadith and other historical reports. It is worth checking whether it is possible that the reported facts have ever occurred<sup>29</sup>.

Despite his lengthy death, Ibn Khaldun will live on in Islamic history. This can be seen from his works, which to this day are still readable in Islamic scholarship. Some of his works that continue to be a source of reference for the people are: *Muqaddimah ibn Khaldun; Al-I'bar wa Diwanul Mubyada' awil Khabar fi Ayyamil Arab wal Ajam wal Barbar wa Man 'Asharahum min Dzawis Sulthan al-Akbar; At-Ta'ariff bi ibn Khaldun; and Lubab al-Mushassal fi Ushul ad-Diin*. Bryan S. Turner, professor of sociology at the University of Aberdeen in Scotland, commented on Ibn Khaldun's works in his article "The Islamic

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Special Reference to Abu Hamid al-Ghazali and Abdul Rahman Ibn Khaldun," dalam *Advances in Educational Technologies and Instructional Design*, ed. oleh Miftachul Huda dkk. (IGI Global, 2020), 34–59, <https://doi.org/10.4018/978-1-5225-8528-2.ch003>.

<sup>29</sup> Ahmet T Kuru, *Islam, Otoritarianisme, dan Ketertinggalan* (Jakarta: Kepustakaan Populer Gramedia, 2020).

Review and Arabic Affair” in the 1970s. He stated that Ibn Khaldun’s social and historical writings were the only accepted and recognized Islamic intellectual tradition in the Western world, especially by sociologists who translated his works into English. Thus, it is not surprising that Ibn Khaldun is called one of the greatest scientists of his time. In fact, the world designated him as the “Father of Islamic Sociology.” In addition, Ibn Khaldun was an education expert who contributed a lot to his thoughts on education. The variety of social and historical thoughts is also widely referred to by Islamic education experts as being used as a foundation in formulating the ideal Islamic education design for the time being <sup>30</sup>.

### **Ibn Khaldun’s Thoughts On The Management Philosophy Of Islamic Education**

The problem that occurs in schools such as madrasahs is inadequate management or management of education, both in terms of the quality of teaching staff and the lack of daily operational funds. This shows that the problems experienced by the Islamic education world still include exclusiveness and low achievement. Moreover, the practice of educational management shows a paternalistic or feudalistic model <sup>31</sup>. Education management carried out in schools must adapt to the current curriculum, especially nationally. So that the management carried out helps students develop their various potentials, be they cognitive, physical, emotional, social, or spiritual. By understanding the curriculum, educators will be able to determine and select the appropriate learning objectives, methods, learning resources, learning techniques and methods, and learning evaluation. In addition, educators can also take advantage of the available infrastructure to support the success of the learning process

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<sup>30</sup> Yanuar Arifin, *Pemikiran-Pemikiran Emas Para Tokoh Pendidikan Islam* (Yogyakarta: DIVA Press, 2018); Mohamad Hafizuddin Mohamed Najid dkk., “Exploring Ibn Khaldun’s Thoughts on the Ethical Issues from Social Networking Sites,” dalam *2018 International Conference on Information and Communication Technology for the Muslim World (ICT4M)* (2018 International Conference on Information and Communication Technology for the Muslim World (ICT4M), Kuala Lumpur, Malaysia: IEEE, 2018), 47–52, <https://doi.org/10.1109/ICT4M.2018.00018>.

<sup>31</sup> Zaedun Na’im, *Dimensi Manajemen Pendidikan Islam* (Pekalongan: Penerbit NEM, 2021).

and achieve learning objectives. However, in Islamic education, it plays a strategic role, especially in building national character through personality development. As an important part of human resources, education is widely held by teachers, but it needs more attention. One of them is increasing capacity, professionalism, and capability to achieve the expected quality of education<sup>32</sup>.

One solution to solving problems related to the management of Islamic education is to apply the thoughts of Ibn Khaldun to educational institutions in schools. Ibn Khaldun's thoughts are still relevant to educational practices in Indonesia. Ibn Khaldun argued that teaching is most effective when using phasing and repetition methods. Teaching is based on the view that the initial stage of knowledge is total (whole), then gradually, then in detail, so that children can accept and understand problems in each part of the knowledge taught with a level of explanation that is easy for students to understand. Then the teacher repeats the knowledge taught to the learners again. Ibn Khaldun's concept of education and teaching is concerned not only with religious learning but also with general science, such as science. In addition, the concept of education refers to the formation of behavior, morals, and ethics. This was done as a form of Ibn Khaldun's appreciation of Islamic teachings derived from the Quran and hadith. The role of Islamic education in the National Education System must be emphasized by giving color to the scientific practice carried out. Islamic education not only teaches the sciences of Shari'a, but all knowledge actually comes from Allah<sup>33</sup>.

Importantly, human resources occupy the most central position, so it is appropriate that the quality of educators be considered in improving superior and accomplished human resources. This is something that must be implemented because it has become the

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<sup>32</sup> Suparjo Adi Suwarno, *Manajemen Pendidikan Islam: Teori, Konsep dan Aplikasinya Dalam Lembaga Pendidikan Islam* (Indramayu: CV. Adanu Abimata, 2021).

<sup>33</sup> Riri Nurandriani dan Sobar Alghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun dan Relevansinya dengan Sistem Pendidikan Nasional," *Jurnal Riset Pendidikan Agama Islam*, 6 Juli 2022, 27–36, <https://doi.org/10.29313/jrpai.v2i1.731>.

center of public attention for the government<sup>34</sup>. Education is basically a process to produce something that can lead to the development of high-quality and highly disciplined human resources. The educational formulation proposed by Ibn Khaldun is the result of various experiences he went through as a philosopher and sociologist who tried to connect concepts and reality. Ibn Khaldun's perspective on education is founded on philisophysic-empirical concepts and approaches. He provides direction towards the vision of educational goals using this approach<sup>35</sup>.

Based on the thought of Ibn Khaldun, education should pay attention to several aspects of the management of education in schools. According to Ibn Khaldun's ideas, the following aspects must support each other in the management of education:

#### 1. Teacher Aspect

A teacher, according to Ibn Khaldun, must have good character and a broad cognitive range, so that their personality is consistent with their religion and community norms. Moreover, the teacher is not only a teacher but also an educator who sets an example of how students should behave both in school and in the community. As for the thought of Ibn Khaldun hoping that teachers should have affection for students, Teaching students should be done with good manners and mutual understanding between teachers and students. Thus, teachers should not commit violence against students. Because according to Ibn Khaldun, violence will have an impact on the mental and cognitive health of students. If violence is committed, it will produce students who behave, are lazy, are liars, have no character, and so on. Ibn Khaldun argued that students are more easily influenced by the way they imitate and emulate

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<sup>34</sup> Bayu Suratman Bayu, "Manajemen pendidik dan tenaga kependidikan di paud it alhamdulillah yogyakarta," *Atta'dib Jurnal Pendidikan Agama Islam* 1, no. 1 (24 Juni 2020): 34–50, <https://doi.org/10.30863/attadib.v1i1.740>; Aulia Laily Rizqina, "Manajemen Ekstrakurikuler Pada Peserta Didik Di Paud It Alhamdulillah Yogyakarta," *Cakrawala: Jurnal Manajemen Pendidikan Islam dan studi sosial* 4, no. 1 (20 Juni 2020): 116–23, <https://doi.org/10.33507/cakrawala.v4i1.214>.

<sup>35</sup> Nurhasanah dan Gumati, *Filsafat Pendidikan Islam*.

a teacher than by what the teacher sees and says. So, most of the behaviors that can be applied by students in schools and communities come from teacher behavior<sup>36</sup>.

## 2. Aspects of learners

In his thinking, Ibn Khaldun said that the difference between man and animals is thinking. Man is given a combination of senses (*idrak*) and mind (*al-fikr*) by God, which, from both, produce a tool that he uses as a means to be able to live among other beings. In addition, Ibn Khaldun held the view that man is essentially incapable of living alone, where "the organization of society becomes a necessity for man" (*alijtimaadhruuriyyun li an-nawi al-insani*). Without that organization, human existence would not be perfect. God's desire to prosper the world with human beings and to make them caliphs will certainly not be proven. This is the true meaning of civilization (*umran*)<sup>37</sup>.

Meanwhile, in looking at students, Ibn Khaldun expressed that in the process of learning or studying knowledge, humans, besides having to be earnest, must also have talents. According to him, achieving knowledge requires not only perseverance but also talent. The success of an expert in one field of science or discipline requires teaching. On the other hand, Ibn Khaldun views the learner as a learner (*muta'alim*) or a child who needs guidance (*wildan*). In his position as a learner, the learner is required to develop all the potential that God bestows on him. Ibn Khaldun views the learner as a subject, not an object of education, who has potential that can be developed through the educational process. The existence of a difference in the terms used by Ibn Khaldun in referring to the understanding of students actually marks the development of learning in humans. The initial stage of the learner is the one that needs

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<sup>36</sup> Al Manaf, "Pemikiran Ibnu Khaldun Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Dunia Modern," *Tarbawi: Jurnal Pendidikan Islam* 17, no. 1 (2020), <https://doi.org/10.34001/tarbawi.v17i1.1077>.

<sup>37</sup> Muh. Sya'rani, "Konsep Pendidikan Dalam Pemikiran Ibnu Khaldun," *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-isu Sosial* 6, no. 1 (2021).



a teacher. This concept applies to the basic education level. In the next stage, students are *muta'alim*, who are required to be independent in developing their potential. This conception applies to the level of higher education<sup>38</sup>.

### 3. Aspects of Learning Methods

According to Ibn Khaldun, the learning process carried out by the teacher to the students must be repetitive, processed, and adjusted to the abilities of the students. Second, the learning carried out does not burden the students. According to Ibn Khaldun, the human mind grows and develops in a gradual manner. Therefore, a teacher should always prepare methods that will be used and developed in the process of gradually providing understanding and acceptance of knowledge, especially when the teacher is trying to provide new material or new knowledge, which will certainly put an additional burden on the process of receiving knowledge and other materials. A teacher should always explain the goals and targets to be achieved in stages. Third, do not move from one material to another before the student understands it fully. In this case, Ibn Khaldun emphasized that in the teaching and learning process, a student is an object, and a teacher is not recommended to change new material before the teacher is sure that the student has understood the previous subject matter<sup>39</sup>. The learning methods initiated by Ibn Khaldun are as follows<sup>40</sup>:

1. Understand the science studied and map those discussed
2. Repeat teaching by giving higher teaching than before. The method of teaching repetition will hone students' instincts for the better. At least three repetitions are carried out.

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<sup>38</sup> Suprapno Suprapno, *Filsafat Pendidikan Islam: Kajian Tokoh-Tokoh Pemikiran Islam* (Malang: Literasi Nusantara, 2020).

<sup>39</sup> Antar Abdellah dan Abdelbaset Haridy, "Medieval Muslim Thinkers on Foreign Language Pedagogy: The Case of Ibn Khaldun," *Lingua* 193 (Juli 2017): 62–71, <https://doi.org/10.1016/j.lingua.2017.05.001>.

<sup>40</sup> Khaldun, *Mukkaddimah Ibnu Khaldun*, 994-996.

3. The teacher explains the material thoroughly and does not continue the next material if students still do not understand the previous material.
4. In learning, teachers do not mix two branches of knowledge at once with students.
5. The teacher starts learning from easier material.

Whereas in Tantowi and Ramadhan, the methods were also initiated by Ibn Khaldun, such as: the modern scientific method, namely, cultivating the ability to understand science through fluency in speech in discussions to avoid verbalism in lessons; gradation and repetition methods, with the aim that students can understand problems and receive explanations according to their level of thinking; using audio-visual media, which is very helpful for students in understanding the lesson; Performing tourist tasks so that students can gain firsthand experience; avoiding the system of teaching subject matter in summary form; Provide proportionate sanctions to foster student motivation for learning. Ibn Khaldun also revealed that there are substantially different learning methods used in educating children and adolescents. Therefore, a teacher must understand the characteristics of students so that the learning provided to them is easy to understand.<sup>41</sup>

#### 4. Aspects of Learning Materials

According to Ibn Khaldun, there are three categories of curriculum that need to be taught to students. First, the curriculum as a tool of understanding (linguistics, nahwu sciences, balagahs, and verses). Second, the secondary curriculum includes a course to support understanding Islam. such as logic, physics, metaphysics, and mathematics, which belong to *al-'ulum al-aqliyah*. Third, the primary curriculum is the core of Islamic teachings such as fiqh, hadith, tafsir, and so

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<sup>41</sup> Ahmad Tantowi dan Mu'ammarr Ramadhan, *Pendidikan Islam di era transformasi global* (Semarang: Pustaka Rizki Putra, 2009).

on (*al-'ulum al-naqliyah*)<sup>42</sup> However, Ibn Khaldun mentioned that the learning process is inseparable from the rationality factor that lies in human abilities. During the learning process, the reasoning of the learners makes it possible to understand the material presented by the teacher both orally and in writing. In this case, Ibn Khaldun explained that the teacher must abandon the artificial way of learning and try to teach with natural reasoning. However, teachers and students must also ask God for help for the continuity of learning in schools<sup>43</sup>.

Based on this explanation, Ibn Khaldun's concept of educational management must at least consists of several aspects, both teachers, students, learning methods, and learning materials. Fourth, these aspects must complement and integrate each other for the advancement of educational institutions, namely schools. The success of educational institutions is supported by various factors, including the existence of management or professional management of education; therefore, in the implementation of educator management in schools, it is necessary to have a comprehensive understanding of management theories and all matters related to the management of educators. The concept of good educator management will aid in the achievement of educational objective. As a result, as a manager, the madrasa head must understand and appreciate the importance of educator management for the led educational institution. In the educational process, educators play a strategic role, especially in efforts to build the character of students through the development of personality and desired values<sup>44</sup>.

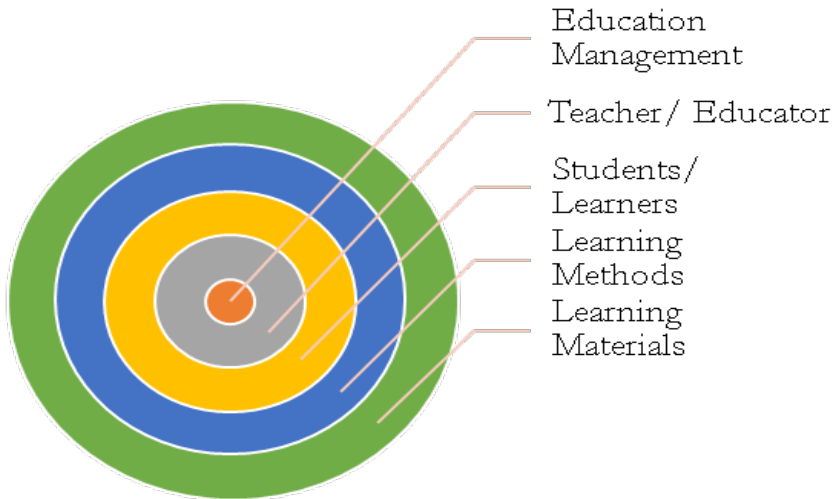
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<sup>42</sup> Bensaïd dan Machouche, "Education Piety."

<sup>43</sup> Atiqullah dan Abd Mannan, *Konsep Kurikulum dalam Kitab Muqaddimah Ibn Khaldun dan Relevansinya dengan Pendidikan Islam di Indonesia* (Pasaman Barat: CV. Azka Pustaka, 2022).

<sup>44</sup> Cepi Budiyanto, *Manajemen Pendidik Dan Tenaga Kependidikan* (Pasaman Barat: CV. Azka Pustaka, 2022); Ahmad Ichsan Yafi Hutagalung dan Bayu Suratman, "Peran Pendiri Sekolah dalam Mengembangkan Kinerja Guru di KB Fun Islamic School Suronegaran Purworejo," *Southeast Asian Journal of Islamic Education* 2, no. 1 (26 Desember 2019): 33–50, <https://doi.org/10.21093/sajie.v2i1.1764>; Sahri, *Mutiara Akhlak Tasawuf: Kajian Spiritual Tasawuf Kebangsaan* (Depok: Rajawali Press, 2019).

Not only educators, but aspects of students, learning methods used by teachers, and materials presented when teaching by teachers all have a role in the success of the learning process. The concept of Ibn Khaldun's education management can be seen in the following chart:



**Figure 1.**  
**Aspects of Education Management Based on Ibn Khaldun's Philosophy**

Based on the figure, it shows that in the management of education in schools the four aspects, namely educators, students, methods, and materials have a role in the success of the ongoing educational process. These four aspects are mutually integrated to produce quality education. A teacher must pay attention to cognitive, physical, and social-emotional development when teaching. Moreover, teachers and students are two things that cannot be separated in the educational process that takes place in schools; both students and teachers need and support each other in the ongoing learning process. If teachers and students are integrated with each other, then the two aspects, methods and materials, can be carried out

well during learning at school. Whatever the method, if the teacher pays attention to student development, it is certain that the material presented will be easily accepted by students.

## Conclusion

Education management in schools is currently experiencing problems that have been going on for a long time. Many problems remain unresolved until now, so education management in schools tends to be less successful. Although, in practice, there have been many innovations in education management, the results are still far from expectations. Therefore, in Ibn Khaldun's thinking related to education, it is still relevant to the condition of education in Indonesia. Ibn Khaldun's thoughts on education are inseparable from his view of sociology, so in practice there must be integration in the implementation of education management in schools. All aspects, be it educators, students, materials, or learning methods, have a role in the continuity of the learning process and educational management in schools. If one of the four aspects has weaknesses, it can be concluded that learning is not being achieved in accordance with educational objectives. However, on the other hand, if the four aspects support each other, the learning process and education management will be achieved in accordance with the context of educational institutions in Indonesia.

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