

Research article

Learning Method of Ibnu Khaldun

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Abstract.

Ibn Khaldun is a Muslim scientist who has great attention to learning. Learning is an activity of teachers or educators programmed in instructional design, in order to make students learn active, which emphasizes the provision of learning resources. Ibn Khaldun's thoughts were revealed through his reactive attitude towards the style of the educators of his time who used learning methods as the basis for educational problems, educational habits that received sharp criticism from Ibn Khaldun, namely, the indoctrination method, the dichotomy of science, the forced memorization method, and the militaristic method. Educational methods are all aspects of activities that are directed at guiding students to achieve the desired learning process and the desired changes in their behavior. The learning methods according to Ibn Khaldun include; the phasing method (tadarruj), the repetition method (tikrari), the affection method (Al-Qurb Wa Al-Muyannah), the method of reviewing age maturity in teaching the Koran, the method of adjustment to the physical and psychic of students, the method of conformity to the development of potential students, the method of mastering one field, the widya-wisata method (rihlah), practice/practice (tadrib) and the method of avoiding book summarization (at-Turuk overview).

Keywords: Ibn Khaldun; Learning Methods; Learning

1. Introduction

Islam glorifies people who are knowledgeable. His position is like the heir of the prophets. Religious belief with comprehensive knowledge becomes the strength of faith in a Shari'a and provision of Allah Almighty. Every Muslim and Muslim woman is obliged to seek knowledge until death picks up later. The integrity of science and religion makes a human figure who knows the basis of human creation as God's creatures. [1] Ibn Khaldun is a Muslim scientist who has great attention to learning. His brilliant thoughts, both in the field of learning and others, always base them on empirical facts which he then consults with the Qur'an and Sunnah. [2] Ibn Khaldun's thoughts were revealed through his reactive attitude towards the style of the educators of his time who used learning methods as the basis for educational problems: [3] *First*, the method of indoctrination. The habit of educating children by starting with basic scientific problems

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to be taught to students without considering their readiness to accept the material and master it. Ibn Khaldun wrote: "We see many teachers (muallimin), from our generation who do not know at all how to teach, as a result, they from the beginning gave the muta'allimin scientific problems that were difficult to learn, and demanded it. to rack their brains to solve it. The teachers think this method is the right exercise. They force the muta'alimin to understand the problems that are crammed into them, at the beginning of the lesson the muta'allimin are taught to teach further parts of the lesson, before they are ready to understand it, this is can confuse the muta'allimin, because the ability and readiness to receive a knowledge can only be developed little by little. and confusing to him, and they have not been trained and are not ready to understand it, then their brains will They will find boredom, they find the knowledge they are learning difficult, and then they will lose their enthusiasm for understanding and more fatally distance themselves from it." [4]

Second, the Dichotomy of Science. The thinking that has developed is about the necessity to separate sciences between sciences that have intrinsics, such as religious, natural, and divine sciences, with instrumental sciences, such as Arabic linguistics and arithmetic, which are required by religious sciences, and logic. what is needed is philosophy. Ibn Khaldun allowed the intrinsic sciences, and advocated the necessity to the extent necessary for the instrumental sciences (extrinsic value)." [4] Sebagaimana diungkapkan Ibnu Khaldun tentang perbedaan metode yang dipergunakan di kota-kota Islam pada dasarnya adalah membatasi kajian disiplin ilmu tertentu, sehingga hasil yang dicapai oleh peserta didik itupun hanya terbatas, dan tidak bisa holistik, dipa parkan Ibnu Khaldun sebagai berikut: "*Orang Maghribi membatasi pendidikan dan pengajaran Al-Qur'an, kepada anak-anak, baik tentang ortografi Al-Qur'an, maupun masalah-ma salah lainnya, seperti tentang perbedaan dikalangan para ahli Al-Qur'an, mereka tidak mencampur-adukkan pelajaran Al-Qur'an dengan pelajaran pelajaran lainnya di dalam kelas-kelas majlis ta'limnya, mereka mengajar kan pelajaran hadits, fiqh, syiir, filologi bahasa Arab, secara terpisah dengan pendalaman Al-Qur'an, sehingga hasilnya murid benar-benar bisa menjadi Ahlul Qur'an, atau drop out sebelum 'jadi', maka keterputusan ini menunjukkan bahwa orang yang bersangkutan itu terputus dari belajarnya.* [4] As stated by Ibn Khaldun about *the differences in the methods used in Islamic cities, basically it is to limit the study of certain scientific disciplines, so that the results achieved by students and even then are only limited, and cannot be holistic, explained by Ibn Khaldun as follows: education and teaching of the Qur'an, to children, both about the orthography of the Qur'an, as well as other problems, such as about differences among the experts of the Qur'an, they do not mix up the lessons of the*

Qur'an. The Qur'an with other lessons in the majlis ta'lim classes, they teach hadith, fiqh, syiir, Arabic philology lessons, separately with the deepening of the Qur'an, so that as a result students can actually become Ahlul Qur'an, or drop out before 'finished', then this despair shows that the person concerned is disconnected from learning. [4]

Third, the Forced Memorization Method. Educators at the time of Ibn Khaldun required students to memorize/learn things that were "useless for a long period of time and to occupy themselves with a lot of terminology from the learning material. Ibn Khaldun also criticized the pattern of long-winded and too quick-paced learning that obscured the material taught. Ibn Khaldun explained that the Andalusians in teaching (*ta'lim*) the Qur'an and its writing made the Qur'an as the foundation and sources of Islam and all their knowledge as the basis of teaching. In addition to the Qur'an they also include kuriku lum syiir, composing, rules of Arabic and memorization and lessons in beautiful handwriting (*khat*). Ibn Khaldun added that the Africans (*Ifriqiyyah*) combined the teaching of the Qur'an with hadith to children, as well as the basic principles of science, and certain scientific problems, only teaching the Qur'an and knowledge of the differences in history, and the readings are proportionately larger. Ibn Khaldun said: "As for the Ifriqiyyah, combining the teaching of the Qur'an to children, usually, with the hadith, they also teach the basic principles of science and certain scientific problems, it's just that their attention to the Qur'an and their insistence on memorization of the Qur'an among children and their knowledge of the differences in narrations and readings more than others. While their attention to the later *khat*. In the method of teaching the Qur'an, they are closer to the Andalusians than Maghreb and Eastern people, this is because the education of the Ifriqiyyah originated with a Sheikh from Andalusia who came there when the Christians conquered Andalusia, and got more attention in Tunisia, and since then they have become teachers for the children." [4]

Fourth, the militaristic method. The form of thinking at the time of Ibn Khaldun related to the strategy of interacting with students was harsh, students were forced to learn. Ibn Khaldun reminded not to make mistakes in learning because it can have fatal consequences and have a bad impact on students in the form of psychological disorders and naughty behavior.²⁴⁰ Ibn Khaldun stated: "Distinguish between the methods of Qairawaniyah, Qurthubiyah, Baghdadiyah, and Mishriyah, as well as the various methods of later scholars. A student is indeed required to master all of them, so that he deserves the prediction of the mufti, it means that everything must be studied again, even though the meaning is one and the same Students are required to have a ready knowledge of it and to distinguish what is contained in it, whereas for one method or one discipline, let alone all of them, it takes a person's life to master it." [4]

2. Discussion

Educational methods are all aspects of activities that are directed at guiding students to achieve the desired learning process and the desired changes in their behavior. In reforming learning, Ibn Khaldun tried to combine the two sciences and developed a conservative to pragmatic method of Islamic education, for example the method of indoctrination was changed to dialogue. [5, p. 86] The method can be interpreted as a method or certain techniques that are considered good, namely efficient and effective. [6] Thus the method is a method that is usually used to apply or implement a plan that has been well prepared in the process of a real activity so that the goals that have been prepared can be achieved properly and optimally. [7, p. 147] This means that the method used is in order to realize or implement a teaching and learning process that has been determined and structured and regulated. As stated by Abdurrahman Ginting, he said that the learning method can be interpreted as a unique way or pattern in utilizing various basic principles of education as well as various techniques and other related resources so that a learning process occurs in the learner or students. [8, p. 42]

The word learning which is usually identified with the word "teaching" comes from the basic word "ajar" which means instructions given to people to be known and obeyed then added with the prefix "pe" and the suffix "an" to "learning", which means process, change. , how to teach or also means to teach so that students want to learn. [9, p. 142] Furthermore, the term learning is closely related to the notion of learning and teaching. Learning, teaching, and learning happen at the same time. Learning activities can occur and be carried out without a teacher or without other formal teaching and learning activities. While the teaching activity itself includes everything the teacher or educator does in a classroom. Furthermore, learning is a complex process that occurs in everyone and can last a lifetime, from when he was a baby until the end of his life. One of the signs that a person can be said to have learned is by a change in his behavior. Changes in behavior include changes in knowledge (cognitive), changes in behavior (affective), and changes in skills (psychomotor). In this regard, of course we need a way to make someone learn, which in this case is termed learning. The term learning itself comes from the word "instruction". Meanwhile, in the Big Indonesian Dictionary (KBBI), the notion of learning is a process or way of making people or living things learn.

In addition to the understanding according to the KBBI above, several experts also expressed and conveyed their opinions regarding the meaning of learning, including the following: according to Dimiyati and Mudjiono, learning is a teacher or educator activity programmed in instructional design, in order to make students learn active,

which suppresses the learning process. on the provision of learning resources. [10, p. 108] Many methods can be chosen and used by a teacher or educator in teaching and learning activities or learning. Therefore, every teacher or educator who will teach is expected to be able to choose a good and appropriate method. Because it can be said whether or not a method will be used in the learning process lies in the accuracy of choosing and determining a method that is in accordance with the demands in the teaching and learning process or learning. The characteristics of a good method for the teaching and learning process or the learning process are as follows: [11, p. 56] 1. It is flexible, flexible and has power in accordance with the character of students or students and the material, 2. It is functional in order to unite theory with practice and lead students to practical abilities, 3. Does not reduce a material, even on the contrary, namely developing a material, 4. Provide opportunities and flexibility for students to express and express opinions, 5. Can place teachers or educators in the right position, respectable in a learning process. While in the use of a learning method, of course, must pay attention to the following things: [12, p. 53] 1. The method used is expected to arouse students' motives, interests or passion for learning, 2. The method used is expected to guarantee the development of the personality activities of students, 3. The method used is expected to provide opportunities for students to realize the work, 4 Methods The method used is expected to stimulate the desire of students to study harder, as well as explore and innovate, 5. The method used is expected to educate students in techniques or ways of self-study and how to acquire knowledge through personal effort, 6. The method used is expected to can eliminate verbal delivery and replace it with experience or conditions that are real and have a purpose, 7. The method used is expected to be able to instill and develop the main values and attitudes that are expected in good working habits in everyday life. As for more details about the learning method according to Ibn Khaldun will be described as follows:

2.1. The Phased Method (Tadarruj)

Teaching to children should be done gradually, step by step and little by little. First of all the teacher explains the principal problems regarding each branch of the discussion being taught, the information given must be general and comprehensive, taking into account the ability of reason and the readiness of students to understand what is taught to him. Ibn Khaldun explained: "Know that teaching knowledge to students is only effective if it is done gradually, step by step, and little by little." [12, p. 234] Ibn Khaldun has explained that at the first level teaching must be general in nature and

include so that students have adequate general knowledge. Ibn Khaldun said: "The information given must be general and comprehensive, taking into account the ability of reason and readiness of students to understand what is given to him."

2.2. Repetition Method (Tikrari)

The teacher's obligation is to return to the main discussion and raise teaching to a higher level, here the teacher must not only be satisfied with the general way of discussion, but also must discuss aspects that are contradictory and various different views. Here it can be seen that the best way of training according to Ibn Khaldun contains three repetitions. In this case, repeated repetitions depend on the intelligence and skill of the student. He wrote: "Actually it produces 3 repetitions. In some cases, repeated repetitions are needed, but it depends on the skill and intelligence of the student." [4, p. 752] Then the teacher repeats the knowledge being taught so that the child's power to increase his understanding power increases. As he wrote: "Skill can only be acquired through the repetition of an action that imprints something on the brain, further repetition leads to willingness of the soul and further repetition creates skill and is deeply ingrained." [4, p. 258]

2.3. Method of Compassion (Al-Qurb Wa Al-Muyannah)

Ibn Khaldun recommends that ta'lim be given using the Al Qurb Wa Al-Muyannah method which is translated by Franz Rosenthal to be friendly and gently (love and gentle) and rejects the method of cruelty and rudeness (al-syidah wa al-ghilzha), in teaching children (wildan). Ibn Khaldun wrote: "Strict punishment in ta'lim is dangerous for muta'alim especially for asaghir al-walad (little children). Because they are in an unstable condition malakah"[4, p. 241] It is emphasized that children should not be taught too gently, especially if he is lazy and relaxed if the child does this attitude it is okay to be a little harsh and rude. Ibn Khaldun quoted the opinion of Harun Ar-Rashid who said: "Don't be too gentle either, if for example he gets used to a relaxed life, fix him as much as possible with compassion and gentleness, if he doesn't want this way you have to do it with violence". Ibn Khaldun's view is in accordance with the point of view of modern education. This orientation in education is to take the principle of specialization except at the Postgraduate level (ad-dirasat al-ulya) after the individual acquires general knowledge that allows him to understand the study of specialization as perfectly as possible, and is far from fanatics and narrow horizons. [13, p. 71]

2.4. Method of Reviewing Age Maturity in Teaching the Qur'an

Ibn Khaldun explained not to teach the Qur'an to children until the child was mature to acquire it, and he strongly opposed the method used in his day, namely teaching children with incorrect methods, children were required to memorize the Qur'an at the beginning of learning with the reason that the Qur'an must be taught to children from an early age so that children can write and speak correctly, and the Qur'an is seen as having advantages that can protect children from bad deeds and that is the belief of educators in his day. [4, p. 759] Ibn Khaldun recommends ending (delaying) memorizing the Qur'an until a proper age, while his moral education does not recommend ending it. Among those who amazed that Ibn Khaldun's opinion was different from the orientation that developed in the Islamic world (at his time), which said that children should learn the Qur'an from an early age. Ibn Khaldun argues that teaching the Qur'an to young children is not a good thing [4, p. 762] because the child does not understand what is contained in the Qur'an and is not able to give sufficient respect and appreciation to its contents. Ibn Khaldun suggested that the Qur'an should not be taught unless the child's mind has developed steadily, so that he understands what he reads and carries out the instructions contained in the book of Allah. This aspect shows the breadth of Ibn Khaldun's view that religious education is grown since childhood, especially through a pious religious life and the main thing is lived by the family. *"As long as the child is still at home and under the control of the authorities, let them be given the opportunity to study the Qur'an."* [4, p. 240] This can be done at home, at school and in the community. Meanwhile, the effort to make a child obedient to religion and the effort to instill virtue in him through memorizing the Qur'an from an early age is only an outer shell without depth like a parrot that does not understand its content which is far beyond the level of his thinking. Ibn Khaldun explained that Judge Qadli Abu Bakr bin Al-Arabi made a statement about an amazing method of teaching and is also in line with Ibn Khaldun's view, it's just that the prevailing customs do not support it, even though habit has greater power than other factors, and the factors that characterize it. From the habit of prioritizing the Qur'an, it is hoped that you will get blessings and rewards from Allah SWT. Judge Qadli Abu Bakr bin Al-Arabi said: *"How unwise the people of this country are to tell their children to study the Qur'an at an early age, and strive for something that is useless."* Then Judge Qadli Abu Bakr bin Al-Arabi concluded: *"Students should start studying the principles of Islam successively, then ushul fiqh, then debate jiddal, followed by hadith and other sciences"*. Ibn 'Arabi also forbade two disciplines at the same time, except for students who have brilliant intelligence and high spirits.. [4, p. 763]

Judge Qadli Abu Bakr bin Al-Arabi's advice was Judge Qadli Abu Bakr bin Al-Arabi's worries about things that happened to children in their child's stupidity, only worries in the form of dangers of being discontinued to study science as a whole, they then neglected the opportunity to learn the Qur'an , as long as they still live in the house as long as they get the supervision of their parents' authority, if they grow up and leave the house, the storms of old age often throw them into wrong actions, for that as long as the child is still at home under the full authority of the parents they should be given the opportunity to learn the Qur'an and this will be better.

2.5. Methods of Adjustment to the Physical and Psychic of Learners

For students, it is recommended that education be carried out using methods that pay attention to the condition of students both psychologically and physically, wrote Ibn Khaldun: *"We see many teachers (muallimin), from our generation who do not know at all how to teach, as a result, they have been the beginning gives the muta'allimin scientific problems that are difficult to learn, and requires them to rack their brains to solve them. The teachers think this method is the right practice. They force the muta'allimin to understand the problems that are crammed into them, at the beginning the lessons of the muta'allimin are taught parts of the lesson further, before they are ready to understand it, this can confuse the muta'allimin, because the ability and readiness to receive knowledge can only be developed little by little.... That ability will grow little by little a little through habit and repetition of the knowledge he learned.... If they continue to be involved in difficult and confusing problems for them, and they have not been trained and are not ready to understand them, then their brains will be filled with boredom, they think the knowledge they are learning is difficult, and then they will lose their enthusiasm to understand and more fatally distance themselves thereof."* [4, p. 234]

What Ibn Khaldun said above is called the geocentric method which is in accordance with the theory of Gestalt Psychology. [14] This method always pays attention to the lesson as a general picture, only the specifics are explained, and here the teacher must also pay attention to the students' minds on their ability to receive lessons. Here it can be seen that Ibn Khaldun criticized the educational method in his day which always started lessons that were summary and detailed (the summary method/at-turuk summary). Only then will the easy and general material be presented. Ibn Khaldun said: *"The information given must be general and comprehensive, taking into account the ability of reason*

and the readiness of students to understand what is given to them." [14] The steps taken by Ibn Khaldun, first he must be given a lesson on questions regarding the branch of discussion he is studying, the information given must be general. By paying attention to the power of the learner's mind, and the ability to understand what is given to him. If this main branch of knowledge has been understood then he has acquired expertise in that branch of knowledge, but this is only part, not all of the expertise in that branch of knowledge that is not yet complete. While the result of the overall skill is to understand the subject matter completely with all its intricacies, and if it has not been achieved properly, then it must be repeated and mastered again correctly. "But that's only part of the skills that must still be completed, so that the results of the overall expertise can prepare him to understand the entire subject matter with all its intricacies."

2.6. Method of Suitability with the Development of Potential Learners

Educational activity is a job that requires expertise. [4, p. 350] Dikatakan Ibnu Khaldun: "*Bahwa pengajaran merupakan suatu kemahiran*". [4, p. 112] For this reason, an educator must have adequate abilities regarding the development of students, and educators must also master psychology. Ibn Khaldun recommends that educators use teaching methods that can be in accordance with the stages of student development. In relation to teaching science to students, teachers teach science to students with good methods and know the benefits that they will use in the future. He further stated that the difficulties experienced by students were caused because the educators did not master the psychology of children. Students here are as objects of learning, not students who have potential that can be developed through the educational process. Students are required to be creative in order to develop themselves and their potential. This treatment makes education a vehicle that can develop the creativity of students. Students as students are required to be active in the learning process. As for his position as a wildan (child), Ibn Khaldun views students as human children who need the help of others, in order to be guided into the realm of maturity, in this context Ibn Khaldun views students as students who need the help of teachers as students.

Someone who was previously taught in a rough, loud and insulting way, will cause mental disorders in children. Such children will tend to be lazy, gloomy, liars and insecure, and have bad temper. Saying something is not in accordance with the actual situation because he is afraid of being hit. These tendencies, then become characters that are ingrained in the soul, this in turn destroys the nature of humanity which should be

nurtured through social relations in association. Ibn Khaldun wrote: "But at the same time teaching him the problem, he will not be able to understand everything, as a result his brain will be bored and unable to work, then despair, and in the end he will leave the knowledge he has learned." Here the student is required to develop all the potential that Allah has bestowed on him, how the muta'allim succeeded Ibn Khaldun has written: "O muta'allim, know that I will here provide useful instructions for your study, if you accept it and follow it seriously. -Indeed, you will get something useful that is great and noble. Ibn Khaldun opposes the verbalism method (The Book Croten) in teaching, memorizing knowledge and pronunciation carefully is not justified in teaching, because students will pay more attention to efforts to master it, not to the main goal of teaching, namely understanding. Ibn Khaldun urges teachers to use the scientific method in discussing scientific problems, he argues: "Ability at a high level in teaching science and expertise, and in other ordinary activities broadens the horizons of the human mind (intellect), and increases bright of mind as long as the soul acquires a great number of skills (*malakah*)". The method of verbalism will not give an impression on the minds of students, this is proven by Ibn Khaldun in the Maghreb Country where children learn within 15 years, but the child has not been able to master it because the teacher is only fixated on this verbalistic method. Ibn Khaldun suggested the application of a method that is principled on the ability of children to receive knowledge in all aspects of physical and aqliyah, thoroughly in stages, so that at this stage it can be seen that the period of learning that seems weak or problems that are difficult for students to understand. Ibn Khaldun also wanted teachers to use teaching aids.

2.7. One Field Mastery Method

According to Ibn Khaldun, someone who has an expertise rarely has expertise in other fields. [4, p. 773] This is because someone who is already an expert in a certain field so that his expertise is embedded in his soul, then he will not be an expert in other fields unless the first expertise has not been embedded and has not given a pattern in his thinking, this is based on the nature or style of the soul that cannot be grow in unison. Ibn Khaldun said: "*Because, as has been stated, a person's initial expertise reaches a certain point, for example, a person who is skilled in carpentry will find it difficult to become an expert in other carpentry.* One thing that students should know According to Ibn Khaldun is not to mix problems with one another, to students teach one science and then after he mastered the new teach another. As Ibn Khaldun wrote: "One of the good schools of thought with the method to be followed in teaching talim is to eliminate

ways that confuse students, for example by teaching two branches of knowledge at once.” Ibn Khaldun suggested that one thing that students must know is not to mix two sciences at the same time or one with the other, to teach students one science and then after they have mastered it, teach another. As Ibn Khaldun wrote: *“However, if various knowledges are taught to him, he will be confused at the same time he will not be able to understand them, the consequences will be, his brain will be bored, and unable to work, then give up. the method that the student must follow is to eliminate the way of confusing the student by not teaching two branches of knowledge at once.* One of the good schools and methods that the student must follow is to eliminate the way of confusing students by not teaching two branches of knowledge at once. *“One of the good schools with methods that must be followed in teaching ta’lim is to eliminate ways that confuse students, for example by teaching two branches of knowledge at once.”* [4, p. 235] Ibn Khaldun encourages teachers to teach science to their students by linking it with other knowledge (integral) because separating knowledge from one another causes students to forget, this is reinforced by a description of the need to teach up to three times without being separated or disjointed. break up, so that people don’t forget.

2.8. Widya-wisata method (Rihlah)

Ibn Khaldun encouraged visits in studying because in this way students would easily get many sources of knowledge in accordance with the child’s exploratory nature, and their knowledge based on direct observation would have a major influence on their understanding of knowledge through sensory observations. [15, pp. 199–209] Traveling (rihlah) according to him is a journey to meet teachers who have special skills and learn from well-known scholars and scientists as he wrote: *“Wandering in search of knowledge is a must to get useful knowledge and perfection which can only be seen by looking at each other, face to face with influential people.”* [4, p. 242] Scholars should gain knowledge by going to influential teachers, the expertise gained by personal contact with the teacher will usually be more solid and rooted, therefore the more teachers he contacts directly the deeper a student’s expertise will be. Ibn Khaldun said in more detail: *“The expertise gained through personal contact with the teacher is usually stronger and more rooted, therefore the more teachers he contacts directly, the more deeply embedded his expertise becomes.”* The only way to eliminate student confusion is that students must meet face-to-face and talk with teachers or scholars so that students can directly ask about the difference in terms so that students can draw

scientific conclusions from them, because understanding terms and methods is a tool to gain knowledge. Furthermore, the knowledge he gains will become solid and he can strengthen himself by comparing with other sciences. Thus, traveling in search of knowledge is a must to acquire useful knowledge and perfection which can only be had by meeting face to face with eminent teachers and knowledgeable people.

2.9. Practice/Exercise (Tadrib)

Ibn Khaldun also recommends teaching science through field implementation and practice (practice) after the process of understanding science is carried out (theory), then proficiency will be formed, and this mastery will be formed if the teacher is proficient in teaching science. Ibn Khaldun saw the case of theoretical teaching, that the teacher's effort to teach science more than one time would hinder the formation of mastery, Ibn Khaldun also saw that people who have expertise in one field of science will not be able to be an expert in other fields. Ibn Khaldun said: "Then it continues until the other work is done, then the embroidery form is given, and the open part emerges but when the person is asked to do the actual sewing work, he simply cannot do it." Ibn Khaldun likens this opinion to coloring, the minds of students are likened to something natural and innocent, then mastery enters like a special color that colors the self and mind. If the mind has been dyed in this color it will be difficult to color it in any other color. Ibn Khaldun stated: "The reason is that, as has been stated, a person's initial expertise reaches a certain point, for example a person who is skilled in carpentry will find it difficult to become skilled in other carpentry." Ibn Khaldun's opinion reminds us of the 17th century English philosopher's educational theory (1632-1704), which states that: developed in the Western world, John Locke's Tabula Rasa (white sheet) theory, children at the time of birth in a holy state, clean like white paper that has not been written, so that it can be written according to the wishes of the author. [16, p. 24] The original name of this school was The School of British Empiricism.

As opposed to developing a theory known as Nativism (nativism), which was pioneered by Arthur Schopenhauer (1788-1860), [17, p. 44] a German philosopher. In education, this flow is called Pedagogical Pessimism. [17, p. 43] This is because this school believes that human development is determined by its nature, while education and experience have no effect. The next several periods emerged as a complement to these two streams, namely the convergence flow which is a combination of Empiricism and Nativism. This flow combines the importance of Heredity (carrying with the environment

as factors that influence human development). The main figure of the flow of Convergence is Louis William Stern (1871-1938), [18] German philosopher and psychologist. The philosophy he pioneered is called Personalism. A scientific thought related to humans. Among the sciences that use the principle of personalism is personalism which develops a comprehensive (broad and multiple) theory. In Islam, the growing school is the Fitrah theory, which is based on the Word of Allah SWT:” *So turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. there is no change in the nature of Allah. (That is) the straight religion, but most people do not know (Surah Ar-Rum: 30)*. Ibn Khaldun gave an example in Fez and Maghrib, namely teaching that was not able to help students gain mastery and expertise in science. [4, p. 535] This is because the attention of students in memorization causes neglect of discussion and exchange of ideas on scientific problems. Whereas the brain abilities of the discussion participants on the topics discussed are collected and work in research and in solving problems.

2.10. Methods of Avoiding Book Summarization (At-Turuk Overview)

Ibn Khaldun explained that the large number of books written, and the various methods needed in them for. summary is dangerous in teaching, because there are different terms used in teaching. ”Know that one thing that hinders and jeopardizes scientific scrutiny, is the large number of books written, the different terms used and used in teaching and the variety of methods used in it.” [4, p. 232] Scholars prefer to collect summaries of various methods and content of science, they compile the methods they contain and even, they present systematically, in the form of summary programs. The summary, which was originally intended to make the job of memorizing students easier, actually made them unable to get the skills they needed. Ibn Khaldun said, ”Many people are of the opinion that in order to facilitate the path to the field of knowledge by summarizing their knowledge, they promote it and make a summary that includes the main points of the problem and the evidences thereof by summarizing the words, and gathering a little on the meaning of the word. a lot.” [4, p. 233]

It is further explained that this summary confuses and causes difficulties for the beginner by throwing the aims of science at him when he is not ready to accept it, the mastery gained from this summary is very lacking and this summary undermines understanding which requires detailed explanation. If there is a teacher who limits his students to only madhhabiyah problems, the task he carries will seem easy and his

scientific teaching is also simple and easy. However, this is a disease, because if this becomes a habit the students will not be able to understand it comprehensively and in any case students must feel compelled to study a problem area and be ready to spend their life in that field alone. Regarding teachers, Ibn Khaldun did not write in detail, only, the important thing he had written was that teaching staff must be people who have (professional) expertise in the teaching profession. Prophet Muhammad SAW. He said: "If a matter is left to someone who is not an expert, then wait for it to be destroyed." (Narrated by Bukhari). Islam attaches importance to professionalism as measured by the value of sincerity in working in accordance with the responsibilities that are carried out only to seek the pleasure of Allah, the Lord of the universe. It all starts with a sincere intention. As the words of the Prophet narrated by at-Tirmidhi and ad-Darimi. "Charity only depends on the intention and each person only gets what he intended." (HR. at-Tirmidhi and ad Darimi).

The uniqueness of Ibn Khaldun's thinking is that receiving a salary as a reward sees that receiving a salary as a reward for performing a task is a means of seeking sustenance, in this case Ibn Khaldun is in accordance with his realistic pragmatic theory. Ibn Khaldun also sees that ulama', scholars and teachers are the people who are farthest from political affairs, because they do not have the time, nor the ability to navigate the political ocean which is seen as full of dangers and tortuous political paths. Dikatakan Ibnu Khaldun "*Sebabnya karena mereka terbiasa dalam spekulasi akal, selalu dalam keahlian konsep, dan mengambil berbagai abstraksi dari bukti-bukti yang sensibilia*".[4, p. 242] Regarding the above, there are three categories of curriculum that need to be taught to students according to Ibn Khaldunnamely: First, the primary curriculum, namely subjects that are the core of Islamic teachings, including: al-ulum al-nagliyah such as, science of interpretation, science of hadith, science of qira'at, ushul fiqh, science of kalam, science of tasawwuf and others. Second, the secondary curriculum, namely subjects that support understanding Islam, including al-ulum al-aqliyah, al-falsafi wisdom, such as logic, physics, mathematics, and others. The curriculum which includes understanding aids includes linguistics, nahwu, balaghah and others. Third, Ibn Khaldun explained that teaching science by rote is not true teaching. This is because the attention of the tongue to try to master it turns students away from trying to understand it.

Ibn Khaldun explained that humans are not the product of their ancestors, but the product of history, social environment, natural environment and customs. Therefore, the social environment can greatly influence the pattern of one's thoughts and thoughts. [19, p. 93] Ibn Khaldun's view of education is based on an empirical philosophical approach with the aim that the direction towards the vision of the goals of Islamic education is

ideal and practical. According to him, there are 3 objectives of Islamic education, namely: (1). The development of skills (al-malakah/skills) in certain fields, this potential can be mastered by people who have not mastered any field of knowledge, as Ibn Khaldun wrote as follows: *"At that time he will gain mastery of the science, but only partially and still weak."* [19, p. 111] (2). Mastery of professional skills in accordance with the times (link and match), education is aimed at obtaining high skills in certain professions that support progress and cultural continuity in a society. (3). Good thought formation. This is what raises the position of humans to be more noble than animals if he can really use his mind.

3. Conclusion

Ibn Khaldun's thoughts were revealed through his reactive attitude towards the style of the educators of his time who used learning methods as the basis for educational problems, the habits of educating that received sharp criticism from Ibn Khaldun, namely; First, the method of indoctrination. The habit of educating children by starting with basic scientific problems to be taught to students without considering their readiness to accept the material and master it. Second, the Dichotomy of Science. The thinking that has developed is about the necessity of separating sciences between sciences that have intrinsics, such as religious, natural, and divine sciences, with instrumental sciences, such as Arabic linguistics and arithmetic, which are required by religious sciences, and logic. what is needed is philosophy. Third, the Forced Memorization Method. Educators at the time of Ibn Khaldun required students to memorize/learn things that were "useless for a long period of time and busy themselves with many terms from learning material. Fourth, the militaristic method. Forms of thought in Ibn Khaldun's time related to strategy. interaction with students is hard, students are forced to learn. Many methods can be chosen and used by a teacher or educator in teaching and learning activities or learning. Therefore, every teacher or educator who will teach is expected to be able to choose a good and appropriate method. The learning methods according to Ibn Khaldun include; the phasing method (tadarruj), the repetition method (tikrari), the affection method (Al-Qurb Wa Al-Muyannah), the method of reviewing age maturity in teaching the Koran, the method of adjustment to the physical and psychic of students, the method of conformity to the development of potential students, the method of mastering one field, the widya-wisata method (rihlah), practice/practice (tadrib) and the method of avoiding book summarization (*at-Turuk overview*).

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