



THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO IBN SINA AND IBN KHALDUN

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Abstract

This study aims to analyze the similarities and differences in the views of Ibn Sina and Ibn Khaldun in the concept of Islamic education. This is important to do because there are so many experts in the concept of Islamic education but basically it comes from these two figures. The research approach is a qualitative type of literature. The data source of this research is literature in the field of Islamic education, especially about the Muqoddimah and As-Sifa' books and other related literature. Data collection techniques are carried out by tracing related references, both manually and digitally. The collected data is then displayed, reduced and constructed into a new, complete and stressful concept. Data analysis was performed using content analysis that prioritizes intertextuality and meaning creativity. The results showed that the similarities between Ibn Sina and Ibn Khaldun, which lie in the objectives of Islamic education, together form a good human being, educators or teachers must have everything in order to know the methods, techniques, science that suit the needs of students, and in science, both agree that science must be in accordance with its use so that knowledge is not in vain. Whereas in terms of the difference covering the curriculum, the eye of Ibn Sina and Ibn Khaldun's Equation, lies in the goal of Islamic education, together forming a human being, educators or teachers must have everything in order to know the methods, techniques, knowledge that suit the needs of students, and scientific, both agree that science must be in accordance with its use so that knowledge is not in vain. Meanwhile, in terms of differences, it includes curriculum, subjects, methods, students and education levels, but these differences have the same goals even though they have different methods and theories.

Keywords: Islamic Education Concept, Ibn Sina, Ibn Khaldun.

Abstrak

Penelitian ini bertujuan untuk menganalisis mengungkap persamaan dan perbedaan pandangan Ibnu Sina dan Ibnu Khaldun dalam konsep pendidikan Islam. Hal ini penting dilakukan karena banyak sekali ahli-ahli dalam konsep pendidikan Islam namun pada dasarnya bersumber pada kedua tokoh tersebut. Pendekatan penelitian ini adalah kualitatif jenis kepustakaan. Sumber data penelitian ini adalah literature di bidang pendidikan Islam khususnya tenta buku Muqoddimah dan Kitab As-Sifa' serta literature terkait lainnya. Teknik Pengumpulan Data dilakukan dengan menelusuri referensi terkait, baik secara manual maupun digital. Data-data yang terkumpul kemudian di display, reduksi dan dikonstruksi menjadi konsep baru yang utuh dan fress. Analisis data dilakukan dengan

menggunakan analisis isi yang mengedepankan intertekstualitas dan meaning creativity. Hasil penelitian menunjukkan bahwa Persamaan Ibnu Sina dan Ibnu Khaldun, terletak pada Tujuan pendidikan Islam, sama-sama membentuk manusia yang kamil, Pendidika atau guru harus mempunyai segalanya supaya mengetahui cara, tebnik, keilmuan yang sesuai kebutuhan peserta didik, dan pada Keilmuan, keduanya sepakat bahwa Keilmuan harus sesuai dengan kegunaannya supaya mendapatkan ilmu tidak sia-sia. Sedangkan dari segi perbedaannya meliputi kurikulum, mata pelajaran, metode, peserta didik dan tingkat pendidikan, namun perbedaan ini mempunyai tujuan yang sama walaupun berbeda cara dan teorinya.

Kata Kunci : Konsep Pendidikan Islam, Ibnu Sina, Ibnu Khaldun

INTRODUCTION

The importance of education has been hinted at by the Koran since the first revelation was revealed. The first revelation that the Prophet Muhammad received in the Cave of Hira was not an order to pray or fast, but contained an order to read. The Word of Allah, *QS Al-'Alaq: 1-5*. Through its first revelation, the Koran confirmed to mankind that education is the most important element in life. For Muslims themselves, education is not only to hone intellectual abilities, but more than that to instill Islamic values in real life so that Muslim intellectuals will be born who are always obedient and obedient to their religion. Islamic education is the guidance of physical, spiritual based on the law-hukum Islam leads to the formation of a major personality by several measures the size of the Islam.¹ In another sense, he often said the main personality with the term Muslim personality, that is, a personality that has Islamic religious values.²

The internal challenges and problems of post- globalization in Islamic education today and in the future, in general, are as follows: First, the type of education chosen and implemented, with changes in educational policies and politics. Second, the question of identity in certain Islamic institutions. And third, institutional strengthening and management of an Islamic educational institution.³

Challenges and internal problems of post globalization of Islamic education today and the future, in general, are as follows: First, the kind of education that is selected and implemented, with a change in policies and political education. Second, the question of identity in certain Islamic institutions. And third, institutional strengthening and management of an Islamic educational institution.⁴

The classification of the development of Islamic education according to Harun Nasution is divided into three periods, namely the classical period from the beginning of Islamic progress (650-1000 AD), to the time of disintegration (1000 AD-1250 AD), namely from the time of the Prophet Muhammad, until the collapse of the Abbasids. . The medieval

¹ Imam Moedjiono, "Konsep Pendidikan Islam: Telaah Pemikiran Pendidikan Mohammad Natsir," *EL-TARBAWI* 0, no. VI (2003): 78.

² Juni Prasetya, "Konsep Pendidikan Islam Mubammad Abdul Serta Implikasinya Terhadap Islam Modern," *Kordinat | Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 18, no. 2 (9 Oktober 2019): 456, <https://doi.org/10.15408/kordinat.v18i2.11499>.

³ Fatkhur Roji, "Pembabaran Nabwu Menurut Shauqi Dhaif Dan Ibrahim Musthafa," *EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab* 9, no. 1 (30 Juni 2020): 77, <https://doi.org/10.24235/ibtikar.v9i1.6146>.

⁴ Miftaku Rohman, "KONSEP PENDIDIKAN ISLAM MENURUT IBN SINA DAN RELEVANSINYA DENGAN PENDIDIKAN MODERN," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (5 Desember 2013): 56, <https://doi.org/10.21274/epis.2013.8.2.279-300>.

era lasted from the decline era (1250-1500 AD), the third period of the Ottoman and Safavid Mongol kingdoms (1500-1700 AD), and the second decline period (1799-1800 AD) which was from the collapse of the Abbsiyyah children until between the 17th and 18th centuries of Hijriyah.⁵ In this medieval era, Sultan Mahmud II was famous for playing a role in education, he was known as a pioneer in educational reform. The modern era, or the era of renewal, lasted from 1800 to the present, which was marked by the upheaval and revival of Muslims around the world. The pattern of educational reform was pioneered by Muhammad bin Abdul al-Wahab, then reaffirmed by Jamaluddin al-Afgani and Muhammad Abduh (late 19th century H). However, this chapter is intended to make it easier to understand from a historical point of view chronologically.⁶

According to Ibn Sina, the purpose of education must be directed at developing all the potential that a person has towards his perfect development, namely physical, intellectual, and moral development.⁷ Apart from that, according to him, the purpose of education should be directed at the effort to prepare a person so that they can live in society together by doing the work or expertise they choose according to their talents, readiness, tendencies, and potential.

According to Ibn Khaldun, he concluded that education is a process to create a cultural society as well as a future society. From this it can be seen that education is a process to produce an output that leads to the development of high-quality and highly disciplined human resources.⁸ According to Ibn Khaldun science and teaching or education (*al-ta'lim*) are natural things (*tabi'i*) in human civilization (*al-'umran al-basyari*). Even knowledge itself is an artistic attitude (*al-tafannun*) in obtaining and mastering it. And knowledge must be mastered until it sticks.⁹ If not, then knowledge means that it has not been mastered properly and correctly. Because inherent mastery of knowledge cannot be called understanding and awareness.

Researches on the concept of Islamic Education according to Ibn Sina and Ibn Khaldun are presented in a separate form, this has been carried out by several studies including:

Qosim Nurseha Dulhadi, who studied the concept of Ibn Khaldun's education, which resulted in no dichotomy of science. Because, in an Islamic perspective, knowledge comes from one Supreme Being, namely Allah SWT.¹⁰

⁵ Arif Rahman Hakim dan Wirano, "KONSEP PENDIDIKAN ISLAM PERSPEKTIF H.O.S TJOKROAMINOTO," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 9, no. 1 (16 Maret 2020): 289.

⁶ Mukarom Mukarom, "Pendidikan Islam Pada Masa Kerajaan Turki Usmani 1300-1922 M," *TARBIYA: Jurnal Ilmu Pendidikan Islam* 1, no. 1 (18 April 2015): 115.

⁷ Hilman Rasyid, "KONSEP DAN URGENSI PENDIDIKAN BAHASA ARAB MENURUT IBNU KHALDUN DALAM KITAB MUQADDIMAH DAN RELEVANSINYA DI INDONESIA," *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab* 1, no. 1 (31 Oktober 2018): 783, <https://doi.org/10.17509/alsuniyat.v1i1.24199>.

⁸ Didin Saepudin dan Saifudin Saifudin, "VISI PENDIDIKAN ISLAM: PERSPEKTIF IBNU KHALDUN," *Tawazun: Jurnal Pendidikan Islam* 12, no. 2 (31 Desember 2019): 78, <https://doi.org/10.32832/tawazun.v12i2.2688>.

⁹ A. L. Manaf, "PEMIKIRAN IBNU KHALDUN TENTANG PENDIDIKAN DAN RELEVANSINYA DENGAN PENDIDIKAN DUNIA MODERN," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 9, no. 1 (5 Mei 2020): 38.

¹⁰ Qosim Nurseha, "Konsep Pendidikan Ibn Khaldun," *At-Ta'dib* 9, no. 1 (26 Januari 2016): 265, <https://doi.org/10.21111/at-tadib.v9i1.311>.

Solihin who examines the concept of Islamic education according to Ibn Sina's perspective which results in his study as follows Ibn Sina's theory in education should be directed at the development of all one's potential towards perfect development, namely physical, intellectual and character development.¹¹

Astuti Budi Handayani, who studies the relevance of Ibn Sina's Leveled Intellect Concept in Islamic Education in the millennial era, with the results of the study stated that in relation to Islamic education, in Ibn Sina's view, education should aim to explore and develop the potential of students. The development of this potential includes the development of physical, intellectual, and moral character in the context of realizing human beings.¹²

Abdullah Arif Mukhlas who studied the philosophy of Islamic education in the perspective of Ibn Khaldun and Ikhwan Shafa, with the results of the study stated that the thoughts of Ikhwan Shafa were not much different from those of Ibn Khaldun who said that the pursuit of knowledge was a natural process or character possessed by every human being as a human being. *nathiq*.¹³

With the studies that have been carried out, there has been no juxtaposition of the opinions of Ibn Sina and Ibn Khaldun, both in terms of equality and differences in the concept of Islamic education, so this research describes and analyzes the concept of Islamic education according to Ibn Sina and Khaldun in terms of similarities and differences..

METHOD

This type of research is documentary research, meaning that research is carried out by examining literature sources, which are not only limited to books or journals, but can also be obtained from magazines, newspapers, and other documentary materials from libraries.¹⁴ the researcher collected various writings, both from books and articles/journals previously related to the concepts of Ibn Sina and Ibn Khaldun, as well as other documents that support this research, because this research is related to the relevance of the educational concepts of Ibn Sina and Ibn Khaldun on education today, the researcher looks for current issues and factual phenomena in the context of education to be linked with the educational concepts of Ibn Sina and Ibn Khaldun so that the relevance of the two can be found.

The data source of this research is literature in the field of Islamic education, especially about the *Muqoddimah* and *As-Sifa'* books. as well as other related literature. Data collection techniques are carried out by tracing related references, both manually and digitally. The collected data is then displayed, reduced and constructed into a new, complete and stressful concept. Data analysis was performed using content analysis that emphasizes intertextuality and meaning creativity.

¹¹ Solihin Solihin, "Konsep Pendidikan Islam Menurut Perspektif Ibnu Sina," *Jurnal Aksioma Ad-Diniyyah: The Indonesian Journal of Islamic Studies* 2, no. 2 (15 Desember 2014): 122, <https://ejournal.latansamashiro.ac.id/index.php/AAD/article/view/239>.

¹² Astuti Budi Handayani dan Suyadi Suyadi, "Relevansi konsep akal bertingkat Ibnu Sina dalam pendidikan Islam di era milenial," *Ta'dibuna: Jurnal Pendidikan Islam* 8, no. 2 (31 Oktober 2019): 134, <https://doi.org/10.32832/tadibuna.v8i2.2034>.

¹³ Abdullah Arif Mukhlas, "FILSAFAT PENDIDIKAN ISLAM Perspektif Ibnu Khaldun Dan Ikhwan Shafa," *FIKROH: Jurnal Pemikiran Dan Pendidikan Islam* 9, no. 1 (2016): 124.

¹⁴ Mestika Zed, *Metode penelitian kepustakaan* (Yayasan Obor Indonesia, 2004), 230.

RESULTS AND DISCUSSION

Profile of Ibn Sina

Ibn Sina's full name is Abu 'Ali al-Husien bin Abdullah al-Hasan bin 'Ali bin Sina. He was born in the village of Afsyanah, near Bukhara, in the Central Asia region in 370 AH and died in Hamadzan in 428 AH (1038 AD) at the age of 57 years.¹⁵ His grandmother's name was Hasan, and his grandmother's father was Ali. There are many allegations, that the name Ibn Sina comes from "Chinese", which is the name in Arabic with a slight change in the title "S". According to Alberry's opinion as saying it is most likely "Sina is not the real name of her grandmother, but comes from the word" as-Shina "in Arabic" means "Chinese".¹⁶

Another opinion states that Ibn Sina or also known as Avicenna has the full name Abu Ali Al-Husain bin Abdillah bin Sina. Ibn Sina was born in the month of Safar 370 H or 980 AD in the village of Afsyanah in Bukhara. Ibn Sina has the short name Abu Ali, he also gets the title Asy-Shaykh Ar-Rais, which shows that he has a high position in intellectual matters.¹⁷ Ibn Sina was a figure of extraordinary intelligence. He has memorized the Koran since he was 10 years old, he also memorizes Arabic literature, Aristotle's metaphysical books as well as Al-Farabi's commentary, even though he cannot understand them. At the age of 16 he had mastered several sciences including literature, jurisprudence, mathematics, and philosophy. He even studied medicine self-taught. At the age of 18, Ibn Sina has been involved in several professions, including teachers, philosophers, poets, and doctors.¹⁸ His prowess as a doctor was so well known that he was given the opportunity to treat Noah Ibn Manshur, the samanid sultan of Bukhara. After successfully treating Noah Ibn Manshur, he was then given the opportunity to study books in the sultan's library. Ibn Sina with his intelligence can memorize most of the book - a book in the library, which he made the initial capital to create his first work entitled al-Ra'is Hadiyah ila al-Amir (Avicenna Prize to the Amir) containing about psychology.¹⁹

Profile of Ibn Khaldun

The full name of Ibn Khaldun is Abdu al-Rahman Ibn Muhammad Ibn Muhammad Ibn Muhammad Ibn al-hasan bin Jabir Ibn Muhammad Ibn Ibrahim Ibn Khalid Ibn Uthman Ibn Hani Ibn Khattab Ibn Kuraib ibn Ma'dikarib Ibn al-Harits Ibn Wail Ibn Hujar or better known as Abdur Rahman Abu Zayd Muhammad Ibn Khaldun.²⁰ Abu Zaid Abdul Rahman Ibn Khaldun was born in Tunisia on the 1st of Ramadan 734 AH, which coincided with 27

¹⁵ Husayn Fattahi, *Tawanan Benteng Lapis Tujub: novel-biografi Ibnu Sina* (Serambi Ilmu Semesta, 2011), 130.

¹⁶ *Ibn Sina's Remarks and Admonitions: Physics and Metaphysics: An Analysis and Annotated Translation* (Columbia University Press, 2014), 26.

¹⁷ Prof Dr Raghieb As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia* (Pustaka Al Kautsar, 2012), 274.

¹⁸ Herwansyah Herwansyah, "PEMIKIRAN FILSAFAT IBNU SINA (Filsafat Emanasi, Jiwa Dan Al-Wujud)," *EL-FIKR: Jurnal Aqidah Dan Filsafat Islam* 1, no. 1 (19 Oktober 2017): 67.

¹⁹ Muhammad Irfandi Rahman dan Nida Shofiyah, "RELEVANSI PEMIKIRAN PENDIDIKAN IBNU SINA PADA PENDIDIKAN MASA KINI," *TARBAWY: Indonesian Journal of Islamic Education* 6, no. 2 (30 November 2019): 78, <https://doi.org/10.17509/t.v6i2.20640>.

²⁰ Prof Dr Toto Suharto M.Ag S. Ag, *Historiografi Ibnu Khaldun: Analisis Atas Tiga Karya Sejarah Pendidikan Islam* (Prenada Media, 2020), 26.

May 1332 AD. His family came from Hadramaut, a fairly fertile agricultural area in the southern Arabian Peninsula. They came to Spain at the time of the beginning of the Islamic occupation. Ibn Khaldun's ancestors came from one of the tribes in the southern Arab region, precisely in the territory of Yemen. Ibn Khaldun was the fourth grandson of the Khaldun descendants, who also became his name tribe, his real name Khaldun was Khalid, he was known as Khaldun because it was in accordance with the customs of the Andalusian people and the Maghreb who added the letter wawu and the nuns behind the names of prominent people as a sign of respect and glorification, such as Hamid being Hamdun, Zaid being Zaidun and Khalid being Khaldun.²¹

Another opinion also mentions that Ibn Khaldun is Abd al Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn Ibrahim ibn Khalid. Ibn Khaldun used to be called Abu Zaid, who was taken by da Zaid. However, Ibn Khaldun is better known by the nickname Ibn Khaldun who is attributed to the name of his grandfather, namely Khalid. Khalid was the first person to enter Andalusia with the Arab conqueror Carmona. Ibn Khaldun came from a noble family and loved science. He also came from a political, intellectual and aristocratic family, a background one rarely encountered at the time. Ibn Khaldun's family, before crossing Africa, were political leaders in Moorish, Spain, for several centuries. In such an elite family, Ibn Khaldun was born on May 27, 1332 (732 H) in Tunisia. Ibn Khaldun's first teacher was his own father. Tunisia is the headquarters of scholars and writers in Maghri, a gathering of Andalusian scholars who fled due to various political events. From these, Ibn Khaldun studied shari'ah and rhetoric. Ibn Khaldun was proficient in the field of manthiq, thus becoming his teacher. Ibn Khaldun studied various kinds of knowledge, including the Qur'an, hadith, dialectical theology, Islamic law, mathematics, astronomy, philosophy in Tunisia and Morocco.²²

Islamic education

In the discourse of Islamic education, there are several Arabic terms that are often used by experts in defining Islamic education, although sometimes they are distinguished, they are also sometimes equated, namely al-tarbiyah, al-ta'dib and al-ta'lim Sayid Muhammad al-Naqib. al-Attas prefers the term al-ta'dib to give the meaning of education over other terms, because al-ta'dib denotes education for humans only, while the terms al-tarbiyah and al-ta'lim apply to other creatures (animals).²³ Meanwhile, Abdurrahman al-Nahlawi argues that the most appropriate term to define education is the term *al-tarbiyah*.²⁴

In the Koran, the word al-tarbiyah is not found, but there are other terms similar to it, namely *al-rabb*, *rabbayani*, *murabbi*, *yurbi*, and *rabbani*. Whereas in the hadith only the word *rabbani* is found. According to Abdul Mujib each of these actually has a unity of meaning, even though in certain contexts it has differences. According to Abul A'la al-Maududi, the word *rabbun* (رَّبُّ) (consists of two letters "ra" and "ba" tashdid which is a fraction of the word

²¹ Toto Suharto, *Filsafat pendidikan Islam* (Ar-Ruzz Media, 2011), 26.

²² Sugeng Fitri Aji, *Nalar Pendidikan Islam Kritis Transformatif Abad 21* (Penerbit Mangku Bumi, 2019), 8.

²³ Muhammad bin Khaldun Abdurrahman Al-Allamah, *Mukaddimah Ibnu Khaldun* (Pustaka Al Kautsar, 2011), 1079.

²⁴ Rudi Ahmad Suryadi, *Ilmu Pendidikan Islam* (Deepublish, 2018), 39.

tarbiyah which means "education, nurture, etc. In addition, this word includes many meanings such as, power, equipment, accountability and others. Thus, the term Islamic education is called Tarbiyah Islamiyah.²⁵

At present the most popular used by people is tarbiyah because according to M. Atiyah al-Abrashi the term which includes all tarbiyah educational activities is an effort that prepares individuals for a more perfect ethical life, is systematic in thinking, has intuitive acuity, is active in creation, has tolerance of others, competent in expressing spoken and written language, and has several skills. While other terms are part of tarbiyah activities. Mustafa al-Maraghi divides al-tarbiyah's activities into two types. First, tarbiyah khalqiyah, which is the creation, development and physical development of students so that they can be used as a means for developing their souls. Second, tarbiyah diniyah tahdhibiyah, which is the fostering of the human soul and its perfection through the guidance of divine revelation. Based on this division, the scope of al-tarbiyah includes various human needs, both physical and spiritual. The needs of the world and the hereafter, as well as the need for the preservation of oneself, others, the natural environment and its relationship with God.

Islamic education is an absolute necessity in order to practice Islam as desired by Allah. Based on this meaning, Islamic education prepares humans to carry out the mandate assigned to them. This means that the sources of Islam and Islamic education are the same, namely the most important, the Koran and the Sunnah of the Prophet.²⁶ Judging from its basic and operational concepts and implementation practices, Islamic education basically contains three definitions: First, Islamic education is education according to Islam or Islamic education, namely education that is understood and developed from the teachings and fundamental values contained in the source. basically, namely the Koran and al-Sunnah. In the above definition, Islamic education can take the form of educational ideas and theories that are self-based or built and developed from these basic sources or originating from the Islamic spirit. Second, Islamic education is Islamic education or Islamic religious education, which is an effort to educate Islam or its teachings and values, so that it becomes a way of life (view of life) and one's attitude in life. In this second sense, Islamic education can take the following forms: first, all activities carried out by a person or an institution to assist a person or group of students in instilling and developing Islamic teachings and values. Second, all phenomena or events of encounter between two or more people whose impact is: the implantation and / or development of Islamic teachings and their values on one or more parties. Third, Islamic education is education in Islam, or the process and practice of providing education that takes place and develops in the historical reality of Muslims. In this sense, Islamic education in its historical reality contains two possibilities, namely that Islamic education is really close to Islamic ideals or may contain a distance or gap with Islamic ideals.²⁷

Islamic education experts agree that the purpose of education and teaching is not to fill the brains of students with all kinds of knowledge they do not yet know, but the point is to

²⁵ Istikhori Istikhori, "PEMIKIRAN ABD AL-RAHMAN AL-NAHLAWI TENTANG PENDIDIKAN MASYARAKAT BERBASIS MASJID (Studi Kitab Ushul Al-Tarbiyah Al-Islamiyyah wa Asalibuha: Fi Al-Bait wa Al-Madrasah wa Al-Mujtama)," *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 02 (21 November 2017): 34, <https://doi.org/10.30868/ei.v6i12.176>.

²⁶ Afifuddin Harisah, *Filsafat Pendidikan Islam Prinsip dan Dasar Pengembangan* (Deepublish, 2018), 125.

²⁷ Faisol, *Pendidikan Islam Persepektif* (GUEPEDIA, t.t.), 23.

educate their morals and souls, instill a sense of *fad ilah* (virtue), familiarize them with high politeness, prepare them for a holy life entirely sincere and honest. Thus, the main objective of Islamic education is to teach character and soul education.

Education seeks to develop individual potential to be able to stand on their own, therefore individuals need to be given various abilities in developing various things, such as concepts, principles, creativity, responsibility, and skills. In other words, it is necessary to experience development in the cognitive, affective, and psychomotor aspects. Likewise, individuals are actually social creatures who always interact with each other's environment. This social object will affect individual development. Through education, a balanced condition can be developed between the development of individual aspects and social aspects.²⁸

Educational Thought of Ibn Sina and Ibn Khaldun

Ibn Sina's Educational Thought There are at least four points of Ibn Sina's philosophical thoughts in the field of education which will be discussed in this paper, namely:

First, the concept of educational goals. Ibn Sina explained that the purpose of education has a normative function, namely the goal as a determinant of the course of the educational process, the goal as a stimulant to the educational process, and the goal as a value and will be the start of the educational process. Educational objectives according to Ibn Sina need to be directed at physical, intellectual development, , and manners so that students can develop perfectly. Ibnu Sina also said that the goals of education also need to be adjusted to the talents, tendencies and potential of students so that they can live in society with their expertise. From the explanation above, in general the purpose of education according to Ibn Sina is the achievement of human beings, besides that the purpose of education is also directed so that humans can carry out the function of the caliph in society properly. As for specifically, Ibn Sina has classified the goals of education in terms of physical aspects, character, and skills. The purpose of character education is directed towards the formation of students who have good morals that can be applied to everyday life.²⁹ Here the students' feelings are also developed through art education. The goal of physical education is to achieve the happiness of students through physical activities and physical development, such as sports, eating, drinking, sleeping, and maintaining cleanliness so that students' physical and brain intelligence can grow and develop optimally.

Second, the concept of the educational curriculum. Ibnu Sina classifies the curriculum based on the age level of students, namely: (1) Age 3-5 years, at this age level the subjects given are sports, character, cleanliness, sound arts, and arts, (2) Ages 6-14 years, at this age level the curriculum includes reading and memorizing lessons on the Koran, religion, poetry, and sports, (3) Ages 14 and over, at this age the subjects given are quite a lot and need to be selected according to interests. and the talents of students. Ibn Sina also classifies subjects into two, namely subjects that enter theoretical science and subjects that enter practical science. Theoretical sciences include *tabi'i* science, mathematics, divinity. While practical science includes: moral science, household sciences, and political science. From the explanation

²⁸ Asrori, *PSIKOLOGI PENDIDIKAN PENDEKATAN MULTIDISIPLINER* (Pena Persada, 2020), 39.

²⁹ Oliver Leaman, *Pengantar filsafat Islam: sebuah pendekatan tematis* (Pustaka Mizan, 2001), 213.

above, the concept of Ibn Sina's curriculum has the following characteristics: (1) The preparation of the curriculum that was carried out by Ibn Sina pays close attention to the psychology of students, where the curriculum he compiled is based on the stages of development of students, (2) The curriculum concept of Ibn Sina tries to develop physical, moral and intellectual aspects of students in a balanced manner based on their age development stage, (3) Are functional pragmatic, where the curriculum is directed to be able to develop the potential of students so as to produce graduates who can meet the needs of society or the market with their areas of expertise, (4) The concept of curriculum is based on the Koran and Sunnah so that students have faith, knowledge, and charity in an integrated manner, and (5) Based on morals, the curriculum is prepared to pay close attention to moral education.³⁰

Third, the concept of learning methods. Learning methods have an important role in achieving learning objectives. The learning method can be interpreted as a set of ways, techniques to achieve a competency or goal that has been formulated in learning. Ibn Sina views that the use of learning methods must be adjusted to the characteristics of the learning material so as not to lose its relevance. There are several educational methods offered by Ibn Sina. Abuddin Nata said there were seven educational methods offered by Ibn Sina, namely: (1) Talqin, this method is used in reading the Koran by hearing the reading of the Koran to students in stages, (2) Demonstration, method this is used in writing lessons. When the teacher uses this method, the teacher first gives an example of written letters in front of the students and then the students imitate it, (3) modeling and habituation, this method is used in learning morals. This method departs from the view that children in thabi'iyah have a tendency to imitate something they see, feel, and hear, (4) Discussion, this method is carried out by the teacher describing a problem in a lesson to be solved together by students. This method is used to teach theoretical-rational knowledge, (5) Apprenticeship, this method is used so that students can combine theory and practice, where students are asked to practice the theory they have obtained. This method will make students proficient in their field of science, (6) Assignment, this method is done by the teacher preparing and giving modules to students to learn, (7) targhib and tarhib, this method in modern education is known as reward (reward) and punishment (punishment).³¹

Ibn Khaldun's Educational Thought In his Muqaddimah Ibn Khaldun explained that humans are a type of animal and that Allah SWT has distinguished him from animals because of the human ability to think that Allah created for him and with his ability to organize actions in an orderly manner, this is the sense of difference. Or if this ability helps him to acquire knowledge about ideas or things which are beneficial or destructive to him, this is called experimental reason. Or if that ability helps him gain the perception of something that manifests as it is, whether it is unseen or what it appears. The human ability to think only gets after his animal nature reaches perfection in him. It starts with the ability to distinguish (tamyiz). Before human tamyiz, he was completely ignorant and was considered to be partly an animal. The origin of man was created from a drop of semen (sperm), a clot of blood, a piece of flesh and his appearance and mentality are still determined. What is achieved after

³⁰ Yanuar Arifin, *Pemikiran-Pemikiran Emas Para Tokoh Pendidikan Islam* (IRCiSoD, 2018), 124.

³¹ Imam Al-Ghazali, *IHYA ULUMIDDIN 1: ILMU DAN KEYAKINAN* (Republika Penerbit, 2018), 216.

that is the result of sensual perception and the ability to think that Allah has given him. In his original condition before reaching tamyiz, man is completely material because he does not know all the knowledge sought through his own organs. Then his humanity reaches the perfection of its existence.

According to Ibn Khaldun, the world of education, especially Islamic education, is influenced by several factors at once which can be used as reasons and as a basis for consideration in determining educational goals, namely:³²

First, the existence of educators, in the process of educating / seeking knowledge, of course, an educator is needed. Educators themselves are not separated in the world of education, from them students will acquire knowledge. In practice, educators are expected to be able to provide clear knowledge and in the teaching process they should prioritize wisdom and wisdom. An educator is not allowed to give untrue knowledge and be rude to students, because if this happens the effect on students is very bad. Students feel that they are treated arbitrarily by educators and in the end they will be disturbed by the development of their mindset.

Second, there is the influence of sociological philosophy, as it is known that the influence of philosophy in the world of education is very important, because on the basis of philosophy, the essence of education will be achieved. Sociological philosophy itself has a big influence in the world of education, it cannot be denied that in obtaining and the final process of education itself there is a good correlation between society (needs) and science, meaning that in seeking knowledge and studying it, it should be in accordance with what society needs, we do not seek knowledge if in fact this knowledge is not needed by the community, especially in this day and age where everything is related to technology.

Thirdly, scientific planning is one of the important factors and there is a connection with the first factor, because if the world of education, strictly speaking, schools and colleges do not prepare / plan what knowledge will be taught to students, then it is unclear where the students want to take it. and in the end the development of society becomes stagnant. Here, according to the author, is a weak point in educational institutions today, the world of Islamic education has not been able to make a thorough planning about science for students and is a need of society today.

Fourth, education as an activity of human reason itself becomes an inseparable part of the two points above, the world of education (school/college) should not provide knowledge but must be able to stimulate and foster the intellectual activities of students. Thus, participants do not just sit and listen, but they will think with their intellect (brains) about what the educator has given them and eventually the participants will intellectually give birth to a new essence in education.

Ibn Khaldun's thoughts on Islamic education, are not only concerned with religion but also in terms of worldliness, according to him both are equally important, both must be given to students equally. In his view, Ibn Khaldun has understood deeply how important Educational Psychology is for teachers so that in providing subjects not given at once but given in stages from simple to complex, also not using violence in the teaching and learning

³² Muhammad Abdullah Enan, *Biografi Ibnu Khaldun* (Serambi Ilmu Semesta, 2013), 100.

process and not giving punishment to students at will, punishments may be given if there is no other way, even then it is done under compulsion because it all will endanger the child's development as a whole. According to Ibn Khaldun Alqur'an is an initial lesson that must be given to children, if the child has reached the level of thinking development according to the level of ability of students. Because this will be the basis on which to become the foundation for the continuation of the education and teaching process.

Concept of Islamic Education of Ibn Sina and Ibn Khaldun

The concept of Islamic Education according to Ibn Sina

Judging from the objectives of education, the objectives of education according to Ibn Sina, namely: First Directed to the development of all the potential that a person has towards the perfect development of both physical, intellectual and moral development. Second, Directed at efforts in order to prepare someone to live together in society by doing the work or expertise he chooses according to his talents, readiness, tendencies and potentials. Meanwhile, the objective of physical education that should not be abandoned is physical guidance and everything related to it such as exercise, sleeping, drinking, and maintaining cleanliness. With physical education, it is hoped that the physical growth of students who are intelligent in their brains will be fostered. Through character education, children are expected to familiarize themselves with manners in their daily life interactions. As for art education, it is hoped that a child can sharpen his feelings and increase his imagination.

Judging from the curriculum, Ibn Sina also mentioned some of the knowledge that a student needs to learn and master. According to Ibn Sina, the curriculum must be based on the age development level of students, namely the 3-5 years, 6-14 years, and over 14 years of age. First, ages 3 to 5 years. According to Ibn Sina, at this age subjects need to be given sports, manners, cleanliness, sound arts, and the arts. Second, Ages 6 to 14 years. Furthermore, according to Ibn Sina, the curriculum for children aged 6 to 14 includes reading and memorizing the Koran, religious lessons, sya'ir lessons, and sports lessons. Third, Age 14 years and over The lessons that must be given to children aged 14 years and over according to Ibn Sina are very many, but these applications need to be selected according to the talents and interests of the child.³³

Judging from the Subjects in the Curriculum, Ibn Sina then divides lessons into those that are theoretical and lessons that are practical or applied knowledge. Theoretical Subjects According to Ibn Sina, theoretical subjects can be divided into three more, namely: Tabi'i science which is categorized as science which is in the lower order, Mathematics which is placed in the middle order, Divine science which is placed as the order the highest. Practical Subjects Practical subjects are divided into three parts: the first consists of knowledge that aims to form noble human morals and actions, so that they can lead to the happiness of living in the world and the hereafter. The second consists of knowledge that seeks to explain the procedures for managing domestic life and the pattern of good relationships between husband and wife, parents and their children, employers and their assistants. The third is the study of

³³ Manaf, "PEMIKIRAN IBNU KHALDUN TENTANG PENDIDIKAN DAN RELEVANSINYA DENGAN PENDIDIKAN DUNIA MODERN," 67.

politics, leadership, the state and society, or vice versa.³⁴ According to Ibn Sina's explanation, the curriculum is based on the level of age development of students, such as sports, character, cleanliness, sound arts and arts, these are all for children aged 3 to 5 years. Regarding sports subjects that are influenced by psychological views that can be seen from the development of age and talent, so that it can be seen which ones are more trained in sports that require strong physical and skill and which are classified as light, fast, slow and so on. . Furthermore, the curriculum for children aged 6 to 14 years includes reading lessons, memorizing the Koran, religious lessons, poetry, and sports. The curriculum for ages 14 and over is divided into theoretical and practical subjects. As for the theoretical ones, they are physics, mathematics, divinity. Subjects that are practical in nature are the science of morals which studies how to manage a person's behavior, both household management, political science, trade, and professional science.³⁵

Judging from the method, the methods offered by Ibn Sina are the talqin method, demonstrations, habituation and role models, discussions, internships, and assignments. The talqin method: The talqin method is used in teaching reading the Koran, the demonstration method: According to Ibn Sina, the demonstration method can be used in practical learning, such as how to teach writing, the method of habituation and exemplary: Ibn Sina argues that habituation is wrong. one of the most effective teaching methods, especially in teaching morals. Discussion method: The method of discussion can be done by presenting a lesson in which students are faced with a problem which can be a problematic question to be discussed and solved together. Ibn Sina uses this method to teach rational and theoretical knowledge. Apprenticeship method: Ibn Sina has used this method in his teaching activities. Ibn Sina's students studying medicine are encouraged to combine theory and practice, Assignment method: This assignment method was once used by Ibn Sina by compiling a number of modules or texts then conveying them to his students to study, Targhib and tarhib methods: Targhib or rewards, prizes , appreciation or payoff as good motivation.³⁶

Judging from the concept of a teacher, Ibn Sina's thought about a good teacher is a teacher who is intelligent, religious, knows how to educate morals, is proficient in educating children, has a calm appearance, is far from making fun of and messing around in front of his students, not surly, manners, clean and pure chaste. Then a teacher according to Ibn Sina should be from men who are respectable and outstanding in character, intelligent, thorough, patient, painstaking in guiding children, fair, efficient in the use of time, fond of associating with children, not hard-hearted and always self-decorating. Ibn Sina's thoughts about education are related to his thoughts on the philosophy of science. According to Ibn Sina, knowledge is divided into two, namely impermanent knowledge and eternal knowledge (wisdom). Eternal knowledge in terms of its role as a tool can be called logic. But based on its

³⁴ Wely Dozan, "Pemikiran Pendidikan Islam Dalam Perspektif Ibnu Sina," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 13, no. 2 (25 Desember 2019): 67, <https://doi.org/10.20414/elhikmah.v13i2.1714>.

³⁵ Maidar Darwis, "KONSEP PENDIDIKAN ISLAM DALAM PERSPEKTIF IBNU SINA," *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan Dan Pengajaran* 13, no. 2 (1 Februari 2013): 123, <https://doi.org/10.22373/jid.v13i2.476>.

³⁶ Muhammad Irfandi Rahman dan Nida Shofiyah, "RELEVANSI PEMIKIRAN PENDIDIKAN IBNU SINA PADA PENDIDIKAN MASA KINI," *TARBAWY: Indonesian Journal of Islamic Education* 6, no. 2 (30 November 2019): 89, <https://doi.org/10.17509/t.v6i2.20640>.

objectives, science can be divided into practical and theoretical sciences. Theoretical sciences such as natural science, mathematics, divinity and Kulli science. Whereas practical knowledge is the science of morals, the science of house management, the science of city management and the science of prophets (shari'ah). According to Hasan Langgulung, Ibn Sina's educational thought in his practical philosophy (practical science) includes moral science, knowledge of household affairs, politics and shari'ah. This work is principally concerned with how to organize and guide humans in various stages and systems. The discussion begins with individual education. That is how a person controls oneself (morals). Then proceed with guidance to the family (takbiralmanzil), then extend to society (tadbir al-madinat) and finally to all mankind. So according to Ibn Sina, the education given by the prophet is essentially human education. Here it can be seen that Ibn Sina's educational thinking is comprehensive. Meanwhile, Ibn Sina's views in the political field can hardly be separated from his views in the field of religion, because according to him almost all branches of Islamic science are related to politics, this science then he divides into four branches, namely the science of morals, the science of how to manage the household, the science of constitutional and prophetic science. Political science is also included in the science of education, because the science of education is the science that is at the forefront of preparing cadres who are ready to carry out government tasks. In his educational thinking, Ibn Sina has also described educational psychology. This can be seen from his description of the relationship between children's education and the level of age, willingness and talent of the child. By knowing the background of the level of development, talent and willingness of the child, the guidance given to children will be more successful. According to Ibn Sina, there is a tendency for humans to choose different jobs because in humans there are hidden factors that are difficult to understand and understand and difficult to measure. With this view, it can be seen that in his educational thinking he has pioneered the existence of Individual Differences as is known in the modern world of education today.³⁷

Judging from the level of education, Ibn Sina then divides the level of education into two parts, namely: General level. At the general level, children are trained to be able to learn to prepare their physical body, mind and spirit. At this level, children are taught to read, write, the Qur'an, important issues in religion, the basics of language and a little literature. At a special level, at this level children are prepared to go to a profession, that is, they are trained to carry out practices related to life's problems. Because if you just have curiosity it is not enough but you have to practice continuously. Here Ibn Sina intends to lead to professions and talents that are in accordance with the abilities and tendencies of the students.

The Concept of Islamic Education According to Ibn Khaldun

Judging from Humans and Education, Human position is so central as Allah SWT's creatures, then almost all of science makes it the object of study. Education which functions to help human growth and development towards a normatively better direction is impossible

³⁷ Darliana Sormin dkk., "KONSEP PENDIDIKAN DALAM PERSPEKTIF PEMIKIRAN IBNU SINA," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman* 5, no. 1 (16 Mei 2020): 165, <https://doi.org/10.31604/muaddib.v5i1.87-95>.

without knowing human nature.³⁸ Education based on a misconception of nature will have fatal consequences. Metaphysically, in general, philosophers identify humans with animals that have certain characteristics and advantages among them as talking and thinking animals. Meanwhile, educational experts claim that humans are animals who can educate and educate (animal educandum). Humans have their own privileges when compared to other creatures created by Allah SWT on this earth. This feature can be seen in terms of its physical creation as well as in the personality of its character. Humans for Ibn Khaldun are the source of all perfection and the peak of all glory above other creatures because of their ability to think. Humans in Ibn Khaldun's view can be viewed through two aspects, namely the physical aspect and the spiritual aspect. In the sense realm (physical) humans associate with animals, while in the mind and spirit (spiritual) realms, humans associate with angels who are free from body and matter, namely pure reason where the mind and the objects of reason are one.³⁹

Seen from Educators and Student Subjects, teaching activities are none other than the implementation of the teaching and learning process, namely a process of translating and transforming the values contained in the curriculum (learning programs) to students, through teaching and learning interactions in schools. Ibn Khaldun in this connection emphasizes that an educator should have broad knowledge and insight, and have a good personality, because the goodness of a knowledge depends on the personality of a good educator, and the methods used to teach that knowledge. An educator should also be a role model for his students, because as explained by Ibn Khaldun, it is easier for students to grasp knowledge with the example of an educator and "imitate" everything they hear and witness, when compared to advice and orders without exemplary. . As for the concept of Ibn Khaldun regarding students, that student is someone who is not yet mature and has potential that can be cultivated. Therefore, students as humans who need the help of others (adult humans) so that they can be guided towards a self-maturing process to develop their potential towards a better direction with existing potentials and they should also be taught to have a burden or a calling in life to become. part of solving various problems faced by the nation and the world.⁴⁰

Judging from the Education Curriculum, the curriculum at the time of Ibn Khaldun was still limited to the scope of material or edicts delivered by the teacher in the form of certain traditional book studies or in the form of a limited number of lessons, which were studied by students in each stage of education. As for Ibn Khaldun himself stated that the Qur'an is the basis of ta'lim and and the basis for all skills that are acquired in the future. Because teaching children through deepening the Qur'an is a symbol and character of Islam, namely for the formation of strong faith and strengthening beliefs in the *Qur'an and Sunnah*.

Judging from the classification of science, the classification of knowledge formulated by Ibn Khaldun is based on the material discussed in it, and measures its usefulness for those who learn it. The classification that has been formulated by Ibn Khaldun is divided into two

³⁸ Hambali Alman Nasution, "Pendidikan Karakter Perspektif Ibnu Sina," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 7, no. 1 (1 Juli 2020): 89, <https://doi.org/10.32505/ikhtibar.v7i1.612>.

³⁹ Ahmad Falah, "PEMIKIRAN PENDIDIKAN ISLAM MENURUT M. AT}IYAH AL-ABRA>SYI DALAM KITA>B AT-TARBIYAH AL-ISLA>MIYYAH WA FALA>SIFATUHA," *Edukasia : Jurnal Penelitian Pendidikan Islam* 10, no. 1 (27 Maret 2015): 230, <https://doi.org/10.21043/edukasia.v10i1.784>.

⁴⁰ Ismail K. Usman, "Konsep Pendidikan Ibnu Miskawaih Dan Ibnu Khaldun," *Jurnal Ilmiah Iqra' 5*, no. 2 (25 Februari 2018): 213, <https://doi.org/10.30984/jii.v5i2.570>.

types, namely: First is the science of 'aqliyah (rational), which is the fruit of the activity of the human mind and its contemplation. This knowledge is natural to man, by means of which he is able to think and with his human perceptions he is guided to objects with argument problems, and teaching methods so as to know the difference between right and wrong based on his thinking. This knowledge has existed in human life since the beginning of human civilization in the world, which is also called philosophy and wisdom. It includes four kinds of knowledge, namely: manthiq science, physics, metaphysical science and exact science. The second is naqliyah (textual) knowledge, which is knowledge that relies on information based on the authority of the given shari'ah, in which there is no place for reason, unless it is used to relate detailed matters with basic principles (ashl). The basis of this knowledge of naqliyah is Al-Qur'an and As-Sunnah. Included in this category of knowledge are the Science of Interpretation, Science of Qira'at, Science of Hadith, Ushul Fiqih, and Science of Fiqh. However, before starting a study of naqliyah knowledge (with sources from the Al-Qur'an and Hadith), you must first study linguistics, because the success and truth of the study depend on linguistics. As for what is included in the science of language including '*Ilmu-l-lughob*,' '*Ilmu-nahwi*, and' '*Ilmu-l-adab*.'⁴¹

Judging from the Learning and Teaching Methods, In his Muqaddimah, Ibn Khaldun wrote down some of his ideas about learning, and some of them can be seen as theories (in this case, what is meant by learning theory). The following are some of the reviews summarized in several learning theories: Ibn Khaldun's theory of malakah defines malakah as "a character that is engrained and rooted, part of the result of learning or doing something repeatedly, so that the result and form of work is firmly embedded in the soul". Malakah in the learning process is a level of achievement from mastery of certain material knowledge, skills and attitudes as a result of an intense, sincere and systematic learning process Ibn Khaldun argues that teaching is a skill, because skills in a science-knowledge of its various aspects and Mastery over this knowledge is the result of a habit which gives the owner the possibility to master all the basic principles and rules, as well as to understand the problem and master the details of a principle. To the extent that malice cannot be achieved so far as skills in a particular discipline are not possible. General Introduction Theory (Generalization) Students should be taught general and simple knowledge, specifically related to the subject being studied. by paying attention to the power of the mind of students and their ability to understand what is given to them. This principle of generalization emphasizes the importance of students' mastery of the rules or principles that underlie one's experience of something.⁴² In the learning process, if students succeed in understanding the rules or principles of a problem and can make generalizations, then they will be more successful in learning the next knowledge or subject matter Tadarruj Theory (gradually) According to this theory, learning is considered effective if done gradually, step by step, and little by little. This theory is based on limited human abilities. All of them can be achieved by the stages of the work of reason, and it is something that is commonplace when learning must also follow the process of working

⁴¹ Rasyid, "KONSEP DAN URGENSI PENDIDIKAN BAHASA ARAB MENURUT IBNU KHALDUN DALAM KITAB MUQADDIMAH DAN RELEVANSINYA DI INDONESIA," 67.

⁴² Yusra Marasabessy, "PENDIDIKAN KARAKTER MENURUT IBN KHALDUN," *FIKRAH* 7, no. 2 (21 Oktober 2015): 85, <http://ejournal.uika-bogor.ac.id/index.php/FIKRAH/article/view/115>.

reason in stages. This principle is nothing but can help students to master a knowledge. Learning through *tadarruj* theory has an impact on the ability of students to grow and develop their knowledge little by little through repetition and habituation of the knowledge learned. A learning process will be effective through repetition and habituation. Ibn Khaldun's Principle of Continuity advised against breaking lessons within a long period of time. Incorporate part of the material with others. This disconnection can cause the knowledge being studied to be unanimous and easy to forget. He said that the continuity between lessons will bind each other and help the learning process to be carried out in a very short time, with the most appropriate method and produce the most important results. Termination of the lesson in a relatively long time is considered one of the inhibiting factors for the smooth learning process, because it has to repeat a lot of material that has been studied previously. Besides, mixing the two branches of knowledge at the same time will weaken the attainment of expertise. Because in that way it will be very difficult to master the whole of the knowledge, because the attention and concentration will be divided, so that the formation of his evil is imperfect. Educational Evaluation Is a part that cannot be separated from the educational process, because evaluation becomes a benchmark to determine the level of success of all activities undertaken as well as a source of measurable information obstacles or constraints faced in the process of achieving the goals that have been formulated. Ibn Khaldun explicitly in his discussion did not talk about educational evaluation. However, if you look at the *malakah* theory that he has, it can be said that the general criteria for evaluation lies in the students' ability to achieve perfect performance in a particular field. In line with the three stages of learning (level of reason), the achievement of *malakah* is sought to grow in these three stages. In this case, the evaluation activity is carried out after the three stages have been achieved.⁴³

The Relevance of the Concept of Ibn Sina and Ibn Khaldun with National Education

Education is essentially a process of maturing the quality of life. Through this process, it is hoped that humans can understand what the meaning and essence of life is, as well as for what and how to carry out life and life tasks properly. That is why the focus of education is directed at forming a superior personality by emphasizing the maturation of the qualities of logic, heart, morals, and faith. Associated with making national life and development process of education, the State was given the mandate as stated in the preamble of the Constitution 1945, that the state is obliged to protect the entire Indonesian nation and the entire homeland of Indonesia and to promote the general welfare, educating the nation, and participate execute order work.⁴⁴

The mandate, among others, is formulated into the functions and objectives of national education which state, education which functions to develop abilities and shape the character and civilization of a nation with dignity in order to educate the life of the nation, aims to develop the potential of students to become human beings who believe and fear God Who

⁴³ Mubarak Mubarak, "KONSEP PENDIDIKAN SOSIO-PROGRESIF (Telaah Pemikiran Pendidikan Ibnu Khaldun)," *Jurnal AZKIYA* 1, no. 2 (2018): 201.

⁴⁴ Tohir Solehudin dan Soni Eranata, "STUDI KOMPARASI KONSEP PENDIDIKAN ISLAM MENURUT MUHAMMAD ABDUH DAN ABUDDIN NATA," *E- Jurnal Mitra Pendidikan* 3, no. 9 (1 Oktober 2019): 233.

The One and Only, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The National Education System is based on Republic of Indonesia Law Number 20 of 2003 concerning Chapter I Article 1, that what is meant by National Education is “education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times”.⁴⁵ Based on the aforementioned law, it is important that the implementation of national education be balanced with religious education, in this case the religion of Islam.⁴⁶

So Islamic education is a process of transformation and internalization of knowledge and Islamic values in students through the growth and development of their potential to achieve a balance and perfection of life in all its aspects. Humans also agreed upon by Ibn Khaldun as beings who think because they are able to give birth to knowledge (knowledge) and technology. These kinds of qualities are not shared by other creatures. Through this ability to think, humans not only make life, but also pay attention to various ways to obtain meaning in life. Processes like this give birth to civilization. Because education is part of culture, and humans as a cultural product as expressed by Ibn Khaldun, the learning climate must be able to condition students so that they can familiarize and adapt to the conditions of the times that are always changing, because students who cannot carry out this process will be displaced. by times and changes. Education providers should also pay attention to cultural values and the diversity of the nation.⁴⁷ Even in the learning process, efforts are made to use an approach based on the culture of the local community, because this pattern can not only safeguard the culture, but can also increase the effectiveness of learning. Failure to understand the culture, problems, potentials, needs, abilities, and characteristics of these students is the main cause of failure of educators in carrying out their educational tasks. Such thoughts are expected to be able to realize the noble goals of Islamic education and the aspirations of the nation in educating the next generation of life relay. Hopefully with some improvements in education that the government has made through UUSPN, it can regenerate the education system, especially Islamic education for the sake of creating education towards a better direction.

So, based on the definition of the law above, Ibn Sina's conception of education is still very relevant when applied today. Bearing in mind, the education applied by Ibn Sina is in accordance with the needs of the present era, even in leading schools today there are still many that carry the educational model as applied by Ibn Sina, starting from his educational goals to the criteria of a teacher expected in Islamic education.⁴⁸ Thus, the concept implemented by Ibn Sina really strives to improve the quality of Islamic education.

⁴⁵ Nurainiah Nurainiah, “PENDIDIKAN DALAM PERSPEKTIF IBNU KHALDUN,” *Serambi Tarbawi* 7, no. 1 (28 Januari 2019): 134, <https://doi.org/10.32672/tarbawi.v7i1.1374>.

⁴⁶ Moh Haitami Salim, *Filsafat pendidikan Islam* (STAIN Pontianak Press, 2006), 435.

⁴⁷ Ni Putu Anggadita Permata Wardana dan Putu Purwanti, “EKSISTENSI UU NO. 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL DALAM MENYELESAIKAN KASUS KEKERASAN TERHADAP SISWA YANG DILAKUKAN OLEH OKNUM KEPALA SEKOLAH,” *Kertha Wicara: Journal Ilmu Hukum*, 2014, 56, <https://ojs.unud.ac.id/index.php/kerthawicara/article/view/9576>.

⁴⁸ Miftahur Rohman dan Hairudin Hairudin, “Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial-Kultural,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (8 Juni 2018): 210, <https://doi.org/10.24042/atjpi.v9i1.2603>.

Meanwhile, from the description of Ibn Sina's thoughts on the concept of the curriculum he offers, it has the following characteristics: First, in the preparation of the curriculum, the psychological aspects of the child should be considered. Second, the curriculum that is applied must be able to develop children's potential optimally and must be balanced between physical, intellectual, and moral values. Early childhood, moral education should be emphasized more. In adolescence, the balance between affective, psychomotor and cognitive. Meanwhile, those aged 14 years and over emphasize deepening the material according to the expertise they are able and like. This means that scientific specifications are needed so that he is an expert in a certain field. Third, the curriculum offered by Ibn Sina is pragmatic-functional, by looking at the usefulness of the knowledge and skills learned in accordance with the demands of society, or market oriented (marketing oriented). Fourth, the curriculum that is compiled must be based on the basic teachings of Islam, namely the Koran and the Sunnah so that students will have faith, knowledge, and charity integrally. Fifth, the curriculum offered is a moral-based curriculum with an integralistic character. The importance of art and poetry education is proof that Ibn Sina paid serious attention to moral education. Furthermore, regarding the method, Ibn Sina offers four characteristics: first, the selection and application of the method must be adjusted to the characteristics of the subject matter. Second, the method is also applied by considering the psychology of the students, including the children's talents and interests. Third, the methods offered are not rigid, but can change according to the conditions and needs of students. Fourth, the accuracy in choosing and applying the method will greatly determine the success of learning. It seems that the character of the method offered is still relevant to the demands of the times to this day. That means that Ibn Sina understood the concept of education both theoretically and practically so that the thoughts he put forward were not only valid at his time, but far beyond that period. Meanwhile, the material remains flexible according to the needs of the times.

Table 1. Similarities and Differences in the Concept of Ibn Sina and Ibn Khaldun Islamic Education

| No. | Category | Equation | Difference |
|-----|-------------------|---|--|
| 1. | Educational Goals | Developing one's potential both physically and intellectually and in character, as well as towards a better human being and able to socialize | Ibn Sina concentrated more on social, while Ibn Khaldun was more on the prior nature of the mind in determining educational goals, then social |
| 2 | Curriculum | There are no similarities in the curriculum | Ibn Sina has concentrated on the age level of students in providing knowledge, while Ibn Khaldun has concentrated on monotheism, as well as the oneness of Allah, where students must be given qualified |

monotheism.

Ibn Sina is more theoretical and practical, while Ibn Khaldun is more concerned with the benefits and uses of this knowledge for students.

Ibn Sina argues that teachers must know how to educate morals, be competent in educating children, have a calm appearance, and are smart, conscientious, patient, painstaking in guiding children, fair, efficient in the use of time. Meanwhile, Ibn Khaldun argues that educators should have broad knowledge and insight, and have a good personality, because the goodness of knowledge depends on the personality of a good educator, and the methods used to teach this knowledge.

3 Subjects There are no parallels

4 Educator and knowledge and be able to use their knowledge according to the situation and have a good personality.

Although these differences and similarities are very striking, according to researchers, they are caused by differences in time or situation, Ibn Sina who lived in 980 AD while Ibn Khaldun lived in 1332 AD, which of course will make a different view, but on the other hand its revealing with the existing national education diindonesia, especially in Islamic education, according to the researcher, the two figures are in accordance with the conditions of Indonesia, because both have the same concept or are based on the Qur'an and Hadith and are more emphasized on good morals and good character, which of course will affect psychomorphically. It self.

CONCLUSION

The similarity between Ibn Sina and Ibn Khaldun, lies in the goal of Islamic education, both form a human being who is good, educators or teachers must have everything in order to know the methods, techniques, science that suit the needs of students, and in science, both agree that science must according to its use in order to gain knowledge is not in vain. Meanwhile, in terms of differences, it includes curriculum, subjects, methods, students and

education levels, but these differences have the same goals even though they have different methods and theories.

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