

The common thread of ibn Khaldun's educational thought with the learning of the qur'an

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ABSTRACT

This study aims to analyze the relationship between Ibn Khaldun's educational thought and the learning of the Qur'an at the Bin Baz Islamic Centre Islamic Boarding School. This study uses a qualitative case study method with observation, interview, and documentation approaches. The results of the study show the alignment of learning methods and educational goals between the concept of Ibn Khaldun and those applied in the pesantren. The main findings show the relevance of Ibn Khaldun's educational principles in the modern context at the Bin Baz Islamic Centre Islamic Boarding School. This research contributes to the understanding of the application of classical educational thinking in contemporary educational practice.

Introduction

Ibn Khaldun's view of education is based on philosophical and empirical concepts and approaches (Komarudin, 2022) as stated in his book entitled *Muqodimmah*: "Whoever is not educated by his parents, will be educated by his Zama, that is, whoever does not obtain the necessary manners about co-association through their parents which include teachers and elders, and not learn it from them, then he will learn it with the help of nature, from the events that have occurred throughout the ages, the times will teach him." (Khaldun, 1994)

Ibn Khaldun developed the concept of education which includes methods and theories for seeking knowledge, educational goals, educators, students, and curriculum that are still relevant until the era. In the teaching method initiated by Ibn Khaldun, the *tadarruj* and *takrīr* methods are known (Adina & Wantini, 2023; Komarudin, 2022; Muhammad Insan Jauhari, n.d.; Saidah, 2021; Sari, 2023).

Ibn Khaldun's famous teaching methods are *tadarruj* (gradual) and *takrīr* (repetition), which are applied in learning the Qur'an (Aryanti, 2019), *Tadarruj* means that the delivery of knowledge to students is carried out gradually and gradually. The *takrīr* is in providing knowledge to students repeatedly. These two methods are used in the learning process of the Qur'an, both in madrasas, Qur'an education parks, and Islamic boarding schools until now (Fatikh Inayahtur Rahma¹, Farihatul Fitri¹, 2023; Muhammad Insan Jauhari, n.d.; Santono, 2020; Suryani & Rahman, 2021).

Since its establishment, the Bin Baz Islamic Centre Islamic Boarding School is one of the Islamic boarding schools that has a flagship program for memorizing the Qur'an, this can be seen from the jargon "ABATA" which is an acronym for the five flagship programs of the Islamic boarding school, namely; creed, language, morals, tahfizh, and academics (Cahyono et al., 2023). This excellence is evidenced by the many achievements achieved by the students in participating in competitions that have been participated in at the sub-district, district, provincial, national, and even international levels¹. This achievement is not independent but supported by qualified teacher human resources, administration, learning methods, and a separate reference book which is an original product of the internal pondok (M. Utsman Arif Fathah, 2022).

The Bin Baz Islamic Centre Islamic Boarding School uses the saba (new memorization), sabqi (murajaah memorization), and manzil (memorization) methods in learning tahfidz al Qur'an. Sabaq is memorizing several verses or lines that have just been memorized, and sabqi is repeating (murajaah) a memorization that has been deposited previously and has not reached 1 juz. While manzil is repeating the previous memorization that has reached 1 juz (Ngabdul Shodikin et al., 2023).

The sabqi and manzil methods are used by the Islamic Centre Bin Baz Islamic Boarding School, but when it is associated with Ibn Khaldun's learning method, several questions arise such as whether there is a specific relationship between Ibn Khaldun's educational thinking and learning method at the Bin Baz Islamic Centre Islamic Boarding School? What is the relevance of Ibn Khaldun's classical educational thinking to modern educational practices in the pesantren?

With these questions, this research is important to understand the relevance and application of classical education principles in the context of modern education, especially in learning the Qur'an at the Bin Baz Islamic Center Islamic Boarding School.

Method

This research is a qualitative case study that explores the common thread between Ibn Khaldun's educational thinking and the learning of the Qur'an at the Bin Baz Islamic Centre Islamic Boarding School, Yogyakarta.

In this study, data collection is through observation, interviews, and documentation. To ensure that the data in this study is correct, an internal validation is carried out to assess the correctness of the data in conducting the examination. To verify the validity of the data is through triangulation of data sources, namely checking and verifying data collected from various data sources that have been analyzed by the researcher to produce data conclusions.

The data analysis in this study uses the interactive data analysis technique model as developed by Miles and Herberman, namely; data reduction, data display, conclusion, and interpretation (Sugiyono, 2009)

¹ Interview with ustadz Romlan as tahfidz coordinator on 18/09/2023 at 11.38 WIB

Results and Discussion

The research found that the method of seeking knowledge of the Qur'an and tahfidz at the Bin Baz Islamic Centre Islamic Boarding School is in line with the method taught by Ibn Khaldun. The alignment can be explained as follows :

1. Methods in seeking knowledge of the Qur'an and tahfidz

The students of the Bin Baz Islamic Center Islamic Boarding School come from various provinces in Indonesia. After the students have been accepted and begin to enter activities at the Islamic boarding school, they will take part in activities for 24 hours which are divided as follows.

Table 1 Daily Schedule of Santri

03.00 - 04.15 Sunnah Prayer	15.00 - 15.30 The gift of hope in Shola is digikir chare
04.15 - 04.30 Fajr prayer	3.30 PM - 4.30 PM Tahfidz
04.30 - 05.00 Prevailing Tahafeezah	16.30 - 17.30 Bath, dinner
05.00 - 06.00 Tahfizh /tahsin	17.30 - 19.30 sholat Maghrib ,Tahfizh, sholat Isya
06.00 - 07.30 Breakfast	20.00 - 21.30 Evening study etc
07.30 - 12.30 Teaching and Learning Activities	21.30 - 22.00 Bedtime preparation
12.30 - 13.00 Sholat Duhur	22.00 - 03.00 Overnight break2
13.00 - 13.30 Lunch	
13:30 - 15:00 Rest	

If you look at the schedule above, the learning of the Qur'an in the form of tahfidz gets a portion of 3 sessions every day actively studying. The first session is from 05.00 - 06.00, the second session is from 15.30 - 16.30 and the third session is from 18.00 - 19.00. In each session, the students came to the ustadz and supported their respective groups which had been mapped since they first entered the hut. So the students come from various regions in Indonesia, they come to the Bin Baz Islamic Center Islamic Boarding School in Yogyakarta to seek knowledge, of religious science, general science, Qur'an science, and tahfidz.

2. Methods in seeking knowledge of the Qur'an and tahfidz

According to Ibn Khaldun, the method to obtain knowledge, education, and teaching is that humans must learn directly from people who are experts in the field. In the learning process, the number of teachers will be beneficial for a student to be able to understand the terms in science and strengthen his instincts as well as a way to awaken the power of his knowledge to a more steady and straight level (Masykur et al., 2021).

When viewed from the perception of Ibn Khaldun, there are similarities. The students of the Bin Baz Islamic Center Islamic Boarding School come from various provinces in Indonesia, they come from their respective regions to seek knowledge and tahfidz. Similarly, when participants are educated to learn the Qur'an, they go to their respective tahfidz teachers in a predetermined place.

3. Educational Objectives

The purpose of education in this boarding school is also in line with the educational goals according to Ibn Khaldun which are oriented towards spiritual and intellectual development. Ibn Khaldun argues that the purpose of Islamic education is

divided into two types, namely: (1) The purpose is ukhrawi-oriented, which is to form a servant to perform his obligations to Allah; (2) The goal of being worldly-oriented, namely forming human beings who can face all forms of life's needs and challenges, so that their lives are more feasible and beneficial to others (Khoiriyah et al., 2023; Masykur et al., 2021). When compared to the purpose of learning the Qur'an at the Bin Baz Islamic Center Islamic Boarding School, there is an element of similarity, namely instilling students' love for the Qur'an so that it encourages them to always read, memorize, memorize, and practice its contents as a guideline for their lives (Purba & Maturidi, 2019). A sense of love for the Qur'an will not grow unless there is faith in the Qur'an and belief that living in the world will be happy if guided by the Qur'an as the Prophet Dari Uthman bin Affan said, the Prophet PBUH said, "You should be the one who learns the Qur'an and teaches it." (Narrated by Bukhari, Abu Dawud, Tirmidhi, Nasa'i, Ibn Majah, from the Book *of-Targhib*) (Nashih Nasrulloh, 2020)

4. Educators

According to Ibn Khaldun, being an educator requires certain skills. Among these skills is that an educator knows the gradual development of the intellect so that in teaching, an educator uses methods that adjust the stages of student development (Hamdi et al., 2021; HIDAYAT, 2019) When compared to the competence of tahfidz teachers at the Bin Baz Islamic Center Islamic Boarding School, it will appear that a tahfidz teacher must have competence/expertise so that he is worthy of being an educator (Romlan, n.d.). So that there is synchronization with Ibn Khaldun's thoughts.

To become an educator/ustadz who supports tahfidz, educators must have two competencies, namely: (1) competence in memorizing the Qur'an and (2) competence in tahfidz management. In the competence of memorizing the Qur'an, educators are categorized into five groups, namely:

1. Beginner tahfidz ustadz, namely ustadz tahfidz who is on probation, passed the tahsin standard juz 30 and has not yet taken the tahfizh exam at least 10 juz.
2. Young Ustadz tahfidz, namely ustadz tahfidz who have taken the certification exam at least 10 juz.
3. Intermediate Ustadz tahfidz, namely ustadz tahfidz who have taken the certification exam at least 20 juz.
4. Ustadz tahfidz Utama, namely ustadz tahfidz who have taken the 30 juz certification exam.
5. Ustadz tahfidz Bersanad, namely ustadz tahfidz who has taken the 30 juz certification exam and has received sanad from a sheikh.

Prospective beginner tahfidz teachers come from grade XII students while the rest come from permanent teachers. Prospective beginner tahfidz teachers are equipped with two competencies. The first competence is tahsin and tahfidz. The second competency is teaching competence. The debriefing of these two things is carried out with the aim that prospective beginner tahfidz teachers have provisions that meet the minimum qualification standards as tahfidz teachers. With the provision of these two competencies, it is hoped that they will be ready to be deployed.

The debriefing of the two competencies is through training activities held at the end of the odd semester with a duration of one month around May – June every year. The first competency training activity is in the form of standardization of reading/tahsin and the ability to memorize the Qur'an, namely by the way that each prospective beginner tahfidz teacher is talqin read on juz 30, if the reading is correct, then continue to memorize the letter that has passed the tahsin. So the first competency activity in the form of tahsin and tahfidz is carried out sequentially or alternately.

The second competency is in the form of tahfidz management. The competencies that are expected to be possessed by prospective beginner tahfidz teachers through tahfidz management training are:

1. Mastery of the sabaq, sabqi, manzil, and tikkor methods.
2. Administration of tahfidz
3. Tahfidz teaching techniques
4. The management of study groups (halaqoh) includes the development of knowledge of students in grades 7 to 11
5. Teaching practice (microteaching)

5. Learners

Ibn Khaldun's view that wildman is a subject, as well as an object of education, means that Ibn Khaldun views that human beings experience stages of development about education. When he is an object, Wildan needs guidance, but when he is a subject, Wildan needs to be given stimulus and opportunities to create. This is in sync with the management of tahfidz at the Bin Baz Islamic Center Islamic Boarding School. In learning the Qur'an, at the beginning of the lesson, students are talqin juz 30 by each tahfidz teacher for one semester and memorize at the same time. This is to ensure the feasibility of students with tajweed laws. If they have been declared passed, students will be given the trust to memorize independently.

If a student has not passed this, he must still be talqin, which means that he is seen as an object. On the other hand, if they have passed this, the student is seen as a subject (Sya'rani, 2021).

5. Curriculum

Ibn Khaldun divided science into two types, namely al-'ulum al-'aqliyyah and al-ulum naqliyyah. Al-'ulum al-'aqliyyah is obtained by man through his ability to think and is natural (that). These sciences include four main sciences, namely logic, physics, metaphysics, and mathematics. As for al'ulum naqliyyah, it is wadh'i (Islamic Sharia authority), this knowledge is sourced from the Qur'an and Hadith (Sha'rani, 2021). Maka This is in harmony with the Qur'an learning curriculum of the Bin Baz Islamic Center Islamic Boarding School where there are two curricula, namely tahsin, tahfidz, management, tahfidz and, tafsir. Included in the al-'ulum al-'aqliyyah group is the management of tahfidz. The al'ulum naqliyyah is tafsir, tahsin and tahfidz.

The Qur'an learning curriculum consists of two types. First, namely tahsin, tahfidz, tahfidz management. Second, tafsir, given by the teacher for five minutes every day after the maghrib prayer.

The following are the target Qur'an learning curriculum targets by level and major.

Table 1. Target Qur'an Teaching Program for Junior High School / SW

Class	Semester	Progam	Page	Display	Themes	Target Number of Memorization
VII	1	MBB Jilid 1	1-40	Jilid 1 & 2	25	1 juz
		Tahfidz	An Nas-Al Zalzalah	TALQIN	13	
		MBB Jilid 2	1-40	Jilid 3 & 4	25	
		Tahfidz	Al-bayyinah-Asy-syams	TALQIN	13	
		MBB Jilid 3	1-40	Jilid 5 & 6	25	

		Tahfidz	Al-balad-At-thoriq	TALQIN	13	
		Tadarus	Juz 1-10	Al-Qur'an	90	
		Tahfidz	Al-buruuj-Alinfithor	TALQIN	13	
		Ghorib & Tajwid	1-40	Ghorib & Tajwid	25	
		Tahfidz	At-takwiir-An-naba	TALQIN	13	
	2	Tadarus	Juz 11-30	Al-Qur'an	95	2-4 juz
		Tahfidz	Juz 29 & Juz 28	MUSHAF	95 X 2	
VIII	1	Tadarus	Juz 1-15	Al Qur'an	20	3-8 juz
		Tahfidz	Juz 27 & Juz 26	MUSHAF	95 X 2	
	2	Tadarus	Juz 16-30	Al-Qur'an	20	4-11 juz
		Tahfidz	Juz 1 & Juz 2	MUSHAF	95 X 2	
IX	1	Tadarus	Juz 1-15	Al-Qur'an	20	5-15 juz
		Tahfidz	Juz 3 & Juz 4	MUSHAF	95 X 2	
	2	Tadarus	Juz 16-30	Al-Qur'an	20	Muroja'ah dan ujian 5-15 juz
		Tahfidz	Muroja'ah & ujian 9 juz	MUSHAF	95 X 2	

Table 2. Target of the Qur'an Teaching Program for High School / MA Department of Religion / Science

Class	Semester	Progam	Page	Display	Themes	Target Number of Memorization
X	1	MBB Jilid 1	1-40	Jilid 1 & 2	25	1 juz
		Tahfidz	An Nas-Al Zalzalah	TALQIN	13	
		MBB Jilid 2	1-40	Jilid 3 & 4	25	
		Tahfidz	Al-bayyinah-Asy-syams	TALQIN	13	
		MBB Jilid 3	1-40	Jilid 5 & 6	25	
		Tahfidz	Al-balad-At-thoriq	TALQIN	13	
		Tadarus	Juz 1-10	Al-Qur'an	90	
		Tahfidz	Al-buruuj-Alinfithor	TALQIN	13	
		Ghorib & Tajwid	1-40	Ghorib & Tajwid	25	
		Tahfidz	At-takwiir-An-naba	TALQIN	13	
	2	Tadarus	Juz 11-30	Al-Qur'an	95	3 juz
		Tahfidz	Juz 29 & Juz 28	MUSHAF	95 X 2	
XI	1	Tadarus	Juz 1-15	Al-Qur'an	20	5 juz
		Tahfidz	Juz 27 & Juz 26	MUSHAF	95 X 2	

	2	Tadarus	Juz 16-30	Al-Qur'an	20	7 juz
		Tahfidz	Juz 1 & Juz 2	MUSHAF	95 X 2	
XII	1	Tadarus	Juz 1-15	Al-Qur'an	20	9 juz
		Tahfidz	Juz 3 & Juz 4	MUSHAF	95 X 2	
	2	Tadarus	Juz 16-30	Al-Qur'an	20	10 juz
		Tahfidz	Juz 5 & ujian 10 juz	MUSHAF	95 X 2	

Table 3. Target of the Qur'an Teaching Program for High School / MA Tahfizh Department

Class	Semester	Progam	Page	Display	Themes	Target Number of Memorization
X	1	MBB Jilid 1	1-40	Jilid 1 & 2	25	1 juz
		Tahfidz	An Nas-Al Zalzalah	TALQIN	13	
		MBB Jilid 2	1-40	Jilid 3 & 4	25	
		Tahfidz	Al-bayyinah-Asy-syams	TALQIN	13	
		MBB Jilid 3	1-40	Jilid 5 & 6	25	
		Tahfidz	Al-balad-At-thoriq	TALQIN	13	
		Tadarus	Juz 1-10	Al-Qur'an	90	
		Tahfidz	Al-buruuj-Alinfithor	TALQIN	13	
		Ghorib & Tajwid	1-40	Ghorib & Tajwid	25	
		Tahfidz	At-takwiir-An-naba	TALQIN	13	
	2	Tadarus	Juz 11-30	Al-Qur'an	95	7 juz
Tahfidz		Juz 29-26 & JUZ 1-2	MUSHAF	95 X 2		
XI	1	Tadarus	Juz 1-15	Al-Qur'an	20	11 JUZ
		Tahfidz	Juz 3-6	MUSHAF	95 X 2	
	2	Tadarus	Juz 16-30	Al-Qur'an	20	15 JUZ
		Tahfidz	Juz 7-10	MUSHAF	95 X 2	
XII	1	Tadarus	Juz 1-15	Al-Qur'an	20	19 JUZ
		Tahfidz	Juz 11-14	MUSHAF	95 X 2	
	2	Tadarus	Juz 16-30	Al-Qur'an	20	20 JUZ
		Tahfidz	Juz 15 & ujian 20 juz	MUSHAF	95 2	

Table 4. Target of the Qur'an Teaching Program for High School / MA Department of Mulazamah

Class	Semester	Progam	Page	Display	Themes	Target Number of Memorization
X	1	MBB Jilid 1	1-40	Jilid 1 & 2	25	1 juz

		Tahfidz	An Nas-Al Zalzalah	TALQIN	13	
		MBB Jilid 2	1-40	Jilid 3 & 4	25	
		Tahfidz	Al-bayyinah-Asy-syams	TALQIN	13	
		MBB Jilid 3	1-40	Jilid 5 & 6	25	
		Tahfidz	Al-balad-At-thoriq	TALQIN	13	
		Tadarus	Juz 1-10	Al-Qur'an	90	
		Tahfidz	Al-buruuj-Alinfithor	TALQIN	13	
		Ghorib & Tajwid	1-40	Ghorib & Tajwid	25	
		Tahfidz	At-takwiir-An-naba	TALQIN	13	
2	Tadarus	Juz 11-30	Al-Qur'an	95	7 juz	
	Tahfidz	Juz 29-26 & JUZ 1-2	MUSHAF	95 X 2		
XI	1	Tadarus	Juz 1-15	Al-Qur'an	20	14 JUZ
		Tahfidz	Juz 3-9	MUSHAF	95 X 2	
	2	Tadarus	Juz 16-30	Al-Qur'an	20	21 JUZ
		Tahfidz	Juz 10-16	MUSHAF	95 X 2	
XII	1	Tadarus	Juz 1-15	Al-Qur'an	20	28 JUZ
		Tahfidz	Juz 17-23	MUSHAF	95 X 2	
	2	Tadarus	Juz 16-30	Al-Qur'an	20	30 JUZ
		Tahfidz	Juz 23-24 & ujian 30 juz/ Pengambilan sanad	MUSHAF	95 X 2	

6. Learning methods

The learning methods offered by Ibn Khaldun include:

- 1) General introduction method. Ibn Khaldun's recommendation for teachers is that teachers should teach students starting with general and simple knowledge first. This principle of generalization tends to emphasize the understanding of the framework or fundamental rules of a particular experience. In the framework of science, if students succeed in understanding the rules of science, then it will be easier for them to understand the part of science (Sya'rani, 2021; Wakhidah & Syamsul, 2013)
- 2) Phased and repetitive methods (tadarruj wat tikrari) (Adina & Wantini, 2023)

Ibn Khaldun gave teachings to teachers to use good and appropriate teaching methods in delivering learning materials. According to Ibn Khaldun, the teaching of knowledge will be useful if it is done gradually. The imparting of knowledge to students should be done slowly, little by little to reach maturity in deep understanding. If the teacher feels that the students do not understand deeply and need a deeper explanation, it would be good if the teacher repeated the explanation continuously. This method is by psychological theory which explains that students' understanding will develop gradually according to the development of each student's different psyche. The method of repetition also has an impact on students to have a high level of accuracy (Adina & Wantini, 2023; Wajdi, 2015)

The learning of the Qur'an at the Bin Baz Islamic Center Islamic Boarding School uses the sabaq, sabqi, and manzil methods, where this method reflects the principles of tadarruj and takrīr advocated by Ibn Khaldun (Adina & Wantini, 2023). The learning method starts with a general introduction and is given at the beginning of learning tahsin al Qur'an in the form of mahroj and letter properties. After the students pass this, they continue with tahfidz. There are four methods used, namely: sabaq, sabqi, manzil, and tikror. Sabaq is a new memorization. Sabqi is a new collection of memorization (sabaq) that has not yet been completed 1 juz. Manzil is an old memorization that has been completed 1 juz and has been tested. The tikror is to repeat the memorizations that have been deposited.

The place of tahfidz learning activities is in the mosque and there are also those outside the mosque as a variation of the Qur'an learning place. The existence of this variation is to reduce the saturation of students. This variety of places is given to tahfidz teachers who can direct their students.

2) The method is scientific.

Rihlah has a special meaning, namely an adventure to find a meaning commonly called knowledge. Rihlah has become a habit of the prophets and companions in seeking knowledge. Because they understand that knowledge cannot come by itself but needs to be sought and visited. Rihlah can be a teaching method that is equipped with discussion methods, scientific goals, or just looking at people who have activities in the scientific field. Ibn Khaldun considers this method important and is even considered an important supporter in helping a person's scientific success. Ibn Khaldun views the high relevance of scientific rihlah with a learning model based on theoretical and practical materials (Riri Nurandriani & Sobar Alghazal, 2022; Saepudin Juju, 2015) Similarly, the Qur'an learning method applied at the Bin Baz Islamic Center Islamic Boarding School also uses general introduction, tadarruj and takrir as well as rihlah, specifically for rihlah there are only two in the mosque and outside the mosque.

Conclusion

This study found that there is a common thread between Ibn Khaldun's educational thinking and the Qur'an learning method at the Bin Baz Islamic Center Islamic Boarding School. Ibn Khaldun's educational principles, such as the tadarruj method, takrīr, and educational goals oriented to spiritual and intellectual development are applied at the Bin Baz Islamic Centre Islamic Boarding School. These findings show the relevance of classical educational thinking in modern educational practice

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