



THE RELEVANCE OF AL-GHAZALI AND IBN-KHALDUN'S EDUCATION CONCEPTS IN ERA 4.0.

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Abstract

The purpose of this study is to explore the meaning of the thoughts of Al-Ghazali and Ibn Khaldun and the relevance of these two thoughts during the industrial revolution 4.0. This research uses library research method with data collection techniques sourced from written texts which are then analyzed using content analysis techniques. The concept of education in Islam is not only a question of how to instill values to defend oneself from the influence of life in the Industrial Revolution era. However, the most important thing is how the moral values that will be instilled can solve problems in human life, such as ignorance, poverty, and backwardness in various fields. This proves that Islamic education has an important role in the process of forming human beings who are cognitively intelligent but also have a good personality and the application of Islamic teachings in life. This research contributes to the study of Islamic thinkers and the contribution of their thoughts in the era of the industrial revolution 4.0

Keywords: Education Concept, Al-Ghazali, Ibn-Khaldun, Era 4.0

Abstrak

Tujuan penelitian ini adalah untuk menggali makna pemikiran Al-Ghazali dan Ibnu Khaldun serta relevansi kedua pemikiran tersebut pada masa revolusi industri 4.0. Penelitian ini menggunakan metode penelitian kepustakaan dengan teknik pengumpulan data bersumber dari teks tertulis yang kemudian dianalisis menggunakan teknik analisis isi. Konsep pendidikan dalam Islam bukan hanya persoalan bagaimana menanamkan nilai-nilai untuk mempertahankan diri dari pengaruh kehidupan di era Revolusi Industri. Namun, yang terpenting adalah bagaimana nilai-nilai moral yang akan ditanamkan tersebut dapat menyelesaikan permasalahan dalam kehidupan manusia, seperti kebodohan, kemiskinan, dan keterbelakangan di berbagai bidang. Hal ini membuktikan bahwa pendidikan Islam memiliki peran penting dalam proses pembentukan manusia yang cerdas secara kognitif tetapi juga memiliki kepribadian yang baik dan penerapan ajaran Islam dalam kehidupan. Penelitian ini memberikan kontribusi bagi kajian para pemikir Islam dan kontribusi pemikiran mereka di era revolusi industri 4.0

Kata Kunci: Konsep Pendidikan, Al-Ghazali, Ibn-Khaldun, Era 4.0

INTRODUCTION

As we know, Islamic education has an important role in forming human character. However, in the era of the industrial revolution 4.0, as it is today, the presence of Islamic education

is still a mere formality, not culminating in demands to give birth to a generation of human beings as the ultimate goal in Islamic education.

Islamic education is not just a process of inculcating moral values to fortify oneself from negative access to the era of the industrial revolution 4.0. But what is most urgent is how the moral values that have been instilled in Islamic education can act as a liberation force from the crush of poverty, ignorance, and socio-cultural and economic backwardness.¹ This shows that Islamic education has a very important role in the process of forming individuals who are not only intelligent but also have good personalities and have a religious understanding that is not only understood but also applied in life.

Talking about Islamic education must be talking about the concept of education. The concepts of Islamic education that exist today cannot be separated from the shadow of the concept of Islamic education in the classical era, which was born from the thoughts of the philosophers of Islamic education. Quite a several Islamic education figures in the classical era contributed their thoughts to the world of education, one of which was the concept of Islamic education itself.

Among other Islamic education figures, the author tries to describe the concept of Islamic education according to Al-Ghazali and Ibn Khaldun, each of which must have different thoughts. Both are well known as philosophers and education experts who certainly have different opinions in formulating a concept and setting educational goals depending on these figures' background and field of educational studies².

A formulation of the concept of education and its goals must have a subjective content from those who formulate it, meaning that every thought of a character must describe that character, for example, such as Islamic education thinkers who often associate the goals of education with eternal happiness after the life of the world, namely happiness in the hereafter. Meanwhile, when viewed from general education, it is usually only oriented to world life problems, such as jobs that will be obtained after completing education.

Based on the description above, which illustrates to find out more and better about the concept of education in Islam, this paper will discuss "Al Ghazali and Ibn Khaldun's Islamic Education Concept and Its Relevance to Education in the Industrial Revolution Era 4.0."

RESEARCH METHODS

This study uses library research methods, where library research is a research method in which the researcher carries out a series of activities related to the method of collecting library data,

¹ Ebi Nabilah and Hasan Basri, "Kontribusi Hayat School dalam pengembangan kurikulum pendidikan Islam Era 4.0." *Jurnal Ta'dibuna: Jurnal Pendidikan Islam*, 10(3), 2021, 451-466.

² Bagas Mukti Nasrowi, "Konsep Pendidikan Islam Perspektif Kitab Muqadimah Ibnu Khaldun". *Studi Arab: Jurnal Pendidikan Bahasa Arab*, 8(2), 2017, 173-184.

reading and taking notes and processing research materials. In this study, the researcher examines the educational concept of Al Ghazali and Ibn Khaldun and the relevance of both in the industrial era 4.0.

RESULTS AND DISCUSSION

1. Biography of Al-Ghazali and Ibn-Khaldun

a) Biography of Al-Ghazali

Abu Hamid bin Muhammad bin Ahmad al-Ghazali (better known as al-Ghazali), was born in Tus (Khorasan region) in 450 H/1058 AD. Al-Ghazali has expertise in various disciplines, both as a philosopher, Sufi, and educator. He compiled several books to revive the religious sciences (Ihya ulum al-din).³ Since childhood, Al-Ghazali is known as a child who likes science. So it is not surprising that he has studied with many teachers in his home town since childhood.⁴

Imam Ghazali from his childhood was known as a child who loved science and was passionate about seeking the ultimate truth, even though he was hit by grief, beset by various kinds of sorrow and misery.⁵ Al-Ghazali started his education in his home town, Tus by learning the basics of knowledge. Then he went to Nishapur and Khurasan which at that time both cities were known as the most important centres of knowledge in the Islamic world. It was in the city of Nishapur that al-Ghazali studied under Imam al-Haramain Abi al-Ma'ali al-Juwayni. (Hadi, 2018)

b) Biography of Ibn-Khaldun

Abd al-Rahman Abu Zaid Ibn Muhammad Ibn Muhammad Ibn Khaldun (better known as Ibn Khaldun) was Born in Tunisia on 1 Ramadan 732 H/27 May 1332 AD and died in Cairo on 25 Ramadan 808 H / 19 March 1406 M. Since childhood, Ibn Khaldun was a thirst for knowledge, he was never satisfied with what he has obtained. This causes him to have many teachers. It is not surprising that he is one of the people who are good at Islamic knowledge, not only in the field of religion, but also in other general fields, such as history, economics, sociology, anthropology, and others.⁶

When he reached the age to learn, he continued his studies and studied with several experts. Ibn Khaldun began to memorize the Qur'an and its tajwid according to the methods prevailing in most Islamic countries.⁷

³ Sufyan Mubarak, "Riwayat Hidup dan Pemikiran Al-Ghazali dan Ibnu Maskawaih". *Qisthosia: Jurnal Syariah dan Hukum*, 1(1), 2020, 50-74.

⁴ Devi Syukri Azhari, & Mustapa Mustapa, "Konsep Pendidikan Islam Menurut Imam Al-Ghazali". *Jurnal Review Pendidikan dan Pengajaran (JRPP)*, 4(2), 2021, 271-278.

⁵ Mhd Habibu Rahman, "Metode Mendidik Akhlak Anak Dalam Perspektif Imam Al-Ghazali". *Qualita: Jurnal Studi Gender dan Anak*, 1(2), 2019, 30-49.

⁶ Muhammad Sya'rani, "Konsep Pendidikan Dalam Pemikiran Ibnu Khaldun", *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial*, 6(1), 2021, 68-76.

⁷ Muhammad Kosim, *Pemikiran Pendidikan Islam Ibnu Khaldun*. (Jakarta: Rineka Cipta, 2012)

Like other Islamic thinkers, his childhood education took place traditionally. That is, he must learn to read the Qur'an, hadith, fiqh, literature, and “nahwu sharaf” with well-known scholars of his time. At the age of 20, he was working as a secretary to the Sultan of Fez in Morocco.⁸

In pursuing this various knowledge, several scholars are known as teachers, including language lessons he obtained from Abu Abdullah Muhammad bin al-Arabi al-Hasyayiri, Abu al-Abbas Ahmad bin al-Qaushhar, and Abu Abdillah. He learned hadith lessons from Syamsuddin Abu Abdillah al-Wadiyasyi. He also studied fiqh with Abdillah Muhammad al-Jiyani and Muhammad al-Qashir.⁹

2. Al-Ghazali Education Concept

Al-Ghazali said if a child receives good teachings and habits of life, then the child becomes good. Conversely, if the child is accustomed to doing bad deeds and evil things, the child will have bad character.

a) Educational Goals

According to Al Ghazali, education aims to get closer to Allah SWT, not to seek positions that make money. Because if the purpose of education is not directed at getting closer to Allah SWT, it will lead to envy, hatred and hostility. His thoughts on the goals of Islamic education can be broken down into three:

- 1) The purpose of studying science is solely for science itself as a form of worship to Allah SWT.
- 2) The main purpose of Islamic education is to form al-karimah character.
- 3) The purpose of Islamic education is to deliver students to achieve happiness in the world and the hereafter.¹⁰

Al-Ghazali places two important things as educational orientation; First, to achieve human perfection to qualitatively draw closer to Allah SWT. Second, to achieve human perfection to achieve happiness in this world and the hereafter. In detail, Al-Ghazali divides the purpose of education into two, namely religious goals and non-religious goals. According to him, the purpose of education is seen as the teaching system based on the nature of the knowledge studied, namely religious, non-religious, and Sufi sciences.

b) Education Curriculum

In compiling the lesson curriculum, Al-Ghazali paid special attention to the religious sciences and ethics as he did to the very decisive sciences for society. Al-Ghazali's opinion on the curriculum can be seen from his views on science which he shares several points of view.

⁸ Muhammad Sya'rani, “Konsep Pendidikan Dalam Pemikiran Ibnu Khaldun”, Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial, 6(1), 2021, 68-76.

⁹ Muhammad Kosim, Pemikiran Pendidikan Islam Ibnu Khaldun. (Jakarta: Rineka Cipta, 2012)

¹⁰ Ary Antony Putra, “Konsep Pendidikan Agama Islam Perspektif Imam Al Ghazali”. *Al-Thariqah: Jurnal Pendidikan Agama Islam*, 1(1), 41-54, 2016, 617-625.

As quoted by Zainuddin et al, in his book *The Ins and Outs of Education From Al-Ghazali* quoted from Ihya Ulumuddin Juz I section on the discussion of science in the second and third chapters which is explained extensively and in-depth about science related to the social order of society, Al-Ghazali divides knowledge into three parts, namely: Based on the level of obligation, Based on the source, and Based on its social function.¹¹

Related to the description of the knowledge above, Al-Ghazali also added aspects of education which are divided into five parts: faith education, moral education, religious education, social education, and physical education.

c) Educational Method

Al-Ghazali classifies educational methods into two parts: first, special methods of religious education, this method of religious education has an orientation to the knowledge of “aqidah”. Religious education is more difficult than other general education because religious education involves matters of belief and focuses more on the formation of the personality of students.

Second, a special method of moral education, Al-Ghazali gives an understanding of morals “Al-Khuluq” (Al-Akhlaq) is like (nature or condition) of behaviour that is constant (permanent) and permeates the soul. He said, “the students must clean their souls from dirt/lowness of character and despicable traits because clean souls and good morals are the basis for the perfection of the knowledge that they demand”.¹² This moral education can be applied using training and habituation methods, besides that it can also use recommendations as educational tools to foster the personality of students in accordance things of course. In the formation of this personality, stages are needed gradually to maturity.¹³

With the explanation above, the authors can conclude that the method of moral education must be carried out using continuous practice and it takes time to get used to that moral education it should be formed using continuous practice and moral education also takes time to process.

Al-Ghazali places more emphasis on improving the attitudes and behaviour of educators in educating students, such as the following:

- a. Teachers must love their students as their children.
- b. Teachers should not expect wages.
- c. Teachers must encourage students to seek useful knowledge.
- d. Teachers must set good examples and examples.
- e. Teachers must teach material that is by the abilities of their students.

¹¹ Ary Antony Putra, “Konsep Pendidikan Agama Islam Perspektif Imam Al Ghazali”. *Al-Thariqah: Jurnal Pendidikan Agama Islam*, 1(1), 41-54, 2016, 617-625.

¹² Devi Syukri Azhari, & Mustapa Mustapa, “Konsep Pendidikan Islam Menurut Imam Al-Ghazali”. *Jurnal Review Pendidikan dan Pengajaran (JRPP)*, 4(2), 2021, 271–278.

¹³ Ary Antony Putra, “Konsep Pendidikan Agama Islam Perspektif Imam Al Ghazali”. *Al-Thariqah: Jurnal Pendidikan Agama Islam*, 1(1), 41-54, 2016, 617-625.

- f. Teachers must practice the knowledge that has been learned because teachers become idols in the eyes of their students so that whatever is done or seen by a teacher will more or less be imitated by students.
- g. Teachers must understand the soul of their students.
- h. Teachers must educate the faith of their students so that they are subject to religion.¹⁴

Therefore, it is clear that the educational method that must be used by educators/teachers is the one with the principle of being child-centred, which is more concerned with students than the educators themselves.

3. Ibn Khaldun Education Concept

According to Khaldun, humans are not products of their ancestors but are products of history, social environment, natural environment, and customs. Therefore, the social environment is the holder of responsibility and at the same time provides a pattern of human behaviour. This means that education occupies a central position to form the ideal human being desired.¹⁵

Ibn Khaldun saw that humans did not place too much emphasis on the aspect of their personality, as philosophers, both Muslim and non-Islamic, often discussed. He sees humans more in their relationships and reactions to groups in society. It is in this context that he is often cited as one of the founders of sociology and anthropology.¹⁶

According to Ibn Khaldun, humans have different frames, especially animals. This difference is partly because humans, in addition to having thoughts that can help themselves to produce their necessities of life, also have an attitude of living in a society that can then that a society that helps each other. From this human condition, science and society arise. Such thinking is needed at some point in producing something that cannot be achieved by the five senses. Such knowledge must be obtained from other people who already know it. They are then called teachers. For the process of achieving such knowledge, it is necessary to organize educational activities.¹⁷

In the learning process, the mind allows people to grasp the meaning of both speech and writing and is also able to conclude the laws that form the composition and relationships between different meanings. Ibn Khaldun also argues that in the process of learning or demanding human knowledge, in addition to being serious, you must also have talent.

a) Educational Goals

Ibn Khaldun did not write in one discussion about the goals of Islamic education. However, Islamic education leaders try to conclude the goals of Islamic education offered by Ibn Khaldun by

¹⁴ Muhammad Nafi, *Pendidik Dalam Konsepsi Imam Al-Ghazali*, (Yogyakarta: Deeppublish. 2017).

¹⁵ Muhammad Sya'rani, "Konsep Pendidikan Dalam Pemikiran Ibnu Khaldun", *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial*, 6(1), 2021, 68-76.

¹⁶ Muhammad Kosim, *Pemikiran Pendidikan Islam Ibnu Khaldun*. (Jakarta: Rineka Cipta, 2012)

¹⁷ Muhammad Sya'rani, "Konsep Pendidikan Dalam Pemikiran Ibnu Khaldun", *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial*, 6(1), 2021, 68-76.

tracing his thoughts on education as stated in the Muqaddimah book. Ibn Khaldun believes that the effort to achieve and have knowledge is a basic need of human life because humans can think and reason.

According to Ibn Khaldun, there are at least 3 levels of goals to be achieved in the educational process, namely:

- 1) Development of proficiency (al-paper or skill) in a particular field. Ordinary people can have the same understanding of a problem as a scientist. However, the potential of al-makalah cannot be owned by everyone, except after he understands and explores a particular discipline.
- 2) Mastery of professional skills by the demands of the link and match era. In this case, education should be aimed at obtaining high skills in certain professions. This approach will support the progress and continuity of a culture, as well as human civilization on earth. Education that puts skills as one of the goals to be achieved can be interpreted as an effort to maintain and advance civilization as a whole.
- 3) Good thought formation. The ability to think is the dividing line between humans and animals. Therefore, education should be formatted and implemented by first paying attention to the growth and development of the psychological potential of students.¹⁸

The purpose of education according to Ibn Khaldun is “to make Muslims believe and believe in God through studying the Qur'an and religious knowledge. Knowledge relating to Islamic beliefs and laws will make Muslims aware of the reality that is directed at obtaining good morals”.¹⁹

From the above objectives, it appears that according to Ibn Khaldun education or science and teaching is a must in building human society. This statement indicates that the purpose of education according to Ibn Khaldun is to change the values obtained from experience to be able to maintain human existence.

b) Education Curriculum

In the book, Muqaddimah Ibn Khaldun does not talk about the definitions, components, or characteristics of the curriculum systematically. He also did not use the term curriculum in the book. However, Ibn Khaldun talked a lot about science and its classification. For this reason, "Muhammad Kosim" in his book categorizes these ideas about science and classification in the curriculum. Because science and its classification are material in education and the material is one of the basic components in the curriculum. Thus, the curriculum discussed here is not a curriculum in a broad sense, but in a narrow sense and is only limited to material.²⁰

¹⁸ T Saiful Akbar, Manusia dan Pendidikan Menurut Pemikiran Ibn khaldun dan John Dewey. *Jurnal Ilmiah Didaktika: Media ilmiah Pendidikan dan Pengajaran*, 15(2), 2015, 222-243.

¹⁹ T Saiful Akbar, Manusia dan Pendidikan Menurut Pemikiran Ibn khaldun dan John Dewey. *Jurnal Ilmiah Didaktika: Media ilmiah Pendidikan dan Pengajaran*, 15(2), 2015, 222-243.

²⁰ Muhammad Kosim, *Pemikiran Pendidikan Islam Ibnu Khaldun*. (Jakarta: Rineka Cipta, 2012)

There are two kinds of knowledge conveyed by Ibn Khaldun in his book “Muqaddimah Ibn Khaldun” namely:

- 1) Natural for humans is through the guidance of his mind.
- 2) Traditional, namely knowledge obtained from the person who created it.

According to Ibn Khaldun, humans acquire knowledge through their ability to think, which is a non-natural them and by their human perception, humans are guided to objects with argument problems and teaching methods so that they know the difference between right and wrong in science. The traditional sciences rely on information based on the authority of the given shari'a, the basis of all these traditional sciences is the material of the Qur'an and the sunnah, namely the laws that have been related to these materials, in the sense that we can benefit from them.²¹

Ibn Khaldun had great attention to the “amaliyah” sciences, namely the Qur'an and Hadith. Ibn Khaldun's classification of the basic knowledge of Islamic knowledge derived from the Qur'an includes the following:

- 1) In philosophical and intellectual science, All knowledge can be learned by humans through natural reasoning and reasoning, which is innate from birth.
- 2) The knowledge that is conveyed (transmitted sciences)
- 3) The science consists of the Qur'an, interpretation and recitation, the science of hadith, the science of fiqh, the science of religion (the science of divinity), and language. Although not all knowledge is transmitted through formal educational institutions, this knowledge can develop over time.²²

The science above depends a lot on the intelligence of the teacher in using appropriate and good methods. Therefore, the teacher must know the usefulness of a method that will be used. In another source, Ibn Khaldun argues that the growth of education and science is influenced by civilization. The occurrence of differences in social strata in society as a result of the results of intelligence processed through teaching. He does not agree with the opinion of some people who say that the occurrence of social layers is caused by differences like humanity. He divided science into 3 groups, namely:

- 1) Oral science (language), namely the science of grammar (grammatical) literature or language that is composed poetically.
- 2) Naqli knowledge, namely knowledge taken from the holy book and the sunnah of the Prophet. This knowledge is in the form of reading the holy book of the Qur'an and its interpretation, the sand and hadith of its pentashihan and istinbat about the rules of fiqh.

²¹ T Saiful Akbar, Manusia dan Pendidikan Menurut Pemikiran Ibn khaldun dan John Dewey. *Jurnal Ilmiah Didaktika: Media ilmiah Pendidikan dan Pengajaran*, 15(2), 2015, 222-243.

²² Mahfud Junaedi, Paradigma Baru Filasafat Pendidikan Islam, (Cimanggis: Kencana. 2017)

- 3) The science of all namely the science that can show humans with their intellectual thinking power to philosophy and all knowledge, which are included in this category are the science of magnetic(logic), natural science, divinity, engineering, arithmetic, behavioural science (psychology), witchcraft and sorcery.²³

c) Educational Method

Regarding the method of education in teaching, Ibn Khaldun has 6 methods as the author quoted from Kosim, namely:

- 1) Memorizing Method, Not all subject areas are suitable for using this memorization method. This method is more suitable for use in language-related lessons. He thought that by reading a lot and memorizing someone would acquire language skills.
- 2) Dialogue Method, According to Ibn Khaldun, the dialogue method is the most appropriate method to be used in gaining mastery of scientific disciplines. This is because the rote method cannot make students master the problem, so they cannot have the ability to learn about science.
- 3) Widyawisata Method, The Widyawisata is meant by this method, visiting the author of the book directly and asking for an explanation directly from the author/teacher, so that it can make students understand and understand better.
- 4) Exemplary Method, An individual must tend to imitate the character of others. For example, the weak tend to imitate strong people, subordinates tend to imitate their superiors, including children who like to imitate adults. The relationship with students is, that a student often pays attention to his teacher, both attitude, speaking style or appearance.
- 5) Repetition and Gradual Method, This method is also commonly called at-tikrar and at-tadrij, this method indirectly confirms that the ability of students to receive knowledge requires a process. This method can be done through three stages: first, the teacher provides a discussion of the problem related to the main topic of a chapter, then explains it in general without neglecting the ability of students to understand it. Second, because the ability of students is still weak, the teacher should repeat it with the same discussion, only adding its scope by providing comments and explanations regarding differences in views on the object of study. Third, if students have understood what the teacher has explained, then a teacher should re-explain the subject matter in depth. Thus, students can have perfect skills.
- 6) Al-Quran learning method, In studying the Qur'an, Ibn Khaldun has a special view that is quite harsh. He does not like it when a child reads the Qur'an but they do not understand its meaning. Therefore, he made Arabic the basis for the study of all knowledge. He prioritized the teaching of Arabic over other pieces of knowledge, including the Qur'an. Because according to Ibn

²³ Mahfud Junaedi, Paradigma Baru Filasafat Pendidikan Islam, (Cimanggis: Kencana. 2017)

Khaldun if a child learns the Qur'an first before learning Arabic it will only confuse the child. Children will only be able to read but not understand the meaning.²⁴

4. Al Ghazali and Ibn Khaldun's Islamic Education Concepts in Education in the Industrial Revolution 4.0 Era

The concept of Al Ghazali and Ibn Khaldun's education is still very relevant to today's modern education, a concept that is still real and visible today is the concept of "Budi Pekerti" or "akhlak". "Budi Pekerti" comes from the Indonesian language. "Akhlak" comes from Arabic. While the word moral comes from Latin, and ethics comes from Greek. Akhlak is the correct term in Arabic for moral and ethical meanings. Like morality, etymologically ethics also has the same meaning as morals.

The meaning of education "Budi pekerti" refers to the meaning in English, which is translated as morality. Morality contains several meanings, among others, customs, manners and behaviour. "Budi Pekerti" is essentially behaviour. Meanwhile, according to the draft competency-based curriculum, "Budi Pekerti" contains the values of human behaviour which will be measured according to their goodness and badness through religious norms, legal norms, etiquette and manners.

Philosophical discussions about "Budi Pekerti" continue to develop with various opinions or aspects of the character itself. The teachings of "Budi Pekerti" in schools that are taken through a long process can generate enthusiasm in students to rebel or fight against the order of character.²⁵

One of the reasons is that students throw away the moral norms or manners that are taught in the form of a set of commands and prohibitions. This situation makes students against the norms caused by basic things, namely students no longer believe in moral norms, which do not overcome societal problems that continue to develop, even the reality in society is the opposite. Various proposals regarding the need for character education in character building and the formation of national morality are not new. Before religious subjects became compulsory subjects, in the lesson plan in 1947, there were only "Budi Pekerti" subjects that were sourced from traditional values, especially those contained in wayang stories.²⁶

After going through a long debate between the Ministry of Cultural Education and the Ministry of Religion of the Republic of Indonesia, finally, in 1975 "Budi Pekerti" education was integrated into the subject of Citizenship Education (Civics), which later became the subject of Pancasila Moral Education. In the 1984 curriculum, Pancasila morals were integrated into four

²⁴ Muhammad Kosim, *Pemikiran Pendidikan Islam Ibnu Khaldun*. (Jakarta: Rineka Cipta, 2012)

²⁵ Siti Julaehta, Muhammad Maky, dan Uus Ruswandi, "Desain Pelaksanaan dan Evaluasi Pembelajaran Pada Sekolah Menengah." *Jurnal Dirosah Islamiyah*, 4(2), 2022, 226-249.

²⁶ Nurul Zuriah, *Pendidikan Moral dan Budi Pekerti Dalam Perspektif Perubahan*. (Jakarta: Bumi Aksara. 2012)

subjects, namely Pancasila Moral Education, National Struggle History Education, Guidelines for the appreciation and practice of Pancasila, and National History.

In the 1994 curriculum, these lessons are included in the subject of Pancasila and Citizenship Education. And the last curriculum is included in the subject of Citizenship Education. In line with the disappearance of the subject of “Budi Pekerti”, the increasingly complex national problems also raise moral and moral problems among students at various levels or levels. Once again, thoughts and logic that are a little implicit think that this problem is caused by the disappearance of character education and the failure of religious education.

In cultural studies, values are at the core of every culture. Moreover, in this era of the industrial revolution 4.0, which is in an open world, the bonds of moral values are starting to weaken. Society is experiencing multidimensional crises, and the crisis that is felt very badly is the crisis of moral values. The analysis above makes education in Indonesia examine and generate “Budi Pekerti” or character education.

This is not only felt by the Indonesian nation and people, but also by developed countries. Even in industrialized countries where moral ties are becoming increasingly loose, people are starting to feel the need for a revival of moral education which has recently been neglected.

Character education is not only the responsibility of the school but also the responsibility of the family and the wider social environment. So even though a school, for example, organizes character education, but the community environment is not good or not, then character education in schools is meaningless.

Moral education has been contained in religious education and other subjects. However, the content of the character cannot be actualized because of the weakness of religious subjects in terms of methods and content which emphasizes filling in cognitive aspects rather than affective aspects. Thus, character education is integrated into all subjects and educational programs, such as Religious Education/Character Education and Citizenship Education. As can be seen, the details of character values given by the Ministry of Education and the Ministry of Religion of the Republic of Indonesia are essentially religious and moral values, which are socially and culturally viewed and recognized as noble values of the nation.

CONCLUSION

According to Al-Ghazali, the concept of education is that a child is born in a state of nature, so it is the person who educates him who influences the child. This means that if a child grows and develops in a good environment, is educated in a good way and is accustomed to doing good things, then the child will be good. And vice versa, if the child grows and develops in a bad environment, is educated in a bad way and is accustomed to doing bad things, then the child will be bad. Ibn

Khaldun's concept of education is that humans are the result of history, social environment, natural environment, and customs. According to him, the social environment has an important role, responsible for the formation of one's personality.

In the educational curriculum, Al-Ghazali and Ibn Khaldun have different classifications in the elaboration of knowledge. The classification of knowledge from Al-Ghazali's thoughts is very detailed, besides that, he also adds five aspects of education related to science. Meanwhile, Ibn Khaldun only divides knowledge into two, namely aqliyah and naqliyah. Aqliyah is a rational science, while naqliyah is a science related to religion. The concept of Al Ghazali and Ibn Khaldun's education is still very relevant to today's modern education, a concept that is still real and visible today is the concept of character or morality.

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