

Comparative Study of Teacher Concepts from the Perspective of Ibn Khaldun an Al-Ghazali and Their Relevance to Teacher Competence

Muhammad Romli¹, Muhammad Ufuqul Mubin²

¹Universitas Islam Darul Ulum

²Universitas Islam Negeri Sunan Ampel Surabaya

Corresponding author: Romlituban01@gmail.com

ARTICLE INFO

Article history

Received: 20-02-2023

Revised: 25-03-2023

Accepted: 13-04-2023

Keywords

*Teacher Concept,
Competence, Ibn
Khaldun, Al-Ghazali*

ABSTRACT

This study was designed using the type of research library research (library research). And the data collection method used is the documentation method. The primary data sources are the books of Ibn Khaldun, al-Ghazali, and the Permendiknas Book Number 16 of 2007. While the secondary sources are: other supporting books related to the concept of the teacher. Meanwhile, in analyzing the data the author uses content analysis techniques. The results of this study indicate that the concept of teacher perspective of Ibn Khaldun and al-Ghazali which is relevant to Permendiknas Number 16 of 2007 is that the teacher must; a) gentle and loving to students b) Mastering the material and having scientific specialization c) Teachers must always improve their quality d) Prioritizing moral education and character of children e) Sincere in teaching f) Teaching directly face to face g) Providing lessons according to ability students and not overdo it h) Mastering learning methods i) Respectful and authoritative j) Giving advice to students gently k) having noble character and can be an example for students.

Introduction

Education plays a significant role in ensuring the survival of the nation and state. Education is a medium of human development throughout the journey of civilization. Education plays a significant role in the nation's progress in various fields. It is no exception that it is a determining factor for the success of development in general. This must be acknowledged because the success of a nation is determined mainly by success in improving and updating the education sector.

No one can deny that the role of the teacher in a nation or society is significant. Teachers are one of the main factors that encourage the creation of the nation's next generation, who have quality in terms of intellect and skills, and behavior. Mangun Budiyanto argues that if one wants to know and see how the

Muhammad Romli, Muhammad Ufuqul Mubin

Comparative Study of Teacher Concepts from the Perspective of Ibn Khaldun an Al-Ghazali and Their Relevance to Teacher Competence

state of a nation will be in 20-50 years to come, then look at how the quality of its teachers is today.

Nevertheless, unfortunately, until now, many teachers still teach, not following the expected competencies. Many teachers teach not according to their field, teach too many students, teach only to find material, teachers commit violence, and even abuse students are some examples. Therefore we need a teacher who can overcome all these problems.

Judging from the importance of a teacher and the components he must have, of course, our obligation as Muslims is to return to examine the concept of the teacher as described in Islam. Therefore, here researchers are trying to provide intelligent solutions to revitalize teachers based on Islamic corridors and teacher competencies that Ibnu Khaldun and al-Ghozali have described as developing better teacher skills so that they can help achieve national education goals.

Method

This type of research is library research, a study conducted by collecting and reviewing data or scientific papers related to the research object or library data collection.¹ The research process is based on a theory with the nature of descriptive analysis research, namely the regular breakdown of all concepts relevant to the discussion.² Because this study's data is descriptive, the form of data analysis that the authors use is content analysis.

The description of all the concepts put forward by the figures to be studied illustrates that this research uses a comparative approach to express similarities and differences and then compare the thoughts of the two figures. The data sources in this study are divided into two, namely primary data sources and secondary data. The primary data sources are the books by Ibn Khaldun, Al-Ghozali, and Permendiknas Number 16 of 2007. The secondary data are books, articles, and scriptures related to this research.

Results and Discussion

Biography of Ibnu Khaldun And Al-Ghazali

Ibn Khaldun's real name is Abdurrahman Ibn Khaldun Al-Maghribi Al-Hadrami. He was born in the month of Ramadan 732H/1332M in Tunisia in the middle of a family of scientists and respected who managed to collect between scientific and government positions. He began his education by reading and memorizing the Koran. Then gain knowledge from famous teachers according to their respective fields.

Ibn Khaldun died on 16 March 1406 AD (26 Ramadan 808 H) at 74 in Egypt. Ibn Khaldun's most famous work is 'Muqaddimah.' He is also known as 'Muqaddimah Ibn Khaldun,' who recorded early views on universal history. Meanwhile, al-Ghazali was born in 450 H (1058 AD) in Ghazal, Persia. His full name is Muhammad bin Muhammad al-Ghazali. In his hometown, which is one of the

¹ Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1988), 105.

² Toto Suharto, *Epistimologi Sejarah Kritis Ibnu Khaldun*. (Yogyakarta: Fajar Pustaka Baru, 2003), 53.

centers of knowledge, al-Ghazali began to study well-known scholars who were there. With his intelligence and intelligence, at a very young age, al-Ghazali was known to be pious in religious matters.

It was this that made al-Imam al-Haramain al-Juwaini, who at that time became a professor at Nizhamiyah University, trust al-Ghazali to help him teach there. Not long ago, he even replaced al-Imam al-Haramain to lead a college that produced many international scholars.

Imam al-Ghozali died on Monday, 14 Jumadil Akhir 505 Hijri, together with 19 December 1111 AD in Thus. He is a person who has contributed to the formation of Ahlus Sunnah wal Jama'ah thinking as a whole, both in terms of theology, fiqh, tasawuf, and philosophy. His traditionalist argument seems inclined to defend al-Asy'ari, which we see very clearly in *Ihya' Ulumiddin*.

The Relevance of the Teacher's Concept from the Perspective of Ibn Khaldun and Al-Ghozali with Teacher Competence in Permendiknas Number 16 of 2007

Ibn Khaldun and al-Ghazali are Muslim thinkers whose services will never be forgotten. Ibn Khaldun and al-Ghazali took essential lessons from existing life, showing that their thoughts followed the flow of the times or the development of the times. From the thoughts of the two figures above, the relevance to teacher competence in Permendiknas number 16 of 2007 is as follows:

1. Teachers must be gentle and love their students

Ibn Khaldun strictly forbade teachers from being harsh on students. He said that children who grow up in conditions of coercion and oppression could make them rigid and narrow-minded, less active, and unable to grow correctly. This can also make him like to lie, be lazy, and do other evil deeds.³ Meanwhile, al-Ghazali said that teachers must treat students like their own children, meaning that a teacher, when educating students, should treat their students as their children.⁴ Even when a student makes a mistake, he must deal with it wisely, gently, and non-violent way. The teacher must be compassionate towards those who learn and treat them like their children.

The explanation above is relevant to the teacher's pedagogical competence; the teacher communicates effectively and politely to students. According to the author, the reason above is that when the teacher is rude, let alone to the point of giving heavy sanctions, this can affect the psychology of students because it is inevitable that students will be afraid and feel guilty.

2. Teachers must master the material and have scientific specialities

³ Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1988), 105.

⁴ Al Ghazali, *Ihya' Ulumiddin*, (Surabaya: Al Hidayah, Tanpa Tahun), 55.

According to Ibn Khaldun, a teacher must be competent and not allowed to teach other than those who are masters.⁵ Likewise al-Ghazali. This thinking is ideal, becomes a matter of principle, and can not be negotiable. Because if that happens, then he is toying with religion and spreading damage in society.

According to the opinion of the authors, the thoughts of Ibn Khaldun and Al-Ghozali above have relevance to the professional competence of teachers, namely the teacher's ability to master material, structure, concepts, and scientific mindsets that support the subjects taught. It can be said that being a teacher for today must be genuinely professional because, with the professionalism of this teacher, it is hoped that all aspects of education can run well and also not only be limited to the legality of educators but must be more than that to make teachers professional and valuable for society.

3. Teachers must continuously improve their quality

Ibn Khaldun and Al-Ghozali emphasized that a teacher should always be active in studying, discussing, and being earnest in teaching.⁶ They mentioned that the ideal teacher is a teacher who is diligent in reading and writing. Experience says that those who read diligently, then he will be rich in knowledge. However, if you are lazy to read, then the poverty of knowledge will be felt. He always fills his time with more valuable things to increase his knowledge. This also aligns with Ibn Khaldun's thought that teachers must always get used to writing, composing, and summarizing. He argues that this statement is still rare; it is through writing that the next generation will utilize the knowledge teachers possess.

Referring to the thoughts of Ibn Khaldun and Al-Ghozali above, according to the author, it has relevance to the professional competence of teachers, namely, sustainably developing professionalism by taking reflective action. This means that the obligation to study is not only an opportunity for students but must be dominantly owned by the teacher as well, in the sense that the teacher's influence in educating has a more significant share in the student's personality. It can be said that the more qualified the teacher's competence in teaching, the more students' intellectual ability will increase.

4. Teachers Must Prioritize Children's Moral and Character Education.

Ibnu Khaldun explained that a teacher should prioritize character education over other education. Ibn Khaldun even mentioned that character

⁵ Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1988).

⁶ *Ibid*, 802.

education derived from the Al-Qur'an and Al-Hadith is more critical than the others.¹

Ibn Khaldun's thoughts above have relevance to the teacher's personality competencies, namely; having faith and piety and having noble character, and also have relevance to pedagogic competence, namely; mastering the characteristics of students. This is quite clear because the Prophet Muhammad was sent into the world not to perfect knowledge but to perfect morals. Morals are more important than anything else.

5. Teachers Must Be Sincere In Teaching

Al-Ghozali explained that a teacher in teaching should instill the intention of *lillahi ta'ala* and not be worldly-oriented.⁷ Al-Ghozali's thoughts are relevant to the teacher's personality competencies: acting according to religious norms and presenting himself as a steady and stable person. Religion requires its adherents to do something with sincerity. At the same time, straight intentions will stabilize the heart's condition. Stable conditions will give birth to stable emotions as well. This element related to the heart is intention.

6. Teachers Should Teach Directly Face to Face.

Ibn Khaldun argues that the results of direct meetings are more potent and better. The more teachers, the better the results to be achieved.⁸ In the author's opinion, the explanation above has relevance to pedagogical competence, namely; teacher mastery of student characteristics, as well as student development to actualize their various potentials. This means that when the teacher is competent in pedagogical terms (teacher's ability to manage student learning in the classroom) and can realize it in terms of severe and consistent guidance and motivation of students at the beginning of learning, of course, Ibn Khaldun's thoughts can be realized well.

7. The teacher should give lessons according to his students' abilities and not overdo them.

According to al-Ghozali, a teacher should not teach his students something that his mind cannot reach so that it causes him to hate his lesson or causes shock in his mind. This means that the delivery language used by the teacher in teaching must be adapted to the conditions of the students

⁷ Al-Ghazali, *Ihya'*, ..., 56.

⁸ Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1988), 105.

themselves.⁹

Teaching is not easy; a teacher does not only work as a person who transfers knowledge to his students but must also pay attention and know the extent of his students' abilities. Teachers must understand various students' characteristics, not treat them uniformly.¹⁰

8. Teachers Must Master Learning Methods.

Ibn Khaldun said that a teacher should teach gradually, gradually and little by little, from general to specific.¹ The author sees that Ibn Khaldun's thoughts above have relevance to pedagogic competence, namely, master learning theory and educational principles of learning. The teacher's ability in this matter is dominant towards better and more conducive development.

Ibn Khaldun's thoughts on this matter also have relevance to pedagogic competence, namely, learning planning and implementing educational and dialogic learning. This means that if a teacher who is faithful and pious in value realizes a good life by being principled and adhering to the sayings of Allah and the sunnah of the Prophet, especially in planning and implementing learning, it will be even better.

9. Teachers must be honourable and authoritative

According to al-Ghazali in the book *al-Adab fi al-Din*, a teacher must maintain authority and guard against things that can lead to arrogant attitudes.¹¹ This attitude must be attached to the teacher's personality and consistently maintained.

Al-Ghozali's thoughts relate to personality competencies: The teacher must present himself as a steady and authoritative person. This means that teacher ethics, in this case, is very influential and makes the teacher personally respected and imitated by students. The author can say a teacher must be a model for his students in all words and deeds, especially in teaching aspects in the classroom.

10. Teachers Must Gently Give Advice To Their Students.

Imam Al-Ghozali recommended that a teacher always advise his students, especially if his student commits a moral violation. According to him,

⁹ Al-Ghazali, *Ihya'*,..., 57.

¹⁰ Sauqi Futaqi. 2021. "Memperkuat Kompetensi Multikultural Siswa Dalam Menghadapi Tantangan Global". MIDA : Jurnal Pendidikan Dasar Islam 4 (1), 30-37. <https://doi.org/https://doi.org/10.52166/mida.v4i1.3857>.

¹¹ Al-Ghazali, *Al-Adab*,..., 4-5.

there are rules in admonishing a student's mistakes, namely, as much as possible with innuendo, not blatantly.¹

The above concept can be relevant to the teacher's pedagogical competence; the teacher communicates effectively, empathetically, and politely to students. Moreover, it is also relevant to personality competence, namely the teacher's personality with noble character. This means that if the teacher can advise and communicate well, it will make guiding and directing students easier.

11. Teachers must have noble character and can be role models for their students.

Teachers are not only required to act as agents of learning but also to be able to play themselves as agents of change for students. Therefore, a teacher is expected to be a teacher who is not only limited to teaching but also must be able to be a motivator and be directly involved in the process of changing student attitudes and behaviour. Al-Ghozali clearly stated that a teacher should have noble character and character per the Shari'ah.¹²

Al-Ghozali's opinion is relevant to the teacher's personality competencies: Present yourself as an honest, noble person, and a role model for students and society. A teacher will be a role model and model in life for his students, therefore the teacher must have a personality that matches his words with his actions.

Conclusion

The concept of the teacher, according to Ibn Khaldun and Al-Ghozali, is a concept that all of its aspects realize and reflect Islamic teachings and have a responsibility to Allah by internalizing the attributes of Allah, which are then applied when interacting with students. This concept determines him to be a good educator for his students.

The competencies that must be possessed by teachers in Permendiknas number 16 of 2007 are Pedagogic Competence, Personal Competence, Social Competence, and Professional Competence. These four competencies have crucial roles and functions and must be possessed by teachers. It is hoped that having competence above a teacher in carrying out teaching duties will become a professional and accountable teacher.

The relevance of Ibn Khaldun and Al-Ghozali's thoughts about the teacher concept to Permendiknas Number 16 of 2007 is that the teacher concept of Ibnu Khaldun and Al-Ghozali is traditional, but it is still relevant to be applied today. According to Ibn Khaldun and Al-Ghozali, the concept of a teacher is compatible

¹² *Ibid*, 58.

with *Permendiknas*. Thus, the thoughts of Ibn Khaldun and Al-Ghozali should be considered in order to build competent teachers to improve the quality of education.

References

- Al-Ghazali. Tanpa Tahun. *Al-Adab Fi Al-Din*. Ploso: Maktabah Al-Falah.
- _____. Tanpa Tahun. *Ihyā' Ulūmidīn*. Surabaya: Maktabah Al Hidayah.
- Budiyanto, Mangun. 2016. *Guru Ideal Perspektif Ilmu Pendidikan Islam*. Yogyakarta: Program Studi Manajemen Pendidikan Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta.
- Futaqi, Sauqi. 2021. "Memperkuat Kompetensi Multikultural Siswa dalam Menghadapi Tantangan Global". *MIDA : Jurnal Pendidikan Dasar Islam* 4 (1), 30-37. <https://doi.org/https://doi.org/10.52166/mida.v4i1.3857>.
- Khaldun, Ibnu. 2011. *Mukaddimah*, terj. Masturi Irham DKK. Jakarta Timur: Pustaka Al Kautsar.
- Ludjito, Ahmad. *Pemikiran Al-Ghazali Tentang Pendidikan*. Yogyakarta: Pustaka Pelajar Offset.
- Nazir, Mohamad. 1988. *Metode Penelitian*. Jakarta: Ghalia Indonesia.
- Suharto, Toto. 2003. *Epistemologi Sejarah Kritis Ibnu Khaldun*. Yogyakarta: Fajar Pustaka Baru.
- Syaodih Sukmadinata, Nana. 2007. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.