



Contextual Teaching and Learning of Islamic Religious Education in Elementary Schools in the Perspective of Ibn Khaldun

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Abstrak

Pendidikan Agama Islam merupakan bentuk pembelajaran yang sangat penting di dalam kehidupan, didalam ajarannya membawa manusia pada kehidupan yang lebih baik, sekaligus menjadi filter dan landasan dalam rangka membentuk karakter kebangsaan. Pada dasarnya pembelajaran yang dikemukakan oleh Ibnu Khaldun berkaitan dengan model pembelajaran kontekstual. Ibnu Khaldun menghubungkan antara konsep dan realita melalui berbagai pengalaman. Berdasarkan hal tersebut perlu adanya penelitian untuk mengkaji lebih dalam terkait konsep pembelajaran kontekstual Pendidikan Agama Islam. Pembelajaran kontekstual PAI menurut Ibnu Khaldun pada dasarnya meliputi beberapa aspek antara lain pendidik, peserta didik, tujuan, materi, serta model pembelajaran. Model pembelajaran yang diterapkan beliau merupakan pembelajaran kontekstual, dimana menghubungkan antara konsep dengan realita didalam kehidupan sehari-hari. Pembelajaran didalam PAI juga tidak hanya bertumpu pada teori saja melainkan mengajak peserta didik untuk berfikir kreatif dan inovatif dalam pembelajaran.

Kata Kunci: Pendidikan Agama Islam, Ibnu Khaldun, Pembelajaran Kontekstual

Abstract

Islamic education is a very important form of learning in life, because in its teachings it brings people to a better life, as well as being a filter and foundation in order to form national character. Basically, the learning proposed by Ibn Khaldun is related to the contextual learning model. Ibn Khaldun connects between concepts and reality through various experiences. Based on this, there is a need for research to examine more deeply related to the contextual learning concept of Islamic Religious Education. According to Ibn Khaldun, PAI contextual learning includes several aspects, including educators, students, objectives, materials, and learning models. The learning model he applies is contextual learning, which connects concepts with reality in everyday life. Learning in PAI also does not only rely on theory but invites students to think creatively and innovatively in learning.

Keywords: *Islamic Education, Ibn Khaldun, Contextual learning*

Introduction

Islamic religious education is a very important form of learning in life, because in its teachings it brings humans to a better life, as well as being a filter and foundation in order to shape national character (Nata, 2004). In learning Islamic religious education, educators often do learning with conceptual methods that only emphasize mastery of theory and memorization. While in the process students must already understand, understand and be able to internalize the meaning and values of Islam that arise from the relationship between learning material and the context of life.

To overcome this, an educator needs to apply a learning model that can help students understand the relationships between classroom learning and phenomena in the environment. Educators must also encourage students to be able to think critically, actively, creatively and innovatively. But in reality in the world of education, the theory that develops about contextual learning is still dominated by the thoughts of western educational figures. Even though the knowledge and technology that until now developed in the western world was a contribution from the Middle East several centuries ago.

Long before Western figures popularized contextual learning, there was a Muslim scholar who briefly discussed science and teaching methods. The figure is Abdurrahman Ibn Khaldun, or better known as Ibn Khaldun. According to him, the learning process should be directed to develop the potential of students both physically, intellectually and ethically (bodynote) heredity but also determined by

environmental factors in the educational process

What is interesting about Ibn Khaldun's education is that educators must prioritize the basic sciences rather than the tool sciences. Ibn Khaldun views that education as something natural for humans which means that a person is not only determined by talent and heredity, but is determined by the environment and educational process (Rovi'in, 2013)

In practice in the classroom, Islamic Religious Education learning tends to be monotonous, teachers or educators more often use one method in the learning process, namely the lecture method. This makes students quickly feel bored in class because they only listen to lectures from the teacher. In addition, students are also less developed because they only listen to explanations from teachers.

PAI learning outcomes are not only seen from the cognitive and psychomotor domains, but also seen from the affective realm. These three domains are interconnected with each other and strengthen each other so that the results are able to produce students who are devout religious and worship with a strong character as a Muslim who obeys Allah SWT. Strengthening creed and character through PAI is a process of forming and developing the potential of students to worship well, think well and behave well according to Islamic teachings.

Basically, the learning proposed by Ibn Khaldun is related to the contextual learning model. Ibn Khaldun connects concepts and reality through various experiences. Therefore, the author tries to apply the contextual learning model

proposed by Ibn Khaldun in the classroom, because basically the learning process in the classroom must involve students directly and the material delivered must be related to everyday life.

Research Methods

The type of research in this study is field research using qualitative descriptive methods, which are based on the philosophy of post-positivism used to examine the condition of natural objects, namely research that is focused on understanding a phenomenon experienced by an object of research. The location of this research was conducted at SD N Bumiayu Magelang. The subjects in this study were students of grade VI.

Results and Discussion

A. Biography of Ibn Khaldun

His full name is Abdul Rahman Abu Zaid Waliyuddin ibn Khaldun Al-Maliki Al-Khadrami. He was born in 733H/1332AD in Naisabur, and died in 808H/1404AD at the age of 74. He is a firm person in carrying out his duties, an expert in the field of sociology and wise in solving problems. His character is popular as a historian, sociologist, philosopher and politician. He received early education from his father on the basics of religion such as the Qur'an, jurisprudence, hadith and tawhid. He was also a hafiz of the Qur'an since childhood. As an adult he studied Arabic linguistics such as Nahu, and Sharaf, usuludin and literature. After that he studied mantiq, science, philosophy, mathematics, and history from some of the leading scholars of that time. Among his foremost teachers was Muhammad ibn Abdul Muhaimin. He also studied with Abu

Abdullah ibn Muhammad ibn Ibrahim Al-Abla teaching him about sociology, politics and education. (Achmad Asegaf)

At the age of 17, ibn Khaldun had not yet completed his formal education when his parents died of a plague. Three years later, by the time he was given his first post in the Tunisian court, he memorized the Koran, studied all the tafsirs, mastered many Islamic laws, and was familiar with literature and was able to write poetry in clear forms and expressions. According to his own records, his formal educational career did not include much about philosophy, history, or geography, which he mastered in later years. Ibn Khaldun's career as a civil servant was experienced ups and downs in a very rapid succession of leadership. The rulers who ruled all of North Africa and Muslim Spain were in the process of splitting up and the government faced a dangerous occupation under any circumstances. Ibn Khaldun's uncompromising disposition was unable to help or even make him many enemies. His duties as peace negotiator, head of military expeditions, prime minister and other duties were often interrupted by time in prison, running away from arrest and changing who gave him a job.

Ibn Khaldun's important work in the history of civilization entitled Mukaddimah which contains a complete system of social sciences based on a new approach to society and the process that makes society change. Ibn Khaldun called it 'ilm al-'umran or cultural science. His writing consists of six chapters, namely: book 1 on the general principles of sociology; books 2 and 3 on political sociology, book 4 on urban sociology; book 5 on economic sociology; and book 6 on the sociology of science. Book

B. Education according to Ibn Khaldun

Ibn Khaldun suggests that teachers always add knowledge and teachers should provide general explanations about the learning topics taught to students, in the learning process educators must involve students and educators position themselves as guides for students. According to Ibn Khaldun, an educator in the learning process must use the application of the visitation method (*rihlah*) in order to provide an experience in the minds of students, because students experience themselves and feel directly with their five senses, namely through sight, hearing, touch and so on.

In Ibn Khaldun's opinion, educators who use violence such as hitting can cause children to learn to lie in self-defense and to avoid the blow again. Therefore, this kind of violence should not be used because children will listen more to good advice if given in a gentle and wise manner. On the other hand, Ibn Khaldun calls for the use of teaching and learning approaches that have the following characteristics: the approach from difficult to happy, the approach from doubt to confidence, the approach from ignorance to know, and the approach from concrete examples to abstract research. Ibn Khaldun asked teachers to vary strategies, methods and approaches in teaching and learning.

In the book of *Muqadimmah*, Ibn Khaldun mentions that Allah Almighty endowed man with an ability that is the source of perfection and superiority over other creatures. This gift, in the form of man's ability to think and at the same time make man have a higher position. With this mind, humans are able to realize things that happen outside themselves, through the

intermediary of reason and mind behind the five senses (thohs, 1986). Thinking is the process of capturing the picture behind feelings with reason to make analysis and synthesis.

The mind works with brain power that gives the ability, to capture images of objects received by the five senses. Then the image is returned to human memory to be returned with the image of an existing object. According to Ibn Khaldun, there are three levels of human thinking ability, namely:

1. Distinguishing reason (*al-aql ut-Tamyizi*)

The ability at the first level is called discriminating reason, that is, the understanding of individual intelligence, of all natural orders and constellations that are dynamic. The discriminating intellect gives man the ability to select and discern everything that brings benefit to his life, and to reject what brings vanity to himself.

2. Experimental Reason (*al-Aql at-Tajribil*)

The ability to think at the second level is called experimental reason (*al-Aql attajribi*), which is the ability of humans to form ideas, and develop behavior in interaction. The majority of these abilities are in the form of perception and develop through experience until the benefits can be felt.

3. Speculative Reason (*al-Aql an-Nadzari*)

As for the ability to think at the third level, it is called speculative reason, that is, reasoning that equips a person with knowledge of assumptions, about entities that are behind the senses, without accompanying practical action. In other words, speculative reason is a perception and perception that is

regulated in certain states and conditions (Thoha, 1986).

Based on the explanation above, it can be concluded that humans in themselves have potential in the form of ability to think, the ability to think has several levels, and must be developed so that humans are able to optimize the potential that exists in themselves. So that the quality of ideas in accordance with Islamic values is achieved. To achieve this, humans need the concept of PAI learning in which there are stages to support the development of thinking and oriented to applicative experience.

In the learning process educators must directly involve students, where students are invited to think and apply learning in everyday life. In addition, educators in the learning process are not allowed to use violence because it will cause students to lie. It is better to use advice and motivation if students make mistakes, so that students realize their mistakes and do not repeat them again.

C. Implementation of Contextual Learning in Islamic Education

Contextual Teaching and Learning (CTL) is a learning concept that helps teachers relate the material taught to students' real-world situations and encourages students to make connections between the knowledge they have and their application in their lives as family and community members (US Department of Education, 2001). In this context students need to understand what learning means, its benefits, in what status they are and how to achieve it. With this the student will realize that what they learn is useful as his life later. Thus, it will make them position themselves who need a useful

provision for their lives later and students will try to respond to it.

According to Zahorik there are five elements that must be considered in the practice of constitutional learning:

1. Activating knowledge.
2. Acquiring new knowledge by learning the whole first, then paying attention to the details.
3. Understanding knowledge, which is by arranging with three things. The first is a temporary concept (hypothesis), the second is sharing with others in order to get a response (validation) and on the basis of that response, the three concepts are revised and developed into two things, as follows. First, practice the knowledge and experience (applying knowledge). Second, reflect on the knowledge development strategy. (Zahorik, 1995)

In its implementation, contextual learning should emphasize the following:

1. Problem-based learning
2. Authentic instruction
3. Inquiry-based learning
4. Project-based learning
5. Work-based learning
6. Service-based learning
7. Cooperative learning. (Waqiatul Masrurroh, 2013)

Islamic Religious Education (PAI) is a conscious effort to prepare students to understand Islamic teachings (knowing), skilled in doing Islamic teachings (doing), and doing Islamic teachings in everyday life (being). The purpose of Islamic religious education in public schools is to improve understanding, skills to perform, and practice Islamic teachings in everyday life. The main purpose of Islamic religious education in schools is religion, which is to become a true Muslim. This religion has been less noticed. The main characteristic of PAI is the large

content of being components, in addition to a few knowing and doing components. This demands a much different educational treatment than general field education. (Abdi, 2004)

The implementation of Contextual learning on Religious Education, especially in elementary schools, is a process to prepare human resources to run their lives and fulfill their lives more effectively and efficiently. The main purpose of Islamic education itself is to guide and educate students to understand the teachings of Islam, in addition to that students are able to practice the teachings of Islam in everyday life.

Islamic religious education is a conscious and planned effort in preparing students to know, understand, live and believe in the teachings of Islam, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony to realize national unity and unity (Roiz Mahfud, 2014). From this statement, it can be concluded that the knowledge learned will be more meaningful if practiced in everyday life, in practicing something must be based on science.

Students will find it easier to practice the knowledge learned if the learning process involves students directly, for example connecting lessons with the reality of life. This will make students feel the benefits and usefulness of what they learn. Thus contextual learning is in line with the concept of Islamic religious education.

However, there are still many educators who still do not understand how the process of implementing contextual learning. Educators tend to apply classical methods, for example, enough with the lecture method. This makes students become

bored and bored because they only listen to what the teacher says, causing a deterioration in the thinking of students.

D. The Concept of Contextual Learning according to Ibn Khaldun

In his book *Muqaddimah*, Ibn Khaldun states that humans have the potential to acquire knowledge through various sources. As mentioned earlier, every human being has some level of ability to think. One of them is experimental reason. Ibn Khaldun, in particular, mentions this ability to think in his work. According to him, the experimental mind which is the ability of humans to form an idea, and develop behavior in interacting with it, is essential to be developed. Because in reality, humans are social creatures. In other words, a person cannot live alone without interference from other individuals, and his existence cannot be realized without a common life (Thoha, 1986).

Allah endowed man with reason and mind, so that man could organize all his activities and actions. Through this mind, people are guided to choose what is beneficial and stay away from bad things. However, before a person is able to use experimental reason optimally, he must first know the impact of an action through based experience and customs that have been embedded in society (Wulandari, 2020). The impact of human ability to think is that all human actions are more organized and avoid things that have a negative impact. According to Ibn Khaldun, from various events, man can learn as many concepts as possible, according to his ability. This means that each individual is basically able to gain knowledge with the support of experience from many events that occur in his life. Thus, one can

know what actions should be developed or avoided in social interactions.

Humans who are knowledgeable in this way, namely by searching for knowledge and expertise (experience), will certainly understand every problem based on their experience. However, if the opposite happens, that is, a person does not seek knowledge or expertise (experience), then the life around him will be damaged. This is the meaning of the term "whoever is not educated by parents, will be educated by the times" (Thoha, 1986).

According to Ibn Khaldun, skills and knowledge can only be acquired through habit. Habits provide possibilities for a person to master the basic principles and rules, and be able to understand the problem and master the details that are principled (thoha, 1986). Habits are different from understanding and knowledge through rote memorization. Understanding of a problem is part of a single scientific discipline and can be obtained by exploring the discipline.

Habit or malakah is something physical. Both habits that exist in the body and those in the brain as a result of human ability to think, and so on. As for everything that is temporal, it requires teaching. To acquire habits (malakah), the easiest way to do is to practice the ability to express thoughts, and opinions in a scientific discussion. Ibn Khaldun stated that the method is able to clear up problems and foster understanding (Sari Wulandari, 2020)

Furthermore, it is explained that teaching knowledge to students will only be effective if done gradually and little by little. In the early stages, educators teach their students about the principle problems of each branch of discussion taught. The

information given must be general and comprehensive, taking into account aspects of thinking ability (reason) and the readiness of students to accept what is given to them (Madjid, 2019).

Based on this explanation, a conclusion can be drawn that the concept of contextual learning according to the thoughts of Ibn Khaldun, is as follows:

1. The learning process in class is oriented to physical habits that are scientific. In other words, learners are accustomed to be directly involved in various scientific activities. Whether it's in the form of discussion, observation, or other scientific activities. This activity aims to clear up problems and foster understanding in students. Based on the principle of the contextual learning model proposed by Vienna Sanjaya, this activity is in accordance with the principle of inquiry where students gain knowledge by search and discovery, through a systematic thinking process. Not the result of memorizing a number of materials and facts (Sanjaya, 2016).
2. Basically, knowledge can be formed through experience. By learning the concepts of various life events, a person's proficiency will be formed. This is in accordance with the principle of constructivism, where new knowledge is built in the cognitive structure of learners based on experience (Sanjaya, 2016).
3. Learning is carried out gradually and little by little with several repetitions. It starts with something general and comprehensive, then continues with something more specific, and connects things that are contradictory from different views. This is in accordance with

one of the characteristics of contextual learning, where the learning process is interpreted as an activity to obtain new knowledge. As for this knowledge, it is obtained deductively, namely learning begins by learning something as a whole then paying attention to the details (Sanjaya, 2016).

4. Learners are seen as developing individuals. Therefore, any form of harsh punishment in learning activities is not allowed. Violence is considered to cause bad habits, hinder the personal development of students, cause laziness and damage to morals.
5. Learning is perfected by bringing in teachers, as well as influential figures. This is useful for strengthening knowledge and broadening views related to the knowledge he is studying. Based on the principle of modeling, contextual learning can be done by bringing in figures who are considered to have special skills, to teach students (Rusman, 2016).

In the learning process PAI involves educators and students, although students are not discussed specifically in *Muqadimmah*, there is a thought of Ibn Khaldun who mentions students. The learner, in Ibn Khaldun's view, is a developing individual. He hopes that students can realize that science is a gift of God. Therefore, a student should always be grateful, and always try so that his potential can develop optimally, through the process of seeking knowledge. This view shows that students are not only required to be intelligent in intellectual terms but emotionally and spiritually intelligent. So that he is able to become a perfect human being (Sari Wulandari, 2020)

Meanwhile, the educator in Ibn Khaldun's view should be someone who is able to choose and apply learning that suits students. In addition, educators are also required to pay attention to the readiness and psychological condition of students. Then educate him with patience and compassion, without harsh punishment. This is a competence and something that is required of a religious teacher (Kosim, 2012).

As explained earlier, the contextual learning model is a learning model that is oriented towards direct student engagement, and makes it able to associate thoughts with actions, concepts with practice and connect academic subjects with the context of everyday life. Thus, the concept of contextual learning according to Ibn Khaldun is relevant to Abbudin Nata's view. Because, the basic concepts of the contextual learning model proposed by Ibn Khaldun, tend to be oriented towards experience and physical habituation of a scientific nature. Thus, this concept is relevant to the new paradigm of education in the field of learning process. In connection with this, the learning of Islamic Education today is not only fulfilled by providing material. However, it must be equipped with practice, social work and so on.

The contextual learning method in is closely related to PAI, because in the learning process the teacher must

1. The Role of Educators in the Contextual Learning process of Islamic Religious Education

When the teaching and learning process in addition to providing knowledge, educators must also apply / prioritize the cognitive realm. Contextual approaches, especially in elementary

schools, encourage students to practice and relate learning to everyday life. Educators have an important role in building student motivation, building the character of students, especially at the elementary school level, is quite difficult because basically children at that age are still affected by the outside world.

Schools should have religious programs in building student characteristics. In Bumiayu Elementary School, in the learning process educators have applied contextual learning, where students are invited to associate learning in class with everyday life, in certain materials educators exemplify directly or even teachers give assignments to practice these activities

In the prayer material, educators not only explain the understanding and reading of prayers, but educators are more likely to emphasize to students that prayer is an obligation as Muslims and educators prefer to invite students to practice the prayer directly.

The need for a contextual approach in learning, especially PAI, because so far learning has not been based on the fact that most students are less able to connect what they learn with how it is used in real life, because the pattern of approach and learning strategy is not right. With a contextual approach, students are expected to have the ability to increase faith, understanding, appreciation, and practice of Islam, so that they become Muslim humans who believe and fear Allah SWT. As well as having a noble character in personal and community life, among others, reflected in the motivation to perform the five daily

prayers as an obligation of a Muslim who has reached puberty and behaves honestly, respectful and obedient behavior to parents and teachers and empathetic behavior towards others in carrying out daily life. This is in line with the results of research that students will be disciplined in carrying out good worship and will always remember Allah SWT who has given life, remembering that Allah will avoid all forms of laziness and lethargy, as well as a sense of unease and fear when making mistakes and negligence in carrying out obligations as students can concentrate on learning.

Thus, that learning is designed to develop complete competencies between knowledge, skills, and attitudes, then students are not only expected to increase their knowledge and insight, but also increase their abilities and skills and the nobler their character and personality.

Conclusion

The contextual learning approach in Islamic religious education in elementary schools is in accordance with the views of Ibn Khaldun, which prioritizes contextual understanding that takes into account the social, cultural, and environmental backgrounds of students. In Ibn Khaldun's perspective, Islamic religious learning must be adapted to the reality and conditions of society and integrate Islamic values into daily life. Contextual learning enables Islamic religious teachers to relate religious teachings to situations and problems students face in everyday life. This helps students to understand the religion of Islam in greater depth and relevant in their own context.

In addition, this approach can also help develop a deeper understanding of Islamic social and ethical values, as well as increase understanding of human values, cooperation, and tolerance in Islam. By applying contextual learning in Islamic religious education in elementary schools, we can achieve the goal of better Islamic religious education, which is to create individuals who have a strong understanding of religious teachings, and are able to apply them in daily life and society as a whole. Thus, Islamic religious education can be a tool to form individuals who benefit society and create social harmony in the perspective of Ibn Khaldun.

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