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## EDUCATIONAL PHILOSOPHY OF IBN KHALDUN AND ITS RELEVANCE TO "KAMPUS MERDEKA" POLICY

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**Abstract.** This article analyzes "Kampus Merdeka" policy from a philosophical perspective. The "Kampus Merdeka" policy is outlined in the minister of education and culture regulation number 3 of 2020 includes four main policies, one of which is the link and match between education and employment. This point creates a conceptual challenge in the Islamic education discourse which has so far been more oriented towards religious oriented. With this policy, Islamic education must also adapt to a pragmatic educational orientation. This article is a library research with a philosophical approach. The theory used as an analytical instrument is the educational pragmatism of Ibn Khaldun. The result of the study are as follows: (1) the orientation towards pragmatism in Islamic education has a philosophical foundation taken from normative and historical roots. (2) There is no conceptual conflict between "Kampus Merdeka" policy and the philosophy of Islamic education.

**Keywords:** educational philosophy, ibn khaldun, kampus merdeka

### INTRODUCTION

The "kampus merdeka" is a policy regulated by the Ministry of Education and Culture through regulation number 3 of 2020. This policy is based on two important points, namely data that most undergraduate program graduates work not in accordance with their formal education, and data that most of the contents curriculum in tertiary institutions is not related to the needs of industry and the world of work. These two points became the basis for the "kampus merdeka" policy by minister Nadiem Makarim.

The "kampus merdeka" policy includes four regulations, namely regulations on opening new study programs that must cooperate with industry, regulations on state universities with legal entities, regulations regarding students' rights to study in other study programs at the same tertiary institution or different tertiary institutions, and regulations regarding the accreditation of study programs.

This article aims to analyze these policies from the perspective of educational philosophy. In the praxis of Islamic education in Indonesia, there are three main streams of educational philosophy, namely religious-conservative, religious-rational, and pragmatic-instrumental. Most of the Islamic educational institutions in Indonesia, such as schools, madrasas, and pesantrens, adhere to religious-conservative and rational-religious schools. The "kampus merdeka" policy which regulates Islamic educational institutions to be connected with industry and the world of work has brought education towards pragmatism. In the tradition of Islamic education, the orientation towards pragmatism is not popular. Even some scholars from conservative circles such as Al Ghazali denounce the practice of education whose goal is to find work.

There are several previous studies that discuss the independent campus policy. Among them are Iqbal Luthfi and Rika Mardiani (2020) who concluded that one of the weaknesses of the "kampus merdeka" policy is that students do not focus on one field of knowledge. In addition, Sukirman (2022) in his research concluded that the "kampus merdeka" policy was influenced by

neoliberal ideology. Meanwhile, Meiliyah Ariyani and Zulhawati (2022) concluded that quantitatively the "kampus merdeka" policy significantly affected students' interest in learning. Researchers did not get previous research that analyzed the "independent campus" policy from the perspective of Islamic educational philosophy.

Based on the background of academic problem, this article will dialogue the policy of "kampus merdeka" with the philosophy of education. The theory used to analyze is Ibn Khaldun's philosophy of education. According to Muhammad Jawwad Ridla, Ibn Khaldun is the only educational philosopher in the Muslim world who adheres to pragmatism. This article aims to provide a philosophical basis for the implementation of the "kampus merdeka" policy in the practice of Islamic education. The method used in this article is content analysis. The content analysis method is to analyze a text in the form of a book, article, or manuscript using a theory. The manuscripts being analyzed are regulation of the minister of education and culture number 3 of 2020. The theory used as an analysis tool is Ibn Khaldun's theory of educational pragmatism in the book *Al Muqaddimah* and several other secondary sources.

## RESEARCH METHOD

The method used in this article is content analysis. The content analysis method is to analyze a text in the form of a book, article, or manuscript using a theory. The manuscripts being analyzed are regulation of the minister of education and culture number 3 of 2020. The theory used as an analysis tool is Ibn Khaldun's theory of educational pragmatism in the book *Al Muqaddimah* and several other secondary sources.

## RESULT AND ANALYSIS

According to Jawwad Ridla, the Muslim philosopher who is pragmatist is Ibn Khaldun. Fatimah Hasan Sulaiman concluded that there are four main characteristics of Ibn Khaldun's philosophy on education, namely first, a view that does not separate theory, science and practice; second, the view to balance religious knowledge with general knowledge (*al-'ulūm-aqliyah*); third, the view that studying is an effort to earn sustenance. This third view is the original thought of Ibn Khaldun which distinguishes him from previous Muslim thinkers and philosophers, such as Al Ghazali who clearly positioned knowledge as part of seeking the hereafter (Fatimah Hasan Sulaiman: 1997). The "kampus merdeka" policy which links the world of education with industry and the world of work is relevant to the third point of Ibn Khaldun's thought.

Fatimah Hasan Sulaiman in her study of Ibn Khaldun said that knowledge and learning in Ibn Khaldun's thought are positioned as a social phenomenon. Natural factors, such as climate and geography. People who live in fertile areas naturally have a different character from those who live in barren areas (Ibn Khaldun: 2008). This collective human nature will eventually form a different cultural typology. Ibn Khaldun explicitly connects the teaching of science with production (*ṣinā'ah*). Humans are different from animals because they have minds that produce culture at three levels, namely the agricultural level which is called by Ibn Khaldun as small culture (*aṣ-ṣinā'ah al-baṣī'ah*); the next level is nomadic (*murakabah*), and the highest level is the birth of art in human culture (Fatimah Hasan Sulaiman: 1997). According to Ibn Khaldun education must give birth to culture. Education must adapt to the needs of society. This opinion is relevant to the "kampus merdeka" policy which gives freedom for students to take courses outside their study program. Within this policy, the linear paradigm is the conventional paradigm. Today's students must study various sciences, not just one science. Because global needs and challenges require individuals to master various knowledge and skills.

Fatimah stated that the understanding of the learning process (*ta'lim al-'ilm*) in Ibn Khaldun's concept is aligned with cultural development (*tanqasim aṣ-ṣinā'ah*). Here, Ibn Khaldun places education on the stages of human culture. Ibn Khaldun argues that working and seeking sustenance

are human values. Therefore education must deliver its graduates to be able to work and earn a living (Sholeh Kurniandini: 2022). This opinion provides a philosophical foundation for Islamic education to formulate educational goals that balance religious, moral, and pragmatist orientations.

The definition of pragmatism (*až-žarā'i ī*) refers to the function of life in the realm of practical life. Ibn Khaldun is included in the category of scientists who have an orientation to the practical realm. The purpose of education according to Ibn Khaldun is to build human culture and maintain the existence of this culture for future generations (Sunhaji: 2015). According to Achmad Dardiri, pragmatism has a positive side because it seeks to link theoretical thoughts to practical education (Achmad Dardiri: 2007). Ibn Khaldun's typical thinking connects education with the sociological aspect that education has two functions: on the one hand, it is a means to give birth to a social construction in accordance with the ideals of society itself and on the other hand, it is a means to maintain the culture through regeneration.

Ibn Khaldun's tendency towards pragmatic-instrumental can be seen from the formulation of educational goals. According to Fatiyah, Ibn Khaldun has the view that the purpose of education is to train the mind so that it is skilled in thinking. When reason has attained thinking skills, it will provide benefits to human life in terms of giving birth to knowledge, production, and a good social order (Suudin Aziz: 2021). Here, Ibn Khaldun specifically mentions that one of the purpose of education is for production. In the “kampus merdeka” policy, it is specifically stated that study programs must have a network with industry, either state-owned enterprises, or the private sector. That is, the opinion of Ibn Khaldun has relevance in this matter.

Ibn Khaldun's formulation of education can be explained in three main thoughts. First, directing as many opportunities as possible to work orientation because the actualization of the potential of human thinking will produce a maturity that contributes to building society. Second, gain new knowledge that makes it easier for them to interact with cultured people. Third, getting material feedback from the educational process he takes (Ibnu Khaldun: 2008). There are three linkages to Ibn Khaldun's thoughts with the “kampus merdeka” policy, namely first that study programs must direct their curricula to suit the needs of society on a national or global scale. secondly, the higher education curriculum must be designed so that students and alumni are able to interact with global society, and thirdly, education must be linear with individual income financially.

Maragustam provides several indicators related to the flow of educational pragmatism. First, the meaning of Islamic religious doctrine and values still pays attention to social dynamics and struggles. Second, the concept of education is formulated based on a practical orientation. Third, from the point of view of the range of his influence, in general it can be applied in general, his philosophical thoughts can also be specific to certain local education (Maragustam: 2015).

For Ibn Khaldun, education is a social enterprise. According to him, science is classified from what is considered the most important for basic life. He divides knowledge into two categories: the first is based on basic human needs and the second is based on secondary human needs (Basma Ahmad Seki: 2015). In terms of production, Ibn Khaldun divides production (*al-shinā'ah*) into four categories. First, the primary category which includes all things that are very basic in human life, such as trade, agriculture, sewing, and house building skills. The two categories are secondary, such as midwifery, medicine, writing, and songs. Third, categories that are specific to reason (*khāl bil'afkār*), such as poetry, songs, and politics (Fatiyah Hasan Sulaiman: 1997). The relevance of Ibn Khaldun's thoughts on production with the “kampus merdeka” policy is that this policy directs study programs to partner with the trade industry, service industry (hospitals, educational institutions), and global organizations such as UNESCO, ASEAN, and the United Nations.

Furthermore, Ibn Khaldun divided science into four, namely logic, physics, metaphysics, and mathematics. According to him, the science of logic is a science that was originally needed for the needs of human life. After classifying the sciences, Ibn Khaldun explained the meaning of each of these sciences, the subject and object of study, and the purpose of each of these science classifications.

Even though pragmatism has an educational orientation, religious values still strongly characterize Ibn Khaldun's thought. Ibn Khaldun's religious views can be seen in some of his opinions on politics. In terms of the dispute that occurred between Ali and Muawiyah which gave birth to the Shifin war, Ibn Khaldun did not display a tendency to side with one of the two camps.

Instead, he placed the two of them as companions of the prophet who had equal degrees of piety. Ibn Khaldun saw that the war occurred because of differences in *ijtihad* carried out by the two companions of the Prophet. This view reflects a strong religious view on the thought of Ibn Khaldun.

Ibn Khaldun connects the urgency of knowledge with skills. Skills must be taught to students, as students are taught science. The urgency of skills for students is to help students to be able to build a good life by working on the skills taught. Providing knowledge as well as skills will open up better opportunities for students' lives.

Education should not equip students to become science specialists, but what is more important is to equip students with skills so they can build a good life. Related to the science of *'aqliyyah*, Ibn Khaldun views that the science of *'aqliyyah* is the basic knowledge of humans who are endowed with the intellectual capacity to think. The sciences of *'aqliyyah* do not specifically discuss religion, but also discuss empirical matters. Thus, the sciences of *'aqliyyah* can be learned from all adherents of religion, it does not have to be learned from just a Muslim, because in essence the sciences of *'aqliyyah* existed at the time when humans were first created. Ibn Khaldun also called these *'aqliyyah* sciences philosophy and wisdom (*hikmah*) (Ibnu Khaldun: 2008).

Ibn Khaldun also stressed the importance for a student to travel to meet his teacher. This is said to be part of the perfection of learning. One of the reasons for the importance of meeting the teacher directly in studying is because a student can emulate the teacher's personality directly. The “*kampus merdeka*” policy, although oriented towards educational pragmatism, does not eliminate religious goals in education. This policy still follows the current education law, which requires every educational institution to allocate religious subjects in every formal educational institution. Therefore, philosophically, there is no contradiction between the “*kampus merdeka*” policy and the philosophy of Islamic education.

## CONCLUSION

The “*kampus merdeka*” policy has many benefits, including encouraging students to master various knowledge and skills. From the point of view of the philosophy of Islamic education, the orientation of education towards pragmatism has its roots both normatively and historically. Normatively, religion requires humans to work. So according to Ibnu Khaldun, education must also educate students to be able to work after graduation. Historically, there have been specific educational practices leading to certain skills such as archery, swimming and horse riding. These skills are proof that education also has a practical orientation. Thus, there is no conflict between the paradigm contained in the “*kampus merdeka*” policy and the philosophy of Islamic education.

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