

The Ikhwan As-Shafa's Educational Thought and Its Relevance to Contemporary Education in Indonesia

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Abstract

The Ikhwan As-Shafa's educational thought the educational thinking of the Ikhwan As-Shafa is timeless and has survived to this day. This is because, from generation to generation developing, the concepts existed from previous generations. Therefore, studying educational thought from the Ikhwan As-Shafa is still relevant in this sophisticated and modern era of globalization. Ikhwan As-Shafa is a group of people who are members of a secret organization. Even though their existence and whereabouts are a mystery, the thoughts they produce certainly add to the existing body of knowledge. The emergence of the Ikhwan As-Shafa group was motivated by several things, one of which was concern and disappointment with the style of teachings practiced by Muslims, which had begun to mix with the teachings of other religions. Therefore, the Ikhwan As-Shafa made an agreement containing their thoughts and compiled them in an encyclopedia now known as the Rasa'il Ikhwan Shafa.

Keywords: Education, Ikhwan As-Shafa, Relevance, Modern.

INTRODUCTION

Education is a process to develop each individual's outer and inner potential to achieve the highest happiness, both temporary worldly and eternal happiness in the hereafter. In education, there is also the process of transferring information from one individual to another, so that from here, it will increase intellectual abilities and make self-quality automatically increase with changes in intellectual abilities, intelligence possessed, personality changes, emerging morals, and skills also participate (Blossfeld & Von Maurice, 2019). They are added for self-use or distribution to the surrounding community. In addition, education is also one of the activities that aim to get closer to Allah S.W.T., the All-Knowing, to increase the faith and purity of a servant to his God. The final result is happiness which is not only temporary happiness in the world but also eternal happiness in the world—the afterlife (Anwar, 2019).

In Indonesia itself, there are still many problems related to education, both primary and complementary. This can be seen from the assumption that the current generation only makes education a way to get a job without intending to study and seek knowledge (Akrim, 2022). In addition to these problems, there were problems in terms of educational curriculum, learning methods, educational goals,

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inadequate advice and infrastructure, and many other problems that were often encountered. It is undeniable that it is caused by the unstoppable change of times. Changes in this era affect lifestyle, behavior, and the needs that are always demanded to be fulfilled for survival, including education. Investigating and assessing the root of the problem using philosophical principles is useful for overcoming existing problems. (Suharno et al., 2020).

Philosophy cannot be separated from thoughts, in this case, the philosophy of Islamic education. Many figures express their thoughts on Islamic education, such as Al-Ghazali, Ibn Rushd, Al-Farabi, and many more (Saparovich, 2021). One of them is the Ikhwan As-Shafa, a group that consists of a collection of Mujtahidin and is very secretive, so it only has a few members. They also kept the names of their members very secret because, at that time, the leaders in power were very intolerant of groups or discussion forums that were against the government. These organizations or groups focus their attention on the field of education and also on the field of da'wah. They are famous because in using the basis of Islam based on ukhuwah Islamiyah, the meaning is that the Ikhwan As-Shafa considers one's faith will not be perfect if the relationship with others is imperfect. The emergence of the Ikhwan As-Shafa group was motivated by several things, one of which was concern and disappointment with the style of teaching carried out by Muslims, which had started to mix with the teachings of other religions. Therefore, the Ikhwan As-Shafa made an agreement containing his thoughts and compiled them in an encyclopedia known as *Rasa'il Ikhwan Shafa* (Pepilina et al., 2022).

Based on the things described above, it can be concluded that studying matters related to the above problems is necessary to get the best solution for the existing problems. Therefore, the researcher describes all matters relating to the Ikhwan As-Shafa group, which includes the history and biography of the Ikhwan As-Shafa, educational thinking according to the Ikhwan As-Shafa, and how the relevance of the Ikhwan As-Shafa's thoughts to modern education, especially in Indonesia.

LITERATURE REVIEW

The Ikhwan As-Shafa held secret discussions and produced as many as 51 agreements, commonly called the *Rasa'il Ikhwan Shafa*. They think education can only be obtained through the intermediary of the human senses accompanied by effort. This is because, according to the Ikhwan As-Shafa, humans are born into the world without bringing or without knowledge. A person who has not been given an education is like a blank white sheet of paper that is still not stained; if the paper is written, whether it is true or false, then the paper will certainly never be clean again or in other words the stain will be difficult to remove. Therefore, the effort that can be made to provide proper education is by providing qualified and professional teachers or educators to guide

students to stay on the right track through religious teachings (Afandi, 2019).

The Ikhwan As-Shafa adheres to a rational religious school combining philosophical and religious thought. They view science rationally (intellectually) and empirically (factually). They believe science is a description or concrete form of what is known. Or it can also be said that knowledge is the result of human thought obtained from information sent through the intermediaries of the five human senses (Anwar, 2019).

Ikhwan As-Shafa places teachers or educators in a crucial position in an educational process. They have several conditions that an ideal teacher must consider: intelligence, gentle nature, maturity, noble character, sincerity in teaching, a clear mind, and not being passionate about one particular school of thought. Ikhwan As-Shafa likens educating someone to being a father; the father's intention here is to maintain the growth of one's soul, as is the duty of both parents, especially the father (Sumantri, 2019).

The style of educational thinking of the Ikhwan As-Shafa tends to be more inclined to the thoughts of John Locke (Tabularasa), which emphasizes practical nature. This flow is those who view that knowledge is obtained through interaction between the senses and the natural surroundings. People who want to acquire knowledge must improve their intellectual abilities and memory through habit and reflection. However, it must be underlined that even though they are very rational and exalt the five senses in acquiring knowledge, the Ikhwan As-Shafa also says that religious guidance or initiation is necessary to be involved in these activities. (Umiarso & Karim, 2020).

The educational thinking of the Ikhwan As-Shafa focuses more on aspects of spirituality. The point here is that everything that has been obtained and learned must be practiced by each individual. Adolescence is the focal point of Ikhwan As-Shafa's attention; this period is the most vulnerable period, where if handled wrong, it will affect life in the future. If they are not handled properly, then the impact that will be caused is also not good, and vice versa. If handled properly, then the impact that will be caused is, of course, good. Teenagers are the nation's next generation who determine what a nation will be like in the future. A good mentor is also needed to guide and direct youth to the right path (Kurniawan, 2020).

METHOD

In this study, researchers used a type of library research (library research) where this library research is a qualitative research method in which data information is obtained from written sources, whether in the form of books, journals, notes, or research reports from previous studies that related to the topic of discussion and presented using a character study approach to obtain an overview of educational thinking according to Ikhwan As-shafa and its relevance to modern education in Indonesia (Adlini et al., 2022).

In library research, the information needed is taken from various literature sources. The literature sources in question are books and other sources related to research. Researchers used literature and documentation to gather information (Hayman & Smith, 2020). In literature studies, books and scientific articles are studied to get educational ideas according to Ikhwan As-shafa and their relevance to contemporary education in Indonesia. Meanwhile, documentation techniques are used to collect information by seeking information about things needed through books, journals, and other records related to educational thought material, according to Ikhwan As-shafa and its relevance to modern education in Indonesia.

The research lasted for two weeks. This research began with collecting works from various figures discussing educational thought according to the Ikhwan As-shafa and its relevance to modern education in Indonesia. After that, selecting and choosing which works will be used as the main supporting sources. These sources are then taken with the necessary information and analyzed. Furthermore, the research results are presented as a narrative description. And the last is to conclude the discussion regarding educational thinking according to Ikhwan As-shafa and its relevance to modern education in Indonesia.

RESULTS AND DISCUSSION

Biography of Ikhwan As-Shafa

Ikhwan As-Shafa is not a person's name. Still, Ikhwan As-Shafa is a group, class, or organization consisting of philosophers who focus more on education and da'wah. This group began to develop in the Iraqi city of Basrah around the 2nd century H (Afandi, 2019). Based on information from different sources, it is stated that the Ikhwan As-Shafa are a group of isolated people in Basrah Iraq, where they form a discussion and teaching forum that focuses on education. Several figures belonging to the Ikhwan As-Shafa group include Al Muqaddasi, Zaid Ibn Rifa'ah, Abu Hasan Ali al-Zanjani, Abu Sulayman, Ahmad ibn Abdullah, Abu Ahmad al Mahrayani, and Al Awfi (Rahmadani & Achmad, 2022 (Rahmadani & Achmad, 2022)). So, it can be said that the Ikhwan As-Shafa is a group of people gathered in an organization or private discussion forum that develops and focuses attention on education, especially Islamic education.

The background to the establishment of this group was the concern of the Mujahideen, who felt that Islamic teachings had started to mix with teachings from outside Islam, so they wanted to straighten out the pure teachings of Islam and bring back the love of Muslims for science. Ikhwan As-Shafa is an underground movement in the form of a private discussion forum. They remained firm in defending their philosophical thoughts during a government that was very much against philosophy at that time. The Ikhwan As-Shafa, who also named their group the names *khulun al wafa'ahl adl* and *abna al hamd* are known to be Shiite in the midst of Sunni society; this is also suspected to be one of the reasons why the Ikhwan As-Shafa group is very

secretive about its existence them because at that time there was an understanding of *taqiyah* or hiding the beliefs of Shia teachings.

When viewed from the limited number of members, it can be seen that this group is very careful in recruiting or accepting new members; those who successfully join this group are not random people; they must have extensive knowledge, be loyal, have a noble character, and also have high determination. Another reason why this group had limited members is that the rulers at that time did not hesitate to suppress new thought groups that emerged. Therefore, the Ikhwan As-Shafa moved secretly and only had a few members, even though they were secretive—the names of its members.

The Ikhwan As-Shafa compiled 51 agreements known as the *Rasa'il Ikhwan Shafa* (Ikhwan As-Shafa Agreement). This agreement broadly describes Islamic philosophy, which had peaked at that time and consisted of famous knowledge. Among the theories contained therein are theories about the universe's origin, the solar system, astronomy, animal science, plants, and many others.

The background for the compilation of the 51 agreements (*Risale Ikhwan As-Shafa*) was that the *Mujtahidin* were dissatisfied with Islamic education at that time which had mixed with teachings from outside Islam so that they were considered to have deviated from the style or lifestyle that Muslims should live *by* because that is the reason for the improvements made by the Ikhwan As-Shafa. The improvements are more focused on two aspects, namely introducing thoughts that come from all existing sources so that the objective of the knowledge will be obtained later. The second aspect is about making benefits (whether benefits for oneself, society, or the universe) from existing knowledge so that everyone does something according to the knowledge they have so that the result of all this is the achievement of happiness both in the world and in the hereafter (Sumantri, 2020).

And what is the main attraction of these sciences is that each of them has an introductory word or *muqaddimah*. These agreements have several features, among others (Syam et al., 2023):

1. It includes philosophical thoughts that generally exist in philosophy books, so studying treatises is the same as studying philosophy.
2. It contains a long and wide table of contents so that readers will find it easier to find the knowledge they seek without having to bother looking.
3. The language and writing use language that is not heavy and easy to understand so that it can be learned by anyone be it by people who are just about to study philosophy or by ordinary people whose knowledge of philosophy is still gray. In addition, this treatise is also equipped with examples and parables that explain terms from philosophy; this makes it easier for readers to understand its contents.

The Concept of Education of the Ikhwan As-Shafa

Ikhwan As-Shafa likens a person who has not been taught the science of *aqidah* to a blank white sheet of paper that is still clean from stains and dirt. If the blank paper is spiked with something like writing, the paper will certainly leave a mark that will be difficult to erase. This group considers education in an empirical (factual) and rational (intellectual) way. They think science is thoughts containing all the images displayed clearly and can be felt by the human senses (Arifin, 2021).

Knowledge is the images that arise in the minds of those who know. The Ikhwan As-Shafa classifies scientific disciplines into three levels (Anwar, 2019):

1. Sharia Science
 - a. Knowledge of the Qur'an and Hadith (Tanzil Science)
 - b. The Science of Conveying Religious Information (Science of Takwil and Knowledge of Ahbar)
 - c. Knowledge of the Study of Sunnah and Law, Zuhud (Seeking Life as It Is)
 - d. The Science of Dream Interpretation (The Science of the Veil)
2. Philosophy
 - a. Exact Science (Riyadiyyat)
 - b. Science of Logic (Mantiqiyah)
 - c. Natural Sciences (Physics)
 - d. Theology
3. Riyadiyat Science
 - a. Arithmetic (Arithmetic)
 - b. Measurement (Al Handasah)
 - c. Astronomy Science
 - d. Music Art Science

Ikhwan As-Shafa believes that knowledge can be obtained in 3 ways; first, through the five senses possessed by humans on objects that can be observed, where this knowledge is related to space and time. Second, through information obtained from other individuals, humans can only obtain this knowledge so that humans will later know about things or things unseen (invisible). Third, through writing and reading, humans will find the meaning of existing language, speech, and speech from here. Ikhwan As-Shafa also revealed that acquiring knowledge through the five senses must be done with effort; it is not immediately given without any effort being made. So knowledge is not innate that is already in mind, but knowledge is obtained through the intermediary of the senses, namely by being seen, heard, and touched so that knowledge is born (Arrovia & Yuliati, 2021).

If we compare it with Plato's idealism, it can be said that the Ikhwan As-Shafa contrasts Plato, who thinks humans are born with innate potential, from which potential humans learn and produce knowledge. Meanwhile, Ikhwan As-Shafa thinks science is not a marker or something hidden in the human mind. So, it can be said that Plato considers that without using the five senses, science will still be

described or described by humans through their thoughts and then become a science. Whereas the Ikhwan As-Shafa considers the opposite, knowledge requires the five senses as intermediaries so that humans can describe their thoughts, and only then will knowledge be produced (Mughni & Bakar, 2022).

As is well known, the Ikhwan As-Shafa believes that knowledge must be cultivated. Therefore, the role of the teacher is very much needed. The quality of a teacher can be seen in how he conveys or transfers his knowledge to students. The Ikhwan As-Shafa made *Ashhab al namus*, a rule regulating a teacher's level (Sumantri, 2019). According to him, teachers from *Ashhab al Namus* are angels. In contrast, teachers from angels are universal souls, and teachers from universal souls are the reason, so the end of all this is to return only to Allah S.W.T., who is the teacher of everything (Izzati, 2021 (Izzati, 2021)).

Other regulations related to the ideal teacher, according to Ikhwan As-Shafa, include (Al Muiz & Miftah, 2020):

- a. Al Abrar and Ar Ruhama mean that the person is clean both physically and mentally and has an age of approximately 25 years.
- b. Al Ruasa and Al malik mean that the person has power at the age of approximately 30 years, is generous, and maintains kinship.
- c. Muluk and Sultan, the meaning is that the person has power at the age of approximately 40 years.
- d. He was invited to remain trusting and accepting of habituation and witnessed the real truth, and this ability appeared when he was approximately 50 years old.

Based on the explanation described above, it can be said that the influence of the group's views is very influential in the educational thinking of the Ikhwan As-Shafa, which places more emphasis on the spiritual aspect only. But for the size of an As-Shafa Ikhwan organization, it is a group of organizations that is quite compact and deserves appreciation in terms of spreading da'wah; this is considered to be by the initial purpose of forming the organization.

Ikhwan As-Shafa's Thoughts About Education

The thoughts produced by the Ikhwan As-Shafa are based on Greek philosophy. Ikhwan As-Shafa believes that a child has been gifted with potential or talent that must be developed and honed as best since birth. This is where the teacher's role is needed to hone the innate potential, especially in the first four years of a child, which is also known as the golden age; at this time, the child will be very easy to absorb anything that can be captured by their senses, so apart from parents, the teacher also takes part in providing a good direct example in terms of morals, so that later the teacher can be used as a role model or role model for students. The science here is not only limited to religious knowledge but also includes general knowledge. The two sciences must work together and complement each other, especially in

today's modern and advanced era. Related to this, the Ikhwan As-Shafa divides general knowledge into three types: mathematics, physics, and metaphysics. Although these three scientific disciplines focus more on rational and logical aspects, to find out from the existence of God's existence requires guidance on religious teachings, so these three sciences do not only have worldly goals but have goals in the hereafter as well (Arrovia & Yuliati, 2021).

Seeking knowledge, according to Ikhwan As-Shafa, aims not only to know oneself as a goal but also to gain the pleasure of Allah S.W.T. so that the degree before Him will increase. This goal will be achieved if the commitment to trust is maintained (Kurniawan, 2020).

Ikhwan As-Shafa's thoughts on education include the following:

1. Educational goals; Education must have a goal not only for worldly purposes but must be balanced with religious goals. They think that if education is not aimed at the interests of religion, then Allah will not bless the knowledge gained, and it is the same in vain because the knowledge is undoubtedly not a blessing (Umiarso & Karim, 2020).
2. Education curriculum; The curriculum must cover all sciences, not only general knowledge such as logic, philosophy, psychology, mathematics, or metaphysics, but also religious knowledge such as prophecy, book review, and Islamic law. And what must be emphasized and highlighted is the knowledge of religion because it returns to the initial goal of education, namely to achieve the pleasure of Allah S.W.T. (Pepilina et al., 2022).
3. Learning methods; the learning method which, according to Ikhwan As-Shafa, is effectively used is to give examples or parables. According to them, this method is very helpful in understanding children and is considered more effective. Because it has been proven, as contained in *Rasa'il Ikhwan Shafa*, that in the world of philosophy, many terms and words are difficult for ordinary people to understand, so by using examples or parables, these difficulties can be explained, and the meaning of these terms is easier to catch (Kurniawan, 2020).
4. Each individual has different talents and potentials; Ikhwan As-Shafa believes that every child is born with the talent he has. So, intelligence cannot be automatically measured from just one field because of the multiple intelligences. There are children who, from birth, easily understand whatever material is presented; there are also those who must be given encouragement and effort beforehand to understand the material presented because their potential is not in that field. Therefore, it can be said that intelligence requires effort to achieve (Afandi, 2019).
5. Differences in morals and individual behavior; differences in the behavior of each individual can be caused by several things, including, first; liquid substances in the human body (blood, black bile, yellow bile, and mucus), second; in terms of geography

and climate, third; the surrounding environment, fourth; in terms of astrology (Adlini et al., 2022).

6. In seeking knowledge, it must be based on humility (low self-esteem), respect for teachers, and knowing what rights and obligations must be carried out. In addition, a teacher or educator also has several characteristics, including; being gentle, loving his students, accepting whatever the conditions of his students, sincere in teaching, and only expecting a reward from Allah S.W.T. The Ikhwan As-Shafa also argues that a person who loves knowledge must have conditions including (1) asking and being silent, (2) listening, (3) remembering, (4) practicing, (5) being honest, (6) being grateful for God's blessings, (7) not arrogant with the knowledge they have. The Ikhwan As-Shafa thinks that knowledge can enable its owner to obtain a noble degree both in the world and in the presence of Allah S.W.T. (Anwar, 2019).
7. The Ikhwan As-Shafa also revealed that scholars also have several weaknesses that need to be watched out for, including arrogance over their knowledge (*kibru*), admiration for themselves (*ujub*), and pride in what is within them (*iftikhar*). Another weakness is their sense of fanaticism which can lead to contradictions, disputes, debates, and even hostility and hatred can arise among fellow scholars. They also often let them get into trouble, abandon scientific rules, and get carried away with the world (Sumantri, 2019).
8. The Ikhwan As-Shafa adheres to the Tabularasa ideology; a person who has not acquired knowledge at all is like a blank white sheet of paper that is still clean from stains and dirt, and if the blank paper is spiked with something, it doesn't matter right or wrong. The paper will certainly leave marks that will be difficult to erase. Ikhwan As-Shafa believes that knowledge can be obtained in 3 ways; first, through the five senses possessed by humans on objects that can be observed, where this knowledge is related to space and time. Second, through information obtained from other individuals, humans can only obtain this knowledge so that humans will later know about things or things unseen (invisible). Third, through writing and reading, humans will find the meaning of existing language, speech, and speech (Rahmadani & Achmad, 2022).
9. Ikhwan As-Shafa believes that knowledge is not inborn (*firtiyah*) but acquired through effort (Umiarso & Karim, 2020).
10. Regarding acquiring knowledge, Ikhwan As-Shafa said it could be done by habituation, learning through the teacher, and imitating or imitating (Al Muiz & Miftah, 2020).
11. Knowledge requirements are according to the ability of each individual. In this case, the Ikhwan As-Shafa considers it necessary to have someone who guides and directs, so that an ideal teacher or educator with good character, noble character,

and guards his words is considered the best educator (Arrovia & Yuliati, 2021).

In Indonesia, there are still many problems related to education, both primary and complementary. This can be seen from the assumption that the current generation only makes education a way to get a job without intending to study and seek knowledge. In addition to these problems, there were problems in terms of educational curriculum, learning methods, educational goals, inadequate advice and infrastructure, and many other problems that were often encountered. It is undeniable that it is caused by the unstoppable change of times. Changes in this era affect lifestyle, behavior, and the needs that are always demanded to be fulfilled for survival, including education (Akbar, 2019). Investing and researching the root of the problem

Suppose a common thread is drawn between general science and religious knowledge. They both aim to equip humans to achieve happiness in the temporary world or eternal happiness in the hereafter (Chanifudin & Nuriyati, 2020). And it cannot be denied that this world has entered a sophisticated modern era, better known as the era of globalization. Globalization is marked by information and communication technology changes that are increasingly sophisticated and advanced. This causes changes in all aspects of life, starting from economic, social, cultural, political, and even educational aspects. Due to globalization which has spread to all existing aspects, problem after problem arises. These problems must be studied, answered, and solved by taking advantage of globalization as the most appropriate solution. Therefore, more mature preparation is needed in dealing with the changing times, especially in education (Akbar, 2019). One of the educational concepts considered relevant to be used and applied in this sophisticated era is the concept of education, according to Ikhwan As-Shafa.

Philosophy began to be in great demand by Muslims around the reign of the Abbas dynasty. Scientists and intellectuals flocked to explore and study this science, especially scientists in the classical sciences, such as medicine. But unfortunately, those who study philosophy (philosophers) are seen as having deviated from religious teachings, so they are considered atheists (people with no religion). The government in power at that time did not hesitate to give sanctions in the form of corporal punishment, although not the death penalty, because the government considered that people who philosophize were the same as infidels. For this reason, they (those who are philosophers) inevitably have to keep their group a secret and are seen as very mysterious. Members of the Ikhwan As-Shafa must continue to hold fast and help each other, both in world affairs and hereafter. They also have to remind each other to stay awake from despicable traits. (Supriyanto, 2023).

There are several levels in the Ikhwan As-Shafa. It is known that the Ikhwan As-Shafa consists of four levels, namely al-Ikhwan al Abrar

As-Shafa, al-Ikhwan al Akhyar al Fudala, al-Ikhwan al Fudala al Kiram, and al Kamal. (1) Al Ikhwan al Abrar As-Shafa (good and beloved brothers) are members whose ages range from 15 to 29 years; they are members whose status as students are still pure in spirit and have strong thoughts so they are always required to submit and obey the teacher. (2) Al Ikhwan al Akhyar al Fudala (the best and main brother) are members whose ages range from 30 to 39 years; they are considered capable of maintaining kinship ties. (3) Al Ikhwan al Fudala al Kiram (the main and noble brothers) are members whose ages range from 40 to 50 years; they are likened to sultans. (4) Al Kamal, or Al Muqarrabin Min Allah, are members over 50 years old; they have opened their hearts and used their eyes to see the truth. This level is the highest because they are considered capable of understanding the truth through reality, law, and existing revelations (Umiarso & Karim, 2020).

The educational ideas produced by the Ikhwan As-Shafa are based on Greek philosophy. However, their activity is to study all areas of philosophy, be it Greek philosophy, Persian philosophy, or other philosophies, which they will then mix and match with Islamic teachings so that a new understanding or thought is born (Ardenan et al., 2023). They assume that knowledge can only be manifested through the five senses and is related to space and time, from which new knowledge of a higher level will emerge, namely in the form of occult knowledge. Judging from how the Ikhwan As-Shafa put high senses, it can be concluded that the Ikhwan As-Shafa made Aristotle a reference in formulating their educational epistemological thoughts. They were very confident and guaranteed that while using the senses, no errors would be found as long as they did not deviate from the conditions - conditions that had been set. The Ikhwan As-Shafa think that humans are born into the world without any knowledge or, in other words, are born without knowledge. They liken the process of acquiring knowledge to a sequence; at first, inside, humans are still empty-spirited, then after going through several processes until their senses function, humans can begin to be sensitive to existing stimuli. These stimuli will be delivered to the intellect to be processed in such a way as to become information stored in the form of memory and then ready to be released whenever the information is needed (Afandi, 2019).

Discussing education cannot be separated from what components are in it; according to Ikhwan As-Shafa, the educational components must include (1) teachers or educators who must have good morals or morals Karimah. (2) Learners/students must be humble and respect anyone who gives knowledge to them. (3) Curriculum; not only limited to studying general knowledge but must be accompanied by religious knowledge. And (4) Method, using the parable learning method or associating and exemplifying with things around (Kusrini, 2021).

The thoughts of the Ikhwan As-Shafa, especially in education, are still relevant and suitable for application in today's sophisticated era. Success and success in the learning process cannot be separated from the products it produces, in this case, the individuals it produces.

Learning will be successful if the individual produced can be recognized and all the initial planned learning objectives are achieved. One goal is to harmonize the relationship between humans and their God, humans and other humans, and humans and the universe (Sumantri, 2019). This is to the thoughts of the Ikhwan As-Shafa, who said that studying science must be balanced by religious knowledge, not just limited to studying general knowledge because the ultimate goal of education is to get the blessings and pleasure of Allah S.W.T. If your knowledge is not balanced with religious knowledge, no matter how much it is. It is the same as in vain. General knowledge must be accompanied by religious knowledge to give birth to generations who are not only good at academics but also in the spiritual field, and from this, the noble character will always emerge from practicing the knowledge they have in everyday life. (Wildani et al., 2022).

In Indonesia, several educational institutions apply the educational concept of the Ikhwan As-Shafa, especially in Islamic educational institutions. They adopted the thoughts of the Ikhwan As-Shafa regarding educational objectives, curriculum, and learning methods. Their thoughts inspire and are considered suitable to be applied, for example, in learning methods that use parables with things around them so that the material can be more easily understood (Usman, 2019). However, not all those who use this method successfully apply it, so students cannot absorb the knowledge conveyed because educators do not understand the methods used; if those who teach do not understand the methods used in conveying knowledge, especially students who only hear and accept it.

Success and success in the learning process can also be seen from the characteristics of all people involved, such as students, teachers, staff, employees, and school principals. These qualities include *tawadhu* (low self-esteem), respect for teachers, avoiding God's prohibitions, and freedom from objectionable traits such as arrogance, arrogance, and other despicable traits that can eliminate the blessings of knowledge. As an example for their students, a teacher is also required to be able to maintain his attitude; they must be gentle, love their students, be sincere in teaching, far from a reprehensible attitude that can damage their knowledge such as being proud and arrogant with the knowledge they have, besides that the goal of educators is to educate children by only expecting reward from Allah S.W.T., without expecting material rewards (Syamsuddin, 2020).

An ideal teacher is a teacher whose competencies must be possessed, internalized, and mastered by an educator during the educational process. Teachers ideally have pedagogic competence and personality competence. Pedagogic competence is the teacher's ability to organize or manage the class during the learning process. This competency emphasizes the teacher's ability to develop learning tools such as curriculum, learning methods, assessments, and other learning tools (Akbar, 2021). Personality competence is the teacher's ability to develop the behavior and attitudes that exist within a teacher in the

form of noble character such as gentleness, maturity, honesty, sincerity, wise, can be an example for their students, and other commendable morals (Zola & Mudjiran, 2020 (Zola & Mudjiran, 2020)).

Teachers should have social competence and professional competence. Social competence is the teacher's ability to speak, obey social rules and norms, and apply the knowledge they have in society. (Ahmad, 2019). Professional competence can be interpreted as the teacher's ability to master various fields of knowledge according to standards. Professional competence requires teachers to master the field of education that is their focus in depth or, in other words, to master thoroughly the subjects they teach (Yulmasita Bagou & Sukung, 2020). The four competencies mentioned above must be holistic-integrative, meaning they must be comprehensive and integrated. Teachers must have the four competencies above so that the education process can run smoothly.

Ikhwan As-Shafa is a group that strongly opposes fanaticism; they give freedom to anyone to think critically and express opinions. They emphasized that nothing is wrong with all types of knowledge, so they should not ignore and feel anti-other sciences. The Ikhwan As-Shafa also does not justify fanaticism, for example, fanaticism with certain schools of thought, which is a disease and weakness of knowledgeable people. (Pepilina et al., 2022). Because of this, later generations can accept Ikhwan As-Shafa with their understanding of tolerance and plurality of thoughts to form a science. As a group of people gathered in an organization, the Ikhwan As-Shafa is a compact organization that deserves appreciation for carrying out their da'wah. Their cohesiveness must be implemented and adopted by a modern-day society that joins organizations only for personal purposes regardless of other members, so it is not uncommon for what is obtained not to strengthen brotherhood but to destroy it. In addition, the Ikhwan As-Shafa figures have thoughts that complement one another. We can study and combine everything into one complete understanding so that a more complete and thorough thought can be obtained from here (Afandi, 2019).

CONCLUSION

Ikhwan As-Shafa is not a person's name. Still, Ikhwan As-Shafa is a group, class, or organization consisting of philosophers who focus more on aspects of education and da'wah. This group began to develop in the Iraqi city of Basrah around the 2nd century H. The reason for the establishment of this group was the concern of the Mujahideen, who felt that Islamic teachings had begun to mix with teachings from outside Islam, so they wanted to rectify the pure teachings of Islam. And bring back the love of Muslims toward science. The educational ideas produced by the Ikhwan As-Shafa are based on Greek philosophy. However, their activity is to study all areas of philosophy, be it Greek philosophy, Persian philosophy, or other philosophies, which they will then mix and match with Islamic teachings to generate new ideas or

ideas. They assume that knowledge can only be manifested through the five senses and is related to space and time, from which new knowledge of a higher level will emerge, namely in the form of occult knowledge. The style of educational thinking of the Ikhwan As-Shafa tends to be more inclined to the thoughts of John Locke (Tabularasa), which emphasizes empirical nature. This flow is those who view that knowledge is obtained through interaction between the senses and the natural surroundings. People who want to acquire knowledge must improve their intellectual abilities and memory through habit and reflection. However, it must be underlined that although they are very rational and glorify the five senses in the process of acquiring knowledge, the Ikhwan As-Shafa also say that if religious guidance or initiation is deemed necessary to be involved in these activities, the Ikhwan As-Shafa also emphasizes that they strongly oppose fanaticism, they give freedom for anyone to think critically and argue. They emphasized that nothing is wrong with all types of knowledge, so they should not ignore and feel anti-other sciences. The Ikhwan As-Shafa also does not justify fanaticism, for example, fanaticism with certain schools of thought, which is a disease and weakness of knowledgeable people. Because of this, later generations can accept Ikhwan As-Shafa with their understanding of tolerance and plurality of thoughts to form a science.

In preparing this article, the researcher realizes that there are still many shortcomings and far from being perfect. Constructive criticism and suggestions are of course, highly expected by researchers so that in the future, the article can be improved to make it better. The researcher also hopes that this article is useful and can be used as a basis or reference for future researchers who will examine the educational thinking of the Ikhwan As-Shafa and how relevant it is to modern education in Indonesia.

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