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The Concepts of al-Farabi in Education: it's Implications in Learning Arabic

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ABSTRACT : *In this article, we focus on the concepts of Al-Farabi in education, and it's implications in learning Arabic. We use a descriptive approach in this article by gathering data about the thoughts of Al-Farobi. The researchers are investigating, identifying, explaining, and predicting a prevalent phenomenon based on the data collected in the field. We use a literature analysis in the study technique by reading and understanding books, records, or other written sources, which are essential and help the thoughts of Al-Farobi. The methodology of data analysis is qualitative techniques of data analysis. In this article is known that: First, Al-Farabi was best known as Abu Nasr among Latinos of the Middle-Century. He is muslim figure who has great attention to education. Second, the concepts of Al-Farabi for educational purposes is guiding the individual towards perfection. And Third, there are philosophical, theoretical-pedagogical, and practical implications of Al-Farabi's educational concepts in learning Arabic.*

Keywords: *Education, Learning Arabic, Al-Farabi*

INTRODUCTION

Historically learning Arabic has existed since the time of *khulafa al-rasyidin*, namely during the time of the caliph Umar bin Khatab which was carried out with the *halaqah* system in educational institutions known as kuttab.[1112] At this time of entry, it seemed that learning Arabic had started, new muslim who came from the conquered areas had to learn Arabic if they wanted to learn and understand Islamic knowledge.

Juwairiyah Dahlan stated that the purpose of learning Arabic is students can master Arabic.[13] Cultivate the ability of students to be able to understand Arabic while listening to it, pronounce Arabic correctly and accurately, read Arabic writings in a precise sense, and write Arabic carefully and fluently.[1415] It is also intended that students should be able to see Arabic and differentiate it from other languages. Both in tone, language, and structure aspects. And they can get to know the Arab culture, its characters, the world in which they live and the social interactions between them.[16]

This teacher has the main task to facilitate the learning of all students. In fact, in fulfilling this task, teachers or instructors are not only able to provide an attractive and harmonious learning atmosphere, but they must also create a particular treatment. It is the status of a teacher who creates a learning atmosphere that can stimulate student interest that cannot meet student needs.[17]

Besides that, along with world cycles, modernization and the development of science, lately, we have seen many creating Islam that no longer recognizes Islamic figures who have greatly influenced the progress of the world of education.[1819] It happens because

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11 Jabal Nur, "Konsep Nadzariyyah Alwihdah Dalam Pembelajaran Bahasa Arab," dalam *Al-Ta'dib*, vol. 8, No. 1 (2015): 167–79.

12 Jumala Nurul Fajriah Nirwani, "Gambaran Sistem Pendidikan Islam Pada Masa Sahabat," dalam *Jurnal Serambi Ilmu,* vol. 20, No. 1 (2019): 120–36.

13 Ade Nandang S., Hary Priatna Sanusi, "Arab Language Learning Management In Pesantren," dalam *Al-Iltizam: Jurnal Pendidikan Agama Islam,* vol. 4, No. 1 (2019): 164–80.

14 Nandang Sarip Hidayat, "Problematika Pembelajaran Bahasa Arab," dalam *An-Nida',* vol. 37, No. 1 (2012): 82–88.

15 Sitti Kuraedah, "Aplikasi Maharah Kitabah Dalam Pembelajaran Bahasa Arab," dalam *Al-Ta'dib,* vol. 8, No. 2 (2015): 82–98.

16 Nailul Izzah Muhammad Syaifullah, "Kajian Teoritis Pengembangan Bahan Ajar Bahasa Arab," dalam *Arabiyatuna: Jurnal Bahasa Arab,* vol. 3, No. 1 (2019): 127–44.

17 Iyan Bachtiar. Ceha, R., Endang Prasetyaningsih, "Peningkatan Kemampuan Guru Dalam Pemanfaatan Teknologi Informasi Pada Kegiatan Pembelajaran," dalam *ETHOS: Jurnal Penelitian Dan Pengabdian Kepada Masyarakat,* vol. 4, No. 1 (2016): 131–38.

18 Ary Antony Putra, "Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali," dalam *Jurnal Pendidikan Agama Islam Al-Thariqah,* vol. 1, No. 1 (2016): 41–54.

they do not know some Islamic figures who have succeeded in creating a generation with al-Karimah morals, discipline, respect, and benefits for the interests of religion, nation and nation that are no less great than non-Muslim educational figures. One of the concepts of education that are very interesting to learn and implement is the concept of Al-Farobi Education. Al-Farabi is a thinker in Islamic education who is known as the second teacher after Aristotle.[2021] Where in his life Al-Farabi always gained knowledge, both religious and general knowledge. With his various knowledge, Al-Farabi became a famous philosopher.[22]

In this modern era, it is very relevant and exciting to study the concepts of education from this prominent muslim figure. For this reason, this article will discuss the concept of Al-Farabi Education and its implications for learning Arabic. The thought of poverty about education has contributed significantly to education in its time and its aftermath.

METHOD

In this article, we use a descriptive method by collecting data related to Al-Farobi's thoughts. The researchers explore, describe, to be able to explain and predict a prevailing phenomenon based on the data obtained in the field. The researcher is the leading study instrument. Therefore, researchers act as planners, implementers of data collectors who then interpret the data that has been collected.

In the study technique we use a literature study by researching and understanding books, documents, or other written sources that are relevant and support Al-Farobi's thoughts. The data analysis technique in this study is qualitative data analysis techniques, namely data in the form of descriptions that require the researchers to interpret it further to get the meaning contained in it.

RESULT AND DISCUSSION

1. AL-FARABY BIOGRAPHY

19 Miya Rahmawati, "Mendidik Anak Usia Dini Dengan Berlandaskan Pemikiran Tokoh Islam Al-Ghazali," dalam *Al Fitrah: Journal Of Early Childhood Islamic Education,* vol. 2, No. 2 (2019): 274–86.

20 Zulkifli Zulkifli, "Wujud Dan Emanasi Dalam Pandangan Ibnu Arabi," dalam *Ath Thariq Jurnal Dakwah Dan Komunikasi,* vol. 1, No. 2 (2018): 196–203.

21 Nurbayani, "Eksistensi Agama, Ilmu Dan Filsafat Dalammengatasi Persoalan Pendidikan," dalam *Jurnal Mimbar Akademika,* vol. 2, No. 1 (2018): 55–70.

22 Edi Sumanto, "Pemikiran Filsafat Politik (Studi Komperatif Al-Farabi Dengan Thomas Aquinas)," dalam *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis,* vol. 6, No. 2 (2018): 1–12.

His full name is Abu Nasr Muhammad ibn Muhammad ibn Tarkan ibn Auzalagh.[232425] Among middle-century Latinos, Al-Farabi was better known as Abu Nasr.[2627] He was born in Wasy, Farab district (now known as the city of Atrar), Tukistan, in 257 H (870 M). His father was a Persian general, and his mother a Turkish national.[28] Since childhood, Al-Farabi likes to study. He has extraordinary proficiency in the language field. He controls Iranian, Turkestan, Arabic, and Kurdistan.[29]

Apart from his hometown, al-Farabi had lived in Bukhara to undertake further studies of fiqh and other religious sciences. The city of Bukhara, which was under the reign of Nasr ibn Ahmad (260-279 H / 874-892 M) was known as the beginning of the revival of Persian literature and culture in Islam. It was here that al-Farabi learned music for the first time. In this city, he was also a judge. Only a few moments as a judge, al-Farabi heard of a teacher who taught philosophical sciences. Immediately he left that position and began to immerse himself in the busyness of studying Aristotelian science and philosophy from Yuhanna ibn Hailan in the city of Merv (Marw) Khurasan.[30]

When he was 40 years old, al-Farabi moved to Baghdad, which at that time was the center of world culture and knowledge. After Al-Farabi lived in the city of Baghdad for 20 years, in 330 H / 941 M, Al-Farabi moved to Damascus (Damascus-Suria). There, he met Said al-Daulah al-Hamdani, Sulthan in the Hamdan dynasty in Halab (Aleppo). Sulthan seemed so impressed with his intellect and intellect that he invited him to move to Aleppo.

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23 Qosim Nursheha Dzulhadi, "Al-Farabi Dan Filsafat Kenabian," dalam *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam,* vol. 12, No. 1 (2014): 123–36.

24 Muhammad Aziz, "Tuhan Dan Manusia Dalam Perspektif Pemikiran Abu Nasr Al-Farabi," dalam *Jurnal Studi Islam,* vol. 10, No. 2 (2015): 62.

25 Puji Kurniawan, "Masyarakat Dan Negara Menurut Al-Farabi," dalam *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial,* vol. 4, No. 1 (2018): 101–15.

26 Aziza Aryati, "Rekonsiliasi Antara Filsafat Dan Agama Telaah Pemikiran Filsafat Al-Farabi," dalam *Jurnal Ilmiah Syi'ar,* vol. 12, No. 2 (2012): 89–102.

27 Nur Arifin, Et Al., *Aliran Dan Pemikiran Pendidikan Islam*, (UIN Surabaya, 2018), 59.

28 S Zar, *Filsafat Ilmu : Filosoft Dan Filsafatnya,* (Jakarta: Rajawali Press, 2012), 67.

29 M Sjadzali, *Islam Dan Tata Negara* (Jakarta: UI-Press, 1993), 49.

30 O Bakar, *Hierarki Ilmu Membangun Rangka Pikir Islamisasi Ilmu Menurut Al-Farabi, Al-Ghazali, Quthb Al-Din Al-Syirazi* (Bandung: Penerbit Mizan, 1998), 30.

In Aleppo, Sulthan gave al-Farabhi a good position as a palace advisor until he died there around 337 H / 950 M at the age of 80 years.[31]

Among Al-Farabi's works are (a) *Al-Jami'u Baina Ra'yani Al-Hkiman Afalatoni Al Hahiy wa Aristho-tails* (meeting/amalgamation of opinions between Plato and Aristotle); (b) *Tahsilu as Sa'adah* (seeking happiness); (c) *As Suyasatu Al Madinah* (government); (d) *Fususu Al Taram* (the essence of truth); (f*) Arro'u Ahli Al Madinati Al Fadilah* (the main thoughts of government); (g) *As Syiasyah* (political science); (h) *Fi Ma'ani Al Aqli*, (the meaning of thinking); (i) *Ihsha'u Al Ulum* (collection of various sciences); (j) *Isbatu Al Mufaraqat*, (Separate Decree); (k) *Al Ta'liqat* (Dependency).

2. THE CONCEPTS OF AL-FARABY IN EDUCATION

Based on the results of the analysis in the educational concepts of Al-Farobi's perspective, which is divided into several aspects, namely educational purposes, academic curriculum, educators and students, and educational methods.

Table 1: The Concepts Of Education According To Al-Farobi

Number	Aspects	The Concepts Of Al-Faraby In Education
1.	Educational purposes	Guiding the individual towards perfection
2.	Academic curriculum	Science is classified in detail but still integrated, based on three main groupings of science: Metaphysics, Mathematics, and Natural Sciences.
3.	Educators and students	Educators and students must not be separated from community life because the community is a place to practice one's knowledge.
4.	Educational methods	There are two basic methods of education. The first is a method adapted to ordinary people with persuasive steps. Meanwhile, the second method is demonstrative. Al-Farabi also adopted the method of the Greek philosopher, Plato. He uses the method of dialogue or

31 M.M. Syarif, *Para Filosof Muslim* (Bandung: Penerbit Mizan, 1998), 57.

		debate.

According to Al-Farabi, education is a medium for acquiring a set of values, knowledge, and practical skills for individuals in specific periods and cultures. The end goal, guide the individual to perfection. Because, human-created to achieve perfection. Meanwhile, the highest perfection is happiness. According to him, a human being perfect is those who have known virtue theoretical and run it in daily practice.

Besides, education must combine theoretical abilities from applied learning with practical action. Al-Farabi said human perfection lies in his actions according to the theory he understands. Science will have no meaning unless it can be applied in reality in society. If not used, the knowledge is in vain. In short, said Al-Farabi, someone becomes perfect if they practice their expertise on a practical level. With such a view, Al-Farabi emphasized the realization of perfection in the realm of education. Namely, a combination of intellectual ability and pious behavior.

The classification of science according to Al-Farabi is arranged in his famous work, "Ihsha al-ulum", which builds a detailed but unified type of science, based on three main groupings of science: Metaphysics, Mathematics, and Natural Sciences. Mathematics can be divided into seven classes, namely: arithmetic, geometry, astronomy, music, optics, force science, mechanical devices. Meanwhile, natural science which investigates natural objects and the accidents inherent in them, is divided into (a) Minerology, which includes chemistry, geology, metallurgy; (b) Botany relating to all plant species, and the general features and special features of each species; (c) Zoology, which deals with different animal species, as well as the general characteristics and special characteristics of each species.

In his thoughts on education, he also emphasized that educated people do not just live in ivory towers. It is not surprising that Al-Farabi stated that theoretical and practical perfection from one's knowledge could only be obtained in society. Because, it is life in a community that can make someone practice their knowledge. Al-Farabi also includes art as one of the subjects that must be taught in the educational process. Because, said Al-Farabi, wise people are those who are very proficient in the art and achieve perfection in it. Therefore, the purpose of education according to Al-Farabi is to make human beings

genuinely perfect. So maybe he hopes that this world will be held by a generation of educated and intellectual Muslims, both of which are the characteristics of educators and students.

Al-Farabi said there are two basic methods of education. The first is a method adapted to ordinary people with persuasive steps. According to Al-Farabi, the method of persuasion is a way of persuading listeners with logical things and satisfying their minds without achieving certainty. Persuasion is achieved when the listener does things he believes are right. In practice, the persuasive method can be done through speeches and joint activities between teachers and students. Persuasive methods are suitable for teaching arts and crafts subjects. Meanwhile, the second method is demonstrative. Teaching with this second method can be done through speech. With this method, explained Al-Farabi, the teacher made a speech to explain the subjects he taught, such as teaching theories about virtue in society.

Besides, Al-Farabi also adopted the method of the Greek philosopher, Plato. He uses the method of dialogue or debate. He also emphasized the importance of discussion and dialogue in teaching. In this context, he introduced two new things, namely argument and discourse. The discourse method can be done by asking scientific questions about a matter. Then, people will be encouraged to solve these scientific problems. Meanwhile, the argument method is used to win the debate over the interlocutor. This method also aims to get the interlocutor to believe the ideas they previously rejected. Al-Farabi revealed that the argument method is suitable for teaching stubborn people.

3. THE IMPLICATIONS OF AL-FARABI'S EDUCATIONAL CONCEPTS IN LEARNING ARABIC

Based on the results of the analysis in the implications of Al-Farobi's perspective in learning Arabic, which is divided into three aspects, namely philosophical, theoretical-pedagogical, and practical implications.

Table 2: The Implications Of Al-Farabi's Educational Concepts In Learning Arabic

Number	Aspects	The Implications Of Al-Farabi's Educational Concepts In Learning Arabic
1.	Philosophical	Can guide students to become intellectual and moral

	Implication	people
2.	Theoretical-Pedagogical Implication	Provide a classification of science that has a positive impact on the curriculum that was built
3.	Practical Implication	Provide the type of method according to student conditions

In the education curriculum, the purposes of Arabic language education in the school environment are:[32]

1) Developing the ability to communicate in Arabic, both oral and written, covering the four skills language, namely listening (*istima'*), speaking (*kalam*), reading (*qira'ah*), and write (*kitabah*).
2) Growing awareness about the importance of Arabic as one of the foreign languages to be the primary learning tool, especially in studying the sources of Islamic teachings.
3) Develop an understanding of the interrelationship language and culture and broaden cultural horizons. Thus, students are expected to have cross-cultural insight and immerse themselves in cultural diversity.

The purposes of Arabic Language Education above are in line with the purposes Al Farobi's educational concept that is guiding individuals towards perfection. And his concepts can strengthen in guiding students to become intellectual and moral people.

According to Al-Fauzan et al., three competencies can be achieved in learning Arabic.[33] First; linguistic competence, the meaning is that learners master a good Arabic sound system, how to distinguish it and pronounce it, recognize language structure, essential grammar aspects of theory and function, go to vocabulary and their use. Second; communication, which means that learners can use Arabic automatically, express ideas and experiences fluently, and can absorb what has been mastered from the language quickly.

32 Peraturan Menteri Agama Republik Indonesia Tahun 2013, *Tentang Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam Dan Bahasa Arab Di Madrasah*, N.D, 37.

33 A. Muradi, "Tujuan Pembelajaran Bahasa Asing (Arab) Di Indonesia," dalam *Al Maqayis,* vol. 1, No. 1 (2013): 128–37.

Third; cultural competence, which means understanding what is contained in Arabic from a cultural aspect, able to express thought speakers, values, customs, ethics, and art.

These three concepts are in line with the concepts of Al-Farobi's education curriculum, namely building science classifications detail but still integrated. And his concepts can provide a classification of science that has a positive impact on the curriculum that was built.

In teaching Arabic in Indonesia, there are many methods used. Among them are the *qowaid tarjamah*, the *mubasyaroh*, and the eclectic method. And the concepts of Al-Farobi's education method provides the type of method according to student conditions. So, it makes it easier for educators to teach Arabic, and students can easily digest what educators teach.

CONCLUSION

Al-Farabi was best known as Abu Nasr among Latinos of the Middle Century. He was born at 257 H (870 M), in Wasy, Farab district (now known as Atrar City), Tukistan. His father was a general of Persia and his mother a national of Turkish descent. Al-Farabi likes to study since childhood. He has exceptional linguistic competence. He controlls Iranians, Turkestans, Arabs, and Kurds.

The concepts of Al-Farabi for educational purposes is guiding the individual towards perfection. In the Academic curriculum, science is classified in detail but still integrated, based on three main groupings of science: Metaphysics, Mathematics, and Natural Sciences. Educators and students must not be separated from community life because the community is a place to practice one's knowledge. There are two basic methods of education. The first is a method adapted to ordinary people with persuasive steps. Meanwhile, the second method is demonstrative. Al-Farabi also adopted the method of the Greek philosopher, Plato. He uses the method of dialogue or debate.

There are philosophical, theoretical-pedagogical, and practical implications of Al-Farabi's educational concepts in learning Arabic. In philosophical implication, it can guide students to become intellectual and moral people. In theoretical-pedagogical implication, It provides a classification of science that has a positive impact on the curriculum that was built. And in practical implication, it provides the type of method according to student conditions.

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