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# Philosophical Thought of Al-Farabi as Models of Establishing Civil Society in the Era of Technology Disruption

Mohammad Ahyan Yusuf Sya'bani, Ismi Rajiani

*Abstract: Islamic educational institutions or schools are educational institutions which have tersistem the first time in Indonesia before the Dutch introduced the school system. Their historical time interval that shows long-existence of Islamic educational institutions becomes a serious problem when Islamic education has not been able to produce human beings are ready to face the era of technology disruption (the industrial revolution 4.0) as it is today. The limited views on Islamic education is only concerned issues of religious materials, does not include a general matter, giving rise to the separation between Islamic educational institutions with general education institutions. So these problems, this study tries to introduce the conception of al-Farabi's philosophical thinking about civil society and Islamic education to address and provide solutions for the development of Islamic education in today's changing times is the era of technology disruption (the industrial revolution 4.0). This research method using descriptive qualitative method with historical-philosophical approach and heuristic data analysis, verification, interpretation, synthesis. The results showed the order of life of civil society perspective of al-Farabi will materialize if the community prefers aspects of teaching and character formation in the era of disruption technology (industrial revolution 4.0) in order to reach happiness essentials (happiness physical and spiritual), which became the main feature of a civil society. In the middle era of technology disruption (the industrial revolution 4.0) element of physical and spiritual happiness into the main thing that technology can be used wisely and optimally.*

*Keywords: Education, civil, industrial 4.0.*

## I. INTRODUCTION

The dynamics of the implementation of education in Indonesia must have experienced various challenges are diverse. If you see a line historicity of education in this country, it is no doubt that the reality of Islamic religious education is an educational institution that has had first education system in Indonesia before the Dutch introduced modern education system around the 19th century.

or outcomes of education has spread and influenced the

The presence of Islamic educational institutions such as schools, madrasa, mosque, and taklim has been received and has its own very strong base in the life of the Indonesian nation.(Hasbullah, 1996, p. 14)

Look at the long history of the organization of Islamic education in Indonesia indicates the existence of Islamic education has a very long so that the product

dynamics of the life of this nation.

Their boarding schools, madrasas or any other Islamic educational institutions that make the education system in this country is certainly more varied and competitive climate for print civilized generation will increasingly show its progress. Please note that only boarding school is an educational institution that is rooted in indigenous tradition (indigenous) archipelago. While madrassas emerged as a response of Muslims in Indonesia against the Islamic reform movement that turbulent time in the Middle East and also serves as a counter institution to institution established by the invaders.(Azra, 1999, pp. 7–8)

In reality and facts on the ground, with various advantages possessed by the Islamic educational institutions, it is the intent and purpose of Islamic religious education and restrictions narrowing the meaning and application. One example is the Islamic education is only used as an identity of a particular institution that teaches more dominant in religious teaching materials despite the general teaching materials were also taught. In fact there are some boarding schools administratively establish institutional separate from it. As several case studies conducted in several boarding schools, one of which is the research conducted by Hafiz at boarding school as-Safi'i Nogosari village, Rambipuji, Jember. The study wanted to meneelaah more in related scientific dichotomy happened exactly at the boarding school.(Hafidz, 2015, p. 233-256).

The focus of the study of this study is to obtain a formulation conceptual Islamic educational perspective of al-Farabi in memuwujudkan civil society in the competitive world of the era of disruption technology (industrial revolution 4.0), while the main reason underlying the selection of ideas al-Farabi as the focus of study in this research is that al-Farabi was the first philosopher who studied the philosophy of Plato and Aristotle and well-known experts in the social, political, religious, and even psychology.

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## II. RESEARCH QUESTION

Based on the background that has been clearly described above, in this study some of the problems that will be formulated as a boundary and a reference focus of study in this penenlitian among them is how the conception of Islamic education al-Farabi perspective ?; how the thought of al-Farabi on civil society ?; and how the implementation of Islamic education in the perspective of al-Farabi contextualized form civil society to respond to technological disruption era (the industrial revolution 4.0)?

## III. RESEARCH PURPOSE

The aim of this study know the implementation of Islamic education perspective conception of al-Farabi, al-Farabi's thinking about civil society, and the implementation of Islamic education in the perspective of al-Farabi contextualized form civil society to respond to technological disruption era (the industrial revolution 4.0).

## IV. LITERATURE REVIEW

### 4.1 REDEFINING SUBSTANCE OF ISLAMIC STUDIES

There are at least three terms representing the Islamic education that al-tarbiyah, al-study groups, and al-ta'dib (Halim, 2002, p. 25). They all have a purpose and that purpose is almost the same. Only difference lies in the focus area or object of discussion. The term al-tarbiyah has the most comprehensive coverage of education from the perspective of macro included in it there are elements of education, teaching, coaching, training, mentoring, etc. all of which include educational elements.

The theory states of Islamic education is a paradigm of science or discipline that addresses issues of education based on region Bashari ijtihad is Islam (al-Qur`an, word, and thought).(Saifullah, 2007, p. 88–102).

### 4.2 MAKING CIVIL SOCIETY

Historically the term civil society has not been widely recognized by the public. First popular civil society is a term that comes from the West. Civil Society as a concept derived from political upheaval and the history of Western European societies undergoing the process of transformation of the pattern of feudal life into a life of capitalist industrial society.(PUSLIT UIN Syarif Hidayatullah, 2009, p. 142).

Look at the dynamics of social life today especially the Indonesian Islamic community was much discussion of the discourse of civil society. Nahdlatul Ulama '(NU) call with the term mutamaddin society, while more pleased Muhammadiyah have called mainstream society. In contrast, the opinion secular academics who have terms that the civil society. All of which is almost the same literal meaning, which is an open society, civilized, responsible, and egalitarian. Islam sociological perspective, a prerequisite for achieving the quality of civil society is the creation of communities Medina (urban society).(Safei, 2017, p. 45)

### 4.3 DISRUPTION ERA TECHNOLOGY (INDUSTRIAL REVOLUTION 4.0)

The era of technology disruption (the industrial revolution 4.0) is largely initiated by industry 1.0 which is characterized by the invention of the steam engine as a basis for the energy industry. Then the rise of 2.0 industry began to be used as a power source the production of a variety of needs until finally entering the industry 3.0 that everything is primarily automated computer-based technologies, and the latest internet-enhanced technology that requires the speed of access and transformation of information and communication. All were at the level of practical, easy, fast, and well targeted. In the opinion of Schlechtendahl, et al, emphasizing the industry definition 4.0 fixed on the speed element of the availability of information, namely an industrial environment where the whole entity is always connected and able to share information with one another.(J. Schlechtendahl et al., 2015, p. 143–148).Actually, the era of technology disruption (the industrial revolution 4.0) becomes the driving force for technological innovations that impact the disruption in the sense of a fundamental change to the wider society. Various changes were unexpected (unpredictable) to events or phenomena will often appear on the revolutionary era indutsri 4.0.

## V. RESEARCH METHOD

This research is centered on the research literature studies (studies) literature with a qualitative research method is descriptive in an attempt to uncover a problem or event as it is. The result of research focused on the big picture on the actual state of the object under study.(Nawawi, 1993, p. 31)

The approach in this study using the historical-philosophical approach. The historical approach is the troubleshooting procedures using past data or relics of the past to understand the event or a situation that took place in the past. Historical method approach focusing more on the past data in the form of relics or artifacts, documents, archives, and places that are considered sacred.(Kuntowijoyo, 1995, pp. 89–103) Philosophical approach is the approach used to examine and interpret in more depth.(Bakker and Zubair, 1990, pp. 61–66) However, there are three main characteristics in a philosophical approach used in this study is the ontological, epistemological, and axiological (ethics).(2016, pp. 170–176) Philosophical approach with more emphasis on the epistemological thinking Burhani method used in this study, expected to be able to find the concept of Al-Farabi's philosophical thinking on Islamic education and civil society.

Data collection techniques used in this research, there are two kinds of literature and documentation. After the data were selected, collected and classified according to the focus of study in this research, the next step is to analyze the data by the method of heuristic analysis, verification, interpretation, and synthesis.

## VI.    DISCUSSION AND ANALYSIS

### 6.1  BRIEF BIOGRAPHY OF AL-FARABI

Regarding the biography of al-Farabi can not be said to have a final related validity and correctness of data, because many do recorrections so referrals biography of al-Farabi is still possible to find new data that is more accurate and scientifically justifiable, this is an argument ever delivered by Ian Richard Netton.(Netton, 1992, p. 4) Al-Farabi who lived between 259-339 H / 870-950 AD (al-Farabi, 1996, pp. 11–12) and was born in

wasy, Farab district (now the town Atrar), Turkistan it has a history

of life and livelihood is not widely known, he is regarded as a unique figure and philosopher.(Imam Sukardi, 2008, p. 94). Full name is Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn al-Farabi Awzalagh(al-Farabi, 1968, p. 71) and the name of al-Farabius or Avennasar (Edwards, 1972, p. 179), al-Farabi made known by many names, even in Indonesia among the writers of Islamic philosophy is also known by the name of al-Farabi.

His father was from Persia who is married to a Turkish woman and has become a general Turkish military forces. Al-Farabi himself had served as a judge (Nasution, 1978, p. 26). Both of her parents who came from Persia and Turkey meal makes al-Farabi had blood on Persian and Turkish. As people who live and grew up in a religious family environment, al-Farabi ultimately grow and evolve as a devout and learned young age of Islamic religious sciences such as fiqh, hadith, tafsir and others. In addition to studying the science of religion, he also studied various languages so proficient in many languages such as Turkish, Arabic, Persian, and Kurdish.(Ghalib, 1979, pp. 14–15)

In addition to their home villages, al-Farabi been domiciled in Bukhara to pursue further studies jurisprudence and other religious sciences. When to Baghdad when it was the center of world culture and science. At the first time came in Baghdad, he was only able to master some Arabic. There, al-Farabi studied nahwu with Abu Bakr As-Saraj also studied logic and philosophy he became a judge, the office soon thereafter abandoned and studied philosophy, physics, mathematics, astronomy, and even music to Yuhanna bin Hailan (died 295 AH / 907 AD) in Harran.(al-Farabi, t.t., p. 3)Entering the age of 40 years, al-Farabi moved to a Christian, Yunus ibn Abu Bishr Matthew.(Zar S., 2012, p. 67)

After al-Farabi settled in the city of Baghdad for 20 years, in 330 AH / 941 AD, al-Farabi moved to Damascus (Damascus, Syria). While in Damascus, al-Farabi met with Said al-Daula al-Hamdani, Sultan dynasty Hamdan in Halab (Aleppo). Sultan seemed to be very impressed with the wisdom and intellectuality him, to ask him to move to Aleppo. Aleppo sulthan provide a good position to al-Farabhi as an advisor to the palace until he died there around the year 337 AH / 950 AD at the age of 80 years.(Sharif M, 1998, p. 57)

Some works of al-Farabi whom write comments on a number of treatises like analitica posteriora, analitica Priora, Isagoge, Tipica, sophistica, De Interpretitione, De Categoriae in the field of logic. In physics namely Aucultatio Phisica, De Coleto et Mundo, De Generatione et Corruptione, De Plantis, and De Anima.(De Boer T.J., t.t., p. 109) Original works such as al-'aql wa al-Ma'qul, al-nafs al-Quwa al-Nafsiyah, wa al-Wahid al-Wahdah, al-Jauhar, al-Spot, and al-Miqyas (psychology and metaphysics), the Book Ara 'Ahl al-Madina al-Fadhilah, Kitab al-Siyasah al-Madaniyah, IHSA' al-Ulum, Kitab al-Sa'adah Tahsil, Kitab al-Millah wa Nususun Ukhra, prominence of al-Ulum wa al-SIna'at, Maqalah Aghrad ma fi al-Thabi'ah ba'da, Book Tambih 'Ala al-Sabil Sa'adah, Kitab al-Fusus, Fusul Muntaza'ah (social and political), and in the field of music ie Kitab al-Musiqa al-Kabir. (E.J. Brill, 1993, p. 53)

### 6.2  CONCEPTION OF ISLAMIC EDUCATION PERSPECTIVE AL-FARABI

Teaching according to al-Farabi is basically done by introducing the theoretical policy through speech. That is, in a persuasive introduce the theoretical policy in the hope people can understand the theories and implement them in accordance with the provisions of the normative theoretical.(al-Farabi, 1995, p. 29) Then the Islamic education curriculum refers to the classification of science formulated by al-Farabi is metaphysical (including religious studies), mathematics (such as arithmetic, geometry, astronomy, music, optics, the science of style, mechanical tools), and sciences natural (minerologi, botany, zoology, psychology and medicine).(Kartanegara, 2003, p. 178) Speaking associated educators and learners, al-Farabi explains an educator and learners should be able to integrate the theory learned in the educational process with practices that should be applied in public life. Thus, the nature of an educator and learners according to al-Farabi is able to provide benefits to the surrounding community.

Islamic education method, there are two basic methods of education, especially in Islamic education. The first is the method adapted for ordinary people with persuasive way. Method of persuasion can be done through speech and activity together between educators and learners. While the second method is demonstrative. This method, according to al-Farabi, educator (teacher) gave a speech to explain the subjects he teaches, like teach theories of virtue in society. In addition, al-Farabi also adopted the Greek philosopher Plato method using dialogue or debate stressed the importance of discussion and dialogue in teaching. In this context, in the method of dialogue there is an argument and discourse.

### 6.3  AL-FARABI THINKING ABOUT CIVIL SOCIETY

The civil society starting from the establishment of a system of life in society in achieving physical and spiritual happiness or within a term introduced by al-Farabi is Sa'adah maddiyah wa ma'nawiyyah (al-Farabi, 1996, pp. 112–113). Therefore, in the structure of civil society, members of the public are directed and intended them to have true happiness both physical and spiritual. Sa'adah maddiyah wa ma'nawiyyah described by al-Farabi, that will not be obtained humans unless they live in a community in an ideal state or a major public / civil

(al-Medina al-fadhilah).(al-Farabi, 1349, p. 4)The system was built in the ideal state (civil society) not only lies in the element of society, but al-Farabi menejelaskan it is also a determinant of the element leader. A leader who is able to become exemplary for the society in achieving physical and spiritual happiness.

Civil society (ideal state) is a state that every citizen has the notions of a first cause, and all nature, all forms of material that become impediments relations with intellect active, heavenly bodies and all its properties, physical

objects and below, as well as

the way it appears, and

then destroyed.(al-Farabi, 1996, p. 146)

### 6.4 IMPLEMENTATION OF ISLAMIC EDUCATION IN PERSPECTIVE AL-FARABI ESTABLISH CIVIL SOCIETY TO RESPOND ERA DISRUPTION TECHNOLOGY (INDUSTRIAL REVOLUTION 4.0)

The establishment of a civil society (al-Medina al-fadhilah) is not separated from the good education system. As part of universal education, Islamic education sets out to be the basis and foundation for the implementation of education in shaping the personality and character of man. Islamic education aims to educate, guide, direct, train, and cultivate all the potential in man towards a civilized beings high and noble character.

If education and teaching work well and produce graduates with high intellectual quality and good character, then it becomes a civil society (ideal state) is not impossible. Because in the system of civil society life of true happiness can not be achieved except with an education (teaching) and the formation of character. Teaching in question is to introduce the theoretical policy in the hope people can understand the theories and implement them in accordance with the provisions of the normative theoretical. While the formation of character is a method of introducing moral virtue and practical art done by familiarizing the nation and the people to take action that comes from the state of the character in a way practically raise themselves oada determination to undertake key actions either persuasive or by force (al-Farabi, 1995, p. 29). Genuine happiness which have been formulated by al-Farabi concerning the physical and spiritual happiness into the main tujuam a civil society (ideal state) would be achieved by education and character formation. Thus then obtained a formula that education (teaching) is Islamic education as the primary basis (basis) for the realization of civil society (ideal state). Based on the concept of thought al-Farabi concerning Islamic education that serve as the basis to realize the civil society, it is in the era of disruption today of Islamic education should be able to function as an education (teaching) quality in a way still to follow and implement technological progress in the learning process of Islamic education and forming the character of the individual that is useful to train people to be more wise in utilizing technological advances, especially for the benefit of the common life interest. With the formation of a living system that accommodates human life and the moral high berintelektualitas sublime it will be realized an order of civil society or country life ideal that baldatun thayyibatun wa rabbun ghafur.

## VII. CONCLUSION

Based on the discussion in the previous chapters, the conclusion obtained to answer and provide an outcome of this study is Islamic education is the main base by running two main functions, namely as teaching quality and forming the character of human beings, the era of disruption technology (industrial revolution 4.0) will be used as partners of mutual support for the realization of a civil society. Era disruption todaynot as
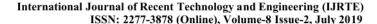
a barrier but as a mechanism of life that must be passed and addressed wisely.

The great hope in the realization of civil society is the formation of human individuals who have a quality of life with quality intellect and noble character so that in any era conditions and survive well. Quality living arrangements are blessed by God that's become the main hope for a civil society.

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**Mohammad Ahyan Yusuf Sya'bani** was born in Gresik precisely on March 16, 1989, starting his education history starting from the Dharma Wanita Kindergarten in Kebomas Sub-District, Gresik, continuing his elementary level education at Muhammadiyah 1 Elementary School Giri Kebomas graduating in 2001. After completing his basic education, he migrated to the City of Gudeg (Yogyakarta) in the Mu'allimin Muhammadiyah Yogyakarta Islamic boarding school for six years. He completed his education in Madrasah Tsanawiyah Mu'allimin Muhammadiyah Yogyakarta in 2004 and the Muhammadiyah Muhammadiyah Aliyah Islamic Senior High School graduated in 2007.

He obtained a Bachelor's Degree from the Tarbiyah Faculty of Islamic Education and Teacher Training Program at Sunan Kalijaga UIN in 2012. Before taking the PAI Study Program he also had time to attend lectures at the Study Program al-Ahwal al-Syakhsiyyah at the Faculty of Shari'ah and Law. In 2014, he achieved his Master's Degree in Strata-2 by graduating on time at the Postgraduate Program of UIN Sunan Kalijaga taking the Concentration of Islamic Education in the Islamic Education Study Program.

Since he was in the lodge he was active in organizing by serving as Treasurer of 1 IRM at that time. Then served as the Head of the Department. Science and also Head of Department. IMM Socio-Economics. When studying S-2 he is entrusted to be a member of the PW. Pemuda Muhammadiyah DI Yogyakarta. After crisscrossing the Student City, he decided to return to his hometown and become a Permanent Lecturer at the University of Muhammadiyah Gresik and was entrusted to become a member of the Regional Leadership Council of Muhammadiyah Gresik.

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