



MODEL KOOPERATIF **LEARNING** DI ERA DISRUPSI 4.0

(Studi Pemikiran Pendidikan Ibnu Khaldun dan Implikasinya)

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**MODEL PEMBELAJARAN
LEARNING
DI ERA DISRUPTI 4.0**

(Sekil Penerapan Disrupsi dan Kehidupan dan Inovasi)

"Barang siapa tidak terdidik oleh orangtuanya, maka akan terdidik oleh zaman, maksudnya barangsiapa yang tidak memperoleh tata karma yang dibutuhkannya sehubungan pergaulan bersama melalui orangtua mereka yang mencakup guru-guru dan para sesepuh, dan tidak mempelajari hal itu dari mereka, maka ia akan mempelajarinya dengan bantuan alam dari peristiwa-peristiwa yang terjadi sepanjang zaman, zaman akan mengajarkannya." (ibnu Khaldun)".

Pernyataan Ibnu Khaldun diatas menegaskan bahwa proses pendidikan harus senantiasa mengikuti perkembangan zaman, dimana sekarang ini perkembangan zaman revolusi 4.0 yang mengeluarkan banyak Disrupsi perubahan dan inovasi dengan cepat. Hal inilah yang menuntut proses pengajaran dan pendidikan harus berjalan efektif kreatif dan inovatif serta Kooperatif seiring perkembangan zaman, agar bisa memenuhi tuntutan kehidupan dan kebutuhan baik waktu yang berjalan maupun waktu yang akan datang.

Metode Pembelajaran Pendidikan modern menuntut metode yang digunakan oleh pendidik harus kreatif,inovatif dan kooperatif dalam proses pengajaran. Jika guru hanya berperan dalam proses transfer ilmu pengetahuan saja, maka peran guru akan diganti teknologi". Lantas apa peran guru yang tidak bisa digantikan oleh teknologi? Maka jawabnya adalah Peran guru dalam memberikan pendidikan karakter, etika dan karakter suri tauladan tidak dapat digantikan oleh teknologi dan alat canggih apa pun, komunikasi dan kerjasama semua lapisan masyarakat untuk menyiapkan generasi generasi penerus bangsa, konsep pendidikan yang ditujukan untuk senantiasa bisa berkembang mengikuti perkembangan zaman, baik dari segi tujuan pembelajarannya, pandangan anak didik dan pendidiknya serta metode dalam proses pelaksanaan pembelajarannya sehingga mengeluarkan output pendidikan yang berkualitas.



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KATA PENGANTAR

Puji syukur saya panjatkan kepada Tuhan Yang Maha Esa, karena atas berkat dan rahmat-Nya, saya dapat menyelesaikan buku ini. Penulisan buku merupakan buah karya dari pemikiran penulis yang diberi judul "Model Kooperatif Learning di Era Disrupsi 4.0". Kami menyadari bahwa tanpa bantuan dan bimbingan dari berbagai pihak sangatlah sulit bagi saya untuk menyelesaikan karya ini. Oleh karena itu, saya mengucapkan banyak terima kasih pada semua pihak yang telah membantu penyusunan buku ini. Sehingga buku ini bisa hadir di hadapan pembaca.

Islam sangat mendorong umatnya untuk mendalami asal mula ajaran Islam dan melakukan Penulisan serta observasi terhadap fenomena alam ini yang menjadi bukti kekuasaan Allah SWT. Dengan mengamati dan memperhatikan berbagai fenomena alam yang luas ini, niscaya manusia akan memahami keberadaannya sebagai makhluk. Dalam hal ini, setiap muslim memiliki kewajiban untuk menimba ilmu sejak dalam kandungan hingga ke liang lahat. Rentang waktu yang harus siap dengan segala tantangan perkembangan pendidikan dan pembelajaran berbasis teknologi digital yang terus melaju pesat.

Pendidikan adalah suatu sistem yang harus berjalan dan terintegrasi dengan sistem lain yang ada untuk meraih tujuan yang telah ditetapkan yaitu meningkatkan kualitas hidup semua aspek kehidupan manusia. Dari perspektif ini, pendidikan akan terus berjalan bersama pertumbuhan dan perubahan dinamika sosial budaya masyarakat dari masa ke masa1. Yang demikian itu untuk mempersiapkan generasi penerus agar dapat bersosialisasi dan beradaptasi dengan budaya yang dianutnya. Dengan kata lain, secara ilmiah, ada proses upaya regenerasi. Sehingga keberadaan peradaban manusia dapat dipertahankan dan dikembangkan. Saat ini, pendidikan semakin menantang, produksi dan pengembangan sumber daya manusia yang berkualitas. Konsep pendidikan Islam akan terus maju seiring dengan perkembangan zaman. Seperti halnya di era 4.0 sekarang ini menuntut perkembangan

transformasi dari konvensional menjadi digital. Pendidikan tidak hanya memberikan ilmu pengetahuan terkini, tetapi juga harus berusaha membentuk sistem kepercayaan dan karakter yang kuat bagi setiap peserta didik agar dapat merealisasikan potensi dirinya dan menemukan tujuan hidupnya. Kerja keras, kreatif dan inovatif menjadi langkah utama dalam menguatkan karakter karakter anak bangsa di pembelajaran yang kuat akan basis digital teknologi informasi.

Penulis menyadari bahwa buku ini masih jauh dari kesempurnaan. Oleh karena itu kritik dan saran yang membangun sangat dibutuhkan guna penyempurnaan buku ini. Akhir kata saya berharap Tuhan Yang Maha Esa berkenan membala segala kebaikan semua pihak yang telah membantu. Semoga buku ini akan membawa manfaat bagi pengembangan ilmu pengetahuan.

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1 | PENDAHULUAN

Dalam konteks pendidikan Islam, pengkajian terhadap khazanah para cendikiawan terdahulu perlu dilakukan mengingat adanya keterkaitan dengan konteks periode zaman¹. Terutama khazanah dari cendikiawan Muslim di abad pertengahan tentang pendidikan Islam². Pendidikan yang berkualitas adalah pendidikan yang mampu menggali khazanah keemasan terdahulu untuk pembangunan peradaban di masa mendatang. Begitu juga dengan peradaban yang berkualitas akan menghasilkan pula pendidikan yang berkualitas³.

Dapat dikatakan bahwa pendidikan Islam dan peradaban dalam konteks waktu tidak dapat dipisahkan. Sejarah masa lalu landasan berpijak dalam membangun pendidikan Islam di masa mendatang yang lebih baik berdasarkan kemajuan peradaban

¹ Bahattin Karagözoglu, "Contribution of Muslim Scholars to Science and Technology," dalam *Science and Technology from Global and Historical Perspectives*, ed. oleh Bahattin Karagözoglu (Cham: Springer International Publishing, 2017), 137–84, https://doi.org/10.1007/978-3-319-52890-8_6.

² Sebastian Günther, "Be Masters in That You Teach and Continue to Learn: Medieval Muslim Thinkers on Educational Theory," *Comparative Education Review* 50, no. 3 (Agustus 2006): 367–88, <https://doi.org/10.1086/503881>.

³ Elizabeth A. Lange, "Transformative Sustainability Education: From Sustainababble to a Civilization Leap," dalam *The Palgrave International Handbook on Adult and Lifelong Education and Learning*, ed. oleh Marcella Milana dkk. (London: Palgrave Macmillan UK, 2018), 397–420, https://doi.org/10.1057/978-1-37-55783-4_21.

BAB

2

IBNU KHALDUN DAN DINAMIKA PENDIDIKAN ISLAM

ini diuraikan tentang biografi Ibnu Khaldu mulai dari kelahiran, masa awal kehidupan, saat studinya, saat terjun ke dunia politik, hingga masa akhirnya berkhawlwat dan menulis kitab al-Muqaddimah. Bab ini juga menjelaskan secara teoritik diskursus pendidikan Islam dan perubahan sosial. Diskursus ini akan menjadi landasan pokok untuk nenghadirkan pola hubung antara pendidikan Islam dan perubahan sosial karena Ibnu Khaldu lebih terfokus pada perubahan sosial. Maknanya pendidikan Islam yang ditawarkan oleh Ibnu Khaldun selalu melihat pada perubahan sosial sesuai dengan konteks zamannya. Kerangka berfikir tersebut menjadi pisau analisis untuk menguraikan bahwa eksistensi lembaga pendidikan dalam perjalannya menempati posisi yang sangat penting dalam gerak perkembangan sosial.

Selanjutnya diuraikan pula beberapa teori terkait pengembangan atau transformasi lembaga pendidikan yaitu teori pendidikan Islam transformatif untuk melihat posisi madrasah yang selalu berupaya mengembangkan diri sebagai lembaga pendidikan melalui kebijakan, manajemen, dan pelaksanaan pendidikannya diorientasikan untuk memenuhi kebutuhan zaman, seperti di era disrupti ini. Selain itu dipaparkan peluang, tantangan, dan problem pendidikan Islam dalam menyongsong abad disrupti 4.0.

Diskursus tersebut dibutuhkan dalam penulisan disertasi ini guna memperkuat kerangka dasar analisis terhadap pengembangan lembaga pendidikan Islam khususnya pesantren, madrasah, dan peruruan tinggi. Pembahasan-pembahasan tersebut

BAB

3

DISRUPSI PENDIDIKAN AGAMA ISLAM

A. Disrupsi Konsep Pendidikan Islam Ibnu Khaldun di era 4.0

1. Pendidikan Islam Ibnu Khaldun dan Relevansinya

Filsafat pendidikan Islam Ibnu Khaldun dikaitkan dengan fenomena sosial masyarakat Muslim dan masyarakat luas pada umumnya. Pemikiran Ibnu Khaldun sangat brillian, kecerdasan alami yang luar biasa, mampu mengobservasi serta menghubungkan sebab akibat, yang mana disebabkan oleh pengalaman hidupnya yang penuh dengan pergolakan politik, dan perebutan kekuasaan, serta pengembaraannya ke Timur, dan ke Barat antara Eropa, dan Asia, juga sepanjang kehidupan di Afrika Utara yang berbeda-beda.

Sepintas, posisi pendidikan Islam menurut Ibn khaldun dalam al-Muqaddimah tampak tidak pasti dan tidak dibahas secara utuh. Ibn khaldun menggunakan konsep umum dalam berbicara tentang pendidikan. Hal ini semakin mengejutkan karena Ibnu Khaldun mengungkap sisi berbeda dari para tokoh Muslim lainnya tentang pendidikan, terutama pendekatan ilmiah terhadap fenomena utama kehidupan di masyarakat yang dipakai Ibnu Khaldun dalam membahas pendidikan. Rupanya hal ini menjadi kekosongan dan ambiguitas bahwa para tokoh cendikiawan Muslim tak banyak mengungkap pendidikan dari sisi ilmiah, cenderung lebih banyak pendidikan ke arah agama.

BAB

4

STRATEGI PEMBELAJARAN KOOPERATIF: SOLUSI DARI PROBLEMATIKA ERA DISRUPSI

A. Tantangan dan Peluang Pembelajaran Kooperatif di Era Disrupsi

Di era globalisasi, semua aspek kehidupan telah mengalami perubahan signifikan. Paradigma tradisional tergantikan oleh paradigma modern²¹⁷. Kemajuan teknologi, informasi, dan komunikasi yang sangat pesat menyebabkan persaingan ketat (*competitive advantage*) pada semua aspek kehidupan, sebagaimana yang dikatakan oleh Porter²¹⁸. Keadaan ini kemudian menjadikan ketidakpastian kehidupan²¹⁹ yang menyebabkan disrupsi pada masyarakat, terutama pada aspek ekonomi, sosial, budaya dan

²¹⁷ Jason L. Powell, "Globalization and Modernity," *International Letters of Social and Humanistic Sciences*, no. 17 (2014): 1–60.

²¹⁸ Michael E. Porter, "Technology and Competitive Advantage," *Journal of Business Strategy* 5, no. 3 (1 Januari 1985): 60–78, <https://doi.org/10.1108/eb039075>.

²¹⁹ Melinda Mills dan Hans-Peter Blossfeld, "Globalization, Uncertainty and Changes in Early Life Courses," *Zeitschrift Für Erziehungswissenschaft* 6, no. 2 (1 Juli 2003): 188–218, <https://doi.org/10.1007/s11618-003-0023-4>.

BAB |

5 | PENUTUP

Konsep pemikiran Ibnu Khaldun tentang pendidikan Islam di era dirupsi terbagi menjadi beberapa hal:

1. Pertama, dimulai dari landasan *filsafat pendidikan Islam*. Ibnu Khaldun menekankan pada dimensi sosiologi masyarakat dimana keadaan geografis, kondisi zaman yang sedang berkembang, dan tingkat kesadaran masyarakat akan pendidikan. Di era disrupsi ketiga aspek tersebut nyaris melintasi batas-batas regional dan internasional, dan segala dimensi menjadi *integrated*. Ibnu Khaldun menawarkan sebuah landasan filsafat pendidikan Islam bahwa pendidikan dan pengajaran titik beratkan pada ketrampilan para peserta didik dengan berbagai aspek yang dimodifikasi seperti kurikulum, sistem pendidikan, dan metode pembelajaran. Penekanan ini dimaksudkan Ibnu Khaldun agar Muslim bukan hanya menguasai agama saja sebagai piranti untuk menyaring efek buruk era disrupsi, tapi juga harus memiliki keterampilan seperti pada ciri-ciri era disrupsi 4.0. *Tujuan pendidikan Islam* yang ditekankan oleh Ibnu Khaldun ialah peningkatan kecerdasan manusia dengan kemampuan berfikir dan menguasai ketrampilan umum, bersosialisasi dengan masyarakat, serta spiritualitas. Rupanya Ibnu Khaldun lebih condong pada penguasaan ketrampilan umum dan ketrampilan berfikir yang disebut *malakah*. Potensi ini tidak dapat dimiliki oleh setiap orang kecuali ia telah benar-benar memahami dan mendalami satu disiplin ilmu tertentu

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TENTANG PENULIS



Dr. Moh. Solehuddin, S.Ag, M. Pd. lahir di Kediri pada tannggal 25 September 1974 tepatnya di kota Pare dekat kampung Inggris, dari ayah yang bernama H. abd Shamad dan Ibu bernama Hj. Solihah. Alamat Rumah jl. Raya Tambakdono 01/07 9A Kelurahan Sumberrejo Kecamatan Pakal Kota Surabaya.

Alamat Kantor, Jl. Raya Lontar 129-132 Sambikerep Kota Surabaya.

Keluarga :

Istri : Hj. Aniswatul Karimah, S.Pd

Anak : 1. Lidya Ivana jasmine

2. Muhammad Waskito Reyno Jauhar Nehru
3. Idris Hamdan Mubarok

Riwayat Pendidikan

1. SDN Birngin Pare Lulus Tahun 1987
2. MTsN 1 Pare Kediri lulus tahun 1990
3. MAN 3 Kediri lulus tahun 1993
4. S-1 IAIN Sunan Ampel Fakultas Tarbiyah Malang lulus tahun 1997
5. S-2 UNSURI Surabaya Lulus Tahun 2016
6. S-3 Universitas Islam Internasional Darul Uloom Wadodakwah Bangil Pasuruan lulus 2022

Riwayat Pekerjaan

1. Mengajar di MTs Miftahul Huda Bringin Pare Kediri 1998
2. Mengajar di SMA wachid hasyim 5 Surabaya 2010
3. Mengajar di SMAN 12 Surabaya 2011
4. Penyuluhan Non PNS Kec. Pakal Surabaya 2017
5. Mengajar di STAI Ar-Rosyid Surabaya 2014
6. Ketua LP3M STAI Ar-Rosyid Surabaya 2016
7. Ketua STAI Ar-Rosyid Surabaya 2020

Organisasi :

1. Pengurus Karang Taruna Pakal Surabaya 2007
2. Pengurus LDNU MWC Pakal 2015
3. Pengurus MUI Pakal 2021

REPUBLIK INDONESIA
KEMENTERIAN HUKUM DAN HAK ASASI MANUSIA

SURAT PENCATATAN CIPATAAN

Dalam rangka pelindungan ciptaan di bidang ilmu pengetahuan, seni dan sastra berdasarkan Undang-Undang Nomor 28 Tahun 2014 tentang Hak Cipta, dengan ini menerangkan:

Nomor dan tanggal permohonan	: EC00202301159, 4 Januari 2023
Pencipta	
Nama	: Dr. Moh. Solehuddin, S.Ag, M.Pd. dan Dr. H. Abdul Mu'id, M.Pd.I
Alamat	: Jl. Raya Tambakdono 9A Sumber Rejo Pakal Surabaya, Surabaya, JAWA TIMUR, 60192
Kewarganegaraan	
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Pemegang Hak Cipta	
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Kewarganegaraan	: Indonesia
Jenis Ciptaan	: Buku
Judul Ciptaan	: Model Kooperatif Learning Di Era Disrupsi 4.0 (Studi Pemikiran Pendidikan Ibnu Khaldun Dan Implikasinya)
Tanggal dan tempat diumumkan untuk pertama kali di wilayah Indonesia atau di luar wilayah Indonesia	: 13 Desember 2022, di Purbalingga
Jangka waktu pelindungan	: Berlaku selama hidup Pencipta dan terus berlangsung selama 70 (tujuh puluh) tahun setelah Pencipta meninggal dunia, terhitung mulai tanggal 1 Januari tahun berikutnya.
Nomor pencatatan	: 000434081

adalah benar berdasarkan keterangan yang diberikan oleh Pemohon.

Surat Pencatatan Hak Cipta atau produk Hak terkait ini sesuai dengan Pasal 72 Undang-Undang Nomor 28 Tahun 2014 tentang Hak Cipta.



a.n Menteri Hukum dan Hak Asasi Manusia
Direktur Jenderal Kekayaan Intelektual
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Direktur Hak Cipta dan Desain Industri


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