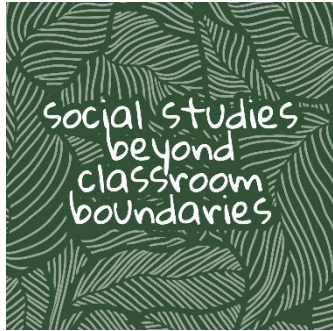


## Enhancing the Role of Education in Alleviating Poverty from the Perspective of Ibn Khaldun



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### ABSTRAK

Kemiskinan merupakan tantangan serius yang dihadapi banyak negara dan seluruh masyarakat dunia, tak terkecuali Indonesia. Faktor-faktor penyebab kemiskinan di Indonesia meliputi tingkat pendidikan yang rendah, pendapatan yang minim, variasi geografis yang beragam, serta sulitnya akses terhadap barang dan jasa. Dalam upaya meminimalisir dampak kemiskinan, pemerintah telah melakukan berbagai langkah, salah satunya melalui sektor pendidikan. Pendidikan dianggap sebagai kunci penting dalam penanggulangan kemiskinan dan peningkatan kualitas hidup secara menyeluruh baik tingkat individu maupun masyarakat. Pendidikan memiliki peran strategis dalam mencetak tenaga kerja terdidik dan terlatih yang mampu menjadi tulang punggung dalam meningkatkan perekonomian masyarakat Indonesia. Dalam perspektif Ibnu Khaldun, pendidikan memberikan peluang bagi individu untuk memperoleh keterampilan dan kompetensi yang diperlukan dalam dunia kerja dan profesi, sehingga dapat meningkatkan pendapatan dan mengatasi masalah kemiskinan. Pendekatan ini menciptakan ikatan erat antara peningkatan pendidikan, kesejahteraan ekonomi, dan penanggulangan kemiskinan secara holistik.

**KATA KUNCI:** Kemiskinan; Pendidikan; Ibnu Khaldun.

### ABSTRACT

Poverty constitutes a serious challenge faced by numerous countries and the global community at large, Indonesia being no exception. The causes of poverty in Indonesia encompass low educational attainment, minimal income, diverse geographic variations, and difficulties in accessing goods and services. In an endeavor to minimize the impact of poverty, the government has taken various measures, with one of them being focused on the education sector. Education is considered a crucial key in combating poverty and enhancing overall quality of life, both at the individual and societal levels. Education plays a strategic role in producing an educated and skilled workforce, serving as the backbone for improving Indonesia's economic conditions. From Ibn Khaldun's perspective, education provides individuals with opportunities to acquire the skills and competencies necessary in the workforce and professions, thereby enhancing income and addressing issues of poverty. This approach establishes a strong connection between educational improvement, economic well-being, and comprehensive poverty alleviation.

**KEYWORDS:** Poverty; Education; Ibn Khaldun.

## A. Introduction

Poverty represents a fundamental and intricate issue confronted by developing nations.<sup>1</sup> Human existence is classified as impoverished when a portion of the population lacks the capacity to access sufficient resources to meet essential needs, living below the minimum threshold.<sup>2</sup> Poverty is also defined as the condition in which individuals are unable to meet the minimum standards of living, encompassing the necessities of clothing, food, shelter, education, and health.

Poverty is induced by a confluence of interrelated factors, including education, income levels, geographical disparities, and access to goods and services. Furthermore, several additional causes contribute to the phenomenon of poverty. Firstly, there is a state of disempowerment, marked by a scarcity of employment opportunities, the low market value of locally produced goods, a substantial volume of imports from foreign nations, and the high cost of education in Indonesia. Secondly, there is the factor of marginalization, arising from the low educational attainment of the Indonesian population, resulting in a shortage of expert professionals in the field of education and difficulties in accessing public transportation for rural communities. Thirdly, material impoverishment stems from the insufficient availability of job opportunities for the populace, encompassing sectors such as agriculture, livestock, mining, and others. Fourthly, vulnerability denotes the challenges faced by the populace in securing stable or seasonal employment, coupled with the frequent occurrence of natural disasters in Indonesia. Lastly, there is the influence of societal attitudes, where the Indonesian population tends to accept their circumstances as they are, leading to a lack of motivation to develop skills that could enhance their employability.<sup>3</sup>

In Indonesia, poverty remains a prominent issue that captures the attention of the government. According to the September 2022 survey conducted by the Central Statistics Agency (BPS), the poverty rate increased by 5.95% compared to March 2022, amounting to 535,547 individuals.<sup>4</sup> The majority of the impoverished population is concentrated in urban peripheries, primarily due to high population density and a scarcity of employment opportunities. Below is a table presenting data on the population living in poverty based on their residential areas. It is evident that from March 2021 to March 2022, the poverty rates have decreased across various regions,<sup>5</sup>

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<sup>1</sup> I. G. Darmawan and A. A. K. Ayuningsasi, "Pengaruh Tingkat Pengangguran, Konsumsi Rumah Tangga, Dan Tenaga Kerja Terhadap Kemiskinan Di Indonesia," *E-Jurnal EP Unud* 10, no. 12 (2021): 4893–4921.

<sup>2</sup> Rudy Susanto and Indah Pangesti, "Pengaruh Tingkat Pendidikan Terhadap Kemiskinan Di DKI Jakarta," *JABE (Journal of Applied Business and Economic)* 5, no. 4 (2019): 340–350.

<sup>3</sup> Jaharuddin Jaharuddin, "Analisis Pengentasan Kemiskinan Di Kota Cilegon Perspektif Model Pembangunan As-Syatibi Dan Ibnu Khaldun," *Jurnal Ilmiah Ekonomi Islam* 8, no. 1 (2022): 384–396.

<sup>4</sup> "Presentase Penduduk Miskin September 2022 (Badan Pusat Statistik, N.d.)," n.d., <https://www.bps.go.id/pressrelease/2023/01/16/2015/persentase-penduduk-miskin-september-2022-naik-menjadi-9-57-persen.html>.

<sup>5</sup> Tomi Agus Triono and Reno Candra Sangaji, "Faktor Mempengaruhi Tingkat Kemiskinan Di Indonesia: Studi Literatur Laporan Data Kemiskinan BPS Tahun 2022," *Journal of Society Bridge* 1, no. 1 (2023): 59–67.

Table 1 Displays the distribution of the impoverished population based on geographical regions

Area/year	Number of poor people (million people)	Percentage of poor people
<b>Urban</b>		
Maret 2021	12.18	7.89
September 2021	11.86	7.60
Maret 2022	11.82	7.50
<b>Rural</b>		
Maret 2021	15.37	13.10
September 2021	14.64	12.53
Maret 2022	14.34	12.29
<b>Total</b>		
Maret 2021	27.54	10.14
September 2021	26.50	9.71
Maret 2022	26.16	9.54

Resource: Data Sekunder BPS 2022

Based on the exposition of factors contributing to poverty, education is considered to play a crucial role as an instrument for economic growth. Education possesses a representative capacity for economic development, serving as a tool to prepare an educated, trained, and professional workforce essential for a nation's economic growth. This is attributed to the perception that education has the capability to produce a potential workforce.<sup>6</sup> Therefore, the government is actively concentrating on the advancement of education in Indonesia. This is evidenced by initiatives such as the School Operational Assistance (Bantuan Operasional Sekolah or BOS), Bidikmisi, and the Indonesia Smart Card (Kartu Indonesia Pintar or KIP), underscoring the Indonesian government's commitment to using education as a fundamental step in improving societal conditions.<sup>7</sup>

Numerous figures have delved into the discourse on education, and one of them is Ibn Khaldun. As a Muslim philosopher and sociologist, he is renowned for his work, the "Kitab Muqaddimah," which explores various themes, including sociology, economics, history, culture, and science. Although Ibn Khaldun does not explicitly address education in this work, he acknowledges the pivotal role of education in shaping civilizations and advancing a nation towards improvement.

Based on the background presented above, the issues to be addressed in this research are as follows; (1) What is meant by poverty and what factors influence it? (2) What is the significance of education according to Ibn Khaldun? (3) How does education have the potential to alleviate poverty according to Ibn Khaldun?

This research employs the library research method, where the author gathers data on the issues to be discussed, such as books, articles, and field data, using a descriptive approach to provide a clear understanding and portrayal of the researched issues.

This issue warrants examination because research on the relationship between education and poverty assists in understanding how education can elevate the standard of living for individuals and society as a whole.<sup>8</sup> By accumulating empirical evidence on the benefits of education, we can more convincingly communicate to society and the government the significance of investing in education. Consequently, this research contributes to informing policymakers on effective and efficient measures to enhance access and quality of education. This information can aid the government and relevant institutions in designing programs and policies that are more targeted and have a tangible

<sup>6</sup> Apriyanti Widiyansyah, "Peran Ekonomi Dalam Pendidikan Dan Pendidikan Dalam Pembangunan Ekonomi," *Cakrawala: Jurnal Humaniora Bina Sarana Informatika* 17, no. 2 (2017): 207–215.

<sup>7</sup> Susanto and Pangesti, "Pengaruh Tingkat Pendidikan Terhadap Kemiskinan Di DKI Jakarta."

<sup>8</sup> I. Ketut Sudarsana, "Peningkatan Mutu Pendidikan Luar Sekolah Dalam Upayapembangunan Sumber Daya Manusia," *Jurnal Penjaminan Mutu* 1, no. 1 (2015): 1–14.

impact on poverty reduction.

As for previous studies in this research, one titled "The Role of Education in Alleviating Poverty" in the *Journal of Public Administration and Policy Dialogue* by Dicky Djatnika Utama serves as a foundation. This research employs a literature review method and is characterized as descriptive. The distinction from previous research lies in the focus, as the earlier study addresses how education can alleviate poverty in a general context, whereas the current research examines how education can alleviate poverty from the perspective of Ibn Khaldun.

## B. Literature Review

The theoretical framework employed in this research is the Human Capital Theory. This theory posits that education serves as an investment in human capital, utilized to enhance the skills, knowledge, and productivity of individuals. With quality education, individuals are anticipated to acquire skills and competencies aligned with the job market, thereby improving opportunities for securing better employment and augmenting income. Consequently, education is considered a crucial factor in poverty reduction.<sup>9</sup>

The concept of human capital originates from the field of economics and was developed by Gary S. Becker. In his theory of human capital, knowledge is considered a form of capital, as it is an inseparable asset for an individual. According to Becker's perspective, an individual makes rational choices by investing in education, training, or knowledge development.

The human capital theory holds significance as the accumulation of knowledge and skills acquired by an individual through education, training, or life experiences. This is because human capital influences an individual's productivity. An individual becomes more productive when they can accumulate and possess human capital assets.<sup>10</sup>

## C. Poverty and the Factors That Influence it

Poverty is defined as a condition in which individuals or communities are incapable of fulfilling their basic needs and rights to sustain and enhance their lives. Poverty constitutes a multidimensional issue as its measurement is challenging, necessitating a consensus on approaches for assessment. There exist various criteria for measuring poverty. Firstly, absolute poverty denotes the level at which an individual's income falls below the government-determined average, rendering them incapable of satisfying their basic needs. Thus, an individual is deemed impoverished due to their inability to meet essential minimum requirements. Additionally, there is relative poverty, a condition arising from the economic policies implemented by the state.

Furthermore, in the assessment of poverty, two indicators are utilized, namely those related to economic and non-economic factors. Economic indicators of poverty involve measuring well-being through income or poverty data. This economic measurement, however, extends beyond income to encompass additional indicators such as health, nutrition, and education. In contrast, non-economic indicators are associated with the poverty line.<sup>11</sup>

Another influential factor affecting the poverty rate is unemployment, wherein one determinant of a society's prosperity lies in the income level. The maximum level of community income is

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<sup>9</sup> Evi Adriani, "Pengukuran Modal Manusia (Suatu Studi Literatur)," *J-MAS (Jurnal Manajemen Dan Sains)* 4, no. 1 (2019): 176–183.

<sup>10</sup> Lis Setyowati, "Literasi Informasi Dilihat Dari Perspektif Modal Manusia," *LIBRARIA: Jurnal Perpustakaan* 3, no. 2 (2015): 232–2.

<sup>11</sup> Reza Azahari, "Pengaruh Kemiskinan Dan Pendidikan Terhadap Kesehatan Masyarakat," *Equity: Jurnal Ekonomi* 8, no. 1 (2020): 56–63.

achieved when conditions of full employment are realized. According to Sukirno, unemployment generates the effect of reducing societal income, consequently diminishing the attained level of prosperity. The decrease in prosperity levels, in turn, gives rise to other issues, notably poverty. A rapidly expanding workforce imposes a distinct burden on the economy, involving the creation or expansion of job opportunities. If newly created job openings prove insufficient to absorb the entire workforce, the unemployed segment of the workforce will extend the existing unemployment queue.

The World Bank elucidates the causes of poverty as stemming from the lack of access to several essential life assets. These include: (1) health, knowledge, and skills; (2) natural assets: agricultural land, plantations; (3) physical assets: capital, facilities, and infrastructure; (4) financial assets: bank loans, credit, etc.; (5) social assets: social security, political rights. The absence of access to one or more of these assets categorizes individuals into poverty. In alignment with this, Samuel and Nordhaus explain that poverty in low-income countries occurs due to two main factors: first, low levels of health and nutrition, and second, slow improvements in the quality of education.

A nation is deemed impoverished when characterized by a low per capita income, a high population growth rate (exceeding 2 percent annually), a predominant workforce engaged in the agricultural sector, and ensnared in the poverty trap cycle (Kunarjo, 2002). According to the Central Statistics Agency (2005), an individual is classified as extremely impoverished if their ability to meet food consumption is limited to 1900 calories per person per day, including non-food basic needs, equivalent to Rp120,000 per person per month. A person is categorized as impoverished if their capability to fulfill food consumption ranges between 1900-2100 calories per person, plus non-food basic needs, or equivalent to Rp.150,000 per person per month. Individuals are considered approaching poverty when their ability to meet consumption falls within the range of 2100-2300 calories, plus non-food basic needs, amounting to Rp175,000 per person per day.<sup>12</sup>

The issue of poverty in a country renders its citizens unable to experience quality education, encounter difficulties in financing their health, face limited access to public services, and suffer from a dearth of employment opportunities. Poverty forces many communities to meet their primary needs in a restricted manner. Furthermore, poverty compels individuals to sacrifice anything to preserve their livelihoods, risking physical exertion and accepting wages disproportionate to the effort expended.<sup>13</sup>

The uneven distribution of government policies across regions persists, leading to income disparities. Consequently, an individual's income is classified as low in comparison to the surrounding society due to these income inequalities.<sup>14</sup> In Indonesia, poverty is gauged through the concept of the capacity to meet basic needs. In essence, due to the broad definition of poverty, it is perceived as the inability of individuals to fulfill basic needs, encompassing both food and non-food essentials.<sup>15</sup>

#### D. Pendidikan Prespektif Ibnu Khaldun

The Muslim scholar proficient in philosophy and history of his time, with the full name Abu Zaid

<sup>12</sup> Marfiatun Marfi'ah and Siti Fatimah Nurhayati, "Analisis Faktor-Faktor Yang Mempengaruhi Kemiskinan Di Indonesia Tahun 2020" (PhD Thesis, Universitas Muhammadiyah Surakarta, 2022), accessed November 22, 2023, <https://eprints.ums.ac.id/id/eprint/106053>.

<sup>13</sup> Nano Prawoto, "Memahami Kemiskinan Dan Strategi Penanggulangannya," *Jurnal Ekonomi & Studi Pembangunan* 9, no. 1 (2008): 56–68.

<sup>14</sup> Septian Pramu and Dinar Melani Hutajulu, "ANALISIS FAKTOR-FAKTOR YANG MEMPENGARUHI KEMISKINAN DI INDONESIA TAHUN 1999–2020," *TRANSEKONOMIKA: AKUNTANSI, BISNIS DAN KEUANGAN* 3, no. 2 (2023): 379–390.

<sup>15</sup> Mochamad Syawie, "Kemiskinan Dan Kesenjangan Sosial," *Sosio Informa: Kajian Permasalahan Sosial dan Usaha Kesejahteraan Sosial* 16, no. 3 (2011), accessed November 20, 2023, <https://scholar.archive.org/work/osjmgorty5d4lfucwezcg2wre/access/wayback/https://ojs33.kemensos.go.id/index.php/Sosioinforma/article/download/47/17>.

Abdurrahman Ibn Muhammad Ibn Khaldun Waliyuddin, is none other than Ibn Khaldun.<sup>16</sup> The name Ibn Khaldun is derived from his grandfather's name, Khalid bin Usman. He was born in the city of Tunis in the year 1332 CE (732 H). He passed away in Egypt in the year 1406 CE (808 H).

His educational journey commenced under the direct guidance of his father. However, their learning period was short-lived. In 1349 CE, his father succumbed to the Black Death pandemic. Following this event, Ibn Khaldun intensified his independent learning efforts and took responsibility for his pursuits. It was from this juncture that he felt he had matured into a self-sufficient adult, capable of sustaining himself.

Over an 18-year period of study, Ibn Khaldun managed to memorize the Qur'an with seven different recitations (qiro'ah sab'ah) and gained proficiency in rational sciences and philosophy from Maghribi philosophers. In addition, he delved into the study of nahwu, shorof, hadith, and other subjects that enhanced his intellectual capabilities. Despite the contemporaneous collapse of the Umayyad and Abbasid dynasties, he proffered theoretical frameworks in the social sciences and philosophy to address prevailing issues.

Ibn Khaldun's perspective on education stems from the essence of humanity. Human beings, like animals, are created from semen, evolving from a clot of blood, forming into a lump of flesh, strengthened by bones, and perfected with diverse physical features. However, what distinguishes humans from animals is their faculty of reasoning. Through this faculty, humans have the right to choose what they desire (discerning reason/al-'aql al-tamyizi), explore their surroundings (experimental reason/al-'aql al-tajribi), and enhance their knowledge by contemplating its truth (critical reason/al-'aql al-nazhari). Utilizing their bodily organs to the fullest, humans can become knowledgeable individuals ('Alim). Through these bodily organs, individuals continually strive to enhance their competencies, maintain their health, and relentlessly seek knowledge wherever and whenever they may be.<sup>17</sup>

As a creature deemed perfect, humans inherently possess distinct characteristics. Ibn Khaldun posits that humans exhibit three realms distinct from other beings. These include: First, the realm of sensory perception. This realm is not exclusive to humans, as other creatures also possess senses. Therefore, this realm is shared by all beings. Second, the realm of scientific perception. This particular realm is unique to humans, as only sentient beings with intellect can experience it. Third, the realm of spirituality or angels. From the term 'angels,' it can be understood that this realm emanates from the heart. As commonly understood, angels never defy the commands of Allah. This implies that to experience this realm, one must possess a pure heart inclined towards specific activities.<sup>18</sup>

As the custodian (leader) on Earth, humans are naturally aligned with the utilization of animals and plants for their benefit. Given that the existence of plants and animals is considered lower than that of humans, particularly from an intellectual standpoint, humans are entrusted with the responsibility to contemplate how they can live, develop natural resources, preserve the world for sustainability, and more. With the intellectual capacity possessed by humans, these mentioned

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<sup>16</sup> A. L. Manaf, "Pemikiran Ibnu Khaldun Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Dunia," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 9, no. 1 (2020): 1–16.

<sup>17</sup> Moh Nahrowi, "Konsep Pendidikan Islam Dalam Perspektif Ibnu Khaldun," *FALASIFA: Jurnal Studi Keislaman* 9, no. 2 (2018): 77–90.

<sup>18</sup> Muhamad Sofian, "Konsep Pendidikan Islam Dalam Perspektif Ibnu Khaldun Dan Relevansinya Terhadap UU Sisdiknas No. 20 Tahun 2003," *Tawazun: Jurnal Pendidikan Islam* 10, no. 2 (2017): 311–330.

aspects naturally become their responsibilities. This constitutes one tangible manifestation of education in human life.

Human beings, who are inherently both individual and social creatures, must be accountable for their personal lives. This involves engaging in work as a means of survival and expressing gratitude through worship to Allah, who has bestowed numerous blessings upon them, including the gift of intellect.

Ibn Khaldun provides a comprehensive definition of education, as articulated in his seminal work titled "Muqaddimah." In this book, a frequently heard aphorism is, "Anyone who does not receive education from their parents from a young age will be taught by time." The essence of this expression lies in the notion that if a child does not receive education from their parents, they will gain knowledge through the events they witness, hear, and experience throughout their lives. Thus, we can understand that Ibn Khaldun contends that education is not confined by space and time, as it requires a prolonged process rather than an instantaneous one. Wherever and whenever individuals find themselves, they can undertake the pursuit of education.<sup>19</sup>

Education, as an endeavor to develop human potential both physically and spiritually, occurs periodically. The noble purpose of education is to elevate the status of humanity. However, universally, the goals of education are as follows:

1. **Enhancing Thought Processes:** Through the learning process, individuals refine their intellectual capabilities by examining past knowledge in comparison to the present era, collecting research data, and cataloging research outcomes for future generations. This is done with the aim of accumulating knowledge as the initial foundation for shaping a high-quality and competitive generation that will contribute to the nation.
2. **Improving Society:** According to Ibn Khaldun, through knowledge and teaching, humans can enhance the standard of living for society. Analogously, the more dynamic the culture of a society, the more dynamic its knowledge and skills. From this statement, it can be understood that education is an alternative for building an advanced societal order capable of competing on the international stage.
3. **Adding a Spiritual Dimension:** In this spiritual dimension, Ibn Khaldun asserts that education is not merely a human effort but must also be accompanied by maximum devotion. Therefore, in the realm of education, it is customary to enhance the spiritual aspect of learners, for example, through congregational prayers, recitation of the beautiful names of Allah, memorization of prayer readings, daily supplications, and similar practices.<sup>20</sup>

#### E. Peran Pendidikan Mengatasi Kemiskinan Perspektif Ibnu Khaldun

In the pursuit of poverty eradication and the enhancement of societal well-being, government intervention is crucial, manifesting through policies and strategies aimed at facilitating and streamlining the poverty alleviation process. This underscores the pivotal role of the government in addressing and mitigating the issues associated with poverty.<sup>21</sup>

Considering the potentially destructive impacts of poverty, it is not surprising that poverty alleviation has become a global agenda pursued through various means. One conventional avenue frequently chosen is through education. Enhancing an individual's educational attainment accelerates their income growth. On average, workers with junior high school education experience an income approximately 40% higher than those with only primary school education. Similarly, workers holding a diploma witness a promising income increase of around 45% compared to high school graduates. Likewise, individuals with a bachelor's degree enhance their income by over 55% compared to those

<sup>19</sup> Komarudin Komarudin, "Pendidikan Perspektif Ibnu Khaldun," *Pandawa* 4, no. 1 (2022): 23–41.

<sup>20</sup> Nurainiah Nurainiah, "Pendidikan Dalam Perspektif Ibnu Khaldun," *Serambi Tarbawi* 7, no. 1 (2019).

<sup>21</sup> Ahmad Soleh, "Analisis Dan Strategi Pengentasan Kemiskinan Di Provinsi Jambi," *EKSIS: Jurnal Ilmiah Ekonomi dan Bisnis* 9, no. 1 (2018): 79–90.

with a diploma.<sup>22</sup>

The role of education in addressing poverty has been the subject of study by Western economists such as Jeffrey Sachs and Amartya Sen. In his book titled "The End of Poverty," Jeffrey Sachs posits that one mechanism to alleviate poverty is the development of human capital, particularly in the fields of education and health. Amartya Sen also asserts that six ways to eradicate poverty are human capital (especially in health, nutrition, and skills), business capital, national infrastructure, public institution capital, natural capital, and knowledge capital.

On the other hand, Ibn Khaldun defines the role of education as the enlightenment of knowledge and skills, emphasizing its role in contributing to society's advancement. In his work, Ibn Khaldun views education as a field that evolves due to the existence of society, as it plays a crucial role in individual lives. Initially, the development of education originated from the most basic aspects necessary for life, such as agriculture, construction, and others. Subsequent development was utilized as complementary, multifaceted aspects, including arts, music, and more.

Ibnu Khaldun also contends that education constitutes the essence of human existence. He elucidates that humans possess the capability to comprehend their surroundings through the power of understanding mediated by their thoughts beyond the sensory perceptions. Furthermore, individuals exhibit a inclination to self-develop in meeting their life necessities, thereby realizing the humanity reality through the educational process, which is the outcome of self-development. Consequently, this process shapes a cultured society and a community capable of working towards preserving and enhancing life. Therefore, according to Abdul Hadi, education represents an endeavor to develop all the potentialities inherent in humans.<sup>23</sup>

In Indonesia, human development is synonymous with poverty reduction. Investments in education and health hold greater value for the impoverished population, as their primary assets lie in labor. Education is a significant effort in shaping quality resources, thus creating individuals who are not only professionals but also capable of taking responsibility for their own lives.

Several poverty alleviation programs have been implemented by the central government, both at the provincial and local levels, including initiatives in the health sector such as the KIS program (Kartu Indonesia Sehat), in education through the PIP program (Program Indonesia Pintar), and in the social domain with the PKH program (Program Keluarga Harapan). Additionally, for micro, small, and medium-sized enterprises (UMKM) entrepreneurs, the government provides business capital assistance through the KUR program (Kredit Usaha Rakyat). These programs have been executed by the government for approximately the last five years to combat poverty levels, yet they still fall short of addressing the root issues. This deficiency stems from the fact that the policies and programs have not yielded optimal results, as there remains a disparity between the planned outcomes and the actual achievements of poverty alleviation policies and programs. To effectively address poverty, an integrated and systematic poverty alleviation strategy is required, emphasizing collaboration among government institutions rather than isolated efforts.<sup>24</sup>

In his work, "Muqaddimah," specifically in Chapter 3, Ibn Khaldun explains that teaching a body

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<sup>22</sup> Hilda Leilani Masniarita Pohan, "Peran Sentral Pendidikan Dalam Mengentaskan Kemiskinan Di Pedesaan Dan Menjaga Ketahanan Pangan Nasional" (2017), accessed November 23, 2023, [https://repository.unpar.ac.id/bitstream/handle/123456789/789/Orasi\\_Hilda\\_Masniaritta\\_Peran%20Sentral%20Pendidikan-p.pdf?sequence=1&isAllowed=y](https://repository.unpar.ac.id/bitstream/handle/123456789/789/Orasi_Hilda_Masniaritta_Peran%20Sentral%20Pendidikan-p.pdf?sequence=1&isAllowed=y).

<sup>23</sup> Riri Nurandriani and Sobar Alghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Jurnal Riset Pendidikan Agama Islam* (2022): 27–36.

<sup>24</sup> Junaidin Zakaria, "Pengaruh Pertumbuhan Ekonomi, Pendidikan Dan Pengangguran Terhadap Tingkat Kemiskinan Di Kota Makassar," *Paradoks: Jurnal Ilmu Ekonomi* 3, no. 2 (2020): 41–53.



of knowledge falls within the realm of expertise. Expertise can develop and flourish by following the progress and prosperity of a region. Expertise is a crucial asset for acquiring a profession. When professions in society become complex, there is a need for the teaching of knowledge aimed at acquiring the necessary expertise for a desired profession.

Individuals engage in a field of expertise, understand it, and repeat it to develop a "malakah" (competence). Malakah is an ingrained action obtained through the repeated use and practice of that action until it becomes inherent. Competence is vital for individual development because it encompasses knowledge, skills, and work attitudes based on established standards required in the professional realm. The existing and evolving competencies in society are a manifestation of the means to earn a livelihood and are essential for human life.<sup>25</sup> Therefore, education plays a crucial role in alleviating poverty within society by enhancing competencies, creating employment opportunities in line with the chosen fields, shaping a high-quality and competitive future generation, and so forth. The objective is to advance education in Indonesia and achieve a developed nation with low poverty rates.

## F. Conclusion

Poverty is a condition in which the income of a society or individual is insufficient to meet their basic needs. Poverty has become a fundamental issue in the current era due to a lack of access to various life assets, including healthcare facilities, social assets, economic assets, and others.

This phenomenon serves as a subject of study for Ibnu Khaldun, where the dimension of education originates from the essence of humanity. Humans, inherently social and perfect beings, are required to act as stewards (khalifah fil adh) to develop existing natural resources, assist one another, and enhance their competencies to generate alternatives and new ideas for the issues surrounding them, including poverty.

The role of education in alleviating poverty is significant. With the increasing competence of individuals, their skills have a more profound impact on their work. Therefore, each individual is required to explore and develop their expertise to obtain maximum remuneration commensurate with their competencies.

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