

# THE ANDRAGOGY CONCEPT in DIWAN IMAM SHAFI'I

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## **Abstract**

*Teachers continue to use educational guidelines for childrens in adult area. In fact, children do not always be children, but they grow into adults. If it is left alone, it results in the quality of learners who have entered the domain of adults. So to avoid mistakes in educating must use different guidelines, not with Pedagogy but with Andragogy. In addition, Imam Shafi'i also paid great attention to this. He poured his thoughts on adult education in his book "Diwan Imam Shafi'i". The purpose of this research is; (1) to find out what the contents Diwan al-Imam Shafi'i is relevant to Andragogy concept (2) to determine the comparation of the concept of Andragogy in Diwan al-Imam Shafi'i. The technique used in obtaining data is to collect words in the verses of Diwan Imam Shafi'i which refers to the six basic principles of Andragogy theory, namely; (1) The Need to Know (2) The Learners Self-Concept (3) The Role of the Experience Learners (4) Readiness to Learn (5) Orientation of the Learners (6) Motivation. The results obtained are (1) The relevant content of Diwan Imam Shafi'i with Andragogy concept can be categorized in accordance with the principles and sub-principles of Andagogy (2) Comparisons between Andragogy theory with Andragogy concept in Diwan Imam ash-Shafi'i.*

**Keywords:** *Theory of Andragogy, concept, Diwan Imam Asy-Shafi'i*

## **Introduction**

Adult self-concept is no longer dependent on others, so has the ability and experience independently in decision making. The implications of this self-concept, then in learning should be designed: 1) learning climate created in accordance with the needs and characteristics of learners through cooperation in learning, the atmosphere of learning allows adults to freely move and take the initiative in learning. 2) learners are involved in diagnosing the learning needs to be formulated in the objectives of learning, 3) Learning activities are conducted by involving the active participation of learners, 4) Evaluation of learning done more using self-evaluation.

An adult is a person who has a lot of experience, knowledge, skills and ability to solve life problems independently. Adults are constantly trying to improve their life experience to be more mature in doing their activities to improve the quality of life. Adults

are no longer the object of socialization that is formed and influenced by others who have to adapt themselves to the wishes of the authorities above themselves, but in the educational perspective, adults more directed themselves to the achievement of goals, the establishment of identity and identity to be himself .

Thus, adult participation in learning has a positive impact in making life change towards the better. Adult education is not enough just to provide additional knowledge, but must be equipped with a strong sense of trust in him so that what will be done can be executed properly. The learning orientation is centered on life, so adults learn not only to get good grades but adults learn to improve their lives. By studying adults will gain more experience, so learning for adults focuses more on improving life experience not only on the search for a diploma. Experience is the richest source of learning so that adults are richer in experience and motivated to make an improvement in life. The nature of adult learning is subjective and unique, which is what keeps adults to do their best to learn, so that what is expected can be achieved.

The development of education is increasingly widespread with the development of the concept of education to produce a quality generation. Including Andragogi concepts that have been applied also need the development to avoid the things that are not desirable in adult education and realize the ideals of education for them (Knowles, 1987: 53). Andragogy then has a standard goal to help the learning process that can develop the dimensions of attitudes and behavior of a person as presented in the components of the concept of Andragogy itself. Viewed from the other side, the concept of Pedagogy takes place in the form of identification and imitation, while Andragogy takes place in the form of self-direction to solve the problem (Suprijanto, 2007: 11). Thus the differentiation of the learning model is a logical consequence of the attitudes and behaviors of a person who is different from children.

One form to realize the development of the Andragogi concept is the way used by Imam Shafi'ie recorded in his work entitled "Diwan al-Imam ash-Shafi'i". The explanation of adult education is explained by the form of *sya'ir* as the easiest form of understanding in his time. So that both Knowles and Shafi'ie they have a side of relevance in the main idea

that gave rise to the compilation in the 6 basic concepts of Andragogy with the thought of Imam Shafi'i both in a similar, confirmative, and corrective manner.

So with this research can perform critical analyzes will Andragogy in Islamic perspective before being accepted and then implemented widely in Islamic education. As well as a bridge between education Andragogy either through an Islamic perspective and the theory of the typical west, through the new formulation of the concept of Andragogy by Imam Shafi'i.

### **Biography of Imam Shafi'i**

Imam Shafi'i's full name with the name and the lineage of his father is Muhammad bin Idris bin Abbas bin Uthman bin Shafi'i bin As-Saib bin Ubaid bin Abdu Yazid bin Hashim bin Al Muttalib bin Abdul Manaf bin Qusayy bin Kilab. Shafi'i's name was taken from the name of his grandfather, Shafi'i and Qusayy bin Kilab is also the grandfather of Prophet Muhammad SAW. On Abdul Manaf nasab Ash-Shafi'i met with Rasulullah SAW(Khothib: 2012,37).

In terms of the order of time, Imam Shafi'i is the third Imam of the four Imams of the School. But the breadth and depth of his thinking in dealing with various problems related to science and law of jurisprudence put him unifying all Imams. He perfected his problem and placed it in the right position and accordingly, so that it clearly manifests his scientific personality.

His father died when he was very small then his mother took him to Makkah. In Makkah these two mothers and children live in poverty and deprivation, but the child has high ideals to study, while the mother aspires to her child to be a knowledgeable person, especially knowledge of Islamic religion. Therefore the mother promised to bend over backwards to support her son during his studies.

Imam ash-Shafi'i is a diligent in studying, with his perseverance that is in a very young age of 9 years he was able to memorize the Qur'an, in addition he also memorized a number of hadith. It is narrated that because of his poverty, Imam Shafi'i could hardly prepare all the necessary learning tools, so he was forced to search for unused or discarded papers, but could still be used for writing (ad-Daqqar: 1996,50) .

Having finished studying the Qur'an and hadith, asy-Shafi'i complement his knowledge by deepening Arabic language and literature. For that he went to the countryside and joined the Bani Huzail, the most eloquent Arabic tribe. From this tribe, asy-Shafi'i studied Arabic language and poetry so he really mastered it well.

He studied jurisprudence to Muslim bin Khalid and studied the hadith to Sofyan bin Unaiyah a teacher of hadith in Makkah and to Malik ibn Anas in Medina. At that time the government was in the hands of Harun ar-Rashid and the fight was intensifying between the Abbas family and Ali's family.

In 195 H he returned to Iraq after ar-Rashid passed away and Abdullah ibn al-Amin became khalifah. At first he was a follower of Maliki, but after he visited many cities and gained new experiences, he had his own school of "qadim" when he was in Iraq, and his "jadid" school when he was in Egypt (as-Suwaidan: 2007 , 107).

Almost every prominent scholar poured his knowledge in various writings, in the books, risalah, ta'liq, matan, mukhtashar, or syarah, in accordance with the method of writing that developed in his time. Thus, the longer the madhhab becomes rich with his scientific work (Nasution: 2001,53).

However, please note that Imam Shafi'i is not only an expert in the field of fiqh science, but also in the field of hadith and tafseer. Therefore, in addition to al-Umm and ar-Risalah, there are many more books he wrote comprehensively. The books are:

- a. Ar-Risalah al-Qadimah (al-Hujjah)
- b. Ar-Risalah al-Jadidah
- c. Ahkam al-Quran
- d. Bayan al-Faradl
- e. Shifat al-Amr wa an-Nahyi
- f. Musnad asy-Shafi'ie
- g. Diwan asy-Shafi'ie

Shafi'i died on Friday night after the 'Isha' prayer on the last day of Rojab, he was buried on Friday in 204 when he was 54 years old. As stated by his student Imam Robi '. Before he died Imam Shafi'i said (Diwan: 2005,102):

"To You-God of my Creator-I put my wish,  
Though I-owho is a giver of grace and omnipotence-full of sin,  
When my heart hardens and narrows my way,  
I wish thy Mercy to be a ladder to reach Thy forgiveness,  
How great is my sin, when I juxtapose him (sin),  
By Your forgiveness-My Lord finds Your forgiveness greater. "

### **Andragogy Concept in Diwan Imam ash-Shafi'i**

Malcolm Knowles in his publication entitled "The Adult Learner, A Neglected Species" published in 1970 reveals the proper learning theory for adults. Since that time the term "Andragogy" more discussed by various circles, especially educational experts. In this Andragogy, we know the terms Enjoy Learning, Workshop, Outbound Training, etc., and from the concept of Andragogy Education is then came the concepts of Liberalism of education, liberationism of education and anarchism of education. Educational liberalism aims at long-term to preserve and improve existing social order by teaching each student as well as how to deal effectively with issues in daily life.

Educational liberationism is a point of view that considers that we must immediately make a big revamp of the current political order (and education) as a way to advance individual freedoms and promote the realization of self-potential as much as possible. For liberationist educators, schools are objective but not central and schools not only teach students how to think effectively rationally and scientifically, but also invite students to understand the highest wisdom that exists in the most convincing intellectual solutions.

There are six basic principles Andragogi, namely the need to know (knowledge needs), the learner's self-concept (concept of self-learners), The role of the learner's experiences (experience learners), Readiness to learn (readiness to learn), Orientation to learning ( learning orientation), Motivation (motivation) (Knowles:2005,4).

## ANDRAGOGY IN PRACTICE

(Knowles, Holton & Swanson, 1998)

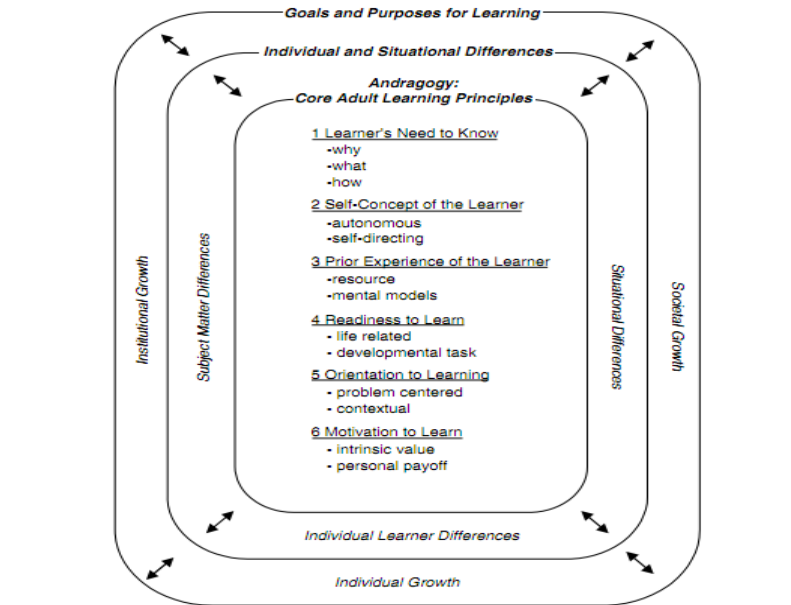


Figure 1

### The basic principles and sub-principles Andragogy

So how Islam views of adults? There are special terms given to adults by Islam, namely *mukallaf*. Mukallaf is the maturity of human beings, both biologically (*bulugh*) and psychological (*tam al-'aql*)(Rosidin:2013,8). When a child is baligh and sensible then it is called mukallaf were then subjected to the obligations of the religion. This shows that Islam very concerned maturity as a benchmark for determining the obligations that result he got the reward or bear the sins. Thus, Islam also has its own characteristics Andragogy in educating adults so that they can implement the teachings of Islam perfectly.

It is necessary once the guidelines for educating mukallaf well to achieve that goal. However, in the Islamic world will be minimal thought and study of adult education. Whereas in Islam a lot of data that can be processed qualitatively as a reference in the practice of adult education with the perspective of Islam. Opportunity is being taken author to contribute knowledge by way of formulating the concept of Andragogy in Diwan ash-Syafi'ie.

Diwan ash-Shafi'e is the work of al-Mujtahid Imam Muhammad bin Idris (commonly called the Imam ash-Syafi'e died in 820 AD) inscribed words of wisdom to the

shape of the verses are beautiful and of high literary value. There are 474 Syafi'ie couplets composed and arranged in accordance with Qofiyah (letters final stanza) perfect, therein can be found prowess in the poem spontaneously assemble with the right choice of words as well as high literary value. Not just nice from the beauty of the language, Diwan is also full of good life lesson about tazkiyatun nufus, morals, thought, and full of his own experience in the stated values of life.

### **Similarity**

Understanding the relationship of similarization / parelelisasi is the concept of Andragogy in Diwan Imam Shafi'i have a common view with Andragogy concept. Imam Shafi'i has a similarity with Andragogy's concept that education is an important thing that must be known by adults whether what he wants to learn, why he should learn, and how he obtained it and apply it in the social sphere. Andragogy puts the adult at the center of the study because it is an essential element in the realization of education itself. Shafi'i put it plainly that the learner is the identity of the education itself. So that will appear the relationship of learners with the subject matter itself. To achieve that, the involvement of learners and the ability to make decisions.

Experiences and mental models are the best sources of learning that adults have. Such is the principle that is held by Andragogi theory, so that education is not just a wind lesson but also as a basis for decision making. Shafi'ie has the same view in this matter, He sees that it is impossible if education is embedded in the human heart if it is not practiced and made *'ibroh* (lesson) for the development of the quality of self in the future.

Adult thinking has been open where they know for themselves how their community has changed, unlike when it was a child. So it becomes imperative for them to prepare themselves for learning in the realm of changing times and not left behind (Dennis Evans:2005,94). Shafi'i sees learning as an effective way of doing the continued development of the past to achieve high value in a civilization. So the simiralization of both is the readiness of adults seems very important as a means of relationship with their daily lives and their own development.

Can not be denied that there are two things faced by adults is the problem. Andragogy has two things that must be known to adults namely; The center of the problem and the context of the problem at hand. For that the adult learns to know how he can distinguish the core of the problem from the troublemakers of the problem, and to know the context of the problems that are being faced in life. The same thing done by Imam Syafi'ie that the problems always faced by adults have a core, then to eliminate the problem must know the core is not fooled by other things and know the context of the discussion of the problem.

Reminders, essence, and choices are what educators always talk to learners. However, the motivation to learn the students depart from himself. So in Andragogy there are two models of motivation that is; Extrinsic motivation and intrinsic motivation. Shafi'ie then formulated it with how adults perceive value and success, effort and results. This similarity is then aligned because it has the same perspective.

### **Confirmative**

Confirmative of the concept of Andragogy in Diwan Imam Syafi'ie is the existence of 3 aspects that include the principle of the need to know namely; Why( why should know ?), What( what to know ?), and How (how to get it?). The clarification made by Andragogi's concept in Diwan Imam Syafi'ie is the facilitate of understanding of the learning and hazard (mudlorot) benefits gained from leaving learning.

Adults have entered the engaged and self-directed sphere. Adults in these two domains can not be sure to be in one of the two domains. Clarification gained from Andragogi's concept in Diwan Imam Syafi'ie is the role of educator to become a mentor or a consultant in order to supervise adult involvement in learning and decisions made by them. So sometimes in an educator reaction with learners there are two domains (involved and self-directed).

Confirmative in Andragogy concept is experience, adult has experience-based education. Therefore, there are two forms that are used; Experience as a source of learning and as the development of the personal qualities of learners. The clarification needed is the



experience used in learning is concrete rather than abstract. A concrete experience creates a learning resource that is attached to the learner and will cultivate positive mental models.

Learners are prepared to face the social sphere, readiness in this case arises not from external factors but from factors in educators themselves. The confirmative given is the real life of the learner, so to clarify it is a fact of life. The fact of life is what happens now is different from what happened in the past, so to face it is preparing to learn. Problems are a major concern in Andragogy education, meaning that adults learn because they want to solve complex problems. So they need an efficient way to solve problems. Confirmative provided that the problem has a central problem, then the footing used is the core problem and solve it. So adults make a draft in addressing the core issues.

Andragogi concept indicates that the motivation of adult learning there are two, namely extrinsic motivation and intrinsic motivation. The confirmative given is the level of reminder, essence, and choice. So that intrinsic motivation becomes more leverage. This confirmative is then divided into two, the chosen domain into the realm of extrinsic motivation. While the reminder and the realm of the intrinsic aspect of intrinsic domains.

### **Corrective**

Knowledge needs are found with the emergence of communication between educators and learners or between learners with other learners. To realize that, the concept of Andragogy in Diwan Imam Syafi'ie gives 3 strengthening of it:

- a. The educator is the facilitator or source of knowledge. Although later learners are included in the preparation of learning, it is not fantasy educators who have a greater share in the preparation of learning.
- b. The realization of an emotional connection between educators and learners or between learners.
- c. Creation of experiential education as a form of two-way or more communication.

In Andragogi theory educators are required to self-esteem to learners in order to avoid awkwardness in learning. So it causes equalization of educators and learners. In the

view of the concept of Andragogy in Diwan Imam Shafi'i, it is considered weak because the position of educators to learners can not be denied different. The educator is more knowledgeable than the learner that is the reality. So no one if learners respect the educators as a means of transfer of knowledge between educators with learners.

Andragogical concept adopts the information process theory that states that past experience acts as a filter through the process of attention. So that the learners only focus on the appropriate experience schema education and less attention to experiences that are not in accordance with the schema (Knowles: 2005,141). In contrast, the concept of Andragogy in Diwan Imam Syafi'ie has the view that experience is a dynamic learning. He will always move and become a document for the development of learning. Not seen as static. So that mental models can be divided into two categories, a significant positive mental models noble character (*morality Mahmudah*) and a significant negative mental models reprehensible morals (*morality madzmumah*).

Andragogical concept sees that the readiness of adult learners in rhythm with the role that he displays, both in society and in task or work. In response, the concept of Andragogy in Diwan Imam Shafi'ie affirms that adult readiness to learn is not just for social role in this world only. But as the provision of eternal life in the afterlife. So learning is not just to achieve the ideals but to learn to increase the devotion to God and improve the moral quality.

Andragogy Theory interpreted the problem-based learning orientation as learning to solve problems relevant to the role of adults in their lives. Andragogy learning activities are designed based on the needs and problems faced by adults, such as needs and problems in work, social roles, and economics. The concept of Andragogy in Diwan Imam Syafi'ie has another view that learning orientation is not just matters. But it also involves long-term problems. Because the things that are social role is only short-term that will be exhausted if doomed. So learning orientation is not enough if limited by social role alone. So the orientation of learning is to overcome the problems that exist in the world and in the hereafter.

Andragogical concept assesses that adult learn because of intrinsic motivation. In contrast to Andragogy's concept in Diwan Imam Syafi'ie, intrinsic motivation must be supplemented by extrinsic motivation. Extrinsic motivation can be obtained from two parties, parents and teachers. They serve as a reminder of the importance of learning and the dangers of leaving learning. And they are also tasked to bring up the nature of learning that is long-term not just to demand social roles.

### **Conclusion**

Relation between Andragogy concept with Andragogy concept in Diwan Imam ash-Shafi'i can be concluded with 3 relationship, Similarity / Parallelization, ie the concept of Andragogy in Diwan Imam Shafi'ie has similarities with Andragogy concept. Confirmative Relationship, ie Andragogy concept in Diwan ash-Shafi'i gave justification and clarification to Andragogy concept. Corrective Relationship, ie the concept of Andragogy in Diwan Imam Syafi'ie corrects Andragogy's concept.

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