

IBN KHALDUN'S CONSIDERATIONS RELATING TO ISLAMIC EDUCATION AND THEIR PERSPECTIVE ON THE FUTURE

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Abstract

Ibn Khaldun is a thinker in Islamic education who is concerned with the circumstances of students' growth and development from the psychological, pedagogical, social, and spiritual perspectives. The purpose of this article is to look at Ibn Khaldun's social background, his main points of view on education, an analysis of those views, and projections of those views into the future. This study describes Ibn Khaldun's ideas on Islamic education in a descriptive manner using the library research method. Ibn Khaldun's ideas, which view learning potential as a natural thing that can be developed by choosing the right method of learning, are included in the findings found in this article. In this situation, educators can use the malakah and at-tadrij methods in accordance with the level of the students' cognitive development and their level of openness to learning. The ideas put forth by Ibn Khaldun can be developed as potential directions for Islamic education in the future, and his thoughts are pertinent to the current understanding of modern education. Ibn Khaldun's educational idea is regarded as a strong foundation for organizing Islamic education because it offers a strong foundation on the psychological, pedagogical, social, and spiritual aspects of Islam.

Keywords: Ibn Khaldun; Learning; Islamic Education.

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INTRODUCTION

Ibn Khaldun, also known as Abu Zaid Abdul Rahman ibn Muhammad ibn Khaldun Wali al-Din al-Tunisi al-Hadrami, was born in Tunisia on May 27, 1332 A.D. (27 Ramadan, 732 H). He received his education from a well-known family in the fields of science and politics (Dzulhadi, 2016).

During the wave of Islamic conquests in the Andalusian Peninsula in the eighth century, his family left Hadramaut (currently Yemen) and immigrated to Spain (Jum`ah, t.t.: 10). His ancestry can be traced back to Wail bin Hujr, a member of the Kindah tribe and a close friend of the Prophet. Khalid bin Usman, one of Wail's grandsons, traveled to Andalusia with the Arab conquistadors in the first century A.H. (8th A.D.). The name Bani Khaldun was given to a large family of Khalid bin Usman's descendants. The name Ibn Khaldun comes from this tribe. (Rudiatin, 2018). The children were born and raised in the city of Qarmunah (now Carmona) in Andalusia (Spain) before moving to the city of Isybilia (Sevilla). The term "Khaldun" just became sticky and popular in this last city (Sevilla), and Bani Khaldun managed to occupy several important positions.

Ibn Khaldun lived in the Mamluk dynasty's final years, which is when Baghdad's Islamic civilization fell apart as a result of the Tartar invasion from 656 to 923 H. The Ottomans invaded and took control of Egypt during this time. As a result, Baghdad lost its influence as the seat of the Islamic Arab government and civilization, which led to Cairo becoming the epicenter of a rapidly expanding Islamic civilization that was spared from Tartar cruelty that occurred in Baghdad and Syria.

Initially, during the rule of Banu 'Abbad, Ibn Khaldun's family resided in Isbilih. In the Andalusian region, Isbilih is a sizable city located on the Waad al-Kabir river's banks. An astronomy observatory, the first in Europe, was constructed in this city (Sulastri, 2019). Ibn Khaldun's family relocated to Sabtah before settling in Tunis when the Muwahhidun dynasty's hold over Andalusia weakened and the Spaniards attempted to overthrow it. Ibn Khaldun was born during this period when the atmosphere of intellectual freedom was suppressed and defamed, as well as when rumors and shocks in people's lives peaked (Sulfan and Mukhsin, 2021).

Ibn Khaldun had memorized the Qur'an as a child and had studied tajweed. His father served as his first instructor. The migration of Andalusian clerics at that time, who were in chaos because of a struggle for power, centered on Tunisia (Roji and Husarri, 2021). Their presence accompanied Abul Hasan's ascent to power as the leader of the Bani Marin (1347 A.D.). Ibn Khaldun had the chance to learn from scholars other than his father as a result. He researched the sharia sciences, tafsir, hadith, ushul fiqh, monotheism (tawhid), and the Maliki school of law (Ensiklopedi Islam, 1999: 158).

Ibn Khaldun's creativity and thinking appeared to be developing over time, and he eventually rose to prominence as a brilliant thinker in the history of Arab and Muslim thought in the fields of science and politics. Ibn Khaldun has mastered a number of 'aqliyah disciplines at a relatively young age (philosophy, sufism, and metaphysics). Additionally, he has a keen interest in social sciences, which includes education (Kasdi, 2014).

Despite the fact that he was a philosopher himself, Ibn Khaldun frequently attacked philosophy and philosophers. Ibn Khaldun was an independent and original thinker in the study of Islamic philosophy because he disregarded the influences of Aristotle and Neo-Platonism (Wafi, 1995:79). Ibn Khaldun is therefore referred to as "the great Muslim philosopher"..

He made a commitment to himself not to get involved in politics ever again after arriving in Tilmisan after his return from Granada. When he eventually retired, he stayed in Qal'at ibn Salamah until 780 H (1378 A.D.). His voluminous *Kitab al-'Ibar wa Diwan al-Mubtada wa al-Khabar fi Ayyam al-'Arab wa al-'Ajam wa al-Barbar*, or *al-'Ibar* (General History), which was published in Cairo in 1284, was written here. The *Muqaddimah* (volume I), which discusses social issues facing people, comes before this book's seven volumes of historical studies. This *Muqaddimah* opened the door for a more extensive discussion of social science ideas, such as those related to human education.

Ibn Khaldun's concern for the field of education is directly correlated with his attention to the sociological aspect. In his opinion, education is a social phenomenon. He frequently paid close attention to educational and instructive activities (Wafi, 1995: 55). He participated in scientific councils for many years and diligently held halaqah in a number of nations, beginning in Tunisia, Andalusia, Algeria, and finally settling in Egypt. The practice of imparting halaqah is widely recognized and expanding quickly in the latter nation. Additionally, he gives formal lectures at Al-Azhar University and a number of other Egyptian universities. Ibn Khaldun passed away in Cairo on March 19, 1406 A.D. (25 Ramadan 808 H). He was laid to rest in Cairo's Sufi cemetery. The reputation of Ibn Khaldun, a well-known Muslim scholar from the Islamic Middle Ages, is acknowledged by both Western academics and Eastern intellectuals (Maryam, 2012). Numerous people referred to him as a historian, sociologist, economist, geographer, political expert, philosopher, and education specialist, among other titles.

Ibn Khaldun lived at a time when Muslims were beginning to see the unimpressive growth of their civilization, or when it was beginning to experience destruction. However, he was able to present himself as an original Muslim thinker and created worthwhile ideas through his works. Several of his works contain many of his ideas, and nearly all of them are unique and groundbreaking. His theories in the area of education are among the brilliant and highly regarded aspects of his thinking.

For more information, this paper will go into greater detail about the key ideas that Ibn Khaldun had regarding Islamic education by first providing a summary of his life's events, followed by an analysis of those ideas and his future reflections.

METHODOLOGY

The approach taken in this study is known as library research, and it entails gathering and analyzing a variety of written studies that have been published in books, journals, encyclopedias, and other written works that are relevant to the topic of the discussion and the study's goals. The author uses documentation techniques (documentation research method) to gather data, including data collection from historical documents, biographies, and other sources.

The purpose of using this approach is to learn more about Ibn Khaldun's background, intellectual development, and ideas regarding Islamic education so that they can be descriptively analyzed for their applicability to the delivery of education today as well as to reveal reflections on his educational ideas for the benefit of the future

RESULTS AND DISCUSSION

His Monumental Works

Ibn Khaldun created numerous works throughout his lifetime. The Muqaddimah is his most notable and significant architectural achievement. Ibn Khaldun continued to edit and add chapters to the Muqaddimah book once he had settled in Egypt (Nasrowi, 2017). He collaborated with al-'Ibar. Scientific discoveries like novel sociological concepts are included along with actual events. Al-'Ibar was just one of many important books he wrote, along with at-Ta'rif bi Ibn Khaldun, an autobiography that serves as a record of his historical writings. He also penned a theological book, Lubab al-Muhassal fi Ushul ad-Din, which summarizes Muhassal Afkar al-Mutaqaddimin wa al-Muta'akhhirin by Imam Fakhruddin ar-Razi and offers his own views on theological topics (Gazali, 2019).

Ibn Khaldun also wrote commentary on a number of books, including al-Burdah. He also composed a work in the area of mathematics, summarized many of Ibn Rushd's writings, and provided a very well-written description of a work in the area of fiqh. Ibn Khaldun actually wrote a lot more books, like al-Syifa' al-Sa'il li Tahzib and Lubab al-Muhassal fi Ushul al-Din, but they haven't yet made it to Indonesia (Jayussi, 1994: 799).

Ibn Khaldun's Style of Thought

Being born into a political and intellectual family—a relatively uncommon background at the time—is a distinctive aspect of Ibn Khaldun's background. His family has a long intellectual tradition. He is capable of developing theories of social science and education thanks to his brilliant talent and advanced experience in intellectualism and socialism.

Although the laws of reality have been modeled within the framework of his scientific mind, the Qur'an, the source of his Islamic thought, cannot be separated from his ideas. Its theoretical framework is based on empirical findings as well as on philosophical ideas drawn from the Qur'an (Abrar, 2017). He always consults the revelation-based solution in each of his incisive and rational analyses. Not only was revelation placed as a solution to problems in the system of thought he developed, but it was also not placed as a minor premise. In actuality, revelation is always in line with every valid scientific solution.

The Muqaddimah appears to be very reasonable in many ways and does not disallow naql. In other words, it is clear from his book Muqaddimah that Ibn Khaldun's way of thinking exhibits a well-balanced combination of ratio and naql (Rohmah, 2012). Ibn Khaldun himself was a thinker who had a strong commitment to religious teachings and strong faith. But in contrast to his predecessors, he balanced the authority of revelation with ratio. Ibn Khaldun acknowledged the importance of intuition in the field of knowledge in many ways. He always advised his readers to let Allah SWT inspire the truth into their minds rather than relying too heavily on formal logic when seeking new ideas alone (Khumaidah, 2019).

Ibn Khaldun's philosophy, in its broadest sense, is the outcome of the ongoing development of Islamic thought. Some authors claim that Ibn Khaldun was an adherent of Al-Ghazali. Others claim that Ibn Khaldun was an adherent of Ibn Rushd. Others assert that Ibn Khaldun was an adherent of Al-Ghazali and Ibn Rushd as well. He acquired his disdain for Aristotelian logic from Al-Ghazali. Ibn Rushd adopted a positive attitude toward the populace at the same time. He created his modern theory by combining these two ways of thinking in an original way (Mukhlas, 2016).

Ibn Khaldun only describes sufism from a scientific point of view without displaying an attitude of liking or disliking, whereas Al-Ghazali is renowned for defending sufism and opposing philosophy. "Only Ibn Khaldun who entered sufism with a fully scientific spirit. But Ibn Khaldun really appreciated Al-Ghazali who he considered to be the person who was most instrumental in bringing sufism to its rightful place." Ibn Khaldun never criticized Al-Sufism Ghazali's in this specific instance (Nurandriani and Ghazali, 2022).

Ibn Khaldun differs from Machiavelli in that he values both idealism and realism equally, in contrast to Machiavelli who completely rejects idealism and accepts realism. Ibn Khaldun believed that what must occur is identical to what already exists, but that both must be separated and each must be seated proportionately. Ibn Khaldun holds an idealistic perspective on transcendental reality while holding a realist perspective on sensual reality.

Additionally, Ibn Khaldun's way of thinking and his social science thinking are inextricably linked. Since they were first discovered and are still being used today, social sciences are typically constructed on a relativist-temporalistic basis. His way of thinking in the field of pedagogy is also influenced by this. He attempts to explain learning, teaching, and intelligence using a materialistic perspective

The Points of Ibn Khaldun's Thoughts on Education

As a philosopher and theorist of Islamic education, Ibn Khaldun offered numerous concepts and theories about education and learning, teachers and students, as well as attitudes and behaviors that had to be applied to the process of delivering education from a pedagogical, psychological, religious, and social perspective (Al-Manaf, 2020). Educators, madrasah (school) principals, and education managers can, of course, use his ideas—which are regarded as appropriate and good—as guidelines and references in order to implement a good and quality educational process.

Ibn Khaldun asserts that an educator should possess both a good personality and a wide range of knowledge and insight because the quality of the knowledge that is taught is closely related to the character of the educator and the methods used to impart that knowledge (Mulyadi, 2022). Ibn Khaldun also stressed the importance of an educator being able to serve as a role model for his students because they learn more effectively from an educator's example and imitate what they see and hear than they would from orders and advice without an example (Hidayat and Wakhidah, 2015: 97).

Ibn Khaldun also emphasized that students are people who are not fully mature but have potential that can be realized. In order to help students develop their potential in a more positive way, educators can help them become more mature as human beings who need other people's help. Knowledge and the capacity for learning are inherent to human civilization, claims Ibn Khaldun (Madjid, 1984: 307). Humans have the privilege of knowledge and learning, which is the foundation for prosperity and happiness. This is what sets humans apart from the rest of God's creatures—we have the capacity for reason and reason itself, which animals lack. With this in mind, people accept and put into practice Allah's teachings while working together to make a living in their society. As a result, the potential for learning must be channeled toward positive outcomes via an effective educational system (Dalimunthe, 1986: 134).

In essence, God gives humans the ability to educate both themselves and others. Here, it is demonstrated that people have the capacity to exercise their free will and choose their own paths. Al-'Ainain asserts that the Qur'anic description of humans includes characteristics that indicate monotheism. His character is good by nature. Humans also have a propensity for ugliness because they make an effort to either accept or reject it (Al-'Ainain, 1980: 103).

Here are some of Ibn Khaldun's key ideas and viewpoints on education that Ali al-Jumbulati (2004: 159-200) summarizes in his book *Comparative Islamic Education*:

- 1) Ibn Khaldun contends that a teacher must do more than simply impart knowledge to students in order for them to become knowledgeable adults and improve their capacity for learning. Teachers must, however, improve the ways in which they impart knowledge to their students. It won't be perfect unless we first study children's minds and determine their levels of maturity and scientific aptitude, allowing them to apply knowledge in accordance with their level of cognition. The teacher and his students have a relationship in this way.
- 2) Because children lack growth maturity at the start of their lives, Ibn Khaldun advises teachers to take the development of their students' minds seriously. Ibn Khaldun suggests learning based on the *malakah* method for instruction that takes into account students' mental, emotional, and motor development. *Malakah* is characterized by him as having "an ingrained and rooted nature, partly the result of learning or doing something repeatedly, so that the result and the form of the work are firmly embedded in the soul (Khaldun, t.t.: 400)." According to Walidin, mastery of particular knowledge, skills, and attitudes is a level of achievement that results from an intense, serious, and systematic learning process. If the paper cannot be completed, then it is also impossible to acquire the necessary skills in that discipline (Walidin, 2003: 114).
- 3) Ibn Khaldun is opposed to educators who base their instruction on students' inherent intelligence rather than the guidance and counseling method of teaching that allows for the perfect development of children. Then he discussed the bad behavior of teachers who would present complex scientific problems to their students before they were ready to comprehend and analyze them, despite their claims that doing so would help them practice understanding and learning the material and problems associated with the subject.
- 4) Ibn Khaldun argued that the principles of the view that the first stage of knowledge is total (whole), then gradually, only in detail, so that children can accept and understand the problems in each part of the knowledge taught, should be the basis for teaching children and adolescents. The teacher should then bring the knowledge closer to his mind with explanations and descriptions according to the level of the children's thinking ability and the readiness to accept what is being taught. The teacher then goes over the material once more, using precise explanations and examples to maximize the students' capacity for

comprehension. After that, alternate between a general description and a description until the end result is attained. The lesson is then taught once more to ensure that there are no remaining unclear or difficult concepts for students or young children to grasp. The *at-tadrij* method, which emphasizes repetition and habituation of the knowledge learned, is the name of this method of learning. Ibn Khaldun believes that repetition and habituation are the keys to effective learning in this situation.

- 5) Ibn Khaldun favored the use of teaching aids because young children lacked the capacity for observation and comprehension when they first began learning. The ability to comprehend the knowledge being taught to him is aided by these teaching aids. He emphasizes this because children rely heavily on their five senses when putting together their experiences.
- 6) Ibn Khaldun advises students to seek knowledge through travel because they will be able to access a variety of sources easily and in accordance with their natural curiosity. Additionally, their knowledge based on direct observation has a significant impact on how clearly they understand knowledge gained through sensory observations. Although the methodology is different, the goal of this trip is to gain first-hand experience and knowledge from the original source. There is no doubt that it has in fact received lessons from academics who have particular expertise in their homes by providing students with a unique view and observation.
- 7) Ibn Khaldun vehemently opposed the prevailing custom of his time, which did not base children's education on the proper method. The Qur'an is taught to kids from a young age so that they can write and speak the right language, and the Qur'an is seen as having benefits that can take care of kids, so kids are expected to memorize it at the beginning of learning from ignoble actions. Children were taught to memorize the Qur'an at that time without being aware of the meaning contained in these verses, applying how to read the Qur'an. This presumption is based on the idea that early Qur'anic memorization will enhance children's capacity for language acquisition. Ibn Khaldun advises delaying for memorize the Qur'an until a suitable age in this situation.
- 8) Ibn Khaldun contends that summarizing the text (content) of the book is one of the factors that leads to poor teaching techniques; since the majority of *mutaakkhkhirin* scholars preferred to use this technique, books were created at the time that only contained an overview and notes. According to him, this method became the primary reason for the emergence of the freeze (statism) culture at that time because it focused attention on books that contained knowledge abbreviations and suggested that students memorize only knowledge summaries.
- 9) Ibn Khaldun advises being kind to children and refraining from physically abusing them because rudeness and violence in the classroom are harmful to a child's physical development (students). The meaning of humanity was ultimately damaged in him since childhood if the child is treated harshly and repeatedly, develops a narrow mindset, loses his intelligence, and is even forced to lie, be lazy, and do dirty things. At that point, the child was unable to express the joy in his small heart.

Ibn Khaldun also explained that education is a need that people have by nature. According to Ibn Khaldun, "science education is natural to civilization," humans in this situation need education to carry out their responsibilities in creating civilization (Azme, 1982: 101). The rational soul, in its original form, only "survives in man in potentiality," he reasoned. Ibn Khaldun stated that education is an effort to transform human potential based on this premise (*at-taqah al-quswa*). (Walidin, 2003: 105-106). Therefore, education is crucial to the growth and development of human civilization.

Analysis of His Thought

Almost all of the ideas that Ibn Khaldun offers can be accepted logically and rationally, and they can be used as an operational basis for work as educational personnel, especially in responding to Islamic education and teaching work procedures. This conclusion can be drawn from several statements that have been made about the main points of Ibn Khaldun's thoughts on education.

However, if a thorough analysis and filtering of the ideas he proposed is done, some frameworks appear to still need to be reviewed and straightened out. What needs to be emphasized in this paper is the passage where Ibn Khaldun criticizes the verbalism approach to education and advises against forcing children to memorize material that can be proven to them using their five senses. (Kosim, 2015). He reasoned that memorizing in this manner would impair understanding, and in response he said: "The easiest way to grow the ability to understand science is to speak fluently in discussions and discussions about scientific problems, then he will find the ins and outs contained in the problem and can gain knowledge about the real aims and objectives (Al-Jumbulati, 2004: 197)."

One the one hand, such a viewpoint is justifiable if one wants to discuss scientific issues using the modern scientific method. It is undeniable, though, that some subjects actually call for the use of verbalism methods in instruction. For instance, a child learning a foreign language should be encouraged to memorize as much vocabulary as they can as well as the rules and time signals for each tense that is currently in use. They should also be reminded to explain what they have learned. The development of children's language abilities is challenging without a verbalistic approach to teaching (textbooks taught).

Ibn Khaldun can also be criticized for the discussion method's inability to always make clear what is being discussed. The teacher in this situation should not only use the discussion method as the only option to learn about the true aims and objectives of the lesson, but also be able to process other teaching strategies to keep students from becoming bored, especially those who are less proficient in speaking and responding to arising issues.

Ibn Khaldun also sternly rebuked teachers who use the Qur'an as a teaching tool by making students memorize it without understanding its meaning. According to his logic, the Qur'an has no impact on a child's language development before the child comprehends its meaning and is sensitive to its linguistic nuances. (Saepudin, 2015)

Of course, it is impossible to compare the reality that existed during Ibn Khaldun's lifetime with the reality that exists today. Without instilling the Qur'anic practices in children from an early age, it will undoubtedly be difficult for them to respond to their religion's teachings with the utmost sincerity.

Therefore, memorizing the Qur'anic verses is very beneficial for developing children's religious values because it does not depend on how well the child can understand what he has learned. This prevents children from being distracted by environmental changes that constantly try to get them to stop paying attention to learning the verses holy Qur'anic verses (Sya'rani, 2021). There are many children today who, as adults, are unable to read the Qur'an, much less comprehend its content. As a result, the lack of hafiz at the child level is becoming more and more apparent in this day and age. It can be emphasized in response to this issue that teaching through memorization of Qur'anic verses does not have to wait until a specific age as long as the teacher is able to match the level of memorization to the student's age.

Ibn Khaldun's philosophy also opposes the teaching of science through its summaries. Undoubtedly, statism in education will emerge as a result of this kind of teaching. Actually, the summary teaching approach is only required when a child is given an assignment to summarize what he has learned from his teacher (Akbar, 2015). Ibn Khaldun's viewpoint can be accepted in this regard because modern education today rejects such patterns and instructional techniques.

Reflection of His Thoughts to the Future

According to the earlier explanation, Ibn Khaldun was a brilliant educational theorist with innovative theories and ideas for deriving learning concepts. He contends that the maturity of the teacher's preparation in understanding the mental lives of their students, so that it is known how far their readiness and scientific talents are, determines the effectiveness of the methods that can be used to impart knowledge to students.

Ibn Khaldun advocates adopting teaching strategies that progress from easy to difficult subject matter, from that which can be observed with the five senses to that which is contemplated by reason, and from that which is known to that which is not yet known, because he truly

understands the principles that are fundamental to education. Repeating the lesson and switching from telling the child how to approach it to having them analyze it are the two most effective ways to increase knowledge. Thus, the child will be able to prepare himself, and from there, he will develop the skills necessary to explore knowledge deeply and comprehend tasks using appropriate educational techniques. Ibn Khaldun is a true expert in this regard because he articulates the ideas of his age before others, and his way of thinking will endure into the future because it is in line with the new (modern) theories of education.

Ibn Khaldun advises students to go on field trips to study because they can easily access a variety of knowledge sources that fit with their natural curiosity and their knowledge based on direct observation has a significant impact on how clearly they understand knowledge gained through sensory observations.

Ibn Khaldun's view of the necessity for tourism as a great means of education and teaching—meaning in an effort to gain knowledge directly in the field and describe what is observed based on a special view and observation—is strengthened by modern education that is oriented to the present and the future.

The ideas put forth by Ibn Khaldun can be developed into future directions for Islamic education because they are pertinent to how modern education is perceived today. Ibn Khaldun's educational philosophy is regarded as a solid foundation for carrying out Islamic education, particularly in the area of developing learning methods and strategies, as it offers a firm foundation on the psychological, pedagogical, social, and spiritual aspects of Islam.

CONCLUSION

Ibn Khaldun's philosophy has offered solutions to a number of flaws in the application of Islamic educational practices. According to him, mistakes in the application of Islamic educational techniques that did not foster the spirit of thinking and debating were to blame for the decline of Muslims from a scientific and intellectual standpoint. Muslims made a mistake at that time because they disregarded and stopped using the discussion and dialogue approach that Muslims had used from the beginning until the Islamic Golden Age.

In actuality, Ibn Khaldun's criticism is acknowledged for being valid in light of current events and reality. Many instances of the educational system's failure to implement teaching programs face a dead end due to inaccuracies in the delivery of instruction to students, resulting in the fact that many students have not mastered some of the lessons in the curriculum.

Ibn Khaldun placed more emphasis on the use of discussion/debate and dialogue methods in teaching to foster a spirit of scientific study. While teaching the naqliyah sciences like the Qur'an and Hadith and the science of tools, other methods should only be used when necessary, with the exception of the verbalism/memorization method (Arabic, nahwu, sharaf, balaghah). So, in order to properly realize the advancement of Muslims in various spheres of social life, students are taught to think critically and solve problems

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