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The Relevance of Ibn Khaldun's Islamic Education Concept to Modern Education on the book of Muqaddimah

**Fariha¹; Hafidz²; Yuka Afilsa³; Nadhine⁴; Jennygiyanadivaa⁵;
Mugsith Ariyanto⁶; Muhammad Hanan Imaduddin⁷; Andrean
Zaky Hafidz Abdillah⁸**

Abstract

Ibn Khaldun is a Muslim intellectual who has multiscience and expertise. He is known as a historian, sociologist, politician, and even a philosopher. However, in his monumental work, Muqaddimah, Ibn Khaldun also had insightful thoughts about education that he wrote almost one-third of the content of the Muqaddimah. Therefore, he deserves to be called an Islamic educational figure. Since Ibn Khaldun was a Muslim intellectual who had no doubt about his knowledge of Islamic studies, it was interesting to examine his views on Education which in many ways were certainly influenced by his understanding of Islamic teachings in addition to the problems and realities of the ummah in his time. His religious, critical and humanist educational thinking can be a reference for the development of Islamic education, especially in the National Education System in Indonesia, especially in the current era where the development of science tends to be oriented towards the Western concept (west-centric), including the field of education.

Keywords: Educational philosophy; Religious education; Science development; Law.

¹ Universitas Muhammadiyah Surakarta, Indonesia, Email: feliz2381@gmail.com

² Universitas Muhammadiyah Surakarta, Indonesia, Corresponding Email: haf682@ums.ac.id

³ Universitas Muhammadiyah Surakarta, Indonesia, Email: yukaafilsa23@gmail.com

⁴ Universitas Muhammadiyah Surakarta, Indonesia, Email: nadhinesavillaandarikni@gmail.com

⁵ Universitas Muhammadiyah Surakarta, Indonesia, Email: nadivaaajenny@gmail.com

⁶ Universitas Muhammadiyah Surakarta, Indonesia, Email: mugsithariyanto123@gmail.com

⁷ Universitas Muhammadiyah Surakarta, Indonesia, Email: muhammadhanann2019@gmail.com

⁸ Universitas Muhammadiyah Surakarta, Indonesia, Email: andreanhafidzabdillah@gmail.com

Introduction

Examining past lives in the context of Islamic education or its history is very important. This can help in understanding the factors that encourage progress and cause the decline of Islamic education. This understanding can be used as a basis to correct various mistakes that occurred in the past. Therefore, as part of efforts to advance Islamic education in the modern era, researchers focus on deepening Islamic history, especially in the field of education[1]. Studying the education system that has been implemented or designed by Islamic education figures, as well as finding its relevance to the times, is an important step to ensure that education continues to function optimally today.

Among the various ideas and concepts put forward by Islamic education figures in the past, Ibn Khaldun is one of the standouts. He discusses many educational issues in addition to other topics such as history, politics, and various other fields. Ibn Khaldun is known as an Islamic educational figure who adheres to the pragmatic school. Pragmatic education itself is a concept that focuses on the direct application of knowledge in real life and the relevance of its practice to human reality [1]. The discussion in the research article explains the results obtained from the research. The author compiles, analyzes, evaluates, interprets, and compares the results of his research with findings from existing studies (at least 5 references). Avoid repeating sentences from the introduction, discussion, and conclusion. The number of discussion paragraphs should be longer than the introduction. The consistency of the article from the title to the discussion must be considered.

Ibn Khaldun was born in Tunisia on May 27, 1332 AD, which coincided with the beginning of Ramadan 732 H. His full name is Abdurrahman Abu Zaid Waliuddin Ibn Khaldun. Abdurrahman is his nickname, while Abu Zaid is the nickname of the family. The title of Waliuddin was given to him when he served as qadi in Egypt. He was later better known as Ibn Khaldun. Based on his genealogy, he still has a blood relationship with Wail bin Hajr, one of the famous companions of the Prophet PBUH. After spending most of his life in North Africa, Ibn Khaldun left for Egypt in 1383 A.D. He died on 26 Ramadan 808 AH (16 March 1406 A.D.) at the age of 74 years according to the Hijri calendar or 76 years according to the Hijri calendar and was buried in a Sufi cemetery outside Bab al-Nahsr, Cairo [2]. Ibn Khaldun is known as a scholar who is very prolific in writing. His works have been widespread since his youth. His thoughts and writings emerged thanks to in-depth study, observation of various societies he knew, and broad insights. In addition, he also spent a lot of time living in the midst of this society throughout his life [3].

Ibn Khaldun grew up in a respected family and came from a scholarly background. He learned qira'at from his father, while he learned hadith, Arabic, and fiqh from his teachers, such as Abu al-Abbas al-Qassar and Muhammad bin Jabir al-Rawi. In addition, he also sought knowledge from other great figures, such as Ibn 'Abd al-Salam, Abu Abdullah bin Haidarah, al-Sibt, and Ibn 'Abd al-Muhaimin. He then received hadith diplomas from Abu al-Abbas al-Zawawi, Abu Abdullah al-Iyli, Abu Abdullah Muhammad, and a number of other teachers [4]. Ibn Khaldun also traveled to Andalusia and Morocco, where he learned from a number of prominent scholars such as Abu Abdullah Muhammad al-Muqri, Abu al-Qosim Muhammad bin Muhammad al-Burji, and Abu al-Qasim al-Syarif al-Sibt. In addition, he also visited Persia, Granada, and Tilimsin to broaden his scientific horizons[2]. Many famous figures became his students, including Ibn Marzuq al-Hafidz, al-Damamini, al-Busili, al-Bisati Ibn Ammar, and Ibn Hajar. At a young age, Ibn Khaldun had mastered various classical Islamic disciplines, including aqliyah sciences such as philosophy, Sufism, and metaphysics. In the field of law, he followed the Maliki school. In addition, he also has a deep interest in political science, history, and economics.

Ibn Khaldun had a tendency to be dissatisfied with just one or two disciplines. This is his strength as well as his weakness. His knowledge is very broad and diverse, like an encyclopedia. However, in historical records, he is not known as a profound expert in one particular field of science. Ibn Khaldun's works are very influential and widely recognized as monumental works. He wrote various books, including Syarh al-Burdah, several summaries of Ibn Rushd's works, notes on the book Mantiq, summaries (mukhtasor) of the book al-Mahsul by Fakhr al-Din al-Razi (Ushul Fiqh), a book on mathematics, and other books on ushul fiqh and history that are very famous. One of his most well-known historical works is Al-Ibar wa Diwan al-Mubtada' wa al-Khabar fi Tarikh al-Arab wa al-Ajam wa al-Barbar[3]. Through this work, Ibn Khaldun showed his expertise in history and various other fields of science. In addition, Kitab al-Muqaddimah is another monumental work that has attracted the attention of many scholars for further research and study. Ibn Khaldun died suddenly in Cairo in 807 AH and was buried in a Sufi cemetery outside Bab al-Nasr [5].

Method

This study uses a qualitative method with a library research approach. This study aims to explore and analyze the concept of Islamic education put forward by Ibn Khaldun in the book Muqaddimah and assess its relevance to modern education. As a literature research, the data used is sourced from primary literature in the form of Muqaddimah by Ibn Khaldun and secondary

sources such as books, articles, and previous research that are relevant to the theme of Islamic education and modern educational theory.

Data collection is carried out through literature review, which involves the process of reading, recording, and identifying the main concepts in Muqaddimah related to education. This process also includes sorting information based on its relevance to modern educational issues, such as competency-based learning, character development, and practical approaches to learning[4]. To strengthen the findings, this study uses source triangulation to ensure the accuracy of interpretation and validity of the data.

The data obtained was analyzed using content analysis techniques. The analysis stage starts from the description of Ibn Khaldun's concept of education, followed by the interpretation of the values contained in it, and then contextualizes the concept in modern education[5]. For example, Ibn Khaldun's concept of the importance of practical experience and character formation compared to the constructivism approach and value-based education that is widely applied in today's educational era.

The research procedure includes the stages of preparation, implementation, data processing, and report preparation. In the preparation stage, the focus of the research is determined by identifying the main concepts to be studied[6]. The implementation stage includes the process of literature review and data analysis, while the data processing stage involves the process of comparison and drawing conclusions about the relevance of Ibn Khaldun's ideas to modern education. The final report is prepared in the form of an academic narrative that presents the results of the analysis comprehensively.

This research method is designed to ensure in-depth and directed analysis, so that it can relate Ibn Khaldun's thought to the challenges and needs of modern education in a valid and relevant manner.

Result and Discussion

Ibn Khaldun thought about modern education

his thoughts on Islamic education remain relevant and can be applied in the context of Islamic education today, including in Indonesia. In fact, the ideas he put forward are very appropriate and can enrich the existing Islamic education system[7]. Some of Ibn Khaldun's ideas that according to the author are still relevant to the Islamic education system in Indonesia today include aspects of Islamic education goals, curriculum, methods, and the role of educators in the implementation of education.

Purpose of Islamic Education

The concept of human beings, according to Ibn Khaldun, has a close relationship with the principles in the national education system (sisdiknas). Ibn Khaldun, as quoted by Muhammad Athiyah al-Abrasyi, formulated the purpose of Islamic education based on the words of Allah SWT in QS. al-Qashash verse 77: "And look for what Allah has bestowed upon you (happiness) in the Hereafter and do not forget your share of the worldly (pleasures)." He divided the goals of Islamic education into two aspects: (1) the goal is oriented to the hereafter, namely to form individuals who can carry out their obligations to Allah, and (2) the purpose is worldly oriented, namely to form human beings who can face various challenges in life.

Meanwhile, the purpose of national education regulated in the National Education System Law Number 20 of 2003 Article 3 states that national education aims to develop abilities and form the character and civilization of a dignified nation, with the aim of educating the life of the nation[8]. This goal includes developing the potential of students to become human beings who have faith, fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Ibn Khaldun also stated that education should educate individuals to play a role in social life. This means that education must equip a person with the ability to improve their standard of living and understand their responsibilities in society. This is in line with the educational objectives in the National Education System Law which aims to develop the potential of students so that they are not only skilled and knowledgeable, but also have social awareness and responsibility as citizens[9]. Thus, it is clear that there is a compatibility between Ibn Khaldun's thinking regarding the goals of Islamic education and the goals of national education in Indonesia, which is expected to be applied practically in all aspects of education.

Educational curriculum

According to Abuddin Nata and his colleagues, Islamic religious science is a science that comes from revelation, the hadith of the Prophet, logic, and historical facts. This science covers various fields, such as theology (kalam science), jurisprudence, philosophy, Sufism, tafsir, hadith science, history, Islamic civilization, Islamic education, and da'wah[10]. Meanwhile, general science can be classified into three main groups. First, science that focuses on the study of nature and physics, such as physics and biology. Second, social sciences that study human behavior and social interactions, such as sociology and anthropology. Third, philosophical sciences that are oriented towards reasoning,

such as philosophy and logic. In the context of Islamic education in Indonesia, Ibn Khaldun's idea of grouping knowledge is relevant to the current curriculum. He emphasized the importance of a balance between religious science and general science[11]. This balance does not mean that it must be equal in number or portion, but rather that it integrates the two to complement each other without any firm separation.

In line with that, the education system in Indonesia also emphasizes the balance between religious and general education. This is regulated in Law Number 20 of 2003 Article 37 Chapter X, which requires the primary and secondary education curriculum to include religious education, citizenship, language, mathematics, science, social studies, cultural arts, physical education, skills, and local content. As a form of implementation, the government seeks to integrate religious and general education, one of which is through changing the status of STAIN/IAIN to UIN[12]. This step aims to create harmony between the mastery of religious science and general science, especially in the field of science and technology, so that students can have a strong religious foundation and abilities in the field of modern science.

Teaching Methods

Education has an important role as a driving force for change in the future. With the development of globalization and modernization, education must be able to adjust to be more relevant, flexible, and critical in facing these changes. Islamic education, in particular, is expected to continue to develop and compete in modern civilization. In this process, educators have a major role because they interact directly with students[13]. Various appropriate teaching methods are needed to support learning success. The discussion of teaching methods is an important topic, because the methods used are very influential in the achievement of educational goals. Some of the approaches proposed by Ibn.

Educators as Key Components in Education.

Educators play an important role in determining the success of education. The results of an educational process are highly dependent on the quality of the educators involved, because educators are the direct implementers of learning activities in the field[14]. Even the best design of learning methods or materials will not be effective if it is not supported by competent and creative educators. Therefore, in the education system in Indonesia, educators must have a number of main competencies as a condition to be recognized as professional educators. Based on Law No. 14 of 2005 concerning Teachers and Lecturers Chapter IV Article 10 paragraph 1, educators are required to have four types of competencies, namely:

1. Professional Competence.

This competency requires educators to master the subject matter in depth. Ibn Khaldun's thinking is in line with this, where he emphasizes the importance of educators understanding the intellectual development of students gradually[7]. Learning materials should be given gradually and consistently so that they are easy for students to understand.

2. Pedagogic Competence

This competency includes the ability of educators to choose and apply learning methods that are in accordance with the development of students. Ibn Khaldun[15]. It also emphasizes the importance of educators understanding and using relevant learning media to support the success of the teaching and learning process.

3. Personality Competencies.

Educators must be able to be good role models for students. Ibn Khaldun underlined that an educator needs to show morals and morals that can be emulated by students[16]. This competency is very important in shaping the character of quality students.

4. Social Competence.

This competency refers to the ability of educators to communicate effectively and build good relationships with students, parents, and other social environments. Ibn Khaldun's thinking supports the importance of thoughtful communication in creating a conducive learning atmosphere[17]. In addition to these competencies, Ibn Khaldun also argued that the teaching profession must be appreciated through the provision of decent wages. This wage is not only a form of appreciation for the role of educators, but also as a source of their livelihood. This opinion is in accordance with Law No. 14 of 2005 Chapter IV Article 15 paragraph 1, which states that educators are entitled to basic salary, professional allowances, functional allowances, special allowances, and other additional benefits as a reward for their achievements[18]. With this view, Ibn Khaldun made a relevant contribution in supporting educators to achieve these four competencies. This is expected to improve the quality of education and produce students who excel in various aspects [6].

The concept of Islamic education from the perspective of the book of muqaddimah Ibn Khaldun.

The Book of Muqaddimah is the first part of the Book of al-'Ibar, which consists of muqaddimah (introduction) and is one of Ibn Khaldun's masterpieces in the field of sociology[19]. The main theme of this Muqaddimah is social and historical phenomena.

The book is divided into six chapters, which include:

1. Chapter one: Discussing human civilization in general, its types, and the division of the earth's territory.
2. Chapter two: Reviewing nomadic civilizations, tribes, and nations living in wild conditions.
3. Chapter three: On the state and government, and the levels of power.
4. Chapter four: Examining the civilization of cities, countries, and urban centers.
5. Chapter five: Touching on crafts, livelihoods, and how to earn a living.
6. Chapter six: Discusses science, its types, and ways to acquire and learn it.

In this book, the study of education is contained in the sixth chapter, which discusses science, how to obtain it, and its learning methods. Some of the things that are the focus of the study of education in this chapter include:

1. Pradigma of Rationalistic-Sufistic Education.

Ibn Khaldun's view of Islamic education is based on a philosophical-empirical approach. This can be seen from the educational goals that focus on individual preparation in terms of vocational skills. He emphasized that to live life, one must find a job, because work is very important for human survival. In his view, education and teaching fall into the category of skills that support a person's ability to work[20]. This approach made a new contribution to the ideal and practical pattern of Islamic education of his time, which was then further developed by Francis Bacon two and a half centuries later[21]. Ibn Khaldun also showed a profound Sufistic tendency, which is reflected in his Muqaddimah. In these works, the name of Allah and verses of the Qur'an are often used to support the discussion[22]. The end of each chapter is also always closed with verses of the Quran, both short and long. Revelation is not placed as a minor premise in its frame of mind, but as a main premise that becomes the main reference in solving various problems of science and social reality.

Ibn Khaldun puts revelation and ratio in a balanced position. He does not mix all aspects of life with religious provisions, but only sees world problems through scientific reasoning[10]. Based on this view, he agrees with Aristotle's concept of logic, but considers Aristotle's view of divinity to have no solid basis, because human reason has limitations in understanding things that are divine. Therefore, Ibn Khaldun sought to assert that Islamic philosophy is a separate discipline from kalam (theology), although the two are not contradictory.

2. Knowledge is Gained Through the Thought Process and the Environment.

Humans at birth do not have any knowledge. As time goes by, humans grow, develop, and find their existence through knowledge gained throughout their lives. Therefore, learning becomes a basic activity that is inseparable from humans. As creatures who continue to learn, humans have psychological potential in the form of intellect[23]. Through reason, humans can understand circumstances or situations outside of themselves with the help of the five senses (al-hawas). The intellect is not just a brain, but a power in humans to understand the reality of the outside world, and the intellect works by utilizing the brain's abilities.

Reason develops in three hierarchical levels, namely:

1. Al-'Aql at-Tamyiz (Intelligence to Discern)

This intellect allows man to acquire knowledge through the five senses (al-hawas) which then guides him to act in a controlled manner and distinguish what is beneficial and what is harmful to him.

2. Al-'Aql at-Tajribi (Empirical Intelligence)

This intellect is what allows humans to acquire knowledge that is practical or based on experience. In addition, this intellect also guides humans in interacting with the surrounding environment.

3. Al-'Aql an-Nazhari (Speculative Intelligence)

This intellect allows humans to formulate theoretical knowledge about various phenomena that exist in the world, as well as understand more abstract and profound concepts.

3. The Concept of Learning Malacca.

Literally, the word 'Malakah' means "to make something belong or be possessed" and "an inherent and profound nature in the soul". Based on this understanding, Ibn Khaldun described Malacca, as "a strongly embedded trait, which is acquired through continuous learning or repetition of activities, so that the results of that learning become a solid part of oneself". In the context of

education, Malakah refers to the level of success in mastering a certain material, skill, or attitude achieved through a directed, diligent, and systematic learning process.

Malacca, which differs from al-fahm (understanding) and al-wa'yu (memorization).

Memorization is simply the ability to store various information, knowledge, and symbols without deep understanding. While comprehension is the ability to capture the meaning of something received through the senses. Malakah goes beyond mere understanding, as it leads to full mastery of something in three main dimensions: cognitive, affective, and psychomotor, which are well internalized[24]. To achieve this level of malakah, Ibn Khaldun developed three learning methods, namely the practice of "al-muhâwarah" (discussion), "al-munâzharah" (debate), and "ittisal" (continuity).

The Concept of Tadrîj Learning

Linguistically, tadrîj means the process of ascending, developing, or increasing gradually and slowly. In Ibn Khaldun's view, tadrîj in the context of learning means progress that is achieved gradually, both in terms of quantity and quality. This concept is based on the assumption that human abilities are limited and that human intellect develops gradually[25]. Therefore, in the concept of tadrîj learning, an effective learning process is one that is carried out gradually, systematically, and adjusted to the stage of human intellectual development [7].

Ibn Khaldun's contribution to Islamic education.

Tewari Fitrah ibn Khaldun.

The word fitrah in Arabic has the meaning of a trait that has been attached to every form since the beginning of its creation. Thus, fitrah can be interpreted as "the innate nature of humans." Ibn Khaldun interpreted fitrah as the hidden potentials in humans, which will develop into reality after receiving influences or stimuli from outside[26]. He states that the human soul is basically ready to accept both good and bad that comes and clings to it. The theory of fitrah proposed by Ibn Khaldun is based on a hadith of the Prophet PBUH which reads, "Every child who is born in a state of fitrah, then his parents are the ones who make him a Jew, Christian, or Magi. Based on the content of the hadith, fitrah is interpreted as the potential for goodness that exists in humans. Ibn Khaldun argued that human beings are inherently good, and it is external influences that will determine whether one's soul remains in good or turns evil[27]. If the influence received tends to be positive, then the soul will develop for the better, and vice versa. In addition, Ibn Khaldun emphasized that the nature of good and

evil is rooted in a person, so that it becomes malakah, which is a nature that is formed and has been closely attached to him. Thus, it is the daily habits that a person does that ultimately shapes who he really is.

According to Ibn Khaldun, the development of human self-potential (fitrah) is the process of actualization of the basic potential possessed by humans, which occurs in a broader context and is influenced by various external factors. Human beings are born with certain talents, which will be realized and develop along with the stimuli and influence of the education they receive[28]. Naturally, humans tend to be good, but bad traits can arise as a result of the actualization process. Therefore, education is very important to maximize the potential for goodness that has existed since birth in humans.

Ibn Khaldun interpreted fitrah as latent potentials in humans, which will be realized after receiving stimuli from outside. From this explanation, it can be understood that humans naturally tend to accept kindness. Evil arises as a result of external influences and habits formed in a person[29]. Therefore, education must focus on optimizing human development based on the potential for good that has existed since birth.

The theory that assumes that humans have good basic qualities requires education to pay attention to and develop these elements of goodness. Education should aim to "avoid good that can lead to evil." In this context, education focuses on cultivating positive behaviors. Thus, humans are given the opportunity to educate themselves and others[30]. It also shows that humans have the freedom to determine their way of life through personal effort and choice. In the view of the Qur'an, humans are born with the religion of monotheism, and basically have good qualities. However, the tendency to do evil arises because there is a choice for humans to accept or reject the evil.

Malaccan and Tadrij's Learning Theory.

In al-Muqaddimah, Ibn Khaldun provides an in-depth discussion of the nature of human beings that can be seen from various aspects. He argued that humans are endowed with the ability to think, which distinguishes them from animals. This thinking ability is also supported by the five senses and other abilities[31]. Thinking activities, according to Ibn Khaldun, are a combination of the application of the senses and cognitive applications in processing and compiling information obtained through the five senses.

As a thinking being, humans have the ability to understand and grasp things that are outside of them. Initially, this ability was only in the form of undeveloped potential, but this potential became actual through ta'lim (education) and al-riyadah (training) which were adjusted to their physical and

mental development. Thus, the influence of a well-programmed and structured external environment will play an important role in optimizing human potential towards perfection.

According to Ibn Khaldun, reason is the psychological potential that underlies the learning process. Humans can understand the world around them through the power of reason that works behind the senses (tools or five senses). The intellect works with the power of the brain, which allows the individual to capture the image of the object received by the senses[32]. Furthermore, the image is stored in memory and developed by forming other shadows related to the object. The ability to think is the process of processing these shadows behind sensory perception, as well as the application of reason to analyze and synthesize the information[33]. Ibn Khaldun's view shows that the intellect is not just a brain, but an ability or power in the human soul to understand things. Through reason, humans can acquire knowledge, which allows them to understand and understand something objectively. Reason also serves as a tool to distinguish between good and bad. According to Ibn Khaldun, reason develops gradually in three levels. The first level is

1. Al-'aql al-tamyiziy, or the reason of sorting. It refers to the intellectual ability of human beings to understand everything in the universe, both in a fixed and changing order. With this reason, man can endeavor to compose and choose useful things with the power of his own mind. This thinking is often in the form of perceptions[34]. This sorting reason helps people to obtain everything that is beneficial to their lives, as well as to get rid of things that are useless or harmful. Therefore, al-'aql al-tamyiziy is considered the most basic level of the development of the intellect, as it includes only knowledge of things of an empirical and sensory nature.

2. Al-'aql al-tajribiy* or experimental intellect is the second level in the thought process, which gives humans the ideas and behaviors necessary to interact with others and manage relationships with them. Thinking at this level is generally in the form of perception that is gradually acquired through experience, which then provides tangible benefits[35]. In other words, *al-'aql al-tajribiy* develops based on experiences gained in daily life.

3. Al-'aql al-nazhariy* or critical/speculative reason is the third level in the development of reason. These three hierarchical psychological levels have different functions, but they are interconnected and mutually supportive of each other. This view shows that the intellect is a spiritual capacity that can understand general concepts, ranging from simple to more complex[36]. The process of working the intellect goes through stages that begin with tamyiz (the ability to discriminate), then continue with tajribi (based on experience), and

finally arrive at *nazhariy* (critical or speculative thinking). According to Ibn Khaldun, the work of reason begins when man first acquires the ability to discern (*tamyiz*), even though he does not have knowledge at first[37]. The knowledge he gains after that is the result of his sense perception and thinking ability.

This last level is a form of thinking that gives humans knowledge or hypotheses (conjecture knowledge) about things that cannot be directly reached by the senses, without being accompanied by practical actions. It is the highest level of human thought process, which involves perception, apperception, *tashawwur** (conception), and **tashdiq** (validation), which are arranged in a certain way, according to special conditions, both in terms of perception and apperception[38]. All of these elements are then combined with other knowledge, forming a more comprehensive and in-depth understanding.

The end of this process is the achievement of a complete understanding of what exists as it is. By contemplating various other aspects, man can achieve perfection in his reality, become a true intellectual, and develop a keen soul in perception. This is the essential meaning of human reality[39]. Through the concept of stages in the human thought process, it appears that according to Ibn Khaldun, the highest function of reason is to describe (conceptualize) reality objectively, in detail, and in depth, taking into account the existing cause-and-effect relationship. With this ability, the intellect can achieve perfect development. After that, his thoughts and views are directed to seek the essential truth gradually, as well as to reflect on the events he experienced that are relevant to his essence and existence[40]. As time goes by, the process of seeking knowledge about the essence of something becomes part of itself (*malakah*). With this *malakah*, he can better understand the symptoms and essence of things, as well as develop certain sciences. In turn, the growing generation will be interested in learning the science[41]. This is where according to Ibn Khaldun, education began to develop. Therefore, according to Ibn Khaldun, science and education are natural and inherent in human life[42]. Ibn Khaldun explained how human reason builds common understanding. However, he emphasized that this process occurs gradually[43]. Based on this, teaching methods must be adjusted to the development of human intellect stages. Intellect begins with understanding the simplest and easiest things, then proceeds to an understanding of more complex problems, and so on.

To deepen the explanation that has been given, in another part Ibn Khaldun also explained the learning method. He stated that one of the natural traits of human reason is to learn by following a structured logical pattern, that is, gradually, starting from the simple to the more complex in understanding the essence[44]. However, there are also other methods that reason uses to reveal this essence. This method is similar to the phenomenon of insight that was later

developed by the supporters of the Gestalt school in psychology. Ibn Khaldun stated that the human intellect is located in "the middle part of the brain, which sometimes initiates human actions in an orderly and systematic manner, but at other times, it immediately knows things that have not been achieved before". Meanwhile, the Gestalt school argues that whenever the human intellect reaches a certain level of maturity, it will learn a lot through the use of the intellect[45]. This is due to previous experience and knowledge that helps the intellect to reach a certain limit, so that it can immediately reveal the essence and solve various problems suddenly, without going through logical stages of thinking.

Malacca's Theory

Literally, the word malakah means the ability to master or possess something, which refers to the nature that is embedded in the soul. Ibn Khaldun defined malaqah as a characteristic that is deeply formed as a result of the process of learning or teaching something repeatedly, so that the trait becomes strong and inherent in a person[46]. This malakah is different from al-fahmu and al-wahyu. Understanding (al-fahmu) is the ability to grasp meaning, such as being able to explain in one's own words about something read or heard, or being able to apply that understanding in other contexts.

One can gain an equivalent understanding and memorization, be it for those who are really deep in a discipline, an experienced scholar, a beginner student, or even a layman. However, malakah is only owned by individuals who truly master a discipline deeply[47]. This malacha is psychophysical (physical), both related to the physical body (such as motor skills) and related to the brain, as a result of the ability to think, as in arithmetic and other abilities of an intuitive nature. All things that are physical are included in the sensibility category, so they require proper and correct education to develop them.

Ibn Khaldun explained that the rational soul (al-nafs al-natiqah) is potentially present in humans. The change from potential to reality is first triggered by science and perception obtained from sensibilities. After that, the knowledge gained through speculative thinking allows the rational soul to develop into a more actual perception and pure intellect, which ultimately forms the spiritual essence of man, so that his existence becomes perfect[48]. Therefore, every type of teaching, learning, and reasoning provides benefits for the development of the rational psyche. In addition, the skills and habits practiced will bring about scientific laws that come from these experiences[49]. Based on the dynamic and progressive nature of the rational soul, experience can enrich the intellect. Habits formed through skills will also increase intelligence. In addition, a stable lifestyle and interaction with others will make an additional contribution to a person's intellectual development.

Ibn Khaldun argued that teaching or learning is a *sina'ah* (technology), because in science, *sina'ah* is defined as knowledge obtained as a result of *malakah*. This knowledge allows students to master the basic principles and underlying rules. In addition, *malakah* also allows them to understand the problem in depth and master important details that are fundamental[50]. Without the achievement of *malakah*, expertise in a certain discipline cannot be achieved. In Ibn Khaldun's view, this understanding is not just a cognitive insight, but also includes cognitive, affective, and psychomotor aspects. Therefore, the achievement of perfect *malakah* must involve these three dimensions[51]. The most effective method of obtaining *malakah* is through practice (*al-munawarah* or *al-munazalah*)[52]. For example, in debate exercises and scientific discussions, a person learns to express his ideas clearly and structured. If a student is diligent in attending scientific meetings and actively participates, he will be able to obtain the maximum *malakah*[53]. On the other hand, if a person is passive and lacks participation, he will not achieve *malakah* optimally.

In addition, the way to obtain *malakah* is to maintain continuity (*ittishal*) between the materials taught, where each topic is interconnected and supports the smooth learning process in a shorter time. By using the right methods, optimal results can be achieved[54]. Therefore, it is recommended that there is no long time gap in learning, because long stops can hinder the mastery of the knowledge or skill being learned and risk causing forgetfulness.

Tadrij's Theory

The word *tadrij* comes from *masdar* (basic form) of the verb *tadarraja*, which means to rise, develop, or increase gradually and slowly. Ibn Khaldun interpreted *tadrij* not only as a quantitative improvement, but also as paying attention to the qualities that developed over time. According to *tadrij*'s theory, effective learning must be done gradually, with continuous step-by-step[55]. This theory is based on the assumption that human capacity is limited, so that the process of thinking or working with the intellect also occurs gradually. Therefore, learning must be adjusted to the stages of human intellect development.

In the pedagogical context, *tadrij* theory requires teaching methods to be carried out through stages that have been prepared. For this reason, there are two important principles that need to be applied, namely repetition (*takrar*) and habituation (*'adah*). Every learning requires repetition to create habits. The repetition of the material should ideally be done three times[56]. However, the number of repetitions can vary depending on the topic being studied, the level of ability, and the intelligence of the learner[57]. The argument is that skills and mastery of aspects in a particular discipline or skill are acquired through habits

formed through consistent repetition. Providing opportunities for students to understand the principles and basic rules that exist.

Methods of Acquiring Knowledge

Thinking (Tafakur)

Ibn Khaldun is known as an education expert and innovator in the field of education. The theories he developed in education were influenced by various social and intellectual backgrounds that existed in his time. At that time, the commonly used methods were repetitive exercises (drills) and memorization, which aimed to produce individuals with critical and sharp thinking skills[58]. In response to this situation, Ibn Khaldun put forward the concept of teaching which consists of three stages.

Based on this idea, Ibn Khaldun explained three important steps in the teaching method:

1. General Presentation Stage (Sabil al-Ijmal)

In the first stage, a student should be given general and simple knowledge, especially related to the subject being studied. The knowledge must be adjusted to the level of understanding and intellectual capacity of students, so that the material taught remains within the range of their ability to understand. Ibn Khaldun views this stage as a basic step that must be passed before proceeding to the next stage.

2. Development Stage (Al-Syarh wa Al-Bayan)

In the second stage, the teacher will present the material that has been taught to students in a more in-depth way, providing a more detailed and specific explanation[59]. The purpose of this stage is to take the student's understanding to a higher level, by explaining the core of the subject matter and providing additional clarifications so that the student can better understand the material with a deeper understanding, or as Ibn Khaldun said, "then the malachi will be good."

3. Concluding Stage (Takhallus)

At this stage, the teacher teaches the material in more detail and thoroughly, while delving deeper into the existing aspects and providing sharper explanations. The learning process is considered complete after going through three repetitions, and each learning process must go through these three stages[60]. However, Ibn Khaldun stated that for more intelligent learners, sometimes only two steps are needed in their learning process, especially if the teacher has high ability and professionalism.

The learning process ends after these three stages of structure. In some cases, repeated repetition is not always necessary. Some smarter learners sometimes only need two steps in the learning process, depending on their abilities[61]. Ibn Khaldun proposed a three-stage teaching theory after analyzing the teaching methods applied in his time. Ibn Khaldun also revealed that many murabbis (teachers) do not fully understand how to teach effectively and correctly[62]. This of course affects students. As a result, they often give difficult problems at the beginning of learning and force students to think hard to solve them. They think that this approach is a form of practice in science, even though it can actually hinder students' understanding[63]. In order for students to truly understand the problem being taught, teachers must direct them by teaching more complex material from the beginning, even if the students are not fully prepared to understand it.

Basically, humans are stupid and become knowledgeable through the search for knowledge. Humans are naturally ignorant of many things, and knowledge is acquired through constant search and skill development (based on experience). By thinking, he seeks to achieve an understanding of the object he is looking for, based on principles that are imitative.

Habituation (ta'wid)

The process of teaching knowledge is a form of skill. Teaching is not just about imparting knowledge, but also about skills that develop over time. This skill is different from comprehension and knowledge acquired only through memorization[64]. A deep understanding of a problem in a particular field of science can be achieved, both by those who truly master the discipline and by those who study it in a more systematic way.

Using Teaching Tools

Teaching aids are various tools used by teachers to facilitate the delivery of material in the classroom. This tool is not limited to textbooks, whiteboards, and drawings, but also includes everything that can be used in the lesson, such as seen, heard, held, read, or told. All objects that can help the learning experience for students can be considered teaching aids[65]. Since the beginning of the Islamic period, the Prophet PBUH has introduced teaching aids when educating his companions. However, basically, the teaching strategy used is the method used by the Prophet PBUH in teaching in his time in line with the methods applied today. Some of the strategies used by him in education include simulation, modeling, demonstration, the use of natural tools, and the use of certain places to support the learning process[66]. Ibn Khaldun also proposed the use of examples that can be directly felt by the senses, considering that children

in the early stages of learning still have difficulty understanding the material in an abstract way.

By using tools that they can see and feel, the learning process becomes easier to understand and remember[67]. Thus, teaching aids have an important role in deepening students' understanding. Ibn Khaldun's view of teaching aids has long been introduced and is still relevant to the perspective of modern education today.

Educational Objectives

Ibn Khaldun argued that the purpose of education is very diverse and universal. Some of the main goals of education according to him are as follows:

1. Thinking Improvement Goals

Ibn Khaldun views that one of the goals of education is to provide opportunities for the human intellect to be more active and involved in various activities. This process can be done through students of knowledge and skill development. By acquiring knowledge and skills, a person can hone and expand their intellectual potential[68]. In addition, through the development of this potential, humans are encouraged to explore, store, and maintain existing knowledge. In the learning process, humans try to research and understand the knowledge that has been passed on by previous generations and collect useful new facts.

1. Objectives of Improving Social Welfare

According to Ibn Khaldun, science and education are very important to improve people's living standards. The more culture develops in a society, the more advanced and quality the skills possessed by the members of the community will be. Therefore, every individual needs to strive to acquire as much knowledge and skills as possible to support a better life in a dynamic and cultured society[69]. Thus, education according to Ibn Khaldun is a tool that can facilitate individuals and society to achieve progress and success. In addition, education also aims to create a better and sustainable social life order.

1. Purpose in the Spiritual Aspect

Education also aims to enrich the spiritual dimension of human beings. This can be achieved through practices such as dhikr, khalwat (solitude), and isolating oneself from crowds for the sake of worship, as taught in religious traditions.

2. Getting Sustenance

Learning various sciences as a means to help a person live well in an advanced and cultured society, as well as get a job that can provide sustenance.

Curriculum

Ibn Khaldun in his discussion of the curriculum tried to compare the curriculum applied in his time, especially at the level of basic education in Islamic countries both in the West and in the East. He explained that in the Maghrib area, education is focused on learning the Qur'an from various aspects of its content and content[70]. Meanwhile, in Andalusia, the Qur'an is used as the main basis in education, because it is considered the source of Islamic teachings and all knowledge. Therefore, teaching in Andalusia is not only limited to the Qur'an, but also includes other subjects such as poetry, literature, calligraphy, Arabic rules, and other memorizations. The same thing was also applied by African people at that time.

Ibn Khaldun divided knowledge into two main categories. First, **naqliyah* (textual) science, which is a science that is sourced from revelation or sources that have been determined and inherited from generation to generation. All knowledge in this category is sourced from revelation given by Allah SWT, and human reason has no role in formulating or developing such knowledge, other than to connect the branches of knowledge with their main source. The science of *naqliyah* aims to explain religious beliefs, regulate religious obligations, and apply sharia laws[71]. Thus, the science of *naqliyah* includes religious sciences and supporting sciences related to religion, such as linguistics (*lughat*), grammar (*nahwu*), and so on.

Second, the science of *'aqliyah** (rational), which arises from human thinking and contemplation. This science is natural to humans, who are considered to be creatures who have the ability to think (*homo sapiens*). These sciences are not limited to religious aspects only, but can be accepted by anyone, including followers of other religions, because this science is universal and applies to everyone[72]. The science of *'aqliyah* has existed since the beginning of human creation and is known as the philosophy of wisdom. Through this science, humans use the potential of their intellect to understand the object of the problem and the aspects contained in the science.

Specifically, Ibn Khaldun divided the knowledge of *'aqliyah* into four groups, namely:

1. Logic (*mantiq*),
2. Physical sciences, which include medical and agricultural sciences,

3. Metaphysics ('ilm al-Ilahiyat),
4. Mathematical science, which includes geography, arithmetic, and algebra.

Ibn Khaldun discusses various branches of science, such as music, astronomy, and astrology. Regarding the science of astrology, Ibn Khaldun considers it a potentially destructive science. He argued that the science was used to predict future events based on the position of the stars, which according to him was something that was untrue and contrary to the teachings of monotheism, which affirmed that only Allah has power over all things.

Ibn Khaldun argued that studying rational science ('aqliyah) is natural for human beings and is not limited to one religion. These rational sciences are studied by adherents of various religions, because each individual has the capacity to study and research these sciences[73]. Rational sciences have existed since humans knew civilization and are branches of philosophy and wisdom. These sciences can only be understood through the process of thinking and research, not just based on revelation. Therefore, rational science must be studied and mastered by many people, given the great benefits it offers to the lives of individuals and society. Ibn Khaldun tried to group these sciences according to their urgency and their benefits to the students, namely:

1. Sharia Science with all its branches;
2. Philosophy (rational), natural science (physics), and divine science (metaphysics);
3. Supporting sciences that support religious science, such as linguistics, grammar, and so on;
4. Supporting sciences that help philosophy, such as logic (mantiq) and fiqh.

In general, Ibn Khaldun divided the four types of knowledge into two main categories, namely (a) basic sciences and (b) supporting sciences. Sharia sciences and philosophy are placed in the category of subject sciences. He puts sharia science more important than philosophy, because sharia science is considered the basis that comes directly from Allah through the revelation delivered by the Prophet, which must be studied and applied to achieve happiness[74]. Meanwhile, supporting knowledge is divided into two groups, which are considered as tools for understanding basic science. Ibn Khaldun emphasized the importance of supporting sciences for understanding sacred texts, such as the Qur'an and Hadith, by giving priority to the study of the Arabic language in its various branches. Philosophy, according to him, is in last place.

He suggested that students first learn supporting sciences, such as Arabic, and rational science only as a means to explore sharia science as a basic science.

Ibn Khaldun's thought is known to be very rational because of his background in philosophy, as well as being empirical. The combination of these two approaches, now known as the scientific approach, was a hallmark of his thinking. Fuad Baali and Ali Wardi argue that Ibn Khaldun also had a depth of religiosity and tended to adopt a Sufistic view[75]. This is evident from the fact that he has served as the Supreme Judge of the Maliki School in Egypt on several occasions. Muhammad Iqbal added that Ibn Khaldun was the only Muslim thinker who combined Sufism with a scientific approach[6]. This success cannot be separated from Ibn Khaldun's determination and seriousness in seeking knowledge, coupled with a very extensive practical experience[76]. All of these things eventually give birth to new ideas, including innovative educational concepts. Based on the neo-classical view, Muhammad Jawwad Ridha divides the main schools of Islamic educational thought into three categories, namely Agricultural-Conservative, Religious-Rational, and Pragmatic-Instrumental[77].

Ibn Khaldun classifies science and explains the subjects that must be understood by students. It designs an appropriate curriculum as a tool to achieve educational goals[78]. This approach is important, because the curriculum and education system that are not in harmony with the intellectual capacity and psychological condition of students can cause laziness and disinterest in learning. Ibn Khaldun then divided science based on the development of human civilization into two categories, namely:

1. Knowledge that is natural to humans that can be understood through reason and thought.
2. Traditional knowledge, which comes from God as a revelation.

This view can be used as a basis for setting knowledge priorities, skills that must be mastered, and attitudes that need to be instilled in the curriculum. Based on the concepts explained, the main principles that are the basis for curriculum preparation can be identified, such as:

1. Integrity Principles

This principle refers to the formation of students' personalities comprehensively and optimally, including cognitive, affective, and psychomotor aspects. The learning process must involve feelings, willpower, and thoughts at the same time[79]. This view also confirms that there is no separation between theoretical and practical science. This can be clearly seen in Ibn Khaldun's explanation of the achievement of *malakah* in the learning process. *Malakah*, which is acquired in the

learning process or through skill training in a certain field, is the result of intellectual activities that take place over a certain period of time.

1. The Principle of Balance

Although Ibn Khaldun placed the science of naqliyah (knowledge derived from revelation) as the main thing, based on his urgency to help students achieve a better life, he also appreciated the science of aqliyah (rational science)[80]. According to him, the science of aqliyah has the same value and importance as the science of naqliyah.

2. Overarching Principles

This principle demands that teaching be general and cover various aspects of various disciplines. The goals and content of the curriculum should not be directed at a narrow specialization[81]. With an emphasis on holistic teaching, this principle avoids an overly narrow focus and emphasizes the mastery of scientific tools such as language and logic.

1. Principle of Orientation to Goals

The curriculum as an activity plan must be designed to achieve the educational goals that have been set. Therefore, all activities must be directed to achieve these goals optimally[82]. If the goal includes all aspects of the student's personality, then the content of the curriculum needs to be compiled to form a complete personality.

2. Continuity Principle

In accordance with tadrij theory, learning is a process that takes place continuously. Therefore, curricular activities must be sought to be connected with other curricular activities[83]. This connectivity can occur vertically (gradually and tiered) or horizontally (continuously). Thus, the classification of education must consider the continuity of the experience of the students themselves.

Related

How to describe "holistic learning" in the context of modern education

What are the key benefits of "goal-oriented inspiration" in learning

How "continuous perception" can affect students' motivation to learn

What is a concrete example of "holistic discipline" in the school curriculum

How "goal-oriented instruction" can be measured in the achievement of educational goals

3. Synchronization Principle

All curricular activities must run simultaneously, in one direction, and have the same goal. Therefore, it is important to ensure that one curricular activity does not hinder, contradict, or harm other curricular activities.

4. Relevance Principle

The curriculum is designed to suit the needs of society as well as the development of science, technology, and social dynamics that exist today. This principle also emphasizes the importance of the linkages between subjects, experiences, and activities contained in the curriculum[84]. Therefore, the teaching and learning process should create analogies that are relevant to students' experiences to help them understand the subject.

5. Efficiency Principle

Curricular activities must be pursued in order to utilize time, energy, costs, and resources effectively and efficiently. Thus, the results of these activities can meet the expectations and standards set.

6. Principle of Effectiveness

Curricular activities need to be arranged in such a way that they can achieve educational goals effectively, by avoiding activities that are considered unnecessary or redundant, such as providing irrelevant lessons to students.

Learning Methods

Ibn Khaldun stated that each individual gains knowledge and experience through a process that is carried out gradually. He argues that teaching methods must be in accordance with the stage of human intellect development[85]. The process of developing the intellect begins with an understanding of the simplest problems, then continues to a more complex and complicated understanding (Maragustam, 2017). Ibn Khaldun proposed three steps in the teaching method, namely:

First, the phasing method. Students should be taught general and simple knowledge, especially those related to the topic being studied. This knowledge must be adjusted to the level of intellectual ability of students so that they can understand it well[86]. Therefore, the material at this stage needs to be presented as simply as possible.

Second, educators must present this knowledge to students at a higher level by summarizing the core of the lesson, providing information from Ibn Khaldun, as well as more specific explanations. In this way, educators can help learners achieve a deeper understanding.

Third, educators teach the subject in detail in a comprehensive context, while deepening certain aspects and explaining the material more sharply[87]. In this stage, there are no sections that are considered difficult to explain or discuss.

Related

How to apply the Tadrij method in classroom learning

What are the steps to take to implement the phasing method

How to measure student progress in the Tadrij method

What is the difference between the phased method and the Rihlah method

How to integrate the Taktir method in daily learning.

Fourth, the memorization method. Ibn Khaldun also acknowledged the existence of the memorization method in Islamic education, which is highly recommended especially for language learning. However, not all fields of study are suitable to be applied with this method[88]. In some areas, Ibn Khaldun even criticized the use of the memorization method. Therefore, the selection of this method must be in accordance with the principles developed in modern educational theory, which states that the choice of method must take into account the material being taught.

Fifth, the dialogue method. Ibn Khaldun expressly distinguished between the method of memorization and dialogue. He explained that the understanding gained through memorization about a problem in science can be achieved by anyone, including ordinary people, new students, and experienced scholars. Meanwhile, the skills obtained through discussion are exclusive and only possessed by those who really delve into the discipline[89]. All of these abilities are physical, both those related to the body and cognitive abilities such as arithmetic that involve the thought process.

Sixth, the Science Tourism Method. In addition to the methods mentioned earlier, the tourist method is also an approach offered by Ibn Khaldun. Tourism (arrihlah) is defined as the movement of students from one place to another to obtain knowledge directly from a teacher regarding certain material[90]. This understanding was emphasized by Ibn Khaldun in one of the chapters of Muqaddimah which discusses tourism (ar-rihlah) in pursuing knowledge and his interaction with famous teachers of his time. This method serves to improve the learning process professionally with scientists or experts in their fields.

In the context of the search for knowledge, Ibn Khaldun introduced the term "rihlah," which means the practice of traveling long distances, even abroad, with the specific purpose of seeking and collecting hadith or pursuing religious knowledge. In general, the term also refers to travel for research or recreation.

Rihlah is considered a human need to get refreshed both mentally and physically. Therefore, Islam encourages humans to travel and move in order to produce good (knowledge) in this world and the hereafter, so that individuals will get more benefits from the rihlah.

According to Abdul Hakam Ash-Sha'idi in his book *Ar-Rihlatu fi Islami*, Islam groups travel or travel into five categories: 1) traveling in search of salvation, such as hijrah, i.e. leaving a country filled with heresy or the domination of haram things; 2) traveling for religious purposes, such as seeking knowledge, performing Hajj, waging jihad in the way of Allah, making pilgrimages to holy places, visiting relatives for Allah's sake, and traveling to take lessons or uphold truth and justice; 3) traveling for worldly interests, such as seeking the necessities of life and livelihood; 4) traveling for social affairs, such as mediating conflicts, delivering da'wah, and conducting deliberations; 5) traveling for tourism or pleasure purposes only.

Rihlah has become a tradition for Prophets and scholars in an effort to seek knowledge. They are willing to live far from their families and loved ones in order to get an inheritance of knowledge from the Prophets[91]. The scholars realize that knowledge must be sought and sought; Knowledge will not come by itself[92]. Islam teaches various ethics in rihlah, including: 1) good intentions to seek Allah's pleasure; 2) sincerity for Allah; 3) have noble character; 4) be careful and meticulous; 5) avoiding disobedience; 6) always ask for help from Allah SWT. These ethics are in line with the guidelines of science designers in planning and implementing the learning process, so that learning activities in educational institutions really aim to humanize human beings (civilized) in an orderly and systematic way.

Seventh, the Exemplary Method. Psychologically, humans have a tendency to imitate the character of others, especially the figure they consider as a role model. This imitation generally comes from the mental state of individuals who feel they have the same feelings as other groups. In this context, children who are searching for self-identity tend to imitate adults, while weak individuals tend to imitate strong people, and subordinates tend to imitate their superiors.

Eighth, the method of repetition. The teacher's job is to return to the subject matter and improve teaching to a higher level. In this case, teachers should not only be satisfied with general discussions, but also must discuss various aspects that are debated and different views[93]. According to Ibn Khaldun, the most effective method of exercise involves repetition three times. The frequency of this repetition can be adjusted to the intelligence and skills of each student.

Ninth, the learning method of the Qur'an. Ibn Khaldun had a different and distinctive approach to teaching the Qur'an compared to other educators. The difference lies in the priority of teaching Arabic before starting learning to read the Qur'an[94]. Through this method, Ibn Khaldun emphasized a thorough understanding of the content of the Qur'an, and strongly disagreed if one only read the Qur'an without understanding its meaning[95]. Therefore, he made Arabic as the basis for learning various sciences, even prioritizing the teaching of Arabic compared to other sciences, including the Qur'an and religious science.

Tenth, the method of affection. Ibn Khaldun advocated that the teaching process be carried out with love and gentleness, and rejected the use of harsh approaches.

Eleventh, the method of adjustment to the physical and psychological condition of students. Ibn Khaldun emphasized the importance of education that considers the physical and psychological condition of students, so that the learning process can take place more effectively and efficiently.

Twelfth, *Method of Mastery of One Field*. Ibn Khaldun argued that a person who masters one skill tends not to have expertise in another. This is because when a person is an expert in a field, the expertise has been firmly embedded in him, So he will not be able to master other fields unless the first skill has not been fully embedded and formed his mindset. It has to do with the nature of the soul that cannot develop simultaneously in various fields.

Thirteenth, *Practice/Practice (Tadrib)*. Ibn Khaldun also emphasized the importance of learning through hands-on experience and practice after understanding the theory[96]. Thus, skills will be honed, and mastery of knowledge will be achieved if the teacher is indeed proficient in the field he teaches. In this view, a good teacher must be able to combine theory and practice to ensure a deep understanding and a real mastery of the knowledge being taught.

Fourteenth, *prohibits the use of book summaries*. Ibn Khaldun was strongly opposed to learning that relied solely on books or books that had been condensed, known in Arabic as "Mukhtashar". According to him, reading summary books will actually make it difficult to understand and cause unnatural extortion of thoughts[97]. This is a waste of time, because the content of books that are too short and dense is often difficult to understand and does not provide a thorough understanding.

Basic Principles of Teaching Methods

Today, we often meet and hear that teachers of the current generation have a very limited understanding of teaching methods. As a result, from the

beginning of learning, educators often provide material that is difficult for students to understand, which requires them to think hard to solve it. Teachers may think that this approach is an effective way to train students, but in fact it is risky, inefficient[98], and ineffective, because the teacher's understanding of the teaching principles themselves is still lacking. In this case, the author reveals the principles of teaching according to Ibn Khaldun that should be mastered by every educator.

Ibn Khaldun argued that every teaching method must be based on basic principles that must be upheld in the educational process. There are many principles to be considered, but some of the most important include:

1. The principle of conformity with the psychological development of children.
2. The principle of compatibility with children's talents and intelligence.
3. The principle of conformity with the field of science to be taught.
4. The principle of conformity with the environment where the knowledge will be conveyed.
5. The principle of conformity with the educational goals and ideals to be achieved.
6. The principle of conformity with the facilities and infrastructure available for teaching.
7. The principle of conformity with the level of intelligence of students.
8. The principle of conformity with the needs of the community for the knowledge taught.

If these principles are observed, students will follow learning seriously and without feeling bored, so that educational goals can be achieved more effectively and efficiently. Therefore, a teacher or educator must pay attention to these principles in carrying out the learning process. With the alignment between teaching methods and student development stages, optimal learning outcomes can be achieved. This will encourage students to grow and develop with the awareness to learn and love science.

Educators

In Al-Muqaddimah page 619, in the chapter "Violence against Children is Very Dangerous", Ibn Khaldun argues that teaching in a violent way and a rigid approach can be harmful to the development of students, especially in childhood, because it is a bad habit. Ibn Khaldun stated that anyone who educates children with violence and cruelty will cause them to become depressed individuals, with

a claustrous psyche, lose a dynamic spirit of life, and develop laziness and bad behavior, such as lies. Children who are educated in this way also tend to pretend, because they are afraid of facing acts of violence[99]. Eventually, this attitude of pretending will become their habit. Therefore, the relationship between teachers and students, or between parents and children, should not be authoritarian in the educational process.

An educator will succeed in carrying out his duties if he has traits that support his professionalism. Some of the traits that an educator must possess include:

1. Education must be delivered with gentleness, avoid rudeness, and not use punishment that can damage the physical and mental health of students, especially for children who are still in the developmental stage.
2. Educators must be able to be good role models (*uswah al-hasanah*) for students.
3. Educators need to pay attention to the psychological and physical condition of students in providing teaching.
4. Educators should take advantage of their free time with useful and productive activities.
5. Educators must have professionalism and broad insight into students, especially related to their physical, mental, and readiness to receive subject matter.

The following are the obligations that must be possessed by an educator:

First, educators should focus their attention on teaching the main sciences that have a deeper substance (*al-'ulum al-maqshudah bi dzatiha*), compared to the instrumental sciences (*al-'ulum al-aliyah*)[100]. Ibn Khaldun emphasized the importance of teachers of instrumental science not to expand the discussion of material related to this science.

Second, educators must pay attention to the readiness and ability of students to receive lessons. Thus, the teaching standards and methods used can be adjusted to the capacity and grasp of students.

Third, educators are expected not to be harsh in educating students, especially young children, because a rough approach can have a negative impact on their physical and psychological development.

Fourth, educators should take advantage of students' leisure time for useful activities, which can support their positive development.

Fifth, educators must be good role models for students, because positive role models are considered an effective way in shaping morals and instilling noble values in them.

Ibn Khaldun views students as *muta'allim* who have an obligation to develop all the potentials that have been bestowed by Allah SWT.

He gave some advice for *muta'allim* to succeed in his learning process, which can be summarized as follows:

1. Students should realize that all abilities they have are a gift from Allah, especially the ability to think that distinguishes humans from other creatures.
2. Students should not glorify logic too much, because logic is only a tool used to achieve knowledge, not the main goal of learning.
3. Every student must strive to achieve educational goals, despite facing various obstacles and challenges.
4. Students should not hesitate in seeking the truth or seeking knowledge, because doubt can prevent them from achieving their desired goals.
5. If a student feels doubt and difficulty in finding the truth, then he should stop this logical thinking that is relative.

Educational Environment

As discussed in chapter two, the environment is one of the most important elements of the Islamic education system. In general, this environment can be divided into three main parts, namely family or parents, school, and community.

1. The Role of Parents

Although Ibn Khaldun did not discuss much about the role of parents, from some of the wills that he quoted from al-Rashid, it can be seen that parents have a very important role in children's education[101]. As previously stated, al-Rashid as the parent of Muhammad al-Amin, entrusted his child's education to Khalaf bin Ahmar as a teacher. On that occasion, al-Rashid gave several important wills[102]. This shows that parents should leave their children's education to competent teachers. In addition, a good relationship between teachers and parents is very important, where parents can convey their expectations regarding children's education to teachers. On the other hand, teachers should also receive input and suggestions from parents so that the educational process can run more optimally.

This view is in line with the concept of the role of parents in Islamic education, where parents have a very important role in children's education, especially in the early stages. Parents are the first individuals to interact with a child's personality development[103]. In addition, they also function as the first educator in guiding children's spiritual development[104]. Therefore, parents must be aware of how much responsibility and role they play in educating and preparing their children for the future.

The teacher is often seen as a spiritual parental figure, which means that he has a very important role and responsibility in shaping the character and personality of the child. Although parents and teachers have comparable responsibilities in educating children, with different focuses, they must work together and coordinate well in order for children's education to run effectively.

2. Society and Its Relationship with Islamic Education

As a sociologist, Ibn Khaldun's thoughts cannot be separated from the context of society. In fact, in the first part of his work, he states that "the social organization of mankind is a necessity[105]." He also quoted the views of philosophers who said that "human beings are basically social creatures." This shows that according to Ibn Khaldun, society is an indispensable organization, which in the view of philosophers is called a city [8].

Conclusion

Ibn Khaldun's thoughts on Islamic education provide us with a deep insight into the importance of science, the learning process, and the development of civilization. Ibn Khaldun emphasized that education is not just a transfer of knowledge, but also a process of character formation that aims to produce human beings with noble character and contribute to society. His view of the integration between religious and secular sciences is relevant in today's educational context, where global challenges demand holistic human development. By understanding and implementing Ibn Khaldun's ideas, we can build an educational system that is rooted in Islamic values and is adaptive to the changing times.

Ibn Khaldun emphasized the importance of religious science as the main pillar in building morality, but he also did not rule out the role of worldly sciences, such as science and technology, which are the pillars of civilization's progress. In this context, education must be holistic, integrating spiritual values with practical knowledge. He also underlined the importance of teaching methods that are appropriate to the stage of student development, rejecting rigid approaches, and encouraging creativity and critical thinking. In a world that continues to develop, Ibn Khaldun's views remain relevant, considering the need

for education that is able to answer the challenges of the times without losing the roots of Islamic values. Education based on a balance between spiritual and intellectual aspects can give birth to a generation that is not only intellectually intelligent, but also noble.

Thus, ibn Khaldun's idea inspired him to design an education system that is not only adaptive to change, but also solid in maintaining Islamic identity. This thought is a reminder that the ideal education is an education that is able to create individuals who are responsible to their God, to their society, and to themselves. Hopefully we will be able to dig wisdom from Ibn Khaldun's thoughts to build a better future of Islamic education.

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Conflict of Interest

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