

# Revitalizing Ibn Khaldun's Theory of Islamic Education for the Contemporary World

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## ARTICLE INFO

### Keywords:

Ibn Khaldun  
Islamic education  
Modern education

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### Article history:

Received 2023-07-20

Revised 2023-08-07

Accepted 2023-09-29

## ABSTRACT

Ibn Khaldun is a prominent Islamic intellectual figure. His thoughts on education refer to the development of science. His great thoughts about education are contained in his book "*al- Muqodimmah*". Education, according to him, should instil piety, ethics, and a sense of social responsibility in learners. In this regard, Islamic education serves as a means to produce morally upright individuals who can positively impact their communities and discuss Ibn Khaldun's theory in the modern world. The purpose of this study is to explain several theories of Islamic education according to Ibn Khaldun and explain the theory relevant to society's needs. The method used is a literature study with a historical approach. In conclusion, Ibn Khaldun's theory of Islamic education highlights the importance of a comprehensive approach that integrates religious, intellectual, and social dimensions. His theory emphasizes the cultivation of moral values, critical thinking, and the integration of Islamic teachings with other branches of knowledge. By following Ibn Khaldun's principles, Islamic education can serve as a transformative force, producing individuals capable of being morally upright and socially responsible to their societies at large.

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## 1. INTRODUCTION

Islamic education plays an important role in shaping the intellectual, moral, and spiritual development of individuals within the Muslim community (Memon et al., 2021). Rooted in the teachings of the Qur'an and the tradition of the Prophet Muhammad (Panjwani, 2020), Islamic education aims to foster a comprehensive understanding of Islam and guide individuals towards a balanced and just way of life (Kasim & Yusoff, 2014). Over the centuries, the development of Islamic education has been influenced by a variety of factors, including cultural contexts, community needs, and advances in pedagogy (Williams, 2020). Traditional Islamic education usually takes place in mosques, madrasas (Islamic schools), and homes, where students will study the Qur'an, Hadiths (the words and actions of the Prophet), Arabic, Islamic law, and other subjects (Park & Niyozov, 2008). Recently, there is an increasing emphasis on the modernization of Islamic education to meet the challenges and demands of the contemporary world. It involves integrating traditional teaching with

contemporary knowledge and engaging with a variety of fields such as science, technology, humanities, and social sciences (Smith, 2020). The aim is to equip students with a holistic education that allows them to navigate the complexities of the modern world while remaining based on their beliefs and values. The development of Islamic education also includes the need for educational institutions, curriculum development, and qualified educators (Rashed, 2015). Muslim majority countries, as well as Muslim communities in various parts of the world, have established educational institutions that offer Islamic studies in addition to mainstream subjects (Abdullah, 2017). These institutions range from elementary school to university, providing a comprehensive educational framework that covers secular and religious knowledge.

One of the figures who discussed Islamic education was Ibn Khaldun. Ibn Khaldun, also known as Abd al-Rahman Ibn Khaldun, was a Muslim and polymathic scholar who made significant contributions to a variety of fields of knowledge, including history, sociology, economics, and political science. Born 1332 in Tunisia, Ibn Khaldun's contribution covers a variety of disciplines, he also has insights in the field of Islamic education. His work, "Muqaddimah" (also known as "The Introduction" or "Prolegomena"), provides a comprehensive analysis of various aspects of society, including education, in the context of historical development. Ibn Khaldun has been described as the first Islamic scholar to write about the science of 'Urbanism,' and as the founder of the science of human society. He offered a complete history of Arab sciences and literature from the rise of Islam through to the 8th Hijri century. Ibn Khaldun's educational background and how it affected his perspective on children's upbringing and education. In his famous book, the Muqaddimah (meaning the 'Introduction' in Arabic), Ibn Khaldun wrote significant opinions about education and the most ideal methods of bringing up and instructing children. His views were fully explained throughout several chapters of his Muqaddimah. However, Chapter Six deals with this subject in particular, covering many of its important facets (Dajani, 2015).

Ibn Khaldun's ideas on education were influenced by his broader understanding of history, sociology, and human nature. He believed that the rise and fall of civilizations could be attributed to factors including education, culture, and the quality of leadership. His holistic approach to education integrated these factors into his recommendations for an ideal educational system. Overall, Ibn Khaldun's insights on education and child upbringing, as presented in the Muqaddimah, offer a valuable perspective on the interplay between culture, family, knowledge, and character in shaping individuals and societies. Ibn-Khaldun identified some pre-conditions for learning which are relevant to human thought, civilization and development, teachers, learners, and the content as these elements considered to be major factors needed to acquire and strengthen the talent for learning among learners. Furthermore, Ibn-Khaldun, offered some suggestions for enhancing the quality of education such as teacher professional development and taking into account learners' individual differences, connecting education with reality and practice, using sensory-based methods of teaching especially when teaching young children as all of these elements contribute to teaching competences and agree with the most recent educational studies nowadays. Hence, it can be stated that Ibn-Khaldun's educational thought constitutes one major factor that paved the way for establishing the basic principles of education for today's schools in terms of preparation of teachers' content knowledge, pedagogical knowledge and professional competencies, including his methods of presenting the material and methods of interacting with learners while taking into account learners' individual differences and their desires to enhance teaching and learning at the same time. This means that Ibn-Khaldun's originality of thoughts contributed to the establishment of effective pedagogical criteria and methodology (Khursheed Ahmad Khanday, 2018).

Ibn Khaldun is one of the leaders of Islamic thinkers, better known as scientists and historians, but can also be classified into various specialties of scientific disciplines, such as statesman, juridical, sociologists, educators, philosophers and clerics. His expertise in the field of education have received less attention, not many gave deep analysis of Ibn Khaldun's concept of education. He is a figure who has a strong ambition to science so many works he produced during his lifetime. One of his works

is the phenomenal *Muqaddimah* book. The book discusses a wide range of social science began, culture, geography, politics, and even education (Rahmani et al., 2020).

Ibn Chaldun's theory of the Cyclical Theory is closely related to the development of education in the modern era, Ibn Khaldun's theory of civilization cycles has relevance in the understanding and development of the modern education system. Concepts such as the influence of social factors, economics, character building, and multidisciplinary approaches can provide valuable insights in designing a more effective and holistic education. An understanding of Ibn Khaldun's educational theory can help us overcome challenges and take opportunities in developing education in the contemporary era (Önder & Ulaşan, 2018). Seems like Incorporating these aspects of Ibn Khaldun's education theory into modern educational practices can lead to more well-rounded, adaptable, and socially responsible individuals. While the context of education has evolved since Ibn Khaldun's time, his principles continue to offer valuable insights into creating effective and relevant educational experiences in the contemporary world (Elbih, 2020).

Although some of the latest studies mentioned above show that Ibn Chaldun's educational theory is still greatly needed in modern society, there are some gaps that deviate from the limitations of previous studies. There is, so in this article we'll see how well they work. Application of the Concept of Education in the Modern World by Ibn Chaldun. This research can explore the practical implementation of the multidisciplinary educational approach proposed by Ibn Khaldun in the modern curriculum. How can this approach be applied to enhance students' holistic understanding of complex issues in today's world?

Ibn Khaldun underscored the significance of education in fostering and sustaining a robust and affluent community. he gave a remarkable perspective in which man as a subject of education is in tremendous need of science. Furthermore, he elucidated the notion behind his educational theory, which posits that there exists a cognitive framework in the process of learning that enhances the assimilation of scientific knowledge. Education is an inherent trait of human beings. Given the increasing popularity of Islamic education in contemporary times, scholars are keen on investigating the implementation of Ibn Khaldun's theory in the field of education. The study question is: "What is Ibn Khaldun's theory of Islamic education?" Moreover, the subsequent goals can be employed to delineate this research is to elucidate certain theoretical concepts of Islamic education proposed by Ibn Khaldun. Ibn Khaldun's theory of teaching methods encompasses principles that are applicable to present-day education, encompassing the curriculum and educational objectives.

Ibn Khaldun's theories on education also contain elements of novelty that can be applied to the modern education world. While his ideas were formulated in a historical context, this research offer insights that can still resonate and provide valuable perspectives for today's educational practices. Incorporating Ibn Khaldun's educational theories into modern educational practices can provide a more comprehensive and culturally sensitive approach to learning. His ideas encourage educators to consider not only academic knowledge but also personal development, ethics, and the broader societal context in which education takes place.

## 2. METHODS

This study uses a qualitative research methodology and focuses on library research. Qualitative research methodology is a research approach that aims to understand and interpret social phenomena from the perspectives of the participants. It often involves exploring complex human behaviors, beliefs, experiences, and interactions (Mohajan, 2018). Library research, also known as desk research, is a vital component of qualitative research that involves collecting and analyzing existing literature, documents, and other sources of information to gain insight into a specific topic. The author uses this strategy to collect data related to the problems to be explored in this research, such as Al- Muqqodimah books or articles. The descriptive method was used in this investigation. Descriptions are used to understand and present a clear picture of the research problem. This study is based on material gleaned from literature studies such as books, journals, and other scientific investigations on Ibn Khaldun's

educational philosophy. Following the collection of data, it is evaluated and conclusions reached on the topic of discussion of the study of educational thinking based on Ibn Khaldun's perspective and its relevance to education today. To conduct research on Ibn Khaldun's thought, you can refer to various data sources which include original works, books, articles, and academic sources. "Muqaddimah" by Ibn Khaldun: This work is the main work of Ibn Khaldun and provides a good starting point for understanding his thought. Browse academic journals discussing the thoughts of Ibn Khaldun. These articles often provide in-depth analysis of various aspects of his thinking and also discuss their relevance to the development of modern science.

### 3. FINDING AND DISCUSSION

Abdul-Rahman is Ibn Khaldun's full name. Ibn Muhammad Ibn Abu Bakar Muhammad Ibn Al-Hasan Ibn Muhammad Ibn Khaldun, also known as Ibn Khaldun, is an expert in Islamic science, the father of historical science, one of the Muslim philosophers, philosophy, economist, politician, and also an educator, according to all reports (Aulia Fajar Wati & Al-Ma'mun, 2022). He was born in Tunisia during the start of Ramadan 732 H (27 May the year 1332 AD) and died in Cairo, Egypt, on 25 Ramdhan 808 H (19 March 1406 AD). His birth occurred during a moment of degeneration and collapse. Ibn Khaldun was 70 years old at the time, and his purpose was to bring up the Abbasid Empire and destroy Baghdad.

Another school of thought holds that Ibn Khaldun is Abdal Muhammad bin Muhammad bin Muhammad bin Ibrahim bin Khalid. Ibn Khaldun was previously known as Abu Zaid, and he was brought by his eldest son. However, Ibn Khaldun is better recognized by the pseudonym Ibn Khaldun, which is derived from his grandfather's name, Khalid. With the Arab conqueror Carmona, Khalid became the first to reach Andalusia. Ibn Khaldun was born into a noble household and was fascinated with science (Roji & El Husarri, 2021). He also hailed from a political, intellectual, and aristocratic family, which was unusual at the time. Before traversing Africa, Ibn Khaldun's family served as political leaders in Moorish Spain for several centuries. Ibn Khaldun was born on May 27, 1332 (732 H) in this affluent family. His father was Ibn Khaldun's first teacher. Tunisia is the Maghrib's center for intellectuals and writers, and it's also a destination for Andalusian scholars who have emigrated owing to various political events. Ibn Khaldun went on to study sharia and rhetoric. Ibn Khaldun was highly knowledgeable in manthiq, therefore he became his tutor. In Tunisia and Morocco, Ibn Khaldun was a scholar who studied the Qur'an, hadith, dialectical theology, Islamic law, mathematics, astronomy, and philosophy (Ghassan Mahmoud Weshah, 2023).

Ibn Khaldun's contributions to the field of education were largely influenced by his broader sociological and historical theories. While he didn't have a specific theory of Islamic education per se, his thoughts on education can be inferred from his general ideas on society, culture, and the role of knowledge transmission. Ibn Khaldun emphasized the importance of education in the development and maintenance of a civilization. He believed that societies progress through several stages, and education plays a crucial role in advancing from a Bedouin (tribal) state to a more sophisticated urban society. Ibn Khaldun introduced the concept of "asabiyyah," which refers to group solidarity or social cohesion. He believed that strong asabiyyah is essential for the rise of a civilization, and education can play a role in fostering this sense of unity and loyalty among the members of a society.

Ibn Khaldun recognized that education is a means of transmitting cultural norms, values, and religious teachings from one generation to another. He understood the importance of religious education in maintaining the moral fabric of society. Ibn Khaldun acknowledged the significance of scholars and intellectuals in shaping the course of a civilization. He believed that knowledgeable individuals contribute to the advancement of a society through their insights, innovations, and ability to pass on knowledge to others. In his analysis of dynasties and political authority, Ibn Khaldun discussed how rulers often relied on scholars and educated elites to legitimize their rule. This suggests that education was not only important for individual advancement but also had political implications. Ibn Khaldun's historical approach to understanding societal development highlights the importance of

learning from history. He believed that studying the rise and fall of civilizations could offer valuable lessons for present and future generations. It's important to note that Ibn Khaldun's views on education were often intertwined with his broader sociological theories. His work, particularly "Muqaddimah," provides insights into how education, culture, and knowledge transmission contribute to the rise and decline of civilizations. While he might not have presented a comprehensive theory of Islamic education, his ideas have been influential in shaping discussions about education in Islamic societies.

Unity of Knowledge of Ibn Khaldun sought to integrate various disciplines, including history, sociology, economics, and politics, into a unified framework. His work reflects a holistic view of society, where different aspects are interrelated and should be studied together. While Ibn Khaldun's philosophy was formulated in the 14th century, his ideas have left a lasting impact on modern social sciences and historical thinking. His emphasis on empirical observation, the role of environment, and the cyclical nature of history foreshadowed many concepts in contemporary sociology and historiography. In summary, Ibn Khaldun's philosophy is a comprehensive and interdisciplinary approach to understanding societies and civilizations. His emphasis on *asabiyyah*, historical cycles, and the interconnectedness of social, economic, and cultural factors has contributed to his enduring influence on various fields of study.

### ***3.1 Islamic Education According to Ibn Khaldun***

Ibn Khaldun presented several main ideas about Islamic education in his famous work, "Muqaddimah." Ibn Khaldun regarded education as the essence of human existence. He explained that humans have the ability to comprehend their surroundings through the power of understanding mediated by their thoughts beyond the senses (Elbih, 2020). Humans also have a tendency to develop themselves in meeting their needs, thus achieving the reality of humanity through self-development, which is the result of education. Consequently, this can shape a cultured society capable of working in a measured and systematic manner to improve life. It argues that education is an effort to develop the full potential of human beings (Jumady & Lilla, 2021).

In the context of education, Ibn Khaldun viewed it as the enlightenment of knowledge and skills, as well as their various aspects, applied in practical work to obtain sustenance and propel societal progress. He emphasized that education is not limited to the learning process that occurs within a specific space and time. Instead, he emphasized that education is a social manifestation that distinguishes a population. Ibn Khaldun considered that humans initially exist in a state of ignorance or lack of adequate knowledge. In his view, humans have an origin similar to animals, as they are formed from a drop of semen, a clot of blood, and a lump of flesh. However, Allah does not equate humans with animals because humans possess reasoning intellect that sets them apart. According to Ibn Khaldun, humans use their intellect to make choices, which then develop into experimental reasoning and finally evolve into critical reasoning. Through the use of reasoning intellect, humans can live in an organized and deliberate manner. This process allows humans to utilize their thinking abilities in a more complex way, distinguishing them from animals. Ibn Khaldun also emphasized that humans achieve the perfection of their form through knowledge that is sought and acquired through the use of their bodily organs, such as sight, hearing, and intellect. Through the pursuit of knowledge, humans can become knowledgeable individuals (*Alim*) and acquire a broader and deeper knowledge.

Ibn Khaldun's thoughts on humans and their education focus on the development of reasoning intellect, understanding, and knowledge in directing humans toward the perfection of their existence. In Ibn Khaldun's understanding, knowledge and education are social phenomena that reflect the character and identity of a society. Through knowledge and education, individuals in a society can grasp, absorb, and enjoy the events that occur throughout history. Thus, education serves as a means to enhance societal progress and advance individuals according to their inherent tendencies (Villegas & Lucas, 2002). Ibn Khaldun's thoughts on education emphasize the importance of applying knowledge and skills in real life and the social influence of education. Education is seen as a means to develop

human potential to attain perfection. This perfection is manifested through the use of reason to contemplate various matters, enrich oneself, and enhance faith and devotion to Allah SWT (Amna Saleem et al., 2021). The process of human thinking involves several predetermined stages: intellectual understanding of everything beyond the universe, life experiences that support intellectual capacity, and the ability to engage in hypothetical thinking that reaches the pinnacle of intellectual perfection. In this context, knowledge plays a crucial role in societal development, and education should focus on developing traditional knowledge prescribed by Allah SWT while considering the progress of societal thinking. A balanced approach to education, encompassing both revealed knowledge (Naqli) and rational knowledge (Aqli), is essential to strengthen faith and advance human thinking. Therefore, education is pivotal in the development of individuals and societies, as it empowers them to tap into their potential and contribute to the betterment of humanity (Mensah & Benedict, 2010). Despite originating from the 14th century, his ideas are still relevant in understanding the importance of education in societal development.

### **3.2 Islamic Education Goals According to Ibn Khaldun**

According to Ibn Khaldun, Islamic education's goals can be summarized as follows: Formation of Noble Character. The primary goal of Islamic education is to cultivate noble character and good moral values in individuals. Islamic education aims to develop moral awareness, integrity, honesty, justice, and mutual respect among individuals (Ismail et al., 2013). Enhancement of Quality of Life Islamic education aims to enhance the quality-of-life for individuals and society. According to Ibn Khaldun, good education equips individuals with the ability to face life's challenges, develop their potential, and achieve true happiness (Habib Rana & Shaukat Malik, 2016).

Understanding and Practicing Islamic Teachings The goals of Islamic education also include the understanding and practical application of Islamic teachings in daily life. Islamic education aims to provide a deep understanding of Islamic beliefs, practices, and values, encouraging individuals to implement Islamic teachings in their actions and behaviors (Sulaiman et al., 2013). Intellectual and Skill Development Islamic education aims to foster intellectual and skill development across various fields of knowledge. Alongside religious teachings, individuals are encouraged to acquire knowledge and skills in sciences, arts, literature, and other areas to make positive contributions to society (Suroso et al., 2021).

Formation of Just and Responsible Leaders Islamic education aims to produce just and responsible leaders capable of fulfilling their leadership roles with wisdom and fairness. Through Islamic education, leaders are expected to lead society effectively and manage the affairs of the community with justice and goodness. Formation of Community Awareness and Social Solidarity Islamic education also seeks to shape community awareness and strengthen social solidarity within society. Individuals receiving Islamic education are expected to have an awareness of the importance of contributing to the welfare of the community and building strong bonds of solidarity among fellow Muslims. In Ibn Khaldun's view, Islamic education is not solely focused on religious aspects but aims to develop individuals with noble character, broad knowledge, good skills, and the ability to make positive contributions to society as a whole.

### **3.3 Educational Method According to Ibn Khaldun**

Ibn Khaldun presented various methods in the educational process, including his view on the application of effective teaching methods in all forms of education. Ibn Khaldun stated that a good teaching method consists of the following:

#### **3.3.1 Gradual learning or step-by-step learning**

Ibn Khaldun emphasized that an instructor should go through three stages or descriptions in their lecture (Khursheed Ahmad Khanday, 2018). In the first description, the instructor provides a general and concise idea of the subject matter to be taught. Then, the instructor elaborates on it for the

second time, with more clarity and detail, including the differing opinions of experts on the matter. In the third stage, the subject matter is presented in depth and comprehensively, leaving no complex or ambiguous issues unexplained. This method aims to strengthen the student's ability to gradually comprehend knowledge. Ibnu Khaldun regarded this tiered method as highly important and beneficial in explaining and solidifying knowledge within the student's mind. The main objective of learning is to acquire proficiency in applying knowledge and deriving benefits in everyday life. The repetition of material up to three times is intended to prepare the student to understand the knowledge progressively. This method aligns with the teaching theory that states that each child's understanding requires an understanding of their unique mental development. The tiered repetition leads the child towards precision, which is one of the crucial factors in practical learning systems. This method is considered more effective in helping students understand lessons, reducing misunderstandings, and enriching their overall comprehension and skills.

### 3.3.2 Avoiding Mixing of Problems in Education

Ibnu Khaldun emphasized the importance of not mixing the problems presented in textbooks with other unrelated problems (Rachmawati & Awalia, 2021). This helps students truly master the textbook they are studying and acquire valuable skills to delve into various other problems. By mastering a branch of knowledge, a student will be better prepared to apply their expertise to other branches of knowledge.

### 3.3.3 Importance of Direct Experience

Ibnu Khaldun advocated for the use of tools and means in the teaching and learning process to facilitate the assimilation of lessons. Direct observation, such as scientific visits and genuine sensory experiences, played a significant role in clarifying the understanding of sensory knowledge (Roji & El Husarri, 2021). Therefore, Ibnu Khaldun recommended undertaking journeys to meet specialized teachers and learn from renowned scholars. Through personal contact with teachers, the acquired expertise would be more solid and deeply rooted. Ibnu Khaldun encouraged students to embark on journeys or scientific visits aimed at directly accessing knowledge sources relevant to the student's level of thinking. He believed that knowledge gained through personal contact with teachers had a greater and more stable influence. Thus, the more teachers a student interacted with directly, the deeper their expertise would be embedded. Through such journeys, knowledge obtained directly from its sources had a substantial impact on clarifying students' understanding of sensory-based knowledge. Ibnu Khaldun also stated that although these travel methods varied, fundamentally, receiving direct instruction from specialized scholars in their homes provided students with unique and accurate insights and observations. This method aided students in better comprehending lessons, reducing misunderstandings, and minimizing potential confusion that may arise when knowledge is delivered directly from its source.

### 3.3.4 Gentle and Compassionate Education

Ibnu Khaldun opposed teaching through harshness and violence in education, as it could harm the development of a child's soul (Shinikov, 1978). He emphasized that educators should not resort to rough methods in teaching and educating children, as it could lead to narrow-mindedness and reduced activity in children. Ibnu Khaldun explained the detrimental effects when students are taught through violence, highlighting that they tend to feel oppressed, have a lack of productive engagement, become lazy, tend to lie, and exhibit bad behavior out of fear of punishment. This can result in the formation of negative habits and destructive behavioral changes that undermine the essence of humanity within students. Therefore, Ibnu Khaldun stressed that education and teaching children should be approached with wisdom, gentleness, and based on love, so that children feel protected and secure. According to Ibnu Khaldun, punishment should only be used as a last resort, and educators should avoid employing violence and authoritarian attitudes in educating children.

### **3.4 Is Ibn Khaldun's Theory still Relevant in Modern Education?**

Ibn Khaldun, a renowned 14th-century Muslim scholar and philosopher, is best known for his groundbreaking work in historiography, sociology, and economics. While he did not formulate a comprehensive theory of Islamic education in the same way that modern educational theorists might, his ideas on education can be gleaned from his broader philosophical and sociological writings, especially from his monumental work "Muqaddimah" (also known as "Prolegomena" or "Introduction to History"). Ibn Khaldun is not just about imparting factual information but also about transmitting cultural values, ethics, and religious principles. He recognized the role of education in maintaining and preserving the social and moral fabric of a community. Ibn Khaldun's concept of education also involved adapting teaching methods and content to the changing needs of society. As societies evolve and encounter new challenges, education should evolve as well to address these challenges effectively. It's important to note that while Ibn Khaldun's ideas on education can be extracted from his broader writings, his focus was not exclusively on educational theory. Instead, his thoughts on education are integrated into his broader exploration of history, sociology, and human behavior. As a result, his perspective on education is influenced by his understanding of how societies function and evolve over time. Ibn Khaldun recognized the importance of a strong teacher-student relationship. He believed that effective education occurs when teachers are skilled and knowledgeable, while students are attentive, respectful, and eager to learn. This relationship fosters intellectual growth and character development.

Ibn Khaldun's philosophy of education contains several principles that are relevant to present-day education, including teaching methods, curriculum design, and educational goals. While his ideas were developed in a historical and cultural context vastly different from today's, they can still offer valuable insights for shaping modern educational practices. Here's how some of his principles align with present-day education. Ibn Khaldun emphasized the importance of independent reasoning and critical thinking. His approach resonates with modern pedagogical methods that encourage active learning, problem-solving, and analytical thinking, moving away from rote memorization. Ibn Khaldun stressed the transmission of cultural values and ethics through education. In the present day, educators also recognize the importance of character education, social-emotional learning, and the development of ethical behavior in students.

Ibn Khaldun's thoughts on education are interwoven with his understanding of society, culture, and the rise and fall of civilizations. He believed that education played a crucial role in shaping the development and decline of societies. Ibn Khaldun's theories can offer valuable insights and perspectives in the field of education, although they may need to be adapted and integrated with contemporary educational theories and practices. Ibn Khaldun recognized the significance of cultural and social factors in shaping individuals and societies. This understanding can be applied to education by acknowledging the influence of cultural contexts on students' learning experiences. Recognizing and respecting diverse cultural backgrounds and incorporating them into educational practices can promote inclusivity and a more holistic understanding of learners (Zuhriddin Juraev et al., 2023). Emphasizing the Importance of Social Cohesion, Ibn Khaldun's concept of "asabiyyah" or social cohesion highlights the importance of strong relationships and group dynamics. In an educational context, fostering a sense of community, collaboration, and mutual support among students can enhance their engagement and overall learning outcomes. Group projects, cooperative learning activities, and promoting a positive classroom environment can help cultivate social cohesion among students. Ibn Khaldun's emphasis on education's role in fostering unity among diverse groups aligns with contemporary efforts to promote intercultural understanding, global citizenship, and social cohesion in multicultural societies (Alalou, 2018).

Ibn Khaldun's focus on adapting education to changing circumstances reflects modern notions of lifelong learning. In an era of rapid technological advancements and evolving job markets, the ability to learn and adapt throughout one's life is highly valued (Abdellah & Haridy, 2017). Recognizing the Impact of Motivation and Purpose, Ibn Khaldun argued that the rise and decline of civilizations were closely linked to individuals' motivations and purposes. Similarly, in education, understanding

students' motivations, interests, and aspirations is crucial for effective teaching and learning. By connecting learning experiences to students' personal goals and interests, educators can enhance their engagement and promote a deeper understanding of the subject matter (Chapra, 2008). Applying a Historical Perspective, Ibn Khaldun's emphasis on historical causation and the cyclical nature of civilizations can encourage a broader historical perspective in education. By incorporating historical contexts and narratives into the curriculum, educators can help students develop a deeper understanding of the complexities of human societies, their development, and the lessons that can be learned from the past. Encouraging Critical Thinking and Analysis, Ibn Khaldun's work involved the examination of various factors and their interplay in shaping societies. This approach aligns with the importance of critical thinking and analysis in education. Educators can encourage students to question, analyze, and evaluate different perspectives, theories, and evidence, promoting intellectual development and a deeper understanding of complex social phenomena (Auda, 2021).

While Ibn Khaldun's ideas provide valuable insights, it's important to acknowledge that his philosophy was shaped by his historical context and the nature of education during his time. Modern educators should consider how his principles can be adapted to suit the needs of today's learners, the demands of the job market, and the technological advancements that have transformed the way knowledge is accessed and shared (Ahmed, 2022). Incorporating Ibn Khaldun's principles into present-day education would involve a thoughtful adaptation that combines his timeless insights with the latest pedagogical research, educational technologies, and an understanding of the needs of diverse learners in a rapidly changing world.

#### 4. CONCLUSION

This study finishes with an overview of Ibn Khaldun's view of Islamic education. The findings offer numerous crucial insights. First, Ibn Khaldun stresses the importance of Islamic instruction in producing moral and responsible Muslims. This requires knowledge of Tawhid, Aqidah, and Fiqh. Ibn Khaldun also emphasises moral development through Islamic instruction, emphasising honesty, fairness, and social responsibility. People are influenced by their family, community, and schools, hence the environment has a part in education. Thus, Islamic education should consider how the environment affects Muslim character and morality. Creating an Islamic-friendly environment is essential for raising obedient and moral children. Ibn Khaldun also values a balanced education that includes religious, general, and skill development. Social, natural, mathematical, and linguistic sciences are emphasised. Islamic education prepares students for society by emphasising intellectual and practical abilities. Finally, Ibn Khaldun believes education drives social progress. Quality education transforms generations into intelligent, morally upright, and competitive leaders, advancing Muslim communities socially, economically, and politically. This study shows that Ibn Khaldun's thoughts on Islamic education remain relevant. Modern education must integrate religious instruction, moral development, general knowledge, and skill advancement. Using this holistic approach, educators may create Muslim character, strengthen society, and advance society. Ibn Khaldun's education ideas may be limited in social, cultural, and religious circumstances different from current schooling. Ibn Khaldun's views may be misinterpreted in this research because to language, context, or knowledge issues. Knowing the constraints of investigating Ibn Khaldun's education ideas can help the other do more cautious, balanced, and accurate research. A good methodological approach and critical reflection on limits can assist create quality research. Ibn Khaldun's ideas still apply to education, but learning techniques and theories have changed. His ideas may conflict with modern educational practises that are more regimented and backed by research and experience. Ibn Khaldun may not have understood educational psychology, neurology, or learning theory despite his broad ideas.

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