



The Concept of Islamic Education According to Ibn Khaldun

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Article Info

Article history:

Received 2024-05-03

Revised 2024-06-11

Accepted 2024-06-25

Keywords:

Concept

Islamic Education

Ibn Khaldun

ABSTRACT

This article aims to explore the concept of Islamic education according to Ibn Khaldun. It includes an overview of his biography, his intellectual style, and his works. Additionally, it delves into his definition and objectives of Islamic education, examining the methods and curriculum he proposed. The paper also discusses the relevance and application of Ibn Khaldun's educational concepts in the contemporary era. This research uses a qualitative library research method with a descriptive approach to analyze the concept of Islamic education according to Ibn Khaldun theoretically and practically. The data analysis technique is by reviewing various literature that is relevant to the concept of Islamic education according to Ibn Khaldun. The results of the research show that Ibn Khaldun was one of the Muslim intellectual figures who had a big influence on the development of science and the progress of the world of education at that time. The concept of Islamic education uses a philosophical and empirical approach in formulating the ideal and practical vision, mission, goals, and targets of Islamic education. Islamic education is a vehicle for producing quality human resources (HR). Islamic education is also the biggest investment in developing knowledge, creating jobs, and the ability to adapt to the times and global challenges. The concept of Islamic education initiated by Ibn Khaldun remains relevant today, even though he lived in the 14th century AH.

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INTRODUCTION

The progress and decline of a nation and country really depends on the commitment of a nation and state to education. Education in situations and conditions cannot be separated from human life. Because the education of a nation and state will produce human resources (HR) who are educated, literate, independent, responsible, and able to solve personal, family, community, nation and state problems. Education makes a major contribution to the progress of society, nation and state (Hairriyah, 2015). Education can be used as a vehicle for educating human life and

developing human character who is ready to face life's problems. Education is also the biggest investment to give birth to an intelligent society, an independent society, and a society that is able to adapt to the progress and challenges of the times (J. I. Herman et al., 2020).

The concept of Islamic education according to Ibn Khaldun is a process of human maturity throughout human life so that they are able to adapt to the progress of their time. Education as a means of enlightenment and illumination of knowledge, skills, attitudes and behavior as well as other aspects is actually needed by humans in everyday life (Siti Rohmah, 2012). Education produces quality human resources (HR) to ensure a better future for individuals, communities, nations and countries (Hermansyah et al., 2023).

Even though Ibn Khaldun lived around the 14th century H, the concepts of Islamic education developed by Ibn Khaldun are still up to date today, including the concept of developing human resources (HR), the concept of developing quality education and the concept of combining philosophy and sociology with education, which leads to the flow of pragmatism. The aim of education is to be used as a tool to support the creation of jobs, and the ability to adapt to the times, and the challenges of life in society. In the past and present, it is natural for Ibn Khaldun to be crowned as an Islamic thinker, because he has produced many works and ideas as well as existence in the scientific world, especially in the fields of history, philosophy, politics and education, although his portion is not too large. In relation to education, Ibn Khaldun said that education is not just an activity of thought and contemplation, but is a conclusive symptom that arises from society and develops to advance culture in society.

The education currently being held has not been able to produce quality people in terms of scientific aspects, skills, attitudes and behavior as well as the ability to compete in the world of work (H. Herman, 2017). This can be seen from the emergence of the phenomenon of contradiction between ideals and facts, ideals and reality in society regarding the lives of individuals in society (Khairiah Syahabuddin & Kusmawati Hatta, 2020). One of the factors causing this contradiction is the education program implementation system which has not been comprehensively implemented by education providers.

By examining contemporary educational trends and aligning them with Ibn Khaldun's concepts, this study seeks to study in more depth about biography of Ibn Khaldun, style of Ibn Khaldun's thoughts and works as well as Ibn Khaldun's educational concept. This aims to re-actualize Ibn Khaldun's concept of education in facing challenges and advances in information and technology (ICT) in the current era of industrial revolution 4.0.

METHOD

This research is a qualitative library research study with a descriptive approach in analyzing phenomena related to the concept of education according to Ibn Khaldun. Data sources are obtained by reading books, journals, magazines, bulletins, newspapers, seminars and other data sources related to the main problem that has been formulated (Kartono, 1990). The data analysis technique involves conducting a study of various theories and ideas obtained from various literature which are considered relevant, interrelated and complementary in describing Ibn Khaldun's educational concept (Sugiyono, 2013).

FINDINGS AND DISCUSSION

Biography of Ibn Khaldun

Ibn Khaldun's real name is Abdul Al-Rahman Ibn Muhamammad Ibn Muhammad Ibn Abi Bakr Muhammad Ibn Al-Hasan Ibn Khaldun or better known as Ibn Khaldul (Wafi et al., 2022). Ibn Khaldun is a prominent figure in Islamic science, often referred to as the father of history. He is recognized for his contributions to philosophy, economics, and politics, and is also celebrated as a notable educator. Although he made significant contributions across various fields, he is perhaps best known as a sociologist.

Born in Tunisia at the beginning of Ramadan in 732 AH (27 May 1332 AD), Ibn Khaldun's birth coincided with a period of significant decline and disintegration, including the fall of the Abbasid Empire and the destruction of Baghdad. He passed away in Cairo, Egypt, on 25 Ramadan 808 AH (19 March 1406 AD). (Wafi et al., 2022). Ibn Khaldun's full name is Abdurrahman, and he is commonly known by his nickname, Abu Zaid, a tradition in Arab culture where individuals are often referred to by their eldest son's name. His initial education came from his parents, after which he studied in Tunisia, a prominent center for scholars and writers from the Maghreb and Andalusia who had sought refuge there due to various upheavals. Ibn Khaldun learned about Sharia and rhetoric (language) from these scholars. His proficiency in religious sciences, logic (mantiq), and philosophy earned him great admiration from his teachers (Suharto, 2003).

Ibn Khaldun in Andalusia played a quite prominent role, both in the field of science and politics. After settling in Carmona, they then moved to Seville, because the political situation in Andalusia was experiencing chaos, both due to divisions among Muslims and because of attacks by Christians in the north, the Banu Khaldun moved again to North Africa. Al-Hasan Ibn Jabir was an ancestor of Ibn Khaldun who first came to North Africa, where Ceuta was the first city they founded, before moving to Tunis in 1223 (Suharto, 2003).

In Tunis, as a new place, Ibn Khaldun still played an important role, because he was supported by Ibn Khaldun's grandfather, Muhammad Ibn Muhammad, as a 'hajib', namely the head of the Hafsh dynasty's palace household. He was greatly admired and respected in palace circles, many times Amir Abu Yahya al-Lihyani (711 H) as the leader of the al-Muwahhidun dynasty which had controlled the Hafz in Tunis offered a higher position to Muhammad Ibn Muhammad, but he rejected the offer and At the end of his life, Ibnu Khaldul's grandfather liked to pursue religious sciences until he died in 1337 AD.

Ibn Khaldun's educational background began with the influence of thoughts for a bright future in his life. Because Ibn Khaldun's education is educational training that cannot be separated from his model of thought. All forms of thought and several theories that he studied were based on previous knowledge that he studied and used to gain very broad insight. The first education is reading the Koran, and memorizing the Koran. Then he made the Al-Quba Mosque in Tunisia the first place of Ibn Khaldun's education (Wafi et al., 2022).

Then, his family background was heavily involved in politics and knowledge, Ibn Khaldun has become a thinker as well as a scientist in the fields of philosophy and sociology, including in the field of education. In the world of politics and science, Ibnu Khaldul, with his extraordinary brain intelligence, was able to pursue philosophy, sociology and education and played an active role in developing his career (Suharto, 2003).

Ibn Khaldun's Islamic Educational Thoughts

Ibn Khaldun is a seminal thinker whose contributions to history are deeply intertwined with his Islamic beliefs. His seminal work, *Al-Muqaddimah*, reflects ideas inspired by the Qur'an, which he regarded as the primary source of Islamic teachings. Consequently, Ibn Khaldun's ideas should be understood in the context of the social environment of his time, as he expressed these ideas both orally and in writing (Suharto, 2003).

Ibn Khaldun's thinking is characterized by its rationality and adherence to logic, positioning him as a rationalist and empiricist. This rational approach, combined with his modernist outlook, distinguished him in his time. His religious thought, however, is deeply rooted in spirituality and shows a tendency towards Sufism, influenced by Sufi doctrines. Additionally, his role as the Supreme Judge of the Maliki Madhhab in Egypt further underscores his significant engagement with both religious and legal scholarship. (Maarif, 1996). He never used his position to enrich himself. because it is surrounded by rationalistic-empirical-sufistic thinking which is used as a basis for building historical and educational theories.

In Egypt at that time, the judiciary was overseen by four high judges, each representing one of the four madhabs: Maliki, Hanbali, Hanafi, and Shafi'i. The Egyptian District Court was plagued by corruption and irregularities, with judges frequently conflating personal interests with their judicial duties, resulting in collusion and manipulation. As the chairman of the high court, Ibn Khaldun was resolute in his efforts to address and rectify these issues. He actively pursued justice and sought to restore integrity to the judicial system (Nurainiah, 2019).

His firmness and courage in taking action to create true justice, he threw away all forms of deception, manipulation and corruption. Of course, all of this gives rise to envy and envy from the people around him. High judicial positions became the target of Egyptian fiqh experts and ulama, they were jealous of Ibn Khaldun's prestige so he was accused of being stupid in legal matters, and the legal decisions he issued did not satisfy them. Departing from all that, Ibn Khaldun's heart was troubled and shaken, it is said that the tragic death of his family on the way from Tunis to Egypt, which added to his lethargy and ended with his resignation from judicial office in 787 AH (Maarif, 1996).

The works of Ibn Khaldun

Even though Ibn Khaldun lived at a time when Islamic civilization was beginning to experience destruction or experienced an anti-climax in the development of Islamic civilization, he was able to emerge as a creative Muslim thinker in giving birth to great thoughts which were expressed in several of his works (Madjid, 2019).

The following are several of Ibn Khaldun's works that are quite famous, including:

- a. Book al-I'bar wa Dhuan al-Mubtada' wa al-Khabar fi Ayyam al-'Arab wa al-'Ajam wa al-Barbar wa man 'Asharahiim min Dzawi al-Suthan al-Akbar. If you look at the title of the work, it has a high poetic style, this can be translated as; A book of examples and records about the origins and events of the days of the Arabs, Persians, Barbarians and their contemporaries who had great power. Because the title is too long, people often call it simply the book al-'Ibar, or sometimes simply as the Tarikh of Ibn Khaldun (Maarif, 1996).
- b. Ibn Khaldun's Muqaddimah.
In the seven-volume volume, the study is so widely contained regarding social issues, Khaldunians tend to think of it as an encyclopedia (Suharto, 2003).
- c. Book al-Ta'rif Ibnu Khaldun wa Rihlatuhu Garban wa Syarqan.

It is Ibn Khaldun's complete autobiography in which he is seen as the great medieval man who most perfectly left his life history.

d. Other works

Apart from the works mentioned above, Ibn Khaldun actually has other works such as; *Burdah al-Bushairi*, about logic and arithmetic and several resumes of jurisprudence.

Currently there are still two works by Ibn Khaldun that have been preserved, namely a summary written by Ibn Khaldun in his own hand entitled *Lubab al-Muhashal fi Ushul al-Din*. And the book *Syifa al-Sailfi Tahdzib al-Masatt* which Ibn Khaldun wrote while in Fez, is the first work that talks about scholastic theology and the second work discusses conventional mysticism (Suharto, 2003).

Education from Ibn Khaldun's perspective

As a thinker, Ibn Khaldun is a product of history, namely the history of thought or intellectual history. The term “thinker” is ambiguous and can be applied to anyone who has a particular specialty (Suharto, 2003).. Ibn Khaldun's thinking cannot be separated from the roots of his Islamic thought. Herein lies the reason Iqbal said that the entire spirit of *al-Muqaddimah*, which is a manifestation of Ibn Khaldun's thoughts, was inspired by its author from the Koran as the main and first source of Islamic teachings. Thus, Ibn Khaldun's thoughts can be said to be a social setting which is expressed verbally and in writing.

Ibn Khaldun formulated the definition of education as the process of transforming values from a person's experience to maintain their existence in various forms of culture and the times that continue to develop (H. Herman, 2017). Education is a process of transforming ethical and aesthetic values and knowledge with the aim of creating a society that has broad abilities, noble character, and is skilled in adapting to the work environment and society.

The meaning of knowledge according to Ibn Khaldun is the human ability to make analysis and synthesis as a result of thinking. In analyzing and carrying out, you must have the ability to think through 3 (three) stages. First, discriminating reason (*al-'Aqlu al-Tamyizi*). Discriminating reason focuses more on intellectual understanding that helps humans earn a living. Second, experimental reason (*al-'Aqlu al-Tajribi*) will produce the ideas and behavior needed in interacting with other parties in managing them. This degree can be obtained through experience, and is still in the form of apperceptions. Third, speculative reason (*al-'Aqlu al-Nadzari*), reason that produces scientific theories and knowledge (*'ilm*), and hypotheses (*dhan*). *An-nazar* is a combination of perception and apperception. At this level, what is produced is knowledge that continues to develop into scientific specialization (Sutisna, 2019).

The aim of education according to Ibn Khaldun is an inevitability in building society to achieve educational goals, as follows:

1. Providing opportunities for the mind to be active and work, because activity is important for the opening of the mind and individual maturity which in turn, this individual maturity is beneficial for society
2. Obtaining various knowledge, as a tool that helps humans to live well, in the context of realizing an advanced and cultured society.
3. Obtain employment opportunities that can be used to earn a living.

If we look at the formulation of the goals of education according to Ibn Khaldun, education is a tool for transforming values obtained from experience to maintain human existence in civilized society. Education is an effort to preserve and pass on the values that exist in society so that society can continue to exist (Nata & Fauzan, 2005).

In relation to students, Ibn Khaldun saw that humans do not place too much emphasis on aspects of their personality as is often discussed by philosophers, whether Muslim or non-Muslim philosophers. He sees humans more in the relationships of human interaction in groups in society. Ibn Khaldun believes that the growth of education and science is influenced by civilization and differences in social layers so that intelligence is processed through teaching.

Ibn Khaldun also highlighted curriculum issues, where in the curriculum there are three categories that need to be taught to students. First, the curriculum is a tool for understanding. This curriculum includes linguistics, nahwu, balaghah and poetry. Second, the secondary curriculum, namely courses that support understanding Islam. This curriculum includes wisdom sciences such as: logic, physics, metaphysics, and mathematics. Third, the primary curriculum is the courses that form the core of Islamic teachings. This curriculum covers all areas of al ulum al naqliyah such as: tafsir science, hadith science, qiraat science and so on.

DISCUSSION

Definition and objectives of Islamic education

According to Ibn Khaldun, education is the process of transforming values from a person's experience to maintain its existence in various forms of culture and times that continue to develop. The formulation of the definition of education put forward by Ibn Khaldun is the result of various experiences he went through as an expert in philosophy, history and sociology who tried to connect various concepts with the realities of life.

Ibn Khaldun further explained that the definition of Islamic education is the application of knowledge and skills as well as various aspects of real work to obtain sustenance towards a more advanced society in accordance with individual tendencies (Sulaiman, 2010). because according to Ibn Khaldun, with knowledge and skills possessed by humans, it can help find and create jobs to be able to live prosperously and prosperously in society.

Meanwhile, according to Ibn Khaldun, the objectives of Islamic education are 3 levels of objectives to be obtained in the educational process, including:

1. Development of proficiency (al-malakah or skills) in a particular field.
2. Mastery of professional skills in line with the demands of the times.
3. Fostering good thinking (Hidayat, 2012).

The aim of education can lead to all human activities for business, so the aim of Islamic education must be oriented towards the nature of education, including:

1. Human goals and tasks
2. Pay attention to basic human traits
3. Community demands
4. Dimensions of Islamic ideal life (Roji & El Husarri, 2021).

The birth of the formulation of educational goals was influenced by the fields of philosophy and sociology studied by Ibn Khaldun. Where the goals of education cannot separate society, science and needs. Furthermore, educational planning will of course be very decisive for the cultural development of society. Then the development of community culture is due to education as an activity of the human mind, so it is very important for individuals in everyday life in society.

Islamic education learning methods

The Islamic education learning method developed by Ibnu Khaldun goes through three stages in teaching and learning activities. In the first stage, an educator only provides general ideas, then summarizes them into the themes they want to teach to students. In the second stage, he

explains again more broadly and in detail from the first before moving from a general view to a specific (detailed) view. In the third stage, he explains the themes in more depth and thoroughly so that what is explained is not vague, but can all be understood in depth by students (Rohmah, 2012).

According to Ibn Khaldun, the multi-level Islamic education learning method is very useful in making knowledge clearer and more stable in the students' souls and their mental abilities are stronger to understand the knowledge. Because according to Ibn Khaldun the purpose of studying science is to strengthen students' skills in practicing it, and benefit from this knowledge in everyday life. Therefore, this knowledge needs to be put into practice so that it can be of benefit to the individual, society, nation and state.

The Islamic education learning method developed by Ibn Khaldun is very much in line with the teaching theory that is practiced today, where the stages of students' understanding requires an understanding of the development of students' souls, growth and development are different for each student, so the learning method Teaching students requires stages, starting from general or global to specific or detailed and detailed so that students can easily understand, explain and practice the science in everyday life (H. Herman, 2019).

Islamic Education Curriculum

Ibn Khaldun in presenting the curriculum is always systematic and practical. Then the curriculum refers to the Koran and hadith. The Al-Qur'an and hadith are the basis for all lesson content, and the source of all subjects to be used as knowledge for all students, so that students have a strong and solid foundation in learning and doing good deeds. Because in principle, teaching the Al-Qur'an and Hadith to students is part of the teachings of the Islamic religion that are accepted by Muslims. Based on these considerations, Ibn Khaldun was very consistent and committed to emphasizing the Al-Qur'an and hadith as sources for all lessons and all levels of education.

In the Islamic education curriculum, Ibn Khaldun divides it into 2 (two) levels, namely:

1. Beginner level, the material is focused on learning the Koran which is an obligation for religious communities, a source of various knowledge and a basis for implementing Islamic education.
2. At the top level, the material is focused into two classifications, including:
 - a. Knowledge related to its own essence, such as sharia science which includes the science of interpretation of the Al-Qur'an and Qiraat Al-Qur'an, hadith science, fiqh science, and the inheritance law branch of fiqh, and the dialectical branch, and controversial issues, kalam science, the science of Sufism, and the science of the veil of dreams, and
 - b. Knowledge that is aimed at other sciences, and is not related to the essence of Allah SWT, such as linguistics, logic/mantiq, astronomy, medical science, physics, agricultural science, metaphysics, and kalam science (Rohmah, 2012).

The systematic and practical presentation of the curriculum developed by Ibn Khaldun is still very relevant to the mental development of students and developments in today's era. The soul must be formed with high moral values for students so that they know Allah SWT and obey Allah SWT. Then have strong knowledge to strengthen themselves, and bring benefits to other people whenever and wherever they are.

Actualization of Ibn Khaldun's Islamic education

Ibn Khaldun's educational concept is still very relevant in the current era of industrial revolution 4.0. Because there are several of Ibn Khaldun's thoughts about education in Indonesia,

including: 1) insight into humans, 2) insight into science, and 3) insight into methodological didactics. These three insights are very current to be applied in the world of education today, even though Ibn Khaldun lived around the 14th century AH, the educational concepts developed by him are still very appropriate to current developments (Nurainiah, 2019).

One piece of evidence is that the educational goals formulated by Ibn Khaldun are still being actualized today. Likewise, the expected results from education are the same as Ibn Khaldun's thoughts, namely giving birth to humans who are able to actualize the knowledge they have in all aspects of human life in society (Hardiyati et al., 2023). His approach focuses on producing knowledgeable, principled, and capable individuals who are prepared to contribute positively to their communities.

CONCLUSION

Ibn Khaldun, born in Tunisia at the beginning of Ramadan 732 AH (May 27, 1333 AD), was a pivotal Muslim intellectual whose influence significantly shaped the development of science and education in his era. His educational concepts, grounded in both philosophical and empirical approaches, emphasize the production of high-quality human resources characterized by knowledge, skills, and moral integrity. Ibn Khaldun viewed Islamic education as a critical investment in developing individuals who can adapt, innovate, and tackle global challenges, thereby contributing to a prosperous future aligned with contemporary progress. Despite originating in the 14th century AH, his educational principles remain highly relevant today, especially regarding educational objectives, methods, and curricula. His insights into education continue to offer valuable perspectives on human development, science, and teaching methodologies.

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