

Ibn Khaldun's Thoughts on Islamic Education (Instrumental Pragmatist) and Their Relevance to Contemporary Islamic Education

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Abstract

The 21st century demands a quick and appropriate response from the Islamic education system as a whole, so that Islamic education in the future will need to continue to improve, both in terms of curriculum and Islamic educational institutions. The urgency and purpose of this study is to describe Ibn Khaldun's view of Islamic education and its relevance to contemporary Islamic education. This research used library research with primary sources in the form of Ibn Khaldun's book al-muqaddimah and secondary sources in the form of books and journals relevant to this research whose data were analysed through content analysis. The results of this study indicate that Ibn Khaldun's idea of Islamic education consists of educators and students, curriculum, materials and learning methods. And also Ibn Khaldun belongs to the pragmatic-instrumental stream of education in which this school has the first criterion, the teachings and values contained in the Al-Qur'an and Sunnah are still understood by not letting go and still taking into account the concrete situation of the dynamics of the association, the classical and contemporary eras that surround it. Secondly, Islamic education is always based on concepts that pay attention to practical benefits. Thirdly, philosophical thinking that is always general/universal in nature so that it can be applied in all places, circumstances and changing times. The relevance of Ibn Khaldun's thought to contemporary Islamic education is that Islamic education can adapt to the times and have practical value.

Keywords: Ibnu Khaldun, Islamic Education, Pragmatis Instrumental.

Abstrak

Abad ke-21 menuntut respon yang cepat dan tepat dari sistem pendidikan Islam secara keseluruhan, sehingga

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dimasa mendatang, pendidikan Islam dituntut untuk terus melakukan perbaikan, baik dari segi kurikulum, maupun dari segi institusi pendidikan Islam yang dimaksud. Urgensi dan tujuan penelitian ini ialah untuk mendeskripsikan bagaimana pemikiran pendidikan islam (pragmatis instrumental) menurut Ibnu Khaldun dan relevansinya pada pendidikan islam kontemporer. Penelitian ini menggunakan study pustaka dengan sumber primer berupa buku al-muqaddimah karya Ibnu Khaldun dan sumber sekunder berupa buku-buku dan jurnal-jurnal yang relevan dengan penelitian ini, yang datanya di analisis melalui analisis isi. Hasil penelitian ini menunjukkan bahwa pemikiran pendidikan islam (pragmatis instrumental) menurut Ibnu Khaldun terdiri dari pendidik dan peserta didik, kurikulum, meteri, dan metode pembelajaran. Dan juga Ibnu Khaldun tergolong ke dalam aliran pendidikan yang bersifat pragmatis instrumental, yang mana aliran ini memiliki kriteria: *Pertama*, ajaran dan nilai-nilai yang terkandung dalam Al-Qur'an dan Sunnah tetap difahami dengan tidak melepaskan diri dan tetap mempertimbangkan situasi kongkrit dinamika perkumpulan era klasik maupun kontemporer yang mengitarinya. *Kedua*, pendidikan islam selalu berdasarkan pada konsep yang tetap memperhatikan manfaat praktisnya. *Ketiga*, berfikir filsafat yang selalu bersifat umum/universal sehingga dapat diterapkan di semua tempat, keadaan dan perubahan zaman. Implikasi dari penelitian ini, ialah bahwa pemikiran pendidikan islam Ibnu Khaldun dapat menyesuaikan dengan perkembangan zaman dan dapat bernilai praktis.

Kata Kunci: Ibnu Khaldun, Pendidikan Islam, Pragmatis Instrumental

A. Introduction

In fact, Islamic education has a long history, which grew and developed with the beginning of the Prophet's da'wah. However, the challenges of the 21st century demand a quick and appropriate response from the Islamic education system as a whole, so that

Islamic education will have to continue to improve in the future, both in terms of the curriculum and the Islamic educational institutions concerned (Siswanto, 2013). So that Islamic education itself has the same main mission of humanisation, which aims to produce students who believe in and fear

Allah, have a noble character, and have sufficient knowledge of Islamic teachings and other norms derived from the Al Qur'an and Al-Hadith (Marzuki, 2015).

Along with the times and technology in the era of society 5.0, which continues to develop, Islamic education has problems in terms of theoretical conceptual, Islamic education is currently lagging behind due to a narrowing of the interpretation of Islamic education, which focuses only on aspects of ukhrawi life that are separate from worldly life. As a result, Islamic education has created a paradigmatic imbalance; the lack of development of the concept of religious humanism within the framework of Islamic education is the effect of an imbalance in paradigmatic Islamic education, because Islamic education is more inclined to and leads to the concept of man as a servant, rather than leading to the concept of man as a leader (khalifatullah). In the end, Islamic education is facing quite complete problems along with the changes in society due to the influence of technological developments which are

getting faster and almost controlling the lines of human life.

With regard to the changing times, which require society to continue to adapt to the times, the current situation of Islamic education is in a position of realism, determinism and history. Muslims are still deeply involved in historical romanticism, which they are proud of because there were once Muslim philosophers and scientists who contributed greatly to the development of the world's scientific civilisation. The backwardness factor of Islamic education is also supported by some Muslims who do not like *al-ulum al-aqliyah* and are still very conservative towards religious sciences (Ulya, 2018).

However, the current pace of Islamic education cannot be separated from the contributions of earlier Muslim philosophers who have had a great influence on the thinking of Islamic education in modern times. One of the earlier philosophers who contributed to the treasures of Islamic educational thought in the past and continues to this day is Ibn Khaldun, the most impressive Muslim philosophical figure in the history of Arab Muslim scientific thought in the 14th century, (Gierer,

2001) apart from Ibn Khaldun as a figure in Islamic educational thought who has broad insight, he is also an heir to the Greek philosophical thought of Aristotle, Plato, Euclid, Neo Platonis, Ptolemy and Galen (Dale, 2006). Thus, he is known by many people as an alim, the greatest Muslim writer, and is also classified as a pedagogue, so that his thoughts become famous, shine, and can be applied to Islamic education in every development of the times (Hidayat & Wakhidah, 2015).

This research aims to develop research previously conducted by Muhammad Insan Jauhari entitled "Ibn Khaldun's Concept of Education and Its Relevance to Education in the Modern Era". This study generally explains Ibn Khaldun's concept of education, which includes curriculum, materials and educational goals that lead to an increase in thinking, an increase in society and an increase in spirituality. The gap between the above research and the research that will be carried out by researchers is that this research does not specifically and clearly describe the views and thoughts of Islamic education of Ibn Khaldun regarding (instrumental pragmatist).

Based on the presentation of the research context above, this study aims to analyse how Ibn Khaldun's Islamic education thought (instrumental pragmatist) and its relevance to contemporary Islamic education.

B. Research Methodology

This research is classified as a qualitative descriptive study with the type of library study or what is commonly known by researchers as library research. The collection of data in the completion of this research was taken from the book *Al-Muqaddimah* and several books, journals and other literature materials that are relevant to this research (Dkk, 2022). During the process of data analysis in this study, the researchers used content analysis. It can be understood that content analysis is a text analysis that works through a collection of data, which can find, describe, sort data/written information that is valid and relevant to existing research in the media period or printed (Asfar, 2019).

C. Results and Discussion

1. Biography of Ibn Khaldun

A Muslim historian, sociologist, scientist and philosopher known as Abu Zayd 'Abd al-Rahman ibn Muhammad

ibn Khaldun al-Hadrami, or often referred to by other scholars as Ibn Khaldun, one of the founders of social science, a scholar and Muslim leader with expertise in Islamic sacred theology (Hernawan, 2015).

Ibn Khaldun was born in Tunisia on 1 Ramadhan 732 H/27 May 1332 AD to an Andalusian family who moved to Tunisia and lived between Europe, the Middle East and Africa, and he died in Cairo on 808 H (19 March 1406) when he was about 76 years old (Amin, 2011). He grew up in the bosom of his father, who was also his first teacher, and who taught him to read and memorise the Koran, to understand and interpret it, the hadith, fiqh and tasawuf theosophy (Garrison, 2012). He was taught rhetorical grammar by Tunisia's most famous clerics in the centre of Islamic education in North Africa, which was also the centre of the Andalusian scholars who were spared several incidents. All his teachers recognised Ibn Khaldun's intelligence and awarded him a diploma (Enan, 2013).

The first phase of Ibn Khaldun's education lasted 32 years, from 1332 to 1350 AD. In 1349 AD he was living with his father, who was also his first

teacher, because of the Black Death plague. The plague quickly spread to the eastern and western parts of the world, killing his father and some of his teachers. Since the death of his father and several of his teachers, Ibn Khaldun began to learn to live as an adult, independent, responsible human being and to turn his attention to the field of government (Suharto, 2020).

Ibn Khaldun also undertook many studies in various religious disciplines from teachers in Tunisia, so that Ibn Khaldun is known as one of the most important figures in the history of the Muslim world, who taught many theories about society, the basis of sovereignty, *asabiyah*, which is described and presented in his book *Muqaddimah* (Gilbert, 2012).

2. Instrumental Pragmatist Ibn Khaldun Educational Thought

The term pragmatism is the translation of the word *dzara'iyah*, whose singular form is *dzari'ah*, which means *al-wasilah* (means instrument). The term instrumental pragmatism belongs to the stream of Islamic education in which the initiator of this school in Islamic education is Ibn Khaldun, instrumental pragmatism

implies that educational goals according to Ibn Khaldun include practical goals that are closely related to the demands and needs of society and adapt to the times, so that according to him the concept of science and in the view of this school is not "science for the sake of knowledge" but meaningful knowledge as a means for human service and the advancement of human civilisation (Rida, 1980).

In line with this, when looking at education and the process of seeking knowledge, he places more emphasis on pragmatic aspects, which are always adapted to the times and are based on functional objectives, not on mere intrinsic value. In this regard, Ibn Khaldun divides the classification of knowledge into three types. First, the group of oral knowledge (grammar), which is arranged in a poem. Second, the science of Naqli, which consists of the knowledge of the Holy Qur'an, the Hadith, and the Sunnah of the Prophet. Hadith and the like. Third, the science of aqli, which is the knowledge that man acquires through his ability to think, such as logic, physics, mathematics, and the other sciences (Mahrus, 2013).

Ibn Khaldun's thoughts on education tend to be instrumental pragmatic (al-Mazhab al-Zara'iy), he believes that educational goals are more pragmatic in nature and oriented and more applicable-practical. So that this flow has criteria in the form of; first, the teachings and values contained in the Al-Qur'an and Sunnah are still understood by not breaking away and still taking into account the concrete situation of the dynamics of the associations of the classical and contemporary eras that surround them. second, Islamic education is always based on concepts that pay attention to practical benefits. third, philosophical thinking that is always general/universal in nature so that it can be applied in all places, circumstances and changing times. And also local in nature, which can be adapted to specific places, circumstances and times (Siregar, 2021). However, Ibn Khaldun gave an idea of the concept of Islamic education (instrumental pragmatics), consisting of teachers and students, curriculum and educational materials, and learning methods, as follows (*Al-mu'allim wal muta'allim*).

In Ibn Khaldun's view, a teacher has a very important role in carrying out

the educational process, because an educator is someone who can have direct contact with the natural elements of the student. As an educator in general, he should not only function as a transmitter of knowledge, but should also always emphasise good deeds and actions in accordance with Islamic norms and teachings (Ramli, 2015).

Efforts to educate in educational activities in the view of Ibn Khaldun as one of the professions that require expertise (maharah). the implication of this is that to become an educator (teacher) must be professional and have broad insights about (muta'allim) students. In this case, Ibnu Khaldun recommends that to become an educator, one must have sufficient knowledge (ma'rifah) about the gradual development of students' intellectual work, always try to be a good example (uswah al-hasanah), pay attention to the condition of students, and also stay away from punishment that can damage the psychological and physical learners (Mahrus, 2013). On the other hand, Ibn Khaldun gives a view of the student as someone who is learning (muta'alim) or studying (muta'allim) or as a child who needs direction and guidance. Therefore,

as (muta'alim) people who seek knowledge, students are required to develop all the abilities that Allah has given them (Suharto, 2014).

3. Curriculum and Educational Materials

Ibn Khaldun designed a curriculum to achieve educational goals. He argues that a curriculum that is not in tune with the minds of the students will only make them reluctant and lazy to learn. Therefore, the curriculum and teaching materials are part of the operational education. Therefore, Ibn Khaldun gave his views on educational materials, which many people studied, divided into two types, including (Khaldun, 2001):

1) *Al-ulum an-Naqliyah*

Naqliyah science is knowledge that comes purely from the Qur'an and Sunnah (al-Hadith), Ibn Khaldun divides al-ulum an-naqliyah that can be useful to students into: the science of interpretation, ulumul Qur'an, ulumul hadith, the science of ushul fiqh, the science of kalam, the science of Sufism, and the science of ta'bir al-ru'ya. But Ibn Khaldun emphasised that the knowledge that must be taught to children is the Qur'an, because the Qur'an is a book that

can teach Shari'ah and also serve as a guide for Muslims around the world.

2) *Al-ulum al-Aqliyah*

In this group, knowledge is obtained through the human ability to think, that is, through reason. This science has existed in the world since the beginning of human civilisation. The sciences (aqliyah) mentioned by Ibn Khaldun are divided into four types of knowledge, namely: (a) logic (mantiq), (b) physics, including medicine and agriculture, (c) metaphysics (ilm al-ilahiyat), and (d) mathematics, including geography, algebra and physics.), and (d) mathematics, including geography, algebra, arithmetic, music, science and astronomy (Mahrus, 2013).

4. Learning methods

a. *Al-qurb wa al-mulâyanah* method

Ibn Khaldun suggested that the method of *al-qurb wa al-mulâyanah* should be used in the teaching and learning process, this method was interpreted by Franz Rosenthal as (compassion and gentleness). This method is a method of rejecting the methods of violence and rudeness (*al-syddah wa al-ghilzah*) in teaching wildan. Ibn Khaldun gives the

understanding that: "Strict punishment in the form of physical action in learning is dangerous for *muta'alim*, especially for young children (*al-walad ashâghir*). Ibn Khaldun advocated the compassionate method (*al-qurb wa al-mulâyanah*) in the learning process, but he also emphasised that a *muta'alim* should not be educated gently, this is so that children do not get used to a relaxed life. If the child has such an attitude, Ibn Khaldun recommends being a little tougher, so that the child is not trained to be relaxed (Siswatini, 2008).

b. *Tikrar* Method

According to Ibnu Khaldun, in order to achieve an effective learning process and produce satisfactory learning outcomes from a learning process, teachers must pay attention to the speed of a student's potential educational process. For this reason, every teacher's lesson must carry out repetition and habituation methods in learning in order to strengthen students' understanding of science. This is also based on the role of an educator and is a teacher's effort to be able to measure a child's ability and understanding of the knowledge that has been taught (Unsi, 2018).

c. *Tadarruj Method*

In the process of transferring knowledge, according to Ibn Khaldun, it should be done gradually, step by step, in stages, this method is based on the limited abilities of the students and to take into account the strength of their minds (Al-Kitbi, 1972). The gradual working process of the mind is commonplace, therefore learning must also follow the process of thinking. Learning through the Tadarruj theory/method has an impact on the ability of students to grow and develop their knowledge step by step, so that in the end students understand and comprehend the knowledge transmitted from the teacher to his students (Anwar, 2008).

d. *Malakah method*

This method is used and dedicated to obtaining the results of the learning process in the form of scientific material, skills and certain attitudes obtained from the learning outcomes in a serious, intense and systematic manner so that they are embedded in the souls of the students. According to Ibn Khaldun, the Malakah method leads not only to understanding but also to optimal mastery in affective, cognitive and

psychomotor aspects. In developing this method of learning, Ibn Khaldun uses three methods of learning, the first being al-muhâwarah, al-munâzharah and ittisal (continuity) exercises (THOHA, 1986).

e. *Tadrib Method*

The teacher is not limited to the process of merely verbally imparting knowledge to the students, but Ibnu Khaldun advises a teacher to carry out the tadrib method of training or practising what has been taught to the students. With regular practice, it is hoped that students will know firsthand how to do things, overcome simple things to complex and challenging things, so that with this students will easily gain new experiential knowledge through practice / practice so that it is easy. make an impression, stick, be stored in the memory of students (Pasiska, 2019).

f. *Rihlah Method (Syafari)*

Ibnu Khaldun advised this method because rihlah can be interpreted as the practice of a long journey devoted to adventure, research, seeking and studying religion (Al-Kitbi, 1972). It is also based on the fact that every human being needs hajatun basyariah,

refreshment for both the soul and the body. Islam recommends syafariah, travelling and moving should produce knowledge that is beneficial for the world and the hereafter, so that people get a plus in the process of blessing. Ibn Khaldun proposed this method so that people could unite knowledge, imitate the teachings of virtue that they encounter, and enter directly into the process of *riyah*, so that students could get rid of their confusion (Saepudin, 2015).

5. The Relevance of Ibn Khaldun's Islamic Education Thought on Contemporary Islamic Education

In the era of society 5.0, Islamic education itself must have the ability to use technological means, Islamic education is currently required to be sustainable, so that quality science and technology and *imtaq* knowledge together lead to spiritual, moral and intellectual strength and can adapt to developments. era. Therefore, the process of reforming Islamic education is something that is certain, and the reform of the Islamic education system must be carried out immediately, starting from the conceptual framework, paradigm and evaluation (Nasikin &

Khojir, 2021). Thus, Islamic education itself can later maintain good old traditions and adopt new, better traditions in accordance with the times *"المحافظة على القديم الصالح والاحد بالجديد الاصلاح"*. From some of the above explanations of the challenges, Islamic education must have the most important capabilities to be able to overcome the problems that arise in the era of Society 5.0. These abilities are in the form of: 1) the ability to overcome and solve problems, 2) the ability to think critically, and 3) the potential to be creative.

Contemporary Islamic education is always trying to re-evaluate, reconstruct, reform, review and reconstruct Islamic education with its various aspects, which are always trying to adapt to the times and be able to respond to the challenges of the times. Thus, contemporary Islamic education is renewed in terms of its institutions, curriculum, teaching and learning processes, and infrastructure, so that the output of Islamic education itself will produce reforms that are beneficial to society and adapt to the times (Nata, 2019).

The basis of Ibn Khaldun's concept of education is closer to the

empirical-sufi philosophical approach. According to him, all dimensions related to civilisation can affect humanity, both in terms of social organisation, power, education, the business of life and knowledge. In line with the emergence of the industrial revolution 4.0, which is now evolving into the era of society 5.0, which affects human views, the importance of the concept and implementation of education, which must be managed as well as possible to be able to face the times (Rosyida, 2020). Therefore, Ibn Khaldun's thought (instrumental pragmatist), if used and applied to Islamic education today, is very relevant because it is in line with his educational ideas which are practically applicable and can provide a way out to be able to increase human resources through some of the concepts described above. For example, the relationship between the teacher and the student, the curriculum, the learning materials, which are divided into two parts, al-ulum an-naqliyah and al-ulum al-aqliyah, and the learning methods. Thus, according to Ibn Khaldun, Islamic education has universal aims:

1) Improved thinking.

Ibn Khaldun's view of the purpose of education is to provide opportunities for the mind to be more active, to be more active in carrying out activities. This can be done through the process of learning (thalabul ilmi). In addition, a muta'allim will slowly be able to nurture and develop the potential of his mind. On this basis, Ibn Khaldun explained that the purpose of education is to improve human ability and intelligence in thinking.

2) Community improvement.

In improving society, knowledge and education are the main foundations. In improving people's standard of living, knowledge and education are needed to be able to aim at a better direction. Therefore, the existence and presence of education is a medium and a means to help individuals and society to create an advanced and better social order.

3) Spiritual elevation.

In this section, individuals and society are required to constantly improve their spirituality by performing worship, dhikr, to Allah SWT, as obtained from the process of Islamic education, in order to increase the faith and piety of students and their communities (Mahrus, 2013).

D. Conclusion

Islamic education has a long history, which grew and developed with the beginning of the Prophet's preaching. The current pace of Islamic education cannot be separated from the contributions of the thoughts of earlier Muslim philosophers, and one of the earlier philosophers who contributed to the treasures of Islamic education in the past and continues to do so today is Ibn Khaldun.

Ibn Khaldun was born in Tunisia on 1 Ramadan 732 H/27 May 1332 AD to an Andalusian family that migrated to Tunisia, which is located between Europe, the Middle East and Africa, and died in Cairo on 808 H (19 March 1406) when he was about 76 years old.

Ibn Khaldun's concept of Islamic education consists of teachers and students, learning materials, learning methods such as the al-qurb wa al-mulâyanah method, tadarruj, tikran, malakah, practice, (rihlah) syafari and others. Along with the challenges of the industrial revolution 4.0, which is now evolving into the era of society 5.0, it is very important that the design and implementation of Islamic education be managed as well as possible to be able to

face the times by maintaining and nurturing the good old Islamic traditions.

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