

## Ibn Khaldun's Thoughts On The Use Of Culture In Character Education

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### *Abstract*

The purpose of this research is to analyse how Ibn Khaldun's thought can be implemented to the local culture that is studied in primary education institutions in Bukittinggi City. This research uses a qualitative method with a descriptive analysis approach using literature studies. Data collected from 65 elementary schools and analysed along with several papers from various literatures related to character education, Ibn Khaldun, and Local Culture. The results of the study show that Ibn Khaldun's thought emphasises that teaching methods that are too harsh can damage the spirit of learning and hinder character development. In addition, the results of this study also show that the utilisation of local culture in education as an impact in using the local content curriculum, namely: Through the use of the concept of education as a process of human acculturation, the process of acculturation is an effort to shape the behaviour and attitudes of a person based on science and skills, and ensure consistency between the objectives of education with the formation of cultured human beings.

**Keywords :** Work Motivation; Work Productivity; Teachers.

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### *Abstrak*

Tujuan penelitian ini adalah untuk menganalisis bagaimana pemikiran Ibnu Khaldun dapat di implementasikan kepada budaya lokal yang di pelajari lembaga pendidikan dasar yang ada di Kota Bukittinggi. Penelitian ini menggunakan menggunakan metode kualitatif dengan pendekatan deskriptif analisis menggunakan studi literatur. Data yang dikumpulkan dari 65 sekolah dasar dan dianalisis beserta beberapa karya tulis dari berbagai literatur terkait dengan pendidikan karakter, Ibnu Khaldun, dan budaya lokal. Hasil dari penelitian menunjukkan bahwa pemikiran Ibnu Khaldun menekankan bahwa metode pengajaran yang

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### *Artikel Info*

**Received:**

July 5, 2024

**Revised:**

October 1, 2024

**Accepted:**

November 12, 2024

**Published:**

December 10, 2024

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terlalu keras dapat merusak semangat belajar dan menghambat pengembangan karakter. Selain itu hasil penelitian ini juga menunjukkan bahwa pemanfaatan budaya lokal dalam pendidikan sebagai dampak dalam menggunakan kurikulum muatan lokal yaitu : melalui penggunaan konsep Pendidikan sebagai proses pembudayaan manusia, Proses pembudayaan merupakan upaya membentuk perilaku dan sikap seseorang yang didasari oleh ilmu pengetahuan dan keterampilan, dan menjamin konsistensi antara tujuan pendidikan dengan pembentukan manusia yang berbudaya.

**Kata Kunci** : Ibnu Khaldun; Budaya; Lokal; Karakter

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### A. Introduction

In the world of education, character building is one of the main goals that continues to be pursued in order to be able to produce a generation that is not only intelligent, but also noble. In Indonesia, with its abundant cultural diversity, the utilisation of local culture in character education has great potential to bring education that is relevant and close to the students' environment. One of the great figures whose views can be an inspiration in this endeavour is Ibn Khaldun, a 14th-century Muslim thinker who offered a concept of education based on a deep understanding of the environment and culture of society. Ibn Khaldun emphasised the importance of understanding the socio-cultural context as a foundation in shaping

superior and competitive human character.

Character education in schools has undergone significant development, especially in response to the challenges of globalisation, technological advancement, and social change. Initially, character education focused on teaching moral values through habituation, such as discipline and responsibility (Akhyar et al. 2023). But over time, the approach has become more complex and integrated into the formal curriculum and school culture. Character education now includes instilling values such as empathy, collaboration, honesty, as well as developing students' social-emotional skills. Character education is a national priority supported by government policy. Approaches

include the integration of values in all subjects, extracurricular activities and the important role of teachers as role models.

According to Nafsaka (2023) A dynamic approach to character education recognises that character formation is not a static or singular process, but involves continuous change and development. Character education focuses on strengthening the moral values that underlie individual actions, such as honesty, responsibility, co-operation, fairness and empathy. These values are constantly evolving and changing in line with individual development and environmental influences.

Ibn Khaldun's thought, in thinking about the formation of human character, emphasises the importance of education and the social environment. According to him, human character is formed through a gradual process of education and the influence of the environment in which he grows. He stated that humans are basically creatures that can be shaped by the circumstances around them, both from

family, society, and social conditions. Good education, especially through teaching and example, is the main factor in shaping individual morals, ethics and morals.

Ibn Khaldun also emphasised the role of the political, economic and cultural environment in character formation. For him, social welfare and stability affect the development of human morals and personality. If society is prosperous and peaceful, then positive character formation is more likely to occur. Conversely, social conditions full of instability can have a negative impact on individual morals and morals. His thinking suggests that character formation does not only depend on innate traits, but is also strongly influenced by education and social environment.

Local culture refers to the system of values, norms, traditions, customs and habits that develop in a particular society or community and are passed down through generations. Local culture plays an important role in shaping individual and community identity. Scientifically, local culture is

influenced by geographical factors, history, and social interactions. It includes elements such as language, art, clothing, belief systems, and other social practices that reflect the uniqueness of a region.

Local culture also functions as an adaptation mechanism to the surrounding social and natural environment. Through these practices, local people develop strategies to survive, build cohesive communities, and maintain local wisdom. As part of scientific studies, local culture can be analysed in the context of anthropology, sociology and ethnography, which helps in understanding how culture functions in maintaining social stability and supporting the sustainability of a community amidst globalisation.

The role of local culture in education and character development is crucial, as it teaches values such as mutual cooperation, respect for others, and harmonious relationships with nature. As an object of study, local culture is also often used in tradition preservation, identity restoration, and

community empowerment in the face of changing times.

The utilisation of local culture in character education can be done by integrating the values contained in traditions, customs, and local wisdom into Teachers teach values such as mutual cooperation, respect for elders, or care for the environment through folklore, traditional ceremonies, or local practices. cultural practices in schools, implementation of traditional ceremonies, participatory learning methods, Project-based learning is also an implementation of character education.

The context of local culture in education is in the form of local content curriculum. Local content is a study material or subject in an educational unit that contains content and learning processes about local potential and uniqueness. Local content is taught at the primary school level with the aim of equipping students with the attitudes, knowledge and skills needed to recognise and love the natural, social, cultural and spiritual environment in their respective regions.

In addition, local content also aims to preserve and develop regional excellence and wisdom that is useful for themselves and their environment in order to support national development. Local content is developed based on the principles of compatibility with learner development, integrity of competence, flexibility in the type, form, and timing of implementation, and usefulness for national interests and facing global challenges (Pendidikan, Kebudayaan, and Indonesia 2014).

Local content developed in Bukittinggi City at the elementary and junior high school levels is based on the philosophy of life of the Minangkabau people, namely Adat Basandi Syarak, Syarak Basandi Kitabullah or known as ABS-SBK. This philosophy was developed in the form of local content in the form of the Bukittinggi Education Excellence Programme (PUPB).

Several previous studies related to research variables have been conducted, including Nafsaka, et al. conducted a study entitled the

dynamics of character education in the perspective of Ibn Khaldun: answering the challenges of modern Islamic education (Nafsaka et al. 2023). Furthermore, Nasrowi in his journal discusses the Concept of Islamic Education in the Perspective of Ibn Khaldun's Muqaddimah Book (Bagas Mukti Nasrowi 2017). In a similar study, it has also been submitted by Yayat about Education in the Perspective of Ibn Khaldun (Yayat Hidayat 2019). Similar to the discussion carried out by Maola, et al, there is the relevance of Ibnu Khaldun's Educational Concept in Creating Professionalism in Primary School Educators (Sofiatul Maola 2021). From some of these journals, researchers discuss different things from the results of Ibn Khaldun's thoughts on Islamic Education. Researchers try to analyse Ibn Khaldun's thoughts on the use of local culture in character education in schools. Three concepts that the author analyses, namely Ibn Khaldun's thought, Local Culture, and Character Education.

Based on the background that has been submitted, this research article has a focus on the formulation of research problems, namely the Implementation of Ibn Khaldun's Thought on the Utilisation of Local Culture in Character Education in Bukittinggi City Elementary Schools.

### **B. Research Method**

This research uses a qualitative method with a descriptive analysis approach using literature studies. Data collected from 65 primary schools and analysed several papers from various literatures related to character education, Ibn Khaldun, and local culture. The data sources of this research are primary data from informants, books, journal articles, seminar papers, theses, and dissertations related to the research topic. The research was conducted through field observations based on various theories of the relevant experts of the problem to be studied. Then before drawing conclusions, the data is analysed first with Ibn Khaldun's thoughts (Sofian 2019).

### **C. Results and Discussion**

#### **Ibn Khaldun's Thoughts on Education**

Ibn Khaldun, born in 1332 in Tunisia, was an Islamic historian, sociologist and philosopher best known for his work, *Muqaddimah*. In it, he formulated a theory of the development of society and human character that is considered one of the foundations of social science. Ibn Khaldun introduced the concept of *asabiyyah* (group solidarity) and how this force drives the formation of culture and individual character in society. In addition, he emphasised the importance of education and experience in shaping human character and morals, providing a foundation for the formation of a character that is balanced between the intellectual, moral and emotional (Yayat Hidayat 2019).

#### **1. Development of Teachers**

According to Sofiatul Maola (2021) Ibn Khaldun had an in-depth view of the role of teachers in education. For him, a teacher not only transfers knowledge but also shapes the morals and character of learners, instilling important moral, social and cultural values. Ibn Khaldun

emphasised that overly harsh teaching methods can undermine the spirit of learning and hinder character development. Instead, he advocated an adaptive and understanding approach, where teachers become role models and facilitators in motivating students to learn and think critically. This approach, according to Ibn Khaldun, is the key to effective and sustainable education.

## 2. Teaching and Leading Duties

Ibn Khaldun placed the teacher's task in two important aspects: teaching and leadership. In teaching, he emphasised the importance of an approach that not only conveys material but also develops students' critical thinking skills and morals. Teachers should model good behaviour, so that students can follow their example (Kosim 2015).

In the aspect of leadership, Ibn Khaldun saw teachers as leaders who guide learners in understanding ethical and social values, and prepare them for constructive roles in society. For Ibn Khaldun, the responsibilities of teachers include the formation of a

strong character and a person of integrity in students (Adina and Wantini 2023). This view is relevant in Islamic education because it supports the concept of holistic education, covering intellectual, moral and social aspects.

## Culture-based Character Building

According to Nata, H. A. (2014:239) The formation of noble character and religious education values needs to be instilled in students through a cultural approach. First, through the decision-making process, academic policies always consider character education and noble character. Second, through the establishment of good management patterns that are functional management. In integrated quality management there are principles of providing satisfactory service to customers, continuous improvement, superior work culture based on the values of religious teachings. In accordance with the word of Allah in the Qur'an Surat Al-Mulk: 2 which reads.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ

Meaning: “*And Who created death and life to test you as to which of you is better in deeds. He is the Mighty, the Forgiving*”

Third, through the attitudes and behaviour of school members. Fourth, through intracurricular activities, the cultivation of religious values can be integrated with intracurricular activities, such as the leading mentoring programme. Fifth, through extracurricular activities, activities organised outside of class hours and intracurricular improvement activities.

The teaching and learning process that is expected to support the realisation of graduates who excel in mastering science, technology and noble morals, is a humanistic and participatory teaching and learning process that follows the steps, namely; modelling or giving examples, reflecting or responding to everything seen, read, and done, deep discussion, authentic assessment, socialisation, and continuous observation. These are objective and humanistic learning and assessment steps that require the

involvement of all parties. Thus, the current learning and assessment results only describe the cognitive aspects.

### **Utilisation of Local Culture in Character Education**

Nata, H. A. (2014:372) stated that local culture or local wisdom is an important source of value in people's lives. Almost all customs and cultures of ethnic groups in the country are inspired by values and ideas rooted in beliefs that live in the community, religious values, and spiritual ethics that influence the behaviour of social and cultural life and religious values of various ethnic groups in the country. Thus, religious, customary and cultural values are a manifestation of the worldview and spiritual ethos of the community which is the crystallisation of learning from the results of interaction and internalisation of human values towards the environment from generation to generation.

Culture-based character building is an educational approach that emphasises local cultural values as the main means of character building for students. By utilising local wisdom-



such as traditions, arts, norms and customs-culture-based education can provide character strengthening that is in line with the identity and values of the local community. This includes values such as mutual cooperation, tolerance, hard work and wisdom. Culture-based education allows students to understand and appreciate their cultural roots, so that the characters formed become more authentic and relevant.

The implementation of culture-based character building in education requires the integration of local materials in the curriculum, interactive learning methods, and the role of teachers as facilitators of cultural values, all of which connect learners to the social identities and values prevailing in their communities.

### **Discussions**

Ibn Khaldun's thinking on education is deeply rooted in the concept that learning is not just a matter of knowledge, but also the formation of a strong character, which is created through interaction between

the individual and his environment. In Ibn Khaldun's view, a person's character is formed from the surrounding culture and social values, making effective education one that is aligned with the socio-cultural context in which the individual lives. In Bukittinggi, this becomes relevant given the Minangkabau community's rich customary values and strong traditions. Character education based on local culture can be a strategic method to shape elementary school students who are not only intelligent, but also have maintained identity and morality.

In Minangkabau society, the concept of 'adat basandi syarak, syarak basandi Kitabullah' emphasises how traditional values go hand in hand with Islamic principles. Minangkabau culture teaches values such as deliberation, gotong royong, respect for elders, and high responsibility. These values are very much in line with the principles put forward by Ibn Khaldun, who viewed culture as an effective character-building tool. The implementation of Ibn Khaldun's

thoughts in the context of education in primary schools in Bukittinggi can be done by integrating Minangkabau traditional values into daily learning activities. Teachers can use examples from local culture, such as folktales and Minangkabau legends, to instil moral values in students, so that they not only understand the theory but also have an emotional connection to the culture and values taught.

The educational process takes place in a planned and gradual manner. In other words, the educational process does not just appear out of nowhere, but there is a system or device to operationalise it.

The arrangement of this system must be done holistically and integrally because education is related to changes in human mentality. Sociology of education is an approach used in education related to humans and their culture. This approach is very important to advance the world of education in countries that are not inhabited by diverse languages, cultures and religions. To build a community's cultural mentality in

accordance with educational goals, of course education that accommodates this diversity is really needed (Silfia 2013).

In relation to Islamic educational philosophy, Ibnu Khaldun does not want to be trapped in conservative thinking that the search for knowledge is not merely the result of sensory observation and reasoning from the human mind which is a gift from God, but rather this will be realized by prioritizing cultural character (culture oriented). Reason is the means by which humans obtain life, cooperate with each other and have a cohesive society (Bagas Mukti Nasrowi 2017).

Ibnu Khaldun views education as a process that is closely tied to the cultural and social context in which it is carried out. According to him, local culture can be used as a medium to teach moral and social values that are relevant to people's lives, such as depth, courage, responsibility and solidarity. Education based on local cultural character helps individuals to understand their identity and collective values, strengthens social identity, and

facilitates adaptation in society. Utilizing this culture not only enriches knowledge but also fosters attitudes and behavior that are in accordance with the cultural values that live in society.

In Ibnu Khaldun's view, teachers play an important role in cultivating character through local culture, with learning methods that are adaptive to the norms and traditions that exist in society. Thus, character education based on local culture can produce a generation that is not only intellectually intelligent, but also rich in ethics and morals.

In implementing local culture-based character education, the role of the teacher is very important. Ibn Khaldun emphasized that teacher behavior is an example for students, so that teachers who are culturally insightful will be better able to convey these values effectively. Teachers in Bukittinggi who respect and integrate local values in the learning process will instill in students that culture and education are inseparable. This will create a learning environment that not

only equips students with academic skills but also shapes their character according to cultural values.

It is hoped that the implementation of Ibn Khaldun's thoughts about the importance of local culture in education will be able to form a young generation that is strong in character, has respect for parents, teachers and the surrounding community, and has high pride in their culture. Thus, education in elementary schools not only produces students who are ready to face academic challenges, but also a generation that has a strong moral and ethical foundation. Evaluation of this implementation needs to be carried out to ensure that the local culture-based approach is truly effective and can continue to be improved, so that future generations not only know but also love their own cultural identity.

In line with Ibnu Khaldun's thoughts above, the City of Bukittinggi has developed a Local Content Curriculum sourced from local culture to strengthen the character of students at the elementary and middle school

levels. Local content developed in Bukittinggi City at the elementary and middle school levels is based on the philosophy of life of the Minangkabau people, namely Adat Basandi Syarak, Syarak Basandi Kitabullah or what is known as ABS-SBK. This philosophy was developed in the form of local content in the form of the Bukittinggi Education Excellence Program (PUPB).

In preparing local content, data is collected through interviews, observations and questionnaires to identify the need and potential for local content based on ABS-SBK that is relevant for inclusion in the curriculum. From this analysis, it was found that students and the people of Bukittinggi City showed a need to understand the Koran, Hadith, local culture, regional skills and knowledge of the local environment. Potential local content that can be developed includes regional arts (dance, music and crafts), regional languages, as well as knowledge about customs and culture based on ABS-SBK.

Designing a local content curriculum that includes learning objectives, materials, syllabus, teaching materials and evaluation tools. The results of this stage are Learning Objectives in the form of Core Competencies, Basic Competencies, and Competency Achievement Indicators formulated based on an analysis of student needs, with a focus on developing attitudes and skills related to the local culture and environment of Bukittinggi City. Learning materials are prepared including teaching materials on the history of Aqidah, Fiqh, Arabic, and Siroh Nabawiyyah. The learning syllabus is designed to involve active learning, guest teacher visits, group projects, and the use of technology to document and present findings. Evaluation tools are carried out through performance assessments, project presentations, and written exams to measure student understanding and skills.

According to Pribadi and Rahmawati (2022) Making learning materials and evaluation tools that have

been designed. The results of this stage include; Development of teaching materials and learning resources that include text, images and videos about local content in Bukittinggi City and evaluation tools. Creation of assessment rubrics for projects and performance, as well as written exam questions. The locally developed curriculum is implemented in schools starting from PAUD, SD and SMP levels.

The results of implementing the local content curriculum show:

1. Student responses show high enthusiasm in learning local content and are actively involved in learning activities. Most students achieved the set learning objectives, demonstrating increased understanding of the culture and environment lokal (Sya'rani 2021);
2. Teacher responses show increased student motivation and the success of active learning strategies in improving student understanding and skills. The effectiveness of the materials and learning strategies developed has proven to be effective in increasing student interest and participation (Rahmawati 2020).
3. Some of the obstacles faced include limited time for field visits and the availability of complete teaching materials. Recommendations for improvement include adding teaching material resources, increasing teacher training, and adjusting schedules to accommodate field activities (Yasaroh, Zulfah, and Hidayatulloh 2022).
4. Meeting the needs of Bukittinggi City, through a comprehensive needs analysis, the locally developed curriculum has succeeded in meeting local needs and providing added value for students in understanding their culture and environment (Riri Nurandriani and Sobar Alghazal 2022).
5. Student Engagement, active learning strategies and the use of technology have proven effective

in increasing student engagement and motivation (Basir, Jolianis, and Syahrul 2022).

6. Support from Guest Teachers and Subject Teachers, training and mentoring provided to teachers helps in implementing new learning strategies and managing evaluation tools (Sofiatul Maola 2021).

Utilization of local culture in education as an impact in using local content curriculum, namely:

1. Through the use of the concept of education as a process of human civilization.
2. In providing education, we must believe that the program and learning process can lead students to be able to use everything they have so that it is useful in their future lives.
3. The acculturation process is an effort to shape a person's behavior and attitudes based on knowledge and skills.
4. Education can shape a student's personality and identity.

5. Motivate each student to recognize their potential as early as possible and provide services that are appropriate to their potential by directing preparation to face future challenges.
6. Ensure consistency between educational goals and the formation of cultured humans.
7. Utilization of local cultural values in education can be done by utilizing various cultural institutions that exist in society.

#### **D. Conclusion**

From the research results, the author can draw the conclusion that Ibn Khaldun's thoughts on the formation of human character emphasize the importance of education and the social environment. According to him, human character is formed through a gradual educational process and the influence of the environment in which he grows. He stated that humans are basically creatures that can be shaped by the circumstances around them, whether from family, society or social conditions. Good education, especially through teaching and example, is a

major factor in forming individual morals, ethics and morals.

A teacher not only transfers knowledge but also shapes the morals and character of students, instilling important moral, social and cultural values. Ibnu Khaldun emphasized that teaching methods that are too harsh can damage the enthusiasm for learning and hinder character development. Instead, he teaches an adaptive and understanding approach, where teachers become role models and facilitators in motivating students to learn and think critically.

Utilization of local culture in education as an impact in using local content curriculum, namely: Through the use of the concept of education as a process of human acculturation, in the implementation of education, you must believe that the program and learning process can lead students to be able to use everything they have so that it is useful in the next life, The acculturation process is an effort to shape a person's behavior and attitudes based on knowledge and skills.

Education can shape a student's personality and identity. Motivate each student to recognize their potential as early as possible and provide services that are in accordance with their potential by directing preparation to face challenges. in the future, and ensuring consistency between educational goals and the formation of cultured humans.

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