



## The Relevance of the Concept of Islamic Education in Ibnu Khaldun's Perspective in the Contemporary Era

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**Abstract:** This research aims to discover how Ibn Khaldun views the concept of Islamic education, the educational process, and its relevance to contemporary Islamic education. The method used in this research is a literature study (Library Research) using a descriptive qualitative approach. The researcher seeks to collect data through several books, articles, journals, or other sources related to Ibn Khaldun's Islamic education thought. The researcher analyzes it and explores significant aspects related to the relevance of Ibn Khaldun's Islamic education. This research results in Ibn Khaldun's concept of education, which is neatly designed and holistic and helps human development. Ibn Khaldun's concept of education provides a philosophical foundation for education that integrates traditional values with modern needs. The principles put forward by Ibn Khaldun are still relevant in the contemporary era, especially in the use of technology or learning media. The concept of education, from Ibn Khaldun's perspective, can build an adaptive system, producing intelligent individuals who have integrity and are ready to contribute to the progress of civilization. Likewise, the role of the teacher is to be a means of learning transformation and to assist in shaping the identity of students. This meets modern civilization's needs and integrates traditional and innovative values.

**Abstrak:** Penelitian ini memiliki tujuan untuk mengetahui bagaimana pandangan Ibnu Khaldun mengenai konsep pendidikan islam, proses pendidikan, dan relevansinya pada pendidikan islam kontemporer. Metode yang digunakan dalam penelitian ini adalah kajian pustaka (*Library Research*) dengan menggunakan pendekatan kualitatif deskriptif. Dalam penelitian, peneliti berupaya untuk mengumpulkan data-data melalui beberapa buku, artikel, jurnal, ataupun sumber lainnya terkait pemikiran pendidikan islam Ibnu Khaldun, kemudian peneliti menganalisis hal tersebut serta mengeksplorasikan secara signifikan terkait relevansi pendidikan islam Ibnu Khaldun. Hasil dari penelitian ini adalah, bahwa konsep pendidikan Ibnu Khaldun terdesain dengan rapih, bersifat holistik, dan membantu perkembangan manusia secara utuh. Konsep pendidikan Ibnu Khaldun memberikan landasan filosofis bagi pendidikan yang mengintegrasikan nilai-nilai tradisonal dengan kebutuhan modern. Prinsip-prinsip yang dikemukakan Ibnu Khaldun masih tetap relevan di era kontemporer, terutama dalam pemanfaatan teknologi atau media belajar. Konsep pendidikan prespektif Ibnu Khaldun dapat membangun sistem yang adaptif, menghasilkan individu yang cerdas, berintegritas, serta siap berkontribusi pada kemajuan peradaban. Begitu juga peran guru, sebagai sarana transformasi belajar dan membantu dalam membentuk jati diri peserta didik. Hal tersebut sesuai dengan kebutuhan peradaban yang modern, serta mengintegrasikan nilai-nilai tradisonal dan inovatif.

## A. Introduction

Education is a realization of human beings, a realization that they are human beings. This means humans can be said to be human when using their minds. So, education is essential for human awareness. Humans are no different from animals as living creatures created by God. Humans can be said to be human if they can use the minds that God has created. Therefore, humans need to use their minds as much as possible in every life. This is what makes humans different from other creatures created by God (Al Manaf, 2020; Tabibuddin et al., 2024).

Ibn Khaldun is an Islamic scientist who is an expert in education, social science, and philosophy. This scientist discusses several significant aspects in various disciplines, especially in education. This scientist also produced extraordinary works and is still relevant occasionally. Today's thinkers should be more sensitive to the future of Muslims by taking lessons that have been poured by past scientists, especially in the field of education (Khairunnisa & Nurliana, 2020).

According to Ibn Khaldun, education is based on experience and observation, so education results in independence and courage when facing reality (Agus, 2020). Ibn Khaldun believes that humans are born in a state that does not know anything. The process of human growth and development in the next stage is obtained in line with knowledge acquisition. This shows that learning is one of the leading human activities.

The development of a country can be seen in one way or another, including the education aspect. Educational development is a measure of how a nation can develop well. Thus, strategic and directed efforts are needed to improve education quality because education is a critical and strategic task to prepare new generations for a prosperous future. The quality of education in that country determines the destruction of a country and nation. (Adina & Wantini, 2023).

With that, educators have a leading role in education. One of the roles of educators that refers to the problems that occur in every educational institution is the teaching method often used to achieve good and successful learning objectives. Apart from that, if seen in the field, many educators only use that method, including the lecture and question and answer methods. Of course, many students are not excited and not motivated to participate in the learning process because of the methods used by the teacher. Therefore, for the application of education to reach the target, it must use the method of teaching and learning (Suriyanti et al., 2021).

Learning can use any media. Sometimes teachers are the leading media when learning, and sometimes parents are also people who have experience in a field. However, all these living media are connected to the same non-living media, namely books. It is not wrong when books are considered the window to the world because when reading books, we can find out anything that we never thought about and never saw around our environment (Nigrum et al., 2024).

In the learning process, educators try to transform knowledge for students through various active learning techniques and methods. The goal is to develop all students' potential

and attract their attention to participate actively in learning activities. A teacher must maintain the impression factor through teaching experiences that delight students, attract attention, and fulfill the need for peace, appreciation, and success. That is why one of the Islamic figures, Ibn Khaldun, emphasized that educators should be able to do many things to realize a productive and quality teaching and learning process (Jauhari, 2020).

Ibn Khaldun has a significant role in the world of Islamic education. The results of Ibn Khaldun's thinking have always been the subject of interesting educational conversations and debates. Both when he was alive and after he died. As great as his contribution to education, his thoughts are not only consumed by Islamic education figures but also by some graduates from Western countries who also chose Ibn Khaldun's thoughts as a reference in their research (Khumaidah & Hidayati, 2021).

Ibn Khaldun emphasized the importance of Islamic education appropriate to the environment and context of the individual's society. This includes adjusting to local social, economic, and cultural realities (Soe, 2023). Ibn Khaldun has expressed his thoughts on education in his work, *Muqaddimah*. In the book, he said:

“Whoever is not educated by his parents will be educated by the times, i.e. whoever does not acquire the manners he needs for social intercourse through his parents, which include teachers and elders, and does not learn them from them, will learn them with the help of nature from the events of the times, which the times will teach him.” (Al-Alamah Abdurrahman, 2011).

According to Ibn Khaldun, education is a process in which people intentionally record, assimilate, and experience natural events throughout history. It is not just a teaching and learning process that is constrained by time and location. He underlined that science and education are merely social symptoms that define the human species, even though he did not define education precisely (Nahrowi, 2018). This means that God created humans as social beings. The activity of acquiring knowledge (demanding knowledge) is determined by what he calls the activity of thinking (Martedi & Zainuddin, 2023).

Ibn Khaldun revealed that a person's ability to think is only obtained after he can distinguish (*tamyiz*). So he knows which things can benefit him and which things can harm him (Fahimah & Syafi, 2022). Ibn Khaldun stated that the nature of Islamic education is not an activity that is solely thought and contemplation that is far from the pragmatic aspects of life. However, science and education are conclusive symptoms born from the formation of society and its development in the stages of culture (Kuniawati et al., 2024). In addition, humans are also driven to have knowledge that plays a role in forming society. Therefore, Ibn Khaldun argues that education seeks to create a society that has culture and preserves the existence of society in the next period. So, education will direct humans to become high-quality resources (Khumaidah & Hidayati, 2021).

The relevance of Ibn Khaldun's educational thought to modern thinking today can be developed and adopted because the concept he offers is a brilliant concept where humans, as the subject of education, must be developed to become valuable humans. Moreover, it is important to develop humans, of course, through the educational process. He also explained

how humans, as subjects in education, really need knowledge in their lives. In his concept of thinking about education, he also explained that there is a theory in learning that makes it easier to receive the knowledge given (Nurandriani & Alghazal, 2022).

Ibn Khaldun's concept of education has a clear direction, namely trying to bring humanity to socialize the nature of social education with the surrounding reality, which includes the reality of the robust, material, spiritual objects, animals, and humans in a better way (Nasrullah, 2020). The internal problems of Islamic education in the flow of globalization bring changes in the policy of taking the concept of education and politics, which affects the education carried out in institutions supporting Islamic education (Mursalin, 2024). Developing the concept of education is vital in the scope of education to solve the problems found in various fields so that it can continue progressing and developing correctly and as expected (Haryati et al., 2023).

Based on this phenomenon, the researcher concludes that several issues facing Islamic education today must be addressed right away by advancing the field's science through several studies involving the analysis of thinkers like Ibn Khaldun. The book of Muqoddimah is one of the writings he left behind, and it is highly significant to us now since he gave Islamic education his whole attention.

With that, researchers examine Ibn Khaldun's education and its relevance to contemporary Islamic education. The purpose of the literature study in this research is to obtain the results of the influence of the learning process on educators and students in the concept of Ibn Khaldun's education and its relevance in the contemporary era. This research can inspire the development of curriculum and holistic teaching methods, create a more structured education system with the needs of each learner, and integrate relevant Islamic values.

## B. Method

Researchers employ research techniques to solve research problems because the method is a tool (Alfi & Bakar, 2021). The research methodology employed in this study is a descriptive qualitative literature review or study. Theories that are pertinent to research issues can be found in literature reviews (Sari, 2021). This section evaluates the theories and concepts employed based on the currently available literature, particularly from publications published in different scientific journals. Scientific publications. A literature review helps develop ideas or hypotheses that serve as the foundation for a research study. Usually, the goal of this literature study is language development. The majority of educational research aims to address issues that are directly related to material analysis. (Nurdiyanto et al., 2024; Sari & Asmendri, 2020).

In this study, researchers used the method described by Sugiyono (2020). Data collection instruments in this study use tools such as books, articles, journals, and Ibn Khaldun's works, especially Muqoddima. Khaldun's works, especially the book of Muqoddimah, are both printed and online. The data collection method in this study was carried out by reading the text to be studied, with the aim of the researcher obtaining the

message/intention, information, including the content that the author wants to convey through the medium of words / written language (Tarigan, 2015). After the researcher understands the written text related to Ibn Khaldun's concept of education, the researcher observes the education system relevant to the contemporary era. After the data is collected, researchers analyze the data to obtain the results of Ibn Khaldun's education system that can be applied in the contemporary era.

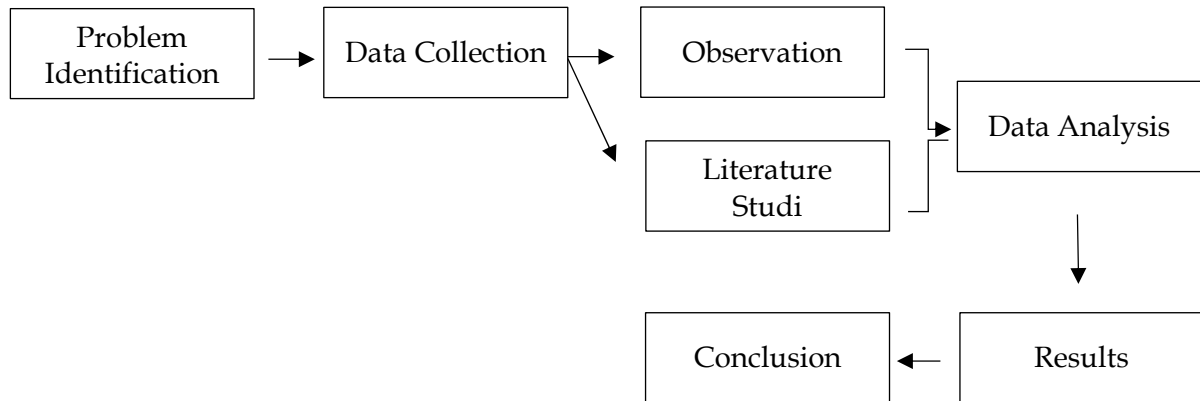


Figure 1. Research Flow

## C. Result and Discussion

### Result

#### a. Data Analysis

This study's data analysis attempts to gather material on Ibn Khaldun's ideas on Islamic education from books and other sources like journals, articles, theses, and dissertations (Afrizal, 2014). Descriptive data analysis techniques are used in the data-gathering process to integrate general knowledge and obtain specific insights (inductive reasoning) based on results from the literature (Nurdiyanto et al., 2024; Sugiyono, 2015). After that, information about Ibn Khaldun's conception of Islamic education is examined to identify elements relevant to the idea from his point of view. This study's methodology introduces Ibn Khaldun and his educational philosophy before examining its potential relevance and significance to modern Islamic education.

#### b. Critical Appraisal

Critical appraisal in this study uses Critical Appraisal for Narrative review to assess the literature review's quality, objectivity, and relevance. This literature can be seen in Table 1.

### c. The Results Literatur Review

The results of the literature review on five articles, the author found that the concept of Islamic education, according to Ibn Khaldun, is related to the purpose of education, intellectual and moral aspects, pragmatic expertise, Rahmatan lil 'alamin, relevant to the environment, civilization, and prosperity (Pitriani et al., 2023). Ibn Khaldun considers the essence of education to be a process of shaping human character to achieve insan kamil and form a sustainable civilization (Nafsaka et al., 2023). Ibn Khaldun's concept of education rests on philosophical and empirical concepts, so the formulated vision of education is ideal and practical (Faridah, 2013). Another concept described by Ibn Khaldun is related to relevance to the surrounding environment. Ibn Khaldun emphasized the importance of Islamic education in the environment and context of the individual's society. This includes adjustments to local social, economic, and cultural realities (Soe, 2023).

According to Ibn Khaldun, humans are essentially *Jahl* (ignorant). Humans have in common with animals because they come from a drop of semen, then form a clot of blood into a lump of flesh and bones and wrapped back in the flesh, and the existence of human physicality can determine the psychological properties that exist in humans themselves. This means that humans belong to the type of animal (Pitriani et al., 2023). In Ibn Khaldun's view, knowledge does not come naturally to humans because humans are ignorant and become knowledgeable through searching for knowledge (Sya'rani, 2021). Various researchers found that Ibn Khaldun has several educational concepts, including educational goals, curriculum, methods, and educators (Adina & Wantini, 2023; Al Manaf, 2020).

The first finding in the Book of Muqaddimah, Ibn Khaldun, explains that the purpose of Islamic education, according to him, can be divided into two parts: First, the purpose of education is oriented to the hereafter. Second, the purpose of worldly-oriented education (Al-Alamah Abdurrahman, 2011; Rohmah, 2012). Ibnu Khaldun believes that Islamic education's ideal and practical goals are achieved in 3 elements, including the development of intelligence in a particular field. Second, the mastery of professional skills by the demands of the times. Third, the development of good thinking (Al Manaf, 2020).

According to the second conclusion, the curriculum at the time of Ibn Khaldun was still mostly restricted to the amount of information or fatwa that the instructor could impart and the type of study offered, such as traditional books or lectures (OK, 2021). With that, Ibn Khaldun argues that the curriculum is a device that determines the achievement of educational goals (Rohman & Rohman, 2023). The curriculum is an important component of education; without a written curriculum, education will be tossed around by some unsure of the truth (Tamam & Bakar, 2022).

According to Ibn Khaldun, the third finding is that teaching will not be perfect except with methods (Masykur, 2021). Ibn Khaldun believes that the learning methods that must be used in the teaching and learning process include (Komarudin, 2020; Hidayat, 2019).

- 1) Phasing method (*Tadrruj*)
- 2) Repetition method (*Tikrari*)
- 3) The method of affection (*Al qurb Wa Al muyanah*)

- 4) Do not mix two sciences at once (science)
- 5) Training or practice method

The fourth finding, Ibn Khaldun, states that an educator must have sufficiently broad knowledge and a good personality soul because the task of an educator is not only to transfer knowledge in the classroom but also to be a role model for his students (Khumaidah & Hidayati, 2021; Hidayat, 2019). Educators must have good character when dealing with students if they want to succeed in carrying out their duties. According to Ibn Khaldun, these characteristics are being gentle, being an example, paying attention to the condition of students, filling spare time with practical activities, being professional, having broad insight into students, having high motivation, and having the spirit of renewal in every learning process (Rohman & Rohman, 2023).

**Table 1.** Data Analysis Matrix Used for Literature Review

Author, Title, Journal	Method	Result
Jauhari, M. I. (2020). Konsep Pendidikan Ibnu Khaldun dan Relevansinya Terhadap Pendidikan Di Era Modern. AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam, 9(1), 1-14. <a href="https://doi.org/10.36668/jal.v9i1.138">https://doi.org/10.36668/jal.v9i1.138</a>	<i>Library Research</i>	As for the study's results, his rare thoughts on education in Levantonesian education today. The relevance can be seen in two ways. First, the thought of Ibn Khaldun is relevant to the implementation of Islamic education, which has existed and is being implemented. Second, the thought of Ibn Khaldun will be very relevant to the implementation of education today. As has been explained, the relevance of Ibn Khaldun's theory about the purpose of education, curriculum, methods, and educators in which some concepts have relevance or compatibility with the concept of Indonesian education that has been implemented.
Riri, N. & Sobar, Rl. (2022). Konsep Pendidikan Islam Menurut Ibnu Khaldun dan Relevansinya dengan Sistem Pendidikan Nasional. Jurnal Riset Pendidikan Agama Islam, 2(1), 27-36. <a href="https://doi.org/10.29313/jrpai.v2i1.731">https://doi.org/10.29313/jrpai.v2i1.731</a>	<i>Library Research</i>	According to the study's findings, Ibn Khaldun's teachings and education go beyond religion to address the world, both of which pupils need to be given equal weight. In essence, Ibn Khaldun's educational paradigm focuses on education as it relates to the development of morality, character, and behavior. Ibn Khaldun's ideas still apply to

Author, Title, Journal	Method	Result
		Islamic education in Indonesia today. It is necessary to highlight the importance of Islamic education in the National Education System by adding color to the scientific methods used. Islamic education teaches more than just the disciplines of shari'at; in reality, Allah SWT is the source of all knowledge.
Azka, S., & Abu Bakar, M. Y. (2023). Reviving Islamic Education: Ibn Khaldun's Influence on Contemporary Education. <i>Panangkaran: Jurnal Penelitian Agama dan Masyarakat</i> , 7(2), 197-213.	<i>Qualitative Research</i>	This research produces an Islamic education system that significantly impacts the development of Islamic education today. This can be seen in his views on the purpose of education, educational curriculum, classification of knowledge, methods of obtaining knowledge, learning methods, education system, educators and students, educational environment, and its implications for contemporary Islamic education.
Adina, R. N., & Wantini, W. (2023). Relevansi Pemikiran Pendidikan Ibnu Khaldun pada Pendidikan Islam Era Modern. <i>Ideguru: Jurnal Karya Ilmiah Guru</i> , 8(2), 312-318. DOI: <a href="https://doi.org/10.51169/ideguru.v8i2.514">https://doi.org/10.51169/ideguru.v8i2.514</a>	<i>Library Research</i>	For Indonesian education, Ibn Khaldun's pedagogical ideas are still crucial. Ibn Khaldun's ideas about objectives, approaches, curriculum, and teachers in contemporary Indonesian education make this clear. His educational objectives illustrate how Ibn Khaldun's ideas on education align with contemporary educational practices. According to Ibn Khaldun, education aims to produce intelligent students by encouraging reason in their pursuit of knowledge, students who possess a strong sense of democracy and social skills, and students who have a greater spirituality and a fear of Allah SWT. This aligns with the present educational objectives.

Author, Title, Journal	Method	Result
Hisan Mursalin. (2024). Analisis Konsep Pendidikan Islam Perspektif Ibnu Khaldun. <i>Reslaj: Religion Education Social Laa Roiba Journal</i> , 6(5), 3105 -. <a href="https://doi.org/10.47467/reslaj.v6i5.2559">https://doi.org/10.47467/reslaj.v6i5.2559</a>	<i>Library Research</i>	Ibn Khaldun argues that the needs of individuals and society must be considered, including education, which is a human need whose process adapts to the social environment because the concept brought by Ibn Khaldun's understanding includes sociology, history, and human psychology. He explained that humans can understand situations through the thoughts that exist within them. From the study results, researchers can conclude that Ibn Khaldun's thoughts significantly influence education in Indonesia. Because, in essence, the thoughts brought by Ibn Khaldun are more visible in the formation of human behavior and morals, where humans can think to shape the characteristics of the human being himself.

#### d. Biography of Ibnu Khaldun

Ibn Khaldun, or his other name Waly al-Din 'Abd al-Rahman Ibn Muhammad Ibn Abi Bakr Muhammad Ibn al-Hasan Ibn Khaldun al-Maliki al-Hadrami, was born on 1 Ramadan 732 H / May 27, 1332 M (Mutamakin & Subekti, 2021). Ibn Khaldun is one of the descendants of the Arab tribe of Yemen (Eman, 2013). Ibn Khaldun is seen as the only Muslim scholar who remains creative in reviving the treasures of Islamic intellectualism in the medieval period (Suharto, 2020). During his lifetime, Ibn Khaldun has produced very many works (Wicaksana & Rachman, 2018). Including the book *Muqaddimah*, the book *Al-'Ibar wa Diwan Al-Mubtada' wa Al-Khabar, fi Ayyam Al-'Arab wa Al-'Ajam wa Al-Barbar, wa man Asharuhum min dzawi AsSulthani Al-'Akbar*, the book *Al-Ta'rif bi Ibnu Khaldun wa Rihlatuhu Syarqan wa Gharban* (Selamat, 2022).

The style of thought possessed by Ibn Khaldun was influenced by the life he experienced (education, politics, intellectuals, and so on). Ibn Khaldun's thinking was influenced by previous scientists, namely al-Ghazali and Ibn Rushd. He took philosophical thinking from al-Ghazali and ratio thinking from Ibn Rushd (Khumaidah & Hidayati, 2021). Ibn Khaldun's thoughts can be read through the social setting surrounding him, which he expressed orally and in writing as a tendency (Hidayat, 2019). Ibn Khaldun divided the ability of human thinking into three levels, namely:

1) *Al-'Aql At-Tamyiz* (Ability to Distinguish)

This level is limited to knowing sensory things, and the concept of thinking produced is perception/description. Tamyiz can reason when selecting diverse objects. To provide benefits to humans and reject harm/ things that are futile.

2) *Al-'Aql At-Tajrib* (Experimentation)

This level produces many ideas and knowledge about ethics in making friends. This level is achieved through experience and is still limited to perceptions.

3) *Al-'Aql An-Nazar* (Speculative)

This level produces theories, scientific knowledge (*'ilm*) and hypotheses (*dzan*). *An-nazar* is a combination of perception and apprehension. At this level, knowledge is produced that continues to develop with many specializations and final processes. *An-nazar* is knowing the nature of a concept for what it is. According to Ibn Khaldun, at the level of *an-nazr*, humans reach perfection in their reality (Fahimah & Syafi, 2022).

The mainstream of Ibn Khaldun's educational school is the al-zahrai'iy school, which can be called instrumental pragmatists. Ibn Khaldun is the only scholar who represents this school, and his views in the field of education are more pragmatic and oriented towards practical application (Kurniandini et al., 2022). According to the instrumental pragmatic school, the advantages of humans over other creatures, especially animals, are in addition to the ability to sense (*dark*) that is outside themselves; humans also have other advantages, namely reason (Hamdi et al., 2021).

Ibn Khaldun revealed that the sciences that must be developed are conventional traditional sciences (*al-Ulum al-Nakliyyah al-Wadh'iyyah*) as knowledge determined by Allah swt so that humans do not think much about it. However, it is more appropriate to practice it. Muslims must study all conventional traditional sciences because they relate to the Qur'an, hadith science, fiqh science, useful fiqh, afraid science, tafsir science, and *Muqaran al-Madzahib* science (Komarudin, 2020).

Despite being a product of the 12th century, Ibn Khaldun's ideas about Islamic education, notably in Indonesia, still apply today. Even his proposed ideas can motivate Muslims to reform and enhance Indonesian Islamic education (Kurniandini et al., 2022).

## Discussion

### The Relevance of the Concept of Islamic Education in Ibnu Khaldun's Perspective in the Contemporary Era

This contemporary era involves forming individual learners to prepare for social change. Thus, educators transfer knowledge theoretically and practice it in society. Law No. 20 of 2003 concerning the national education system, chapter I, article I, paragraph I, contains the relevance of Ibn Khaldun's educational goals in the modern era. It states that education is a deliberate and planned effort to create a learning atmosphere and the process of students actively developing their potential to have religious and spiritual strength, self-control, personality, intelligence, noble character, and skills that benefit society, nation, and state (Pasiska, 2019).

Ibn Khaldun compiled the curriculum as a means of achieving educational goals. (Novita, 2022). Ibn Khaldūn classified the science material into two significant parts: science *naqliyah* (textual) and science *aqliyah* (rational) (Novita, 2022). There is theoretically a connection between the Ibn Khaldun-initiated curriculum and the curriculum created in Indonesian Islamic education today, namely in classification (Suriyanti et al., 2021).

Ibn Khaldun placed religious knowledge on a par with other intellectual sciences. This view shows that there is no separation in knowledge. (Sofiyudin & Bakar, 2023) Ibn Khaldun also revealed that Islamic education and general education must be balanced in the face of the industrial revolution, which gave birth to the phenomenon of disruption; Islamic education must adjust and prepare for renewal and innovation on many things, such as systems, governance, and so on. In organizing the learning process, Ibn Khaldun has the same view as the current curriculum, that there needs to be adequate tools or media, known as learning media (Kurniandini et al., 2022). This is certainly relevant to Indonesian education today, such as the learning process in schools that have utilized projectors, LCDs, computers, etc.

Along with the times, education has constantly undergone dynamic changes in science, technology, and sociocultural fields. The impact of the progress of the times in education has produced forms, types, forms, and functions of the underlying foundation because education is placed on the object of study (Putri & Bakar, 2023). Ibn Khaldun was very concerned about Islamic education methods (Nurarifah et al., 2024) In general, the method of Islamic education in Ibn Khaldun's perspective is to prioritize religion and morals based on the Quran, As-sunnah, and *ijtihad* (Suriyanti et al., 2021). The contemporary Islamic education method prioritizes an inclusive attitude, positioning itself to the same position as others and adapting to the Islamic religious education system with outside education systems such as general education and other disciplines.

Ibn Khaldun divides this educational method into several parts, including phasing, repetition, affection, practice, and so on. This is as previously explained. The method is still relevant to life in the contemporary era, such as learning material being done gradually (the teacher conveys the basic concepts thoroughly, then explains the material chapter-by-chapter, according to the understanding captured by students). In addition, education in the contemporary era also pays attention to individual mental differences (Bahri, 2020; Suriyanti et al., 2021). Because it understands that each student has an extraordinary readiness, ability, tendency, and inclination.

Ibn Khaldun highlighted the need for a comprehensive knowledge base, insight, and a positive attitude because the quality of knowledge depends on the teacher's personality and the teaching methodology (Hidayat & Wakhidah, 2015). Relevance in the contemporary era can be seen with the learning process in various schools, such as teachers (educators) allowing students to focus on their interests so that the personality of students can develop appropriately according to their portions.

The 2003 UUSPN's article 1, paragraph 5, and article 4 also highlight why Islamic education is strategically positioned above other educational resources. The implementation

perspective focuses on the harmonious development of EQ and SQ in addition to IQ. "Every learner in every educational unit has the right to receive religious education by the religion he adheres to and is taught by educators of the same religion," as stated in Article 13 Paragraph 1 Letter A UUSPN 2003, which makes this clear (Nurandriani & Alghazal, 2022).

The three components of the educational system that accept Islamic education are as follows: Islamic education as a specifically Islamic educational establishment comes first. Second, Islamic education is a subject that needs to be taught at all educational levels, from elementary to university. Thirdly, Islamic education is a value wherein the educational system incorporates Islamic ideals (Bakar, 2015).

#### D. Conclusion

From this research, Ibn Khaldun's concept of education emphasizes the balance between theory and practice, character building, and contextual education. The principles put forward by Ibn Khaldun are still relevant in the contemporary era, especially in the utilization of technology or learning media. The concept of education, from Ibn Khaldun's perspective, can build an adaptive system, producing intelligent individuals who have integrity and are ready to contribute to the progress of civilization. Likewise, the role of the teacher is a means of learning transformation and helping to shape identity. This is in accordance with the needs of modern civilization and integrates traditional and innovative values.

Ibn Khaldun's concept of education is neatly designed and holistic and helps human development. The concept provides a philosophical foundation for education that integrates traditional values with modern needs. Therefore, the concept of education, from Ibn Khaldun's perspective, can help produce an innovative generation and contribute to the progress of global civilization.

This article is handy, as it has provided insights to educators, academics, and policymakers on utilizing Ibn Khaldun's thoughts in addressing educational challenges in the contemporary era. However, the article still lacks in criticizing the application of the methods used. The article also focuses only on the context of Islamic education, with little discussion of the cultural or global context.

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