
REVIVING ISLAMIC EDUCATION: Examining Ibn Khaldun's Influence in Contemporary Education

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Abstract

The purpose of this article is to reveal Ibn Khaldun's views on education, which indirectly provide an overview of the Islamic education system that he considered ideal. In addition, this study will also try to assess the extent to which his thoughts influence the development of Islamic education in Indonesia today. The method used in this article is a qualitative descriptive analysis, which involves a literature study of previous research documents and texts. The results of the analysis show that Ibn Khaldun's thoughts on the Islamic education system have a significant impact on 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 acquiring knowledge, learning methods, education system, educators and learners, educational environment, and its implications for contemporary Islamic education.

Keyword: Ibn Khaldun; Islamic education; Contemporary education.



Abstrak

Tujuan dari artikel ini adalah untuk mengungkapkan pandangan Ibnu Khaldun tentang pendidikan, yang secara tidak langsung memberikan gambaran tentang sistem pendidikan Islam yang dianggapnya ideal. Selain itu, penelitian ini juga akan mencoba menilai sejauh mana pemikirannya memengaruhi perkembangan pendidikan Islam di Indonesia saat ini. Metode yang digunakan dalam artikel ini adalah analisis deskriptif kualitatif, yang melibatkan studi literatur terhadap dokumen dan teks-teks penelitian sebelumnya. Hasil analisis menunjukkan bahwa pemikiran Ibn Khaldun tentang sistem pendidikan Islam memiliki dampak yang signifikan terhadap perkembangan pendidikan Islam saat ini. Hal ini terlihat dalam pandangannya mengenai tujuan pendidikan, kurikulum pendidikan, klasifikasi ilmu, metode perolehan ilmu, metode pembelajaran, sistem pendidikan, pendidik dan peserta didik, lingkungan pendidikan, dan implikasinya terhadap pendidikan Islam kontemporer.

Kata Kunci: Ibnu Khaldun; Pendidikan Islam; Pendidikan kontemporer

INTRODUCTION

The learning process is a dynamic interaction between educators and learners, taking place in various contexts. Educators employ diverse techniques and active learning methods to transmit knowledge, aiming to unlock learners' potential and foster active engagement. A teacher's role extends beyond information dissemination; it involves creating an enjoyable, engaging learning experience that caters to learners' comfort, appreciation, and success. However, when we delve into the realm of Islamic education, the challenges it faces in the contemporary world necessitate a deeper exploration.

Islamic education, as a broader discourse, stands at the intersection of tradition and modernity, grappling with multifaceted challenges. To address these challenges effectively, it is imperative to draw insights from the heyday of classical Islam, a period that produced numerous intellectual giants and monumental works. This research delves into the rich tapestry of Islamic education, with a specific focus on the thoughts of Ibn Khaldun, a distinguished Islamic thinker. His emphasis on the pivotal role of educators in fostering a productive and high-quality learning process is of paramount importance.

In the contemporary landscape, Islamic education encounters diverse challenges that demand thoughtful solutions. One approach to navigating these challenges is to

revisit the historical foundations of Islamic education during its classical zenith. This period not only produced great figures but also laid the groundwork for enduring educational principles. The present condition of Islamic education requires a concerted effort to rejuvenate and adapt these principles to address contemporary complexities.

This research centers on Ibn Khaldun's concept of education and its relevance in today's educational landscape. By employing a literature approach, the researcher aims to unravel the layers of Ibn Khaldun's thoughts, exploring how they can inform and enrich modern educational practices. By bridging the gap between the classical and the contemporary, this study seeks to contribute to the ongoing discourse on Islamic education, offering insights that resonate with the challenges of the present.

RESEARCH METHOD

The research method applied in this study is designed to comprehensively explore and analyze the influence of Ibn Khaldun on contemporary Islamic education. The type of research used is qualitative research. ". According to Sugiyono (2022: 14) qualitative research, qualitative data is data in the form of words, schemes, and images. Therefore, this approach allows researchers to go deep into the thoughts and concepts of Ibn Khaldun and explore their impact on contemporary Islamic education. The qualitative approach also allows for in-depth data mining through analysis of Ibn Khaldun's classic texts and related works.

The sources referred to in this study include Ibn Khaldun's original manuscripts, classical works related to his thought, as well as contemporary literature that discusses his influence on Islamic education. The selection of these sources is done carefully to ensure the accuracy and diversity of the information obtained.

Data sorting is done through a systematic process of identifying and collecting information relevant to the research objectives. This involved analyzing Ibn Khaldun's concepts of education and how they can be applied and impacted in the context of contemporary Islamic education.

The data analysis procedure involved structured steps, including the identification of patterns, relationships and key findings that emerged from the research. The analysis was conducted comparatively to understand the comparison between Ibn Khaldun's thought and modern Islamic education, so as to make a significant contribution to the

development of current Islamic education thought. By following these steps, this research is expected to revive educational thought through the application and deep understanding of Ibn Khaldun's contribution in the context of contemporary Islamic education.

RESULT AND DISCUSSION

Biography of Ibnu Khaldun

Ibn Khaldun, whose full name is Abu Zaid Abdurrahman Ibn Muhammad Ibn Khaldun Waliyuddin al-Tunisi al-Hadramy al-Asbili al-Maliki, was born in Tunisia on May 25, 732 H (1332).(Surya, 2018) He is known as a leading figure in Islamic education, as well as a sociologist, historian, economist, and jurist.(Rohmah, 2018) Ibn Khaldun played an important role in 14th century Islamic civilization.

Ibn Khaldun gained knowledge from various teachers, including his father who became his teacher for 18 years, teaching him religious sciences, languages, and others. In addition, he learned religious sciences and the Koran from Sheikh Muhammad Ibn Sa'id Burnail. (Jauhari, 2020) Apart from his father, he also learned Arabic from several other teachers such as Ibn 'Arabi, Sheikh Muhammad As-Syawwasy, Sheikh Ahmad Ibn Qashar, and Sheikh Muhammad Ibn Bahar. While the science of hadith and Islamic law was obtained from Sheikh Shamsuddin Ibn Jabir, Sheikh Muhammad Qadir, and Sheikh Muhammad Ibn Abd Salam Harawi.(Falah, 2018)

During his education in Morocco, Ibn Khaldun was actively involved in scientific activities and produced various books and scientific works. However, many of his works are difficult to trace because they are not mentioned in his Muqaddimah and are only in the form of small books. Ibn Khaldun himself considered most of these small works to be less scientific. Among his works, there are three works that are recognized as Ibn Khaldun's scientific works: al-'Ibar, Muqaddimah, and al-Ta'rif.(Mustofa, 2016).

In his early teens, Ibn Khaldun faced two important events that forced him to stop pursuing knowledge. First, there was a widespread outbreak of disease, known as the Korela plague, in various parts of the world in 179 AH, which claimed the lives of his parents and most of his professors. Second, in the aftermath of the disaster, many scholars and intellectuals who were still alive in 750 AH left Tunisia and moved to Northwest Africa.

These events caused Ibn Khaldun to stop his studies and focus on finding a place in the government and getting involved in political affairs in the region. During his education, Ibn Khaldun focused on studying tajweed, qiraat, and memorizing the Quran. He also studied Maliki fiqh, Prophetic traditions, and poetry.(Amin, 2018)

Ibn Khaldun memorized the Quran and mastered seven qiraat. He studied the rational sciences and philosophy from Maghribi philosophers. When he reached the age for further studies, he continued his education and studied under various scholars. Ibn Khaldun died on March 17, 1406 (25 Ramadan 808 AH) while serving as qadhi (judge) in Cairo, after being appointed for six years.

The Purpose of Education According to Ibnu Khaldun

Education basically aims to create something that can lead to the development of quality and highly disciplined human resources. (Suriyanti et al., 2021, p. 1) In this context, when individuals undergo an educational process, the hope is to achieve success that results in an understanding of knowledge in accordance with the stated objectives of Islamic education. Ibn Khaldun identified the purpose of Islamic education as an effort to strengthen the faith and faith of Muslims through learning the Koran and religious knowledge (D. R. H. A. Nata, 2016, p. 72). In Ibn Khaldun's view, the main focus of Islamic education is on religious and moral aspects. Ibn Khaldun also stated that there are at least 4 levels of goals to be achieved in this educational process, namely:

a. Skill development is important, each individual certainly has an inherent talent or skill, but to optimize this potential, these skills must be honed and developed regularly.

b. Mastery of professional skills is also part of individual development. When a person undergoes education, he or she has usually acquired a number of specialized skills in a particular field through the learning process.

c. The ability to think well is an important feature that distinguishes humans from animals. This reflects the importance of careful and analytical thought processes in personal development.

d. The purpose of Islamic education that focuses on the hereafter is also emphasized by Ibn Khaldun. In his book "Muqaddimah", he explains that education oriented towards the hereafter will arouse the heart with strong beliefs, strengthen faith, and deepen understanding of the Koran and Hadith. (Khatib & Nizar, 2009, p. 94)

In a world-focused view, this science is simple and typical practical knowledge, while complex occupations such as medicine, administration, and art. Meanwhile, being oriented to the hereafter means making knowledge of the hereafter as the main reference point by strengthening our belief in the Quran and hadith. The objectives of Islamic education according to Ibn Khaldun's perspective are as follows:

- a. Increase the spiritual dimension of man.
- b. Improve human intelligence and the ability to think.
- c. Improving the common life of society.
- d. Prepare professionalism in accordance with the demands of the times (link and match).
- e. Provide skills that can be used in earning a living (Za'im, 2013).

Ibnu Khaldun's Curriculum

Regarding the curriculum, Ibn Khaldun has compiled a grouping of knowledge and points of coverage. The preparation of the curriculum is deliberately adjusted in order to help achieve educational goals, alignment of the two things (goals and curriculum) is done by taking into account the potential and intellectual and psychological abilities of students. Ibn Khaldun argues that students' reluctance to learn is a reflection of the incompatibility of goals and curriculum applied. The first categorization is similar to the opinion of the figures in general, namely there are two parts:

- 1) Naqli Science category: based on religious law (Al-Qur'an and As-Sunnah)
- 2) Category of Aqli Science: obtained through the process of thinking (performance of reason and five senses).

Ibn Khaldun categorized the naqli sciences based on the fitrah that students need to acquire as part of a religious community, including: Al-Quran and Hadith, Ulumul Qur'an, Ulumul Hadith, Ushul Fiqh, Fiqh, Kalam Science, Tasawwuf, Science at- Ta'bir ar-Ru'ya.(Thoha, 2000, p. 752)

According to Ibn Khaldun, the knowledge of the Qur'an is the first understanding that must be instilled and taught to children, because in it the Qur'an contains sharia (rules) which become a guide to life for children. (Al-Ahwani, 1968, p. 218) And this needs to be instilled in children as early as possible.

Meanwhile, Ibn Khaldun categorized aqli science into four parts: (1) Logic/Mantiq; (2) Physics; (3) Metaphysics (Divine Science); (4) Mathematics. Ibn Khaldun assumes

that the insights of aql ilm can be learned by all human beings, and not only those who adhere to one religion. Various groups of AQL science can be studied by adherents of all religions. In addition, he also said that the science of AQL is part of the science of philosophy and wisdom obtained through thinking and search/research activities (Khaldun, 1986, p. 1019). And naturally if it can be mastered by all mankind, because it is so great benefits for life.

When viewed from its function, Ibn Khaldun categorized it into 2 parts, among others: (1) Intrinsic, related to religious science; tafsir, hadith, fiqh, kalam, theology, and ontology; (2) Extrinsic, properties that contribute to the intrinsic science, including: linguistics; logic of knowledge that can be useful in the process of philosophy; and arithmetic (Ridla, 2002, p. 104).

Classification of Knowledge

In connection with educational materials, Ibn Khaldun has classified the science that many humans learn into three types, namely: (Kosim, 2012, pp. 34-36)

a) Oral science, which includes linguistics (lughah), grammar (nahwu), rhetoric (bayan), and literature (adab), or language coupled with the beauty of poetry (poetry).

b) Naqilyah Science, namely knowledge taken from the holy book and the sunnah of the Prophet. Ibn Khaldun explained that "al-ulum na-naqliyyah al-wadliyyah" all rely on information derived from the authority of the shariah. In it there is no role of intellectual reasoning, except when used to connect details with basic principles (ashl). (Thoha, 2000) The naqilyah sciences distinguished by Ibn Khaldun include tafsir, qira'at science, hadith science, ushul al-fiqh, and kalam science.

c) Science Aqliyyah, According to Ibn Khaldun's view, intellectual sciences (al-ulum al-aqliyyah) is something that is very natural for humans, because humans are creatures that tend to think. These sciences are not limited to only one particular group (*millah*), but can be studied by individuals from various groups, all of whom have the same potential to understand it and do research in it. These sciences have existed in human life since the beginning of civilization in the world. They are known as the sciences of philosophy and wisdom and include four types of knowledge. First, the science of logic (*manthiq*), which serves to prevent errors in the process of compiling facts to be known, derived from various previously known facts. Secondly, philosophers can study elemental substances that can be perceived by human senses. Third, the study of metaphysical and

spiritual problems, which is often referred to as the science of "metaphysics". Fourth, the study of various concepts of measurement, which includes four types of science known as the science of "mathematics" (geometry, arithmetic, mustika, astronomy). (Thoha, 2000).

Education System

Ibn Khaldun considered that humans consist of three important elements, namely physical, spiritual, and intellectual aspects. He stated, "All conditions are physical, be it the habits inherent in the body such as the ability of the brain to think, and other things." (Thoha, 2000).

In Islamic teachings, humans are considered as creatures of God who are given reason to think, so that humans have a special position as caliphs on earth. Therefore, the Islamic education system proposed by Ibn Khaldun refers to humans, and one of the main principles in Islamic education is the use of a comprehensive approach to humans, including physical, spiritual, and intellectual aspects, as well as inner dimensions.

Ibn Khaldun also placed religious knowledge parallel to other intellectual sciences. This view shows that there is no separation in knowledge. In other words, Islamic education should reflect all aspects of man rather than just the state. Human education is a complete system, which involves all aspects of the human soul and various aspects of human life in detail. Its aim is to form good individuals who can make a positive contribution to society. (Iqbal, 2015, p. 530)

Methods of Acquiring Knowledge

In *Muqaddimah*, Ibn Khaldun explains that knowledge can be obtained in three ways:

Thinking Process (Tafakur)

Thinking is the use of reason to analyze and synthesize information through the use of the sensory organs. According to Ibn Khaldun, thinking is the process of translating the shadows behind feelings and the application of reason to make analysis and synthesis. (Abu Bakar, 2017, p. 109) The concept of "af-idah" (plural of "fu-ad") in the Qur'anic verse, "... And He made hearing, sight, and conscience....," refers to the mind or thinking. According to Ibn Khaldun's view, the ability to think has several levels: the first level is the defensive mind (al-'aql ul-hamyizi), the second level is the experimental

mind (al-'aql at-tajribi), and the third level is the speculative mind (al-'aql an-nadzari) (Thoha, 2000).

Doubt (Skepticism)

Ibn Khaldun argues that "science and teaching are a natural part of human civilization." This is because humans have similarities with animals in various aspects such as senses, movement, food, shelter, and so forth. But what distinguishes humans is their ability to think. With this ability to think, humans get guidance to fulfill their needs, cooperate with each other, and form a society that is united to help each other. This ability also enables man to receive the teachings of the prophets from Allah, put them into practice, and follow the teachings that are beneficial for the Hereafter. Thus, he always contemplates all these things and never tires of thinking about them. In fact, the guidance of the mind takes place faster than the blink of an eye. From this work of the mind, various sciences and skills are born. (Thoha, 2000)

Habituation (Ta'wid)

According to Ibn Khaldun's view, "teaching science is a skill." (Thoha, 2000) This teaching comes from habit, which is different from understanding and knowledge gained through memorization. An understanding of an issue, which is part of a particular discipline, can be obtained with the same good results as those who are thoroughly immersed in the discipline. This is true for both new students, lay and less knowledgeable individuals, as well as expert scholars. Habit (malakah), on the other hand, is exclusively possessed by scholars or those who actually study the discipline. This shows that habit, referred to as (scientific) malaka, is different from understanding (fahm).

Methods of learning

Learning methods according to Ibn Khaldun are as follows:

Gradual Method (Tadarruj)

Learning knowledge to students will only be effective if done gradually, step by step, and with the appropriate portion. First of all, the teacher will introduce to students the basic concepts associated with each topic taught. The explanation should be general and comprehensive, taking into account the students' academic ability and readiness to understand the material. In this way, when all the basics have been understood, students will have a strong understanding in the branch of knowledge being studied. (Thoha, 2000)

Repetition Method (Tikrari)

The repetition method is an effective exercise to develop students' skills and intelligence. Repetition should be done at least three times. Sometimes, in some cases, repeated repetitions are necessary, depending on the skills and intelligence of the students. Many teachers do not know how to teach well, so they immediately give students problems that are difficult to learn, and expect students to solve them with difficulty.

Teachers believe that this is the right method, and so they force students to understand the problems given to them. At the start of learning, students are taught very advanced material before they are really ready to understand it. This can cause confusion for students, as their ability to understand knowledge can only be developed gradually (Thoha, 2000).

Method of Compassion (Al-Qurb wa al-Muayanah)

Ibn Khaldun encourages an approach to education that involves compassion and gentleness, and rejects the method of violence and firmness in teaching children. Ibn Khaldun asserts that harsh punishment in education is risky for students, especially young children. This can result in the development of bad habits. (Thoha, 2000)

Method of Reviewing Age Maturity in Teaching the Qur'an

Ibn Khaldun explained that teaching the Qur'an to young children is not a good approach. He argued that the Qur'an should not be taught unless the child's mind is mature enough to understand what he is reading and follow the instructions contained in the holy book. This points to the importance of starting religious education at an early age, especially through modeling the religious life of the family. "As long as children are still at home and under the influence of their parents, they should be given the opportunity to learn the Qur'an." (Thoha, 2000)

Methods of Adjustment to the Physical and Psychological Conditions of Students

Ibn Khaldun encouraged education that pays attention to the physical and psychological conditions of students. Education must be adapted to the state of students, both in terms of physical and psychological.

"Many teachers do not understand how to teach at all. As a result, they from the beginning give their students problems of science that are difficult to understand, and

demand students to reflect on these problems. These teachers believe that this is an effective method and therefore encourage students to understand the concepts being taught to them. At the beginning of learning, students are taught very sophisticated material before they are really ready to understand it. This can be very confusing for them as their ability to understand knowledge can only grow gradually. This ability develops slowly through habit and repetition in learning. However, if they are constantly presented with difficult and confusing problems without sufficient training and the ability to understand them, then this can lead to mental fatigue and a loss of enthusiasm for the subject, perhaps even avoiding it." (Thoha, 2000).

Method of Mastering One Subject

According to Ibn Khaldun, one thing that is important for students is not to mix up the problems taught in the textbook with a number of other problems. This allows students to truly master the textbook being taught and acquire skills that can be useful in understanding various other issues. Ibn Khaldun suggests avoiding teaching two branches of knowledge at once, as this can make it difficult for students to master both disciplines, as their attention will be divided and distracted. When students' minds are completely empty to receive knowledge, they can fully focus on the desired knowledge, which is a more effective way to absorb the desired knowledge. (Thoha, 2000)

Scientific Tourism (Rihlah) Method

Ibn Khaldun argues that education will be better through traveling to gain knowledge and meet influential teachers. Humans acquire knowledge, character, attitude, and noble traits often through study through books, teaching, direct lectures, or by imitating a teacher and establishing personal contact with them. Skills acquired through personal contact with a teacher are usually stronger and more lasting. Therefore, the more teachers a student has direct contact with, the more profound will be the expertise. (Thoha, 2000)

Transfer of Training Method

The ready training method or transfer of training is the process of transferring abilities that have been acquired in one field of knowledge to another. As expressed by Ibn Khaldun, "A person who has developed expertise in one branch of knowledge will be

better prepared to apply his expertise to other branches of knowledge. This will also increase their desire to learn apart from increasing their expertise, so that their understanding of science as a whole will be realized." (Thoha, 2000).

The Method of Avoiding Book Summaries (Ikhtisar at-Turuk)

Ibn Khaldun argued that "The large number of summaries of books on various scientific issues interferes with the teaching process." (Thoha, 2000) Summarizing such books is detrimental, not only to the good language in the original book, but also to the understanding of the contents of the book. Summarizing books is detrimental to the teaching process and disrupts the pursuit of knowledge. Novice students are exposed to more advanced parts of the subject matter when they are not ready for it. This is a serious flaw in the education system. They have to unravel the various issues hidden behind the words used.

The method of memorizing the books or parts of them

According to Ibn Khaldun, the number of science books written is an obstacle in obtaining knowledge. One of the factors that prevent humans from acquiring knowledge and achieving a deep understanding of science is the large number of books that have been written, the variety of terms used in teaching, and the various methods required in the study. Therefore, students need to have a very good ability to understand science.

As a result, students need to memorize most of these books or a large number of them, while also learning the various methods used. A lifetime is unlikely to be enough for them to know all the literature in a discipline, and they must strive to understand it and master it well. (Thoha, 2000)

Educator

Ibn Khaldun has several criteria that must be possessed by a teacher in the world of education, which include the following: (Chodry, 2018, pp. 82-83)

- a. A teacher must have a good mastery of the discipline he will teach.
- b. The teacher must have a gentle and compassionate nature, because this can create a sense of calmness in the minds of students.
- c. Since teachers are regarded as examples and role models, they should avoid reprehensible behavior, as students tend to imitate the behavior they see.

d. Teachers should be competent in determining materials and methods that suit the condition of the students. This overcomes the problem where many teachers do not understand proper teaching methods, which makes them teach in ways that are difficult for students to understand. (Wajdi, 2015, p. 226)

e. Teachers should be good at utilizing free time to improve their knowledge.

f. Teachers must understand the psychological conditions of students, such as their intelligence potential, talents, interests, and emotions based on their age.

g. Teachers should be sensitive to the differences in the individual potential of each learner and treat them according to their level of ability.

h. A good teacher must direct his students to realize that the purpose of education is to get closer to Allah SWT, not for worldly purposes such as seeking rank, social status, or other worldly things.

i. The teacher must teach knowledge in a gentle, sympathetic manner, and without using violence, diatribe, or cursing.

These are some of the criteria held by Ibn Khaldun in viewing an educator. His view is also in line with his thoughts on learners.

Learners

Ibn Khaldun defines learners as individuals who have not reached maturity and have potential that needs to be developed. This indicates that in Ibn Khaldun's view, students always need guidance and teaching in order to recognize their potential well and experience the maturation process. Maturity here does not only refer to mental readiness based on age, but also relates to the maturity of their understanding and appreciation of the concept of responsibility. Ibn Khaldun also underlined the importance of students learning directly from teachers. This can be seen from his statement that meeting directly with someone who is an expert in a field of knowledge can provide great benefits to students in understanding certain disciplines. In addition, this can also strengthen their instincts and make it easier for them to seek knowledge and guidance from Allah SWT (Chodry, 2018).

Educational Environment

Ibn Khaldun did not directly describe the ideal educational environment according to him. However, in a journal written by Pasiska, there is a statement by Ibn Khaldun

which states that "anyone who does not receive education from his parents will eventually get an education from the influence of the environment or the times." (Pasiska, 2019).

The family environment led by parents is considered the first and most important education for a child. Parents have the main responsibility in shaping children's morals. Therefore, Ibn Khaldun revealed, if the child is not taught how to behave properly, then he will pay attention to various behaviors around him, whether the behavior is positive or negative. This happens when the child's understanding is not yet mature in understanding the phenomena or events around him. Therefore, Ibn Khaldun emphasized that a person must be prepared to accept the good or bad consequences that may arise from his environment.

Ibn Khaldun also argued that education is not only limited to the formal process of teaching and learning in the classroom. Education includes human awareness to capture, absorb and appreciate natural events throughout the ages to gain wisdom and learning from it. Thus, knowledge and experience can be obtained wherever a person is, because education is not limited to a certain time and space (Pasiska, 2019).

Implications of Ibn Khaldun's Educational Thought for Contemporary Islamic Education

In the era of society 5.0, Islamic education itself must have the ability to use technological means. Islamic education today must be sustainable, so that quality science and technology and imtaq knowledge together lead to spiritual, moral, and intellectual strength and can adapt to the times. Therefore, the process of reforming Islamic education is a certainty, and 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 will be able to maintain good old traditions and adopt new, better traditions in accordance with the times.

From the above explanations of the challenges, Islamic education must have the most important abilities to overcome the problems that arise in the era of Society 5.0. These abilities are: 1) the ability to cope and solve problems, 2) the ability to think critically, and 3) the potential to be creative.

Contemporary Islamic education always tries to re-evaluate, reconstruct, reform, review, and reconstruct Islamic education with its various aspects, which always try to adapt to the times and be able to answer 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 in accordance with the times (H. A. Nata, 2019).

The basis of Ibn Khaldun's educational concept is closer to the empirical-sufi philosophical approach. According to him, all dimensions related to civilization can affect humans, both in terms of social organization, power, education, life affairs, and knowledge. Along with the emergence of the Industrial Revolution 4.0, which is now developing into the era of Society 5.0, which affects human views, the importance of the concept and implementation of education must be managed as well as possible to deal with changing times. (Rosyida, 2020) Therefore, Ibn Khaldun's thinking (instrumental pragmatic) if used and applied in Islamic education today is very relevant because it is in line with his practical educational ideas and can provide solutions to improve human resources through several concepts described above. For example, the relationship between teachers and students, curriculum, learning materials, which are divided into two parts, *al-ulum an-naqliyah* and *al-ulum al-aqliyah*, and learning methods. Thus, according to Ibn Khaldun, Islamic education has universal goals:

Improve thinking

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

Improvement of society

In improving society, knowledge and education are the main foundations. In improving the standard of living of society, knowledge and education are needed in order to direct it in a better direction. Therefore, the existence and presence of education is a medium and means to help individuals and society create an advanced and better social order.

Spiritual upliftment

In this part, individuals and communities are required to continuously improve their spirituality by performing worship, *dhikr*, to Allah SWT, as obtained from the Islamic

education process, to increase the faith and piety of students and their communities. (Kurniawan & Mahrus, 2011)

CONCLUSION

Ibn Khaldun was born in Tunisia on May 27, 1332 AD from an Andalusian family who migrated to Tunisia which is located between Europe, the Middle East and Africa, and died in Cairo in 808 H (March 19, 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 gradual methods, repetition, affection, reviewing age maturity in teaching the Koran, adjusting to the physical and psychological conditions of students, and others. Along with the challenges of the industrial revolution 4.0 which is now developing 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 in order to achieve the goal of facing the times by maintaining and fostering good old Islamic traditions. Ibn Khaldun's thoughts on education underline the importance of respect for local culture, adaptation to changing times, and emphasis on moral integrity in education. His ideas are still relevant and can provide valuable guidance for the development of a better education system in the context of a changing modern world.

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