

Holistic education in the perspective of ibn khaldun: the relevance of the concepts of *tadriḥ*, *takrīr*, and *asabiyyah*

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ABSTRACT

This study critically examines the educational philosophy of Ibn Khaldun and its significance for the development of Islamic Religious Education (PAI) in contemporary contexts. The research addresses the limited scholarly attention to Ibn Khaldun's specific contributions to curriculum and pedagogy, despite their enduring relevance. Using a qualitative library research approach, the study analyzes Muqaddimah as the primary source, supported by secondary literature, and applies thematic content analysis within a socio-historical framework. The findings demonstrate that Ibn Khaldun formulated a holistic educational model integrating transmitted (*naqli*) and rational (*'aqli*) knowledge, emphasized the methods of *tadriḥ* (gradual learning) and *takrīr* (repetition) aligned with modern cognitive psychology, and viewed education as a means to strengthen *asabiyyah* (social solidarity). These concepts not only describe and explain educational phenomena but also provide predictive insights applicable to twenty-first-century pedagogy. The study concludes that Ibn Khaldun's philosophy offers an integrative model that can inform curriculum innovation, character education, and the renewal of Islamic pedagogy in the modern era.

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Introduction

The significance of classical Islamic education and its influence on contemporary Islamic education warrants thorough examination, as the intellectual heritage of classical Islam has established a robust conceptual and practical framework for the Islamic education system to this day. In this context, classical ulama served as both educators and custodians of moral and ethical values transmitted through generations. Their contribution extended beyond imparting religious knowledge to encompass character development, moral integrity, and the spirituality of students. This role corresponds with the fundamental principles of Islamic Religious Education (PAI), which prioritizes not only the cognitive domain but also the affective and psychomotor dimensions in cultivating a comprehensive Muslim identity (Kuntoro, 2019; Priyanto, 2020). Consequently, ulama hold a pivotal role in connecting traditional Islamic knowledge with the evolving requirements of modern Islamic education.

Madrasahs, as formal Islamic educational institutions, have a strategic obligation to formulate a curriculum that prioritizes both academic excellence and robust moral development, ethical values, and spiritual dispositions (Chairiyah, 2021; Hanipudin, 2019). Amid globalization, technological disruption, and the impact of secularism

(Pangeresa et al., 2024), a reform of the PAI system is essential to actualize the principles of classical Islamic education in modern contexts. Enhancing the PAI curriculum necessitates a holistic approach, incorporating alignment among national policies, contextual curriculum development, and participatory learning methodologies that can stimulate students' historical and religious consciousness (Lestari & Salminawati, 2023; Yahya, 2017).

Despite the legal and structural reforms of madrasahs within the national education framework, challenges persist in preserving Islamic values and establishing an education system that is both competitive and spiritually enriching (Arif & Hidayati, 2024; Muwafiqoh & Ulum, 2023). Consequently, madrasahs must perpetually innovate in pedagogical strategies and educational methodologies while maintaining their Islamic identity. This can be achieved through the principle of *al-hifzhu 'ala qadimis shalih wal akhzu bil jadid al-aslah* (preserving beneficial old traditions and adopting superior new ones) (Priyanto, 2020), alongside the enhancement of project-based learning and the cultivation of soft skills that underpin 21st-century competencies (Yusuf, 2023). Madrasahs aim to cultivate Muslim generations who are intellectually proficient, ethically upright, and resilient in confronting contemporary challenges through a comprehensive and integrative educational methodology.

Ibn Khaldun's (1332–1406 CE) ideas are particularly noteworthy in this context. Ibn Khaldun, a multidisciplinary Muslim intellectual recognized as the progenitor of Islamic sociology, presented a groundbreaking educational perspective in his seminal work, *Muqaddimah*. This work thoroughly examines the complex relationship among education systems, social conditions, political structures, and historical dynamics (Nasrowi, 2017). As a classical scholar who considered both theological and sociological perspectives, his contributions to Islamic educational theory exemplify a cohesive amalgamation of religious values and scientific rationality (Hidayat, 2019; Kurniandini et al., 2022).

While the thoughts of other classical scholars such as Al-Ghazali, who emphasized moral and spiritual education, and Ibn Sina, who advanced scientific and philosophical traditions, have been widely examined in the context of Islamic education, Ibn Khaldun's specific contributions to pedagogy and curriculum remain underexplored. Existing scholarship often highlights his sociological and historical insights, overlooking the potential applicability of his educational philosophy to contemporary formal Islamic education. This research gap is significant, as Ibn Khaldun's holistic approach, which integrates *naqliyah* (revealed) and *'aqliyah* (rational) sciences, emphasizes moral and character formation, and advances contextual learning methodologies such as *tadrij* (gradual) and *takrir* (repetition) offers valuable perspectives for addressing today's educational challenges.

Ibn Khaldun asserted that education should not solely act as a conduit for knowledge transfer but must also facilitate moral internalization, character development, and social transformation. He acknowledged the significance of taking into account students' social, psychological, and cultural backgrounds and advocated for a gradual methodology consistent with developmental stages and individual capabilities. Experience-based learning, the application of tangible methods, and a focus on practical application were essential elements of his educational framework (Adina & Wantini, 2023; Nasution, 2020). In the *Muqaddimah*, he delineated advanced principles of educational psychology for his era, rendering his concepts significantly pertinent to contemporary educational discussions that prioritize meaningful and contextual learning (Manurung & Rahmadi, 2017).

Despite extensive discourse on Ibn Khaldun's contributions in historical, philosophical, and sociological realms, comprehensive analyses of his ideas within the framework of Islamic Religious Education (PAI) are scarce. Many of his foundational principles can indeed be utilized in the development of more reflective and applicable PAI curricula and methodologies (Abdellah & Haridy, 2017; Al Manaf, 2020; Mursalin, 2024; Rofiqoh & Abu Bakar, 2024). These principles include the amalgamation of religious and secular knowledge, the imperative of character education, and a progressive learning methodology tailored to needs and societal contexts.

The scholarly deficiency in examining Ibn Khaldun's contributions to PAI constitutes a pivotal foundation for this research. The majority of literature continues to emphasize his sociological and historical contributions, neglecting the applicability of his ideas to contemporary formal Islamic education (Erliana & Normawati, 2024; Mannan & Atiqullah, 2023). His holistic approach to ethics, knowledge, and social consciousness may provide viable solutions in the context of Indonesian Islamic education, which is confronting globalization, cultural upheaval, and crises of spiritual identity (Kariim, 2023).

In urban locales like Jakarta, Ibn Khaldun's proposed educational model possesses significant potential to enhance an adaptive and contextually relevant PAI system grounded in Islamic values (Supriyanto et al., 2022). Combining traditional Islamic values with contemporary pedagogical methods offers a balanced solution to modern challenges while maintaining the integrity of Islamic teachings. Consequently, a comprehensive examination of Ibn Khaldun's educational philosophy and methodologies is crucial not only theoretically but also for developing transformative and influential Islamic education frameworks (Kotimah & A'yun, 2023).

Therefore, this research aims to:

- Identify the fundamental educational concepts in Ibn Khaldun's thought.
- Examine his contributions to the evolution of Islamic curriculum, methodology, and educational philosophy.
- Investigate the contemporary significance of his ideas for Islamic Religious Education (PAI).
- Present practical implications for developing a comprehensive and integrative PAI learning system.
- Suggest alternative solutions for modern education based on classical Islamic thought.

Method

This study adopts a qualitative approach with a library research method to explore Ibn Khaldun's educational philosophy and its relevance to contemporary Islamic Religious Education (PAI). The library method enables descriptive analysis, critical interpretation, and contextual evaluation of concepts contained in his seminal work, *Muqaddimah*, which presents foundational ideas on education, knowledge, society, and civilization (Asmar et al., 2023; Marzuki et al., 2021).

The primary source of this study is Ibn Khaldun's *Muqaddimah*, while secondary sources consist of books, peer-reviewed journal articles, dissertations, and previous studies written in Arabic, Indonesian, and English. Direct quotations from the *Muqaddimah* are employed to strengthen the accuracy and authenticity of the analysis (Murdianto, 2024; Pahlawati et al., 2021).

The research process involves three steps: (1) identifying and cataloging relevant literature, (2) grouping data into major themes such as educational aims, pedagogy, the role of teachers, student psychology, and the integration of religious and secular sciences, and (3) interpreting these themes within Ibn Khaldun's socio-historical context to assess their relevance for modern Islamic education (Hidayat et al., 2024).

Data is analyzed using thematic content analysis, supported by triangulation of sources and cross-referencing with the Muqaddimah to strengthen validity (Supriandi et al. (2023) and Maksum (2016)). The study applies a theoretical framework with three functions: descriptive (outlining concepts of curriculum, pedagogy, and education-society relations), explanatory (interpreting ideas in their 14th-century context), and predictive (evaluating their relevance for current PAI reform).

This approach allows the study to build a critical and contextual understanding of Ibn Khaldun's contributions, highlighting his progressive integration of religious and secular sciences, moral formation, and attention to student psychology, which remain valuable for contemporary practice (Febriyani & Nursikin, 2023; Saihu, 2020; Wulandari et al., 2023).

Result

1. Examination of the Triadic Functions of Theory in Ibn Khaldun's Educational Philosophy

a. Descriptive Theory: Identifying Fundamental Concepts of Education

Descriptive theory enables researchers to systematically catalog the essential components of Ibn Khaldun's thought. Khaldun categorizes knowledge within the curriculum into *naqliyah* (revelation-based) and *aqliyah* (rational-empirical), establishing a dichotomy intended to harmonize spirituality with societal practicalities. This division is not merely structural; it also embodies the conception of education as a means to construct a comprehensive civilization. The *naqliyah* curriculum encompasses *tafsir*, *hadith*, and *fiqh*, whereas the *aqliyah* curriculum comprises logic, mathematics, and natural sciences. Khaldun's proposed pedagogical methods, namely *tadriḥ* (gradual) and *takrīr* (repetition), represent substantial contributions to educational theory. *Tadriḥ* highlights the progression of material from the concrete to the abstract, exemplified by Arabic instruction that initiates with practical conversation before advancing to grammatical theory, whereas *takrīr* seeks to reinforce comprehension through systematic repetition, aligning with contemporary cognitive psychology's principles of memory retention. Moreover, Khaldun elucidates the connection between education and society through the concept of *asabiyyah* (social solidarity), wherein education cultivates the individual and fortifies communal cohesion, serving as the bedrock of political stability and the advancement of civilization. *Asabiyyah* functions as a cohesive mechanism that converts knowledge into collective action, exemplified by collaboration among educational institutions to tackle social issues.

b. Explanatory Theory: The Socio-Historical Context of the Fourteenth Century

Causal analysis employing explanatory theory elucidates the rationale behind Ibn Khaldun's development of educational concepts within the 14th-century Maghrib context. The political fragmentation and decline of the Abbasid caliphate necessitated the establishment of an educational system aimed at reinstating social stability through the cultivation of morals and intellectual prowess. The integrative curriculum of *naqliyah*-*aqliyah* was developed as a response to the moral decline of the ruling elite, who had become estranged from their religious foundations. Khaldun deemed the

prevalent reliance on mechanical memorization techniques in madrasahs as counterproductive, as they neglected a more profound understanding that he believed led to scientific stagnation. He devised the *tadri*j and *takr*r methods to tailor learning to students' cognitive maturity levels and to address low literacy resulting from extended conflicts. Berber tribes in North Africa, frequently engaged in internal strife, intrinsically link the notion of *asabiyyah* to their social dynamics. Khaldun posits that social solidarity can solely be established through education that instills collective values, such as collaboration in the pursuit of applied sciences for the common beneficial. In this context, education functions as a tool for social engineering to mitigate tensions between groups and establish the basis for the stability and advancement of civilization.

c. Predictive Theory: Significance in Modern Islamic Education

Predictive theory assesses the relevance of Khaldun's thought in addressing contemporary challenges. The *naqliyah-aqliyah* integrative curriculum exemplifies significant relevance within modern education, especially in endeavors to amalgamate STEM (science, technology, engineering, and mathematics) with Islamic ethics. Nasution (2023) study demonstrates that Indonesian schools implementing this model have successfully enhanced scientific achievement while preserving the development of religious character, thereby validating the significant practical value of the multidisciplinary anticipated by Khaldun. A roboticist, for instance, must possess knowledge of *fiqh* concerning AI ethics. Secondly, the *tadri*j method has demonstrated efficacy in post-pandemic hybrid learning, as evidenced by the research of Rofiqoh & Abu Bakar (2024), who employed *tadri*j via a digital platform grounded in adaptive learning, resulting in 78% of students exhibiting a substantial enhancement in their comprehension of abstract concepts, such as *sharia* economics. Simultaneously, the *takr*r method was modified using spaced repetition software (SRS) tools like Anki, which effectively enhanced long-term memory retention by as much as 40%. The advancement of digital citizenship in the age of globalization revitalizes the notion of *asabiyyah*. Sahri (2023) indicates that the incorporation of social solidarity values into cyber-ethics programs in Islamic boarding schools has effectively diminished cyberbullying incidents by 62% and enhanced engagement in cross-border collaborative initiatives. *Asabiyyah* serves as the foundation of the inclusive education movement, exemplified by initiatives in schools for Syrian refugees in Turkey that integrate the local curriculum with universal Islamic values. Nonetheless, obstacles to implementation persist, particularly due to opposition to the dismantling of the religion-science dichotomy. The research conducted by Zikri et al. (2024) demonstrates that Khaldun-style contextual methodologies, including experiment-based physics instruction linked to *kauniyah* verses, have effectively diminished skepticism regarding scientific integration. The three functions of predictive theory delineate Khaldun's academic thought and facilitate opportunities for practical recontextualization. Integrative curriculum, progressive learning methodologies, and social cohesion are not merely traditional legacies but dynamic frameworks that persistently adapt to address contemporary challenges. Siroj et al. (2024) underscores that "Khaldun's thought is a seed capable of flourishing in the fertile ground of pedagogical innovation, provided it is nurtured with historical consciousness and a forward-looking perspective."

2. Investigative Results

a. The Concept of Holistic Education: Integration of Moral, Intellectual, and Social Dimensions

An examination of the Muqaddimah reveals that Ibn Khaldun perceives education as a comprehensive process encompassing three dimensions: (1) the cultivation of morals through the assimilation of religious values, (2) the enhancement of intellectual capacity via the acquisition of naqliyah (religious) and aqliyah (rational) knowledge, and (3) the development of social skills essential for civilization. He emphasized the necessity for a curriculum that harmonizes the Qur'an, Arabic, and practical sciences such as mathematics. These insights address research inquiries regarding Ibn Khaldun's distinct contributions as a classical scholar; he successfully devised an educational framework that was both religiously grounded and attuned to societal needs. Data from the study by Rofiqoh and Rofiqoh & Abu Bakar (2024) corroborate that this methodology serves as the philosophical underpinning for integrative education in contemporary times.

b. Moral Development via the Internalization of Religious Principles

Ibn Khaldun asserted that moral education transcends mere transmission of moral knowledge; it entails the internalization of religious values that cultivate individual character. In the Muqaddimah, he posits that virtuous morals constitute the bedrock of civilization, as morality influences the quality of social interactions and societal stability. This process begins early with the exemplary conduct (*uswah hasanah*) of parents and educators, who serve as behavioral models for children. He demonstrated that imparting monotheistic education and fundamental Islamic principles like honesty, responsibility, and justice requires practical application rather than theoretical instruction.

This notion aligns with his perspective that morality constitutes a "habit of the soul" (*malakah al-nafs*) cultivated through the habitual practice of virtuous conduct until it solidifies into character. For instance, within the realm of familial education, parents are anticipated to acclimate their children to the etiquette of dining, communication, and social interaction in accordance with religious principles. This corresponds with Yani & Mahdi (2024) research, which indicates that moral education, as articulated by Ibn Khaldun, seeks to foster individuals capable of reconciling personal and societal interests.

c. Development of Intellectual Capacity: Equilibrium of Naqliyah and Aqliyah

Ibn Khaldun categorized science into two domains: naqliyah (revelation-based) and aqliyah (rational-empirical). Naqliyah encompasses the study of the Qur'an, hadith, fiqh, and Arabic, whereas aqliyah includes mathematics, logic, science, and philosophy. He posited that the educational curriculum should harmonize these two fields, enabling students to comprehend religious teachings critically and innovatively rather than dogmatically.

He condemned educational methodologies that excessively depend on rote memorization devoid of deep comprehension. As a remedy, he proposed the *tadrij* (gradual) and *tikrār* (repetition) techniques, wherein content is imparted from tangible to abstract notions, supplemented by iterative exercises to reinforce understanding. For instance, in acquiring Arabic, learners must first achieve proficiency in practical conversation prior to engaging with grammatical theory. This strategy aligns with the tenets of contemporary cognitive psychology, which posits that the human brain assimilates information progressively and methodically.

Ibn Khaldun talked about the importance of dialogue and discourse in refining analytical abilities. She advocates for educators to prompt students to evaluate

arguments and pursue empirical evidence, a strategy that aligns with contemporary inquiry-based learning methodologies.

d. Cultivation of Social Skills for Civilizational Development

Ibn Khaldun posits that social competencies are integral to the objectives of education and the advancement of civilization. The notion of *asabiyyah* (social solidarity) is pivotal in this context. He contends that educational institutions should cultivate a sense of unity and collective accountability, thereby enhancing communal cohesion. For instance, a curriculum that incorporates social initiatives, such as overseeing irrigation or mediating intergroup disputes, equips students with leadership and collaborative skills.

Ibn Khaldun perceived the social environment as a "laboratory of learning." He promoted the *rihlah* (scientific journey) methodology, enabling students to acquire knowledge directly from societal realities rather than solely from texts. This approach parallels contemporary contextual learning, wherein students are encouraged to connect academic material to real-world issues, such as poverty or environmental degradation.

3. The Significance of Ibn Khaldun's Ideas in Modern Educational Contexts

Ibn Khaldun's insights on holistic education continue to hold significant relevance today. His notion of synthesizing *naqliyah* (revelation-based) and *aqliyah* (rational-empirical) sciences aligns with the contemporary STEM movement, which is evolving with an ethical framework. In Indonesia, the Independent Curriculum underscores the Pancasila Students' profile as faithful, globally diverse, and autonomous, embodying the integrative ethos Khaldun advocated.

Moreover, the notion of *asabiyyah* (social solidarity) can be modified to address the challenges posed by globalization, including individualism and social disintegration. For instance, educational institutions in Turkey adopt a community-oriented educational framework that prioritizes cross-cultural cooperation. This approach aligns with Khaldun's perspective that education ought to foster social engagement as the foundation for civilizational advancement.

4. Critiques and Challenges of Implementation

Although Ibn Khaldun's ideas were prescient, they faced numerous obstacles within contemporary educational frameworks. Firstly, people often misconstrue the *naqliyah*-*aqliyah* dichotomy, resulting in the false belief that general science is inferior to religious science. Secondly, the *tadrij* (gradual learning) approach necessitates ample time and resources, posing a considerable challenge for institutions with elevated teacher-student ratios and inadequate infrastructure. Lastly, the diminished spirit of *asabiyyah* in a socially and digitally fragmented society obstructs the development of collective values and collaborative efforts.

5. Conclusions and Implications

Ibn Khaldun presents a comprehensive educational framework that integrates moral development, intellectual enhancement, and social skill cultivation to foster a civilized and sustainable society. The significance of his ideas resides in his capacity to link traditional values with contemporary educational demands, emphasizing critical thinking, interdisciplinary collaboration, and 21st-century competencies.

Implementing Khaldun's concepts requires innovative adaptation, encompassing the creation of an integrative curriculum, the provision of teacher training centered on social competence, and the application of technology to foster digital solidarity. As highlighted in (Siroj et al., 2024), Ibn Khaldun's intellectual legacy is not merely a

component of Islamic thought history but also a wellspring of inspiration for transformative education in the 21st century.

6. Findings and Analysis

a. Tadrīj (Gradual) and Takrīr (Repetition) Learning Approaches

Ibn Khaldun dismissed the prevailing mechanical memorization paradigm of his era. Instead, he advocates for tadrīj (progressive learning from the tangible to the abstract) and takrīr (repetition of content to enhance comprehension). These methodologies serve as remedies to cultivate profound understanding and elevate students' critical literacy.

1) Tadrīj: Incremental Acquisition from the Tangible to the Intangible

The tadrīj method (تَدْرِيج), as articulated in the Muqaddimah, denotes a progressive approach to education, advancing from simple to complex concepts and from tangible to abstract ideas. This principle aligns with developmental psychology, which posits that cognitive abilities evolve incrementally. Ibn Khaldun underscored the necessity for educators to refrain from presenting overly abstract material prior to students' preparedness. For instance, in Arabic instruction, the educational journey commences with practical conversation (muḥādatsah) before transitioning to grammatical theory (naḥwu).

This methodology aligns with scaffolding theory in contemporary education, wherein information is imparted based on the learner's comprehension level. In the 14th century, his critique of rote memorization in Maghrib madrasahs laid the groundwork for this approach. For instance, in mathematics education, students are encouraged to recognize numerical patterns through tangible objects like pebbles prior to grasping algebraic formulas.

The significance of tadrīj in contemporary times is evident in competency-based curricula, such as the Independent Curriculum, which employs a gradual learning approach throughout the educational phases. Sahri (2023) indicates that the implementation of this principle enhances students' problem-solving skills, potentially improving by as much as 30%. Adaptive learning platforms, such as Khan Academy, have digitized tadrīj by using algorithms that customize content to match each student's unique capabilities.

2) Takrīr: Reiteration of Content for Reinforcement of Comprehension

Takrīr (تَكْرِير) is a method of repetition aimed at enhancing comprehension rather than mere rote memorization. Ibn Khaldun delineated this process into three phases: (1) the comprehensive presentation of the material, (2) repetition accompanied by supplementary explanations, and (3) intensive repetition until complete mastery is achieved.

This approach aligns closely with the spaced repetition theory in cognitive psychology, which demonstrates that repetition with intervals is more effective for long-term memory retention. Contemporary applications such as Anki have implemented this principle to enhance user memory.

Ibn Khaldun criticized the practice of rote memorization devoid of comprehension (ḥifẓ bilā fahm) and emphasized the value of critical reflection. In the study of hadith, for instance, students memorize the matan while analyzing historical contexts, variations in narration, and legal implications.

3) Integration of Tadrīj and Takrīr within the Pedagogical Framework

The integration of tadrīj and takrīr establishes a dynamic learning cycle:

- a) Exploration Phase (tadrīj): Students are acquainted with fundamental concepts via tangible simulations, such as buying and selling activities, to comprehend sharia economics.

b) Consolidation Phase (takrīr): The material is reiterated across diverse contexts, such as analyzing contemporary financial cases grounded in the principle of *mudhārabah*.

c) Application Phase: Students implement their knowledge in practical projects, including the design of zakat-based business models.

Azhari et al. (2021) demonstrate that the integrated use of this method in Arabic language instruction enhances students' creative writing abilities by 40% relative to traditional methods.

b. Challenges and Solutions in Implementation

The challenges associated with the implementation of this method and the solutions it may provide include:

a) Curriculum Design: A phased methodology necessitates methodical planning. Educators may employ mind mapping to organize the progression of learning from the tangible to the conceptual.

b) Learning Duration: *Takrīr* necessitates sufficient time allocation. A block scheduling system may be employed to optimize the repetition process.

c) Assessment of Learning: A singular written examination is inadequate for evaluation. An alternative approach involves utilizing collaborative portfolios and projects that more accurately represent the attainment of comprehension.

c. Significance in Digital Context

Platforms such as Ruangguru and Zenius have adopted the principle of *tadrij* via a learning path feature that directs students from fundamentals to advanced content. Concurrently, *takrīr* is manifested through interactive quizzes and regular exercises. The research conducted by Rofiqoh & Abu Bakar (2024) indicates that the incorporation of artificial intelligence-driven *tadrij* and *takrīr* techniques can enhance information retention by as much as 65% relative to conventional methods.

The *tadrij* and *takrīr* methods represent not merely pedagogical techniques but also embodiments of an educational philosophy that honors human cognitive processes. Through this framework, Ibn Khaldun provides remedies for modern educational issues, including insufficient critical literacy and the prevalence of rote memorization. The incorporation of technology and adaptive curricula ensures the continued relevance of his concepts in the 21st century.

d. The Influence of the Social Environment and the Concept of *Asabiyyah* in Education

Ibn Khaldun's concept of *asabiyyah* (social solidarity) underscores the intrinsic link between education and social context. *Asabiyyah* serves as a unifying force within society, rooted in kinship, religion, and common objectives. He posited that education should enhance social solidarity by fostering values of cooperation, shared responsibility, and collective consciousness.

Asabiyyah values manifest in contemporary society through community-oriented initiatives, cooperative endeavors, and contextual education that address local concerns. Education is pivotal in fortifying social networks and mitigating the increasing social fragmentation prevalent in the digital age.

Ibn Khaldun's philosophy demonstrates that the essence of education encompasses not merely cognitive elements but also the amalgamation of social and spiritual values that constitute a sustainable civilization.

7. Education as a Mechanism to Reinforce *Asabiyyah*

a. Transmission of Collective Value

In a society characterized by robust *asabiyyah*, education aims to cultivate collective values such as loyalty, cooperation, and social responsibility. For instance, the educational curriculum in the 14th-century nomadic Maghrib society, as contextualized by Ibn Khaldun, prioritized the acquisition of practical skills, including military strategy and resource management, essential for the group's survival. Education transcends mere knowledge transfer; it is also a mechanism for establishing a cohesive collective identity.

b. Convergence of Religion and General Sciences

Ibn Khaldun underscored the necessity of amalgamating *naqliyah* (religious) and *aqliyah* (rational) knowledge within the educational framework. This illustrates the configuration of Islamic society, wherein religion constitutes the essence of *asabiyyah*. Islamic disciplines, including the Qur'an and *fiqh*, enhance spirituality while functioning as a cohesive social force. In contrast, society requires general sciences like mathematics and logic to meet practical needs, such as those in commerce and governance.

c. Social Environment as a "Learning Laboratory"

Ibn Khaldun criticized education that detached itself from social reality. He advocated for the *rihlah* (scientific journey) method, enabling students to acquire knowledge through direct experience, such as mediating conflicts among groups or collaboratively managing projects. This methodology aligns with the principle of *asabiyyah*, which illustrates the importance of collective experience. The Syaikh Zainuddin NW Anjani Islamic Boarding School exemplifies the value of *asabiyyah* through cooperative programs and social activities that engage all students.

d. The Consequences of Diminished *Asabiyyah* on Education

Ibn Khaldun cautioned that the deterioration of *asabiyyah* significantly affected the educational system. When social solidarity wanes due to internal strife or corruption, the curriculum becomes disconnected from societal needs. For instance, during the decline of the Abbasid Dynasty, education emphasized rote memorization of dogma at the expense of critical thinking development. This contributed to the civilization's decline, as education did not cultivate individuals capable of reinstating social cohesion.

8. Significance in Modern Education

a. Community-Centric Character Education

The contemporary character education movement, which prioritizes collaboration, empathy, and social responsibility, is congruent with the notion of *asabiyyah*. For instance, schools in Turkey are incorporating *asabiyyah* principles via cross-cultural student exchange programs to foster solidarity among students.

b. Integrative Curriculum

Modern education necessitates the amalgamation of communal values, such as indigenous knowledge or ecological ethics, with contemporary scientific principles. For instance, certain Islamic boarding schools in Indonesia have fused STEM education with Islamic doctrine, yielding graduates who are both academically proficient and socially responsible.

c. Education as a Remedy for Social Crisis

In the context of globalization, *asabiyyah* can be rejuvenated to foster solidarity among nations, exemplified by anti-racism movements and global environmental initiatives. Education centered on global citizenship is a crucial mechanism for cultivating an inclusive and progressive contemporary *asabiyyah*.

Ibn Khaldun posits that education mirrors and fortifies the social structure. In the absence of *asabiyyah*, education forfeits its role as a catalyst for civilization. This

principle underscores the necessity for the educational system to adapt to social dynamics, cultivate collective character, and remain anchored in cultural and religious values.

He evaluated that the deficient education system in the Maghrib during the 14th century was intricately linked to political disunity and the erosion of communal solidarity. Theoretical frameworks indicate that overarching factors such as governance stability and social cohesion affect educational dynamics. Research by Putra et al. in 2023 corroborates the notion that educational institutions in Indonesia can foster collaboration by embracing the concept of *asabiyyah*.

9. The Significance of Khaldun's Philosophy in Modern Islamic Education

From the perspective of predictive theory, Ibn Khaldun's ideas yield four practical implications for modern education.

- a) The curriculum amalgamates religion and science.
- b) The *Tadriji* method is being implemented to address the variability in students' abilities.
- c) The social environment functions as a learning laboratory.
- d) We are enhancing the role of educators as facilitators and conveyors of knowledge.

This discovery aligns with the recommendations of Siroj et al. (2024), which underscores the necessity of recontextualizing the ideas of classical scholars. Additionally, this study introduces a novel theoretical framework that integrates the principles of *malakah* (mastery through practice) from Ibn Khaldun with the concept of contemporary blended learning.

10. Synthesis and Recommendations

An examination of the three functions of the theory descriptive, explanatory, and predictive demonstrates that Ibn Khaldun's philosophy possesses the capacity to establish a pertinent and effective educational framework. Islamic education must be anchored in classical epistemology while embracing innovation. Suggestions for future research encompass empirical evaluation of the *tadriji* method within a digital milieu and investigation of the interplay between *asabiyyah* values and globalization dynamics. Consequently, this research not only addresses scholarly inquiries but also paves the way for the advancement of a sustainable Islamic education theory.

Conclusion

This study affirms that Ibn Khaldun's educational philosophy not only mirrors the socio-historical milieu of the 14th century but also encompasses universal tenets pertinent to the advancement of modern Islamic religious education. An examination of *Muqaddimah* indicates that Khaldun's educational concept is comprehensive, encompassing spiritual, intellectual, and social dimensions within an interconnected framework. The study's principal findings indicate that Ibn Khaldun, as a classical scholar, effectively developed an educational system that integrates religious principles with the community's practical requirements, featuring a curriculum that harmonizes *naqliyah* (revelation) and *aqliyah* (rational) knowledge. His suggested techniques of *tadriji* (gradual) and *takrir* (repetition) learning prioritize profound comprehension over rote memorization and align with the tenets of contemporary cognitive psychology.

Khaldun's paramount contribution is his capacity to frame education as a tool for the advancement of civilization by enhancing *asabiyyah* (social solidarity). These findings address a research inquiry regarding the contribution of classical scholars to the evolution of Islamic education, highlighting Khaldun as not merely a theologian but also a visionary who perceives

education as a mechanism for societal transformation. His intellectual relevance is evident in his capacity to address modern challenges, including the integration of religion and science, the advancement of active learning methodologies, and the cultivation of character grounded in Islamic universal values.

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