



Ibn Khaldun's Islamic Educational Thought: Relevance in the Modern World

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ABSTRACT

This research examines Ibn Khaldun's Islamic educational thought and its relevance to the challenges of the modern world. The main problem raised in this study is how the educational concepts put forward by Ibn Khaldun, especially in Muqaddimah, can be applied in the contemporary education system that faces the challenges of globalization, digitalization, and moral crisis. The purpose of this research is to analyze the concept of Ibn Khaldun's education, identify aspects that are still relevant to modern education, and offer implementation strategies in the current learning system. This study uses a qualitative method with a textual analysis approach to Ibn Khaldun's works as well as case studies that are relevant in modern education. The results of the study show that the concept of Asabiyyah or social solidarity has important implications in creating an inclusive and collaborative learning environment. In addition, Ibn Khaldun's thoughts on gradual education and character formation are very relevant in building an education system that is not only academically oriented, but also on strengthening the morals and ethics of students. The conclusion of this study confirms that Ibn Khaldun's Islamic educational thinking can be a solution in facing the challenges of modern education. By adapting Islamic educational values into technology-based learning systems, character education, and community-based approaches, a more holistic and sustainable model of education can be realized. This research contributes to the development of an education system that is able to answer the needs of the times without losing fundamental Islamic values.

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INTRODUCTION

In the modern world, education is not only a means of transferring knowledge, but also a major tool in building individual character and the progress of society. Ibn Khaldun emphasized that anyone who does not get education from his parents and the immediate environment will be educated by life experience. Social facts show that in the era of globalization, many parents are busy with work, so children are more exposed to the social environment and digital media as their source of learning.

In addition, modern education is increasingly leading to experiential learning, which is in line with Ibn Khaldun's thinking about the development of the human mind in three levels: discriminating reason, experimental reason, and speculative reason. This fact shows that effective learning depends not only on theory, but also on practice and in-depth analysis of social phenomena.

In Muqaddimah, Ibn Khaldun explained that education is not only a process of transferring knowledge from teacher to student, but also part of social and civilizational development. He emphasized that human beings are born in a state of ignorance (ignorance) and need education and social environment to develop their intellect. Education, according to him, is the main factor that shapes human character and determines the progress of a society. This concept is in line with the theory of lifelong learning in the modern world, where learning takes place throughout life, not limited to formal institutions, but also through life experiences and social interactions.

Ibn Khaldun also stated that human beings learn through three stages of reason: (1) discriminating intellect (al-'aql at-tamyizi), which is the basic ability to distinguish between good and evil; (2) experimental intellect (al-'aql at-tajribi), which is the ability to think based on life experience; and (3) speculative intellect (al-'aql an-nadzari), which is the ability to think abstractly and analytically. His thinking describes how humans develop intellectually through experience, which is very similar to constructivist learning theories in modern education. This theory emphasizes that learners build their own knowledge through interaction with the real world, rather than just passively receiving information from teachers.

Furthermore, Ibn Khaldun divided knowledge into naqliyah (religious knowledge derived from revelation) and aqliyah (rational knowledge obtained through human thought). According to him, the progress of civilization depends on the balance between these two types of knowledge. In the context of modern education, this concept is reflected in the model of integration of religious science and science, which is the basis of the current Islamic education system. Ibn Khaldun also highlighted the importance of effective learning methods, emphasizing that teaching should be gradual, starting from basic concepts to more complex understanding.

In addition, in Muqaddimah, Ibn Khaldun warned that educational methods that are too harsh and authoritarian can hinder the intellectual development of students. He argues that education should provide freedom of thought and avoid violence, because excessive pressure can limit one's creativity and reasoning power. His thinking is very relevant to modern educational approaches that prioritize student-centered learning, where students are given the freedom to explore their own knowledge with the guidance of teachers as facilitators.

This research aims to analyze Ibn Khaldun's Educational Thought by examining the educational concepts put forward by Ibn Khaldun in Muqaddimah, especially related to learning methods, educational goals, and social roles in education. Identifying the Relevance of His Thought to Modern Education by Exploring how the principles of Islamic education put forward by Ibn Khaldun are still relevant and adaptable in the education system in the current era of globalization. Explaining the Implementation of Ibn Khaldun's Concept in the World of Contemporary Education by exploring how concepts such as Asabiyyah (social solidarity), gradual education, and character and morality formation can be applied in the modern education system to create more effective and sustainable learning. Offering Solutions to Modern Education Challenges by Providing a New Perspective in Improving the Quality of Education by Integrating the Islamic Educational Values Promoted by Ibn Khaldun into current educational policies and practices.

The Islamic educational thought put forward by Ibn Khaldun in Muqaddimah has a strong relevance to the modern world, especially in building an education system that is not only oriented to the intellectual aspect, but also moral and social. Ibn Khaldun emphasized the importance of Asabiyyah or social solidarity in education, which can be applied in the context of modern education to create an inclusive and collaborative learning environment. In addition, the concept of gradual education proposed by Ibn Khaldun, which emphasizes the learning process in stages from basic understanding to complex thinking, is in line with the modern pedagogical approach based on constructivism. Furthermore, he emphasized that education must shape the character and morals of students, which is in line with modern education trends that emphasize character building and emotional intelligence. Thus, Ibn Khaldun's thoughts remain relevant and can be a solution to the challenges of education in the era of fast-paced and dynamic globalization. If the principles of Islamic education put forward by Ibn Khaldun, such as Asabiyyah, gradual education, and character building, are applied in the modern education system, then education will be more effective in producing individuals who are not only academically superior but also have strong moral and social values. This will create a more inclusive learning environment, strengthen social solidarity among students, and improve the quality of education in the face of the challenges of globalization and rapid social change.

Literature Review

Education according to Ibn Khaldun has a profound meaning, which has been explained in his famous work, Muqaddimah. In the book, Ibn Khaldun asserts that individuals who do not get an education from their parents will be educated by their life experiences. That is, if a person does not acquire the expected norms and behaviors from interactions with parents and teachers, then he will learn from the experiences he has experienced throughout his life. Therefore, education is not just a formal process, but it is also a natural learning process, where individuals learn from various events that occur around them.

Furthermore, Ibn Khaldun described education as a process that transcends the boundaries of space and time. Education is not only limited to teaching in the classroom, but also includes human awareness and understanding of the events that occur around them. Although Ibn Khaldun did not give a rigid definition of education, he emphasized that knowledge and education are social phenomena that reflect the character of society.

In his view, education is an important need for every individual to develop and adapt to his or her social environment. In his view, humans are basically creatures who have the potential to think and learn. Even though humans come from the same biological elements as animals, Allah SWT gives reason to

humans, which distinguishes them from other creatures. With reason, humans can make choices, experiments, and think critically. This thinking ability allows humans to plan and live their lives better. Ibn Khaldun argued that the attainment of knowledge and education is the result of a long process, in which man must develop his abilities through experience and learning. Furthermore, Ibn Khaldun emphasized the importance of teaching and the transfer of knowledge from generation to generation. He argues that in order to achieve success in education, individuals must have the desire to learn and seek knowledge from more experienced people. This process results in deep thinking and understanding of the truth and reality at hand. Thus, individuals will be formed into knowledgeable individuals and able to make positive contributions to society. In Ibn Khaldun's view, science is an important foundation in human civilization.

In the context of Islamic education, Ibn Khaldun's thought underlines the importance of understanding the nature of man as sentient beings. Humans, with their intellect, have the ability to contemplate and understand everything around them. Education must be directed to develop this potential so that humans can achieve perfection. Ibn Khaldun identified several levels in the thought process, ranging from basic understanding to complex analytical skills. This shows that education must cover various aspects to form a holistic and competitive individual. Ibn Khaldun emphasized that the development of science and education cannot be separated from the cultural context and civilization of society. He believes that in order to achieve progress in science, education must be developed to the maximum. Science that focuses on traditional and rational aspects must be strengthened, so that individuals can understand and practice teachings that are in accordance with religious values. Thus, good education will produce a cultured and civilized society, and be able to face the challenges of the times wisely.

Character education is a learning process that aims to shape individuals to have good moral, ethical, and personality values. According to Lickona (1991), character education involves three main aspects, namely moral knowing, moral feeling, and moral action, which shows that character education is not only about instilling knowledge about good and bad, but also shaping attitudes and behaviors that are in accordance with moral values. In the Islamic perspective, character education is highly emphasized as in the hadith of the Prophet PBUH which states that he was sent to perfect human morals (HR. Al-Baihaqi). Ibn Khaldun's thoughts in Muqaddimah also emphasized that education does not only aim to transfer knowledge, but also to form human beings who have high morality and are able to contribute to society. Character education in Islam is based on the teachings of the Qur'an and hadith by emphasizing values such as honesty (shiddiq), trust, responsibility, discipline, and cooperation (ta'awun). In the era of globalization and digitalization, character education is increasingly urgent to be applied to overcome various challenges such as moral crises, value degradation, and the negative influence of social media and technology. Berkman & Berman (2019) in their research show that character education plays a role in shaping individuals who not only excel academically, but also have high social awareness and moral integrity. Several character education models have been developed in different countries. Lickona (1991) proposed a Comprehensive Character Education approach, which involves schools, families, and communities in the formation of students' characters. In Indonesia, character education has been integrated into the Merdeka Curriculum through the Pancasila Student Profile, which emphasizes religious values, nationalism, independence, and mutual cooperation.

In the context of Ibn Khaldun's thought, character education can be implemented by emphasizing the principle of Asabiyyah (social solidarity) to build a learning environment that supports collaboration and social concern. In addition, character education must also be carried out in stages according to the development of students, as stated by the theory of gradual education put forward by Ibn Khaldun. The overall literature on character education shows that the formation of morals and ethics is very important in the modern education system. Character education not only serves to form individuals with good morals, but also serves as a solution to various social problems that arise due to the development of the times. By adapting the concept of character education based on Islamic values, especially Ibn Khaldun's thought, the education system can become more effective in creating individuals with integrity, responsibility, and high social awareness.

Modern education is an education system that develops along with the rapid advancement of science, technology, and social change. This education emphasizes more flexible, innovative, and technology-based approaches, such as the use of e-learning, online learning, as well as project-based methods and collaborations. In addition, modern education is not only oriented to the academic aspect, but also emphasizes the development of 21st-century skills, such as critical thinking, creativity, communication, and collaboration. Character and moral values remain an important part, especially in the face of global challenges such as ethical crises, social change, and inequality of access to education. With a more inclusive and individual-based approach, modern education seeks to create students who are adaptive, innovative, and ready to face the dynamics of the ever-evolving world.

Previous studies of Ibn Khaldun's Islamic educational thought generally focused on historical and philosophical aspects, but there are still some limitations that need to be further studied to make their relevance to modern education clearer. One of the main shortcomings is the lack of a contextual approach in

connecting Ibn Khaldun's thought with the challenges of education in the current era of globalization and digitalization. Many previous studies have only highlighted the theoretical aspects without providing an in-depth analysis of the implementation of the concept in the contemporary education system. In addition, the study of the concept *Asabiyyah* is more often associated with social and political aspects than its application in building a collaborative and inclusive learning environment. Previous studies are also still limited in exploring the integration of moral and character education in Ibn Khaldun's thought and its relation to the concept *Character Building* in modern education. Therefore, this research is here to fill the gap by offering a new perspective on how Ibn Khaldun's educational principles can be applied in the current education system in order to create individuals who are not only academically superior but also have strong moral integrity.

This research needs to highlight the implementation aspect of the concept *Asabiyyah* in collaborative education, considering the importance of social solidarity in building an inclusive learning environment in the midst of a digital era that tends to be individualistic. In addition, the reconstruction of character education based on Ibn Khaldun's thinking is an urgent need in overcoming the moral crisis and the degradation of values among students. Another aspect that is no less important is the integration of Islamic educational values in technology-based curriculum, so that the modern learning system maintains ethical and spiritual values in the midst of technological dominance. By examining these aspects, research can contribute to creating educational models that are not only relevant to the challenges of globalization but also remain grounded in strong Islamic values.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive analysis method to explore Ibn Khaldun's Islamic educational thought and its relevance to the modern world. The main focus of this research is to understand the concepts of education put forward by Ibn Khaldun in *Muqaddimah* and analyze their application in the contemporary education system. Through this approach, the research seeks to provide an in-depth understanding of how the educational principles proposed by Ibn Khaldun can be adapted in the face of the challenges of globalization, digitalization, and social change.

The unit of analysis in this study is the concept of Islamic education developed by Ibn Khaldun, especially related to character formation, learning methods, and *Asabiyyah* principles in building an inclusive educational environment. In addition, this study also analyzes the current modern education system to see the extent to which the values of Islamic education carried by Ibn Khaldun can be applied in the context of global education.

The research design used is exploratory with a library research approach. This study refers to the main source namely *Muqaddimah* by Ibn Khaldun as well as various secondary literature relevant to the theme of Islamic education and modern education. With this design, the research not only focuses on Ibn Khaldun's thought historically, but also examines its relevance in the context of today's education.

The source of data or information in this study consists of primary and secondary data. Primary data was obtained from *Muqaddimah*'s original text, while secondary data was collected from various scientific journals, books, and previous research that discussed Islamic educational thought and its implementation in the world of modern education. Additional literature from character education theory and educational technology was also used to enrich the analysis.

The data collection technique was carried out through document studies by analyzing various literature related to the research theme. The data analysis in this study uses content analysis techniques, which aim to interpret and connect Ibn Khaldun's educational concepts with the modern education system. The data obtained are classified based on main themes, such as character education, learning methods, and the social role of education in forming an empowered society. With this method, the research is expected to contribute to understanding the relevance of Ibn Khaldun's Islamic educational thought in the world of education today.

RESULTS

Graded Education in Ibn Khaldun's Concept. The concept of graded education put forward by Ibn Khaldun is one of the main principles in the Islamic education system. In *Muqaddimah*, Ibn Khaldun emphasized that the learning process must be carried out in stages, starting from simple to more complex material. Data found in various literature shows that Ibn Khaldun divided the educational process into several levels, which reflect the intellectual and emotional development of the learners. This concept is also in line with the theory of modern cognitive development, as put forward by Jean Piaget, which emphasizes that children should be taught according to their developmental stages.

From this data, it shows that the gradual approach to education proposed by Ibn Khaldun is still very relevant in the modern education system. The current education system, such as the Independent Curriculum in Indonesia, also applies the principle of gradual and competency-based learning. These findings show three main tendencies: first, effective education must take into account the level of cognitive development of

students; Second, gradual teaching methods can increase the understanding and absorption of science; and third, gradual education helps in the progressive formation of students' character.

The concept of Asabiyyah or social solidarity put forward by Ibn Khaldun has significant relevance in creating an inclusive and collaborative educational environment. Data from various studies show that a learning environment based on cooperation and togetherness can increase learning effectiveness and build the character of students who care more about others. In the context of modern education, this concept is reflected in the application of project-based learning and collaborative learning.

These findings show that Asabiyyah is not only relevant in the socio-political context, but also in the world of education. Solidarity in learning can help create a more conducive academic environment, where students feel supported by their community. From this data, three main trends emerged: first, education based on togetherness can increase students' motivation to learn; second, a collaborative learning environment helps build social skills that are essential for the world of work; and third, the spirit of solidarity in education can reduce the academic gap between students with different abilities.

Character Education in the Concept of Ibn Khaldun. Ibn Khaldun emphasized the importance of character education in forming individuals who have noble morals. Data from Muqaddimah shows that the ideal education is not only oriented to the transfer of knowledge, but also to the formation of morals and ethics. In the world of modern education, character education is an increasingly important aspect in facing the challenges of globalization, digitalization, and moral crises. Character education programs such as the Pancasila Student Profile in Indonesia, which emphasizes religious values, mutual cooperation, and integrity, are in line with Ibn Khaldun's thoughts.

From this data, it shows that character education should not be neglected in the modern education system. In an increasingly competitive global context, learners need not only academic intelligence, but also moral and social skills in order to contribute positively to society. From these results lead to three main tendencies: first, character-oriented education can help build more responsible and integrity individuals; second, the integration of moral education in the curriculum can reduce the negative impact of rapid social change; and third, character education can create a more harmonious and ethical society.

In the context of the modern world, Ibn Khaldun's thoughts can be applied in technology-based education. Studies show that digital-based education, such as e-learning and blended learning, is growing and becoming a major need in the modern era. The concept of gradual learning and character education put forward by Ibn Khaldun can be adapted in the digital education system to ensure that Islamic values are still taught in online learning.

From this data, it is emphasized that the technology-based education system needs to be integrated with Islamic education values so that students not only master digital skills but also have good ethics in using technology. The description of these findings shows that: first, technology-based education needs to consider spiritual and moral aspects; second, the use of technology in learning must be accompanied by ethical guidance so as not to have negative impacts; and third, online learning systems must be designed to remain interactive and based on the principles of gradual learning as stated by Ibn Khaldun.

The concept of Islamic education put forward by Ibn Khaldun can also be adapted in the development of the modern education curriculum. The data shows that many countries have begun to integrate character education and community-based learning in their education systems. An educational model that emphasizes a balance between science and ethical values is becoming increasingly important in facing the challenges of the digital age. From this data, it indicates that the principles of Islamic education put forward by Ibn Khaldun remain relevant in the development of the modern educational curriculum. From these results it is shown that: first, the modern curriculum must include character education as part of core learning; second, the concept of community-based learning must be strengthened so that students do not only develop individually but also as part of society; and third, the integration of Islamic education in the modern curriculum can help shape a generation that is not only intelligent but also moral and ethical.

Although Ibn Khaldun's educational thought has many advantages, there are several challenges in its application in the modern world. Data from various studies show that the current education system is more oriented towards academic results than the formation of social character and values. In addition, the challenge of integrating Islamic educational values in technology-based curriculum is still an issue that needs attention.

This data shows that although Ibn Khaldun's thought is very relevant, its implementation in the modern education system requires adjustments. These findings show that: first, the current education system must be more balanced between academics and character; second, there needs to be a clearer policy in integrating Islamic education with technology-based curriculum; and third, the challenge of applying the principles of Asabiyyah in the modern educational environment must be overcome through community-based learning strategies.

From the various research results that have been discussed, it can be concluded that Ibn Khaldun's Islamic educational thinking is still very relevant in the world of modern education. The concept of gradual education, Asabiyyah, character education, and the integration of Islamic values in the modern curriculum

are aspects that can be solutions to educational challenges in the era of globalization and digitalization. However, the implementation of this thinking still faces challenges, especially in balancing academic aspects and character building in a technology-based education system. Therefore, further research is needed to develop effective strategies in adapting Ibn Khaldun's thought in the contemporary education system.

DISCUSSION

This study examines Ibn Khaldun's Islamic educational thought and its relevance to the modern world with a focus on the concept of gradual education, Asabiyyah in education, character education, and the integration of Islamic education in the modern education system. The results of the study show that Ibn Khaldun's thinking remains relevant in facing the current educational challenges, especially in building an education system that is not only academically oriented, but also on strengthening character and ethics. In addition, the concept of social solidarity (Asabiyyah) put forward by Ibn Khaldun can be the foundation in building an inclusive and collaborative learning environment. However, the challenge in applying this thinking in the modern education system is still quite large, especially in adapting Islamic values in the digital era and globalization.

The results of this study confirm that the concept of gradual education put forward by Ibn Khaldun is in line with the theory of modern cognitive development. This concept provides an explanation for why a good education system must be adjusted to the stages of student development so that learning is more effective. In addition, the concept of Asabiyyah in the world of education explains why a learning environment based on togetherness is able to increase student motivation and absorption. Character education is also key in shaping individuals who are not only academically intelligent, but also have strong ethics and morality. These findings show that modern education systems that focus more on cognitive aspects and academic achievement often ignore social and moral values that are very important in shaping individuals with integrity.

Some previous research has discussed Islamic education from the perspective of various figures, such as Al-Ghazali and Ibn Sina, who emphasized the importance of a balance between religious and secular sciences. However, this study found that Ibn Khaldun's approach was more systematic in explaining how education should be implemented gradually and based on social dynamics. The main difference between this study and the previous study is its emphasis on Asabiyyah in building a collaborative educational environment. Most of the previous research focused more on teaching methods and curriculum, while this study shows that the social aspect of education is also very important in forming a sustainable learning system. Thus, this research has a novelty value in connecting Ibn Khaldun's thought with the challenges of modern education, especially in the context of digitalization and globalization.

In the social context, the results of this study show that education not only aims to produce intelligent individuals, but also to build a solid and supportive society. Education based on Asabiyyah values can help reduce social disparities in the world of education by creating an inclusive learning environment. Historically, the concept of education developed by Ibn Khaldun is relevant to the changing times, where education has always been a major factor in the development of civilization. In terms of ideology, Ibn Khaldun's thought emphasized that education should be a means to build a civilized and ethical civilization, not just a tool to achieve individual success. Therefore, education must be returned to its broader function as a means of character formation and social solidarity.

The implication of the results of this study is that the modern education system needs to balance academic and character aspects. If education is only oriented to academic achievement without considering social and moral values, then the result is individuals who excel intellectually but lack social and ethical awareness. In addition, learning that focuses too much on individual competition can weaken the spirit of cooperation and empathy in society. Therefore, education that prioritizes a balance between science and social values must be a priority in the modern education system.

As a concrete step, the government and educational institutions need to design a curriculum that better integrates the principles of Islamic education put forward by Ibn Khaldun. Character-based education programs must be strengthened so that students not only have intellectual intelligence, but also strong social skills. In addition, the use of technology in education must be accompanied by the learning of moral values so that students can use technology responsibly. Education policies also need to encourage community-based learning methods to foster a sense of togetherness in the learning process. By applying the principles of Ibn Khaldun's education in the modern world, it is hoped that the education system can produce individuals who are not only intelligent, but also moral and able to contribute to society at large.

CONCLUSION

This research confirms that Ibn Khaldun's Islamic educational thought still has strong relevance in the modern education system. One of the most important findings is that education should be understood as a gradual process that adjusts to the intellectual and social development of learners. Ibn Khaldun emphasized that learning must start from basic understanding before moving on to more complex concepts, in line with

the principles of education based on the stages of cognitive development that are widely applied in the world of education today. In addition, according to Ibn Khaldun, education does not only focus on academic aspects, but also forms personality, morality, and social skills, which are urgently needed in facing the challenges of globalization and the digital era. Thus, the main lesson that can be drawn from this research is that the modern education system needs to balance between mastery of science and character formation in order to create individuals who are not only intelligent, but also moral and contribute to society.

The main contribution of this research lies in its approach that connects classical educational thought with contemporary educational challenges. In addition to discussing the concept of *Asabiyyah*, this study also raises the relevance of Ibn Khaldun's ideas about teaching methodology, the importance of experience in education, and the close relationship between science and practice. By examining the main works of Ibn Khaldun, especially *Muqaddimah*, this study highlights that the ideal education must be holistic, integrating rational, empirical, and ethical aspects. This approach makes a scholarly contribution by enriching the understanding of how Islamic educational values can be adapted in the modern curriculum. In addition, this research also opens up new questions related to the implementation of Ibn Khaldun's educational principles in various education systems in the world, especially in the context of technology-based and interdisciplinary education.

However, this study has some limitations that need to be considered. This study focuses more on the analysis of texts and literature without including an in-depth empirical study of the implementation of Ibn Khaldun's thought in the modern education system. In addition, the challenges of adapting Ibn Khaldun's educational principles into a technology-based and competitive education system have also not been thoroughly explored. Therefore, further research is needed to examine how the concept of gradual education, the integration between religious and secular sciences, and the experiential approach put forward by Ibn Khaldun can be applied in contemporary education policy. Empirical studies involving Islamic schools, universities, and educational institutions can provide a more concrete picture of the extent to which Ibn Khaldun's thought can be adapted to improve the effectiveness of the education system in the modern era.

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