

The Concept of The Islamic Education Curriculum According to Ibn Khaldun and Its Relevance to Islamic Education in The Modern Era

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Abstract

This study aims to examine Ibn Khaldun's views on the concept of an Islamic educational curriculum as a reference for contemporary education. This research uses a library research (literature review) approach. Primary data were obtained from Ibn Khaldun's main work, *Al-Muqaddimah*, while secondary sources were collected from relevant journals and books discussing his educational thought. Data were collected through documentation techniques focusing on comprehensive and modern educational perspectives. The data were analyzed using content analysis to systematically identify key ideas, which were then synthesized to strengthen the study's theoretical framework. The findings show that Ibn Khaldun's curriculum emphasizes balance between religious (*shari'ah*) sciences and rational or philosophical sciences. This balance does not imply equal portions but highlights the importance of integrating various fields of knowledge so that students develop a holistic understanding. Ibn Khaldun also stressed that knowledge should not be dichotomized, as all sciences contribute to human intellectual and moral development. Furthermore, Ibn Khaldun's concept of curriculum remains relevant to modern Islamic education. His ideas align with the goals of national education, particularly the view that education focuses on developing the whole person. Humans are seen as integrated beings consisting of intellectual, spiritual, and social dimensions that must be developed harmoniously through education.

Keywords

Ibnu Khaldun; Islamic Education; The Concept of Curriculum

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1. INTRODUCTION

The importance of education has been indicated in the Qur'an since the revelation of the first divine message. The first revelation received by the Prophet Muhammad in the Cave of Hira was not a command to pray or fast, but rather an instruction to read. Through this initial revelation, the Qur'an affirms to humankind that education is the most essential element in life. Good and high-quality education shapes civilized individuals, which ultimately gives rise to a moral social life. For Muslims, education is not merely intended to develop intellectual abilities; more importantly, it serves to instill Islamic values in real-life practice so that a generation of intellectuals emerges who remain faithful and obedient to their religion (Adib, 2022).

Among the most important components of education, including within the field of Islamic



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education studies, is the curriculum. The curriculum occupies a crucial position in education and is one of its most strategic domains. For this reason, studies on educational curricula have never ceased, conducted by both general education scholars and specialists in particular fields of education. The Curriculum represents the path through which human beings can carry out their function as *khalīfah*, thereby attaining happiness in both this world and the hereafter. Educational curricula have also received serious attention since the era of Ancient Greece, particularly during the time of Plato and Aristotle, continuing through to the present era of information and technology (Sari, 2024).

The considerable attention given to the curriculum is not solely since it plays a crucial role in education, but also because educational curricula continuously undergo dynamics and development in line with changes occurring in society. Social change or social dynamics, therefore, constitute one of the key factors influencing curriculum development. Technological advancements within society inevitably have implications for curriculum design and development. Curriculum development is not merely concerned with the quality and relevance of the content delivered, nor simply with the number of learners; rather, it must emphasize the interconnectedness of educational components as an integrated whole that is relevant and capable of being contextualized to the progress and directional changes required by learners after they complete their education (Aripin, 2024). Consequently, the curriculum must continually adapt to social dynamics.

Nevertheless, the curriculum, as one of the most important components of education, is also grounded in philosophical ideas. The philosophical ideas and perspectives that underpin a curriculum influence its development and design in educational institutions. Curriculum development is consistently grounded in philosophical schools of thought, which subsequently shape the curriculum's concepts and implementation. A curriculum grounded in the philosophy of Perennialism will certainly differ from one based on Essentialism. Likewise, an educational curriculum grounded in Progressivism will differ from one developed under Reconstructionism. Similarly, an educational curriculum based on Existentialism will differ from one developed under the philosophy of Postmodernism (Faizi, Munauwarah, & Fathina, 2023).

Educational curricula are highly dependent on the philosophy of education that underpins them. Since educational philosophy is developed within a specific socio-cultural context, it is strongly influenced by the social and cultural environment in which its proponents live. Consequently, the philosophies of perennialism, essentialism, progressivism, reconstructionism, existentialism, and postmodernism, which emerged within European social and cultural contexts, are believed to be heavily imbued with European cultural values. Meanwhile, these philosophical traditions have become the foundations of curricula developed in non-European educational systems, including within Islamic educational contexts (Hariyasasti, Setyawati, & Widayawati, 2025).

Thus, educational practices in Islamic educational institutions are organized around curricula grounded in the philosophies of perennialism, essentialism, progressivism, reconstructionism, existentialism, and postmodernism, all developed in the West. This constitutes a fundamental problem: on the one hand, Islamic educational institutions seek to educate their students in Islamic values, yet on the other hand, the curricula they develop are grounded in Western philosophical traditions.

The fact that educational curricula developed in Islamic educational institutions are grounded in Western philosophy makes the study of educational thought from Islamic scholars or figures highly important. There are similarities between Islamic educational philosophy and Western philosophy, particularly in nativistic, empiricist, and theocentric theories. The study of Islamic scholars' educational thought is important not only for developing alternative conceptual models for Islamic educational practice, but also for elaborating and exploring the richness of Islamic intellectual tradition, especially in the fields of education and curriculum development (F. Hidayat, 2025).

One of the classical Muslim scholars and intellectuals who devoted considerable attention to education, including educational curricula, was Ibn Khaldun (1332–1406). His full name was Abū Zayd

‘Abd al-Rahmān ibn Muḥammad ibn Khaldūn al-Ḥaḍramī. He was born on 27 May 1332 (732 AH) and passed away on 19 March 1406 (808 AH). Ibn Khaldun was a Muslim historian from Tunisia and is often regarded as the founding father of historiography, sociology, and economics. His most renowned work is *al-Muqaddimah*. He was born in Tunisia in the month of Ramadan 732 AH/1332 CE and came from a distinguished family that successfully held both scholarly and governmental positions (Mursalin, 2024).

According to Ibn Khaldun, the curriculum in his era differed from the contemporary curriculum, which has a broader definition. In Ibn Khaldun’s time, the curriculum consisted solely of information and knowledge presented by teachers or schools in the form of individual subjects or traditional texts (*kutub*), which students studied at all levels of education. Ibn Khaldun attempted to compare the curricula in place at the time, particularly at the elementary level, across Western and Eastern Islamic regions. He argued that the curriculum should not be limited solely to religious instruction but should also incorporate rational sciences (*‘ulūm ‘aqliyyah*) as supporting disciplines (Khaldun & Abdurrahman, 2001).

Ibn Khaldun’s educational thought, particularly on curriculum, differs from that of Western educational philosophers. Shaped by the Islamic intellectual context in which he lived, his curriculum concept is also distinct from those of Al-Ghazali, Ibn Miskawayh, Al-Farabi, and other Muslim scholars. However, they all share a common Islamic intellectual and cultural tradition.

Ibn Khaldun's educational ideas are highly relevant and adaptable in today's modern context. There have been several previous studies on some of Ibn Khaldun's ideas on the Islamic education curriculum. According to Al-Manaf's research, Ibn Khaldun argued that teachers need to understand the instincts, skills, and behavior of students beforehand so that later, when delivering lessons, students can easily understand what the teacher is saying, because, according to Ibn Khaldun, to achieve optimal results, emphasis is needed on a continuous and structured learning process (Manaf, 2020). According to Nurandriani's research, Ibn Khaldun's work offers an in-depth view of how education should be carried out to produce individuals who are superior and knowledgeable (Nurandriani & Alghazal, 2022). Wisnu et al.'s research concludes that Ibn Khaldun believes that the existing curriculum must be designed appropriately because it will greatly influence the education system, as the curriculum always changes in line with the times, which causes several problems in developing the concept of Islamic education (Nurlaila, Rojab, & Agustin, 2023). Meanwhile, according to Wisnu's research and Ibn Khaldun, a proper curriculum can enable students to become knowledgeable and develop according to their respective potentials. Thus, a dynamically structured curriculum is very important so that students acquire skills and knowledge about Islam that will be needed for their future success in this world and the hereafter (Nurlaila et al., 2023). Roni's research shows that, according to Ibn Khaldun, education is an important milestone in driving humans towards success and glory. This is because, in addition to providing a wide range of knowledge, education helps individuals to live appropriately within an advanced and cultured society. Ibn Khaldun's view is similar to Herbert Spencer's, which holds that education must help a person be eligible to live in this world (Roni Putra, Sri Murhayati, & M. Nazir, 2023).

The difference between this study and previous studies is that this study focuses on constructivist theory, in which the concept of Islamic education curriculum introduced by Ibn Khaldun has similarities with contemporary learning theory, the relevance of which aligns with the concept of education used by Ibn Khaldun in this era. Based on the background described above, the research questions in this study are: What is Ibn Khaldun's concept of an Islamic education curriculum, and how is it relevant to Islamic education in the modern era?

2. METHODS

The author's research examines the concept of the educational curriculum as outlined by Ibn Khaldun and its relevance to contemporary Islamic education. This study is categorized as library research, often referred to as a literature study, in which research data are derived from textual sources such as books, articles, journals, internet sources, personal writings, and other types of documents related to the research topic (Arikunto, 2010).

The research method used in this study is a qualitative approach and a literature review, in which the author collects existing data by reading, taking notes, and managing research materials. To broaden the topic and understanding, the author examined previous works to understand existing perspectives and manage research materials, and to expand the overview of studies that were still lacking (Adina & Wantini, 2023). The researcher chose the literature review method to elaborate on and describe the concept of the Islamic education curriculum as outlined by Ibn Khaldun, and to examine its relevance to Islamic education in the modern era in greater depth.

This study is limited exclusively to a literature review. There are at least three reasons for adopting this approach. First, the research problem can be addressed only through library-based research and cannot rely on field research data. Second, this literature review is required as a distinct stage, namely a preliminary study, to understand newly emerging phenomena in the field of Islamic education. Third, library-based data remain reliable for answering the research questions of this study. This type of study functions as an informational foundation for research, serving as a basis for developing scholarly knowledge by engaging directly with presented data or texts, rather than with field data or information obtained from relevant informants (Maisyaroh, Abdullah, & Hadi, 2023).

The data collection technique the researcher will use is documentation, with a comprehensive and modern educational research object. This literature study uses content analysis to objectively and systematically capture specific messages (Yaniawati, 2020) from Muhammad Abduh's thoughts, particularly those related to the concept of the Islamic education curriculum and its relevance to Islamic education in the modern era. The research will use two types of data sources, namely primary and secondary. The primary data source will be a study of Ibn Khaldun's concept of the Islamic education curriculum and its relevance to Islamic education in the modern era. Meanwhile, secondary data sources are obtained from various journals and books that examine Ibn Khaldun's Islamic education curriculum and its relevance to Islamic education in the modern era, which are then summarized, collected, and compiled to strengthen the theory and references in this study (Yaniawati, 2020).

In conducting this research, the author sought the necessary data (Adina & Wantini, 2023). As stated by Rika Nia Adina and Wantini, there are several stages required in finding data in this research, including: 1) Research, the initial understanding that researchers must do is to find information about who Ibn Khaldun is and the educational concepts he brought by utilizing keywords related to Ibn Khaldun's educational concepts. 2) Reading: In the reading stage, the researcher reviews and analyzes the data obtained previously. 3) Data filtering: after reviewing and analyzing the data obtained, the author filters the necessary and focused data that has the potential to produce the desired results. 4) Data management: The data management stage is an important stage in the research process to facilitate the structuring of data and enable researchers to conclude so that they can plan their next steps. 5) Concluding: The final step taken by researchers is to conclude the research based on the findings of the references studied and analyzed. The necessary data is filtered and then processed so that researchers can conclude their research. The references sought by the author are those that use the keywords "Concept of Islamic Education According to Ibn Khaldun" (Adina & Wantini, 2023).

There are four main characteristics of library research. First, researchers engage directly with texts and numerical data rather than with firsthand field knowledge or eyewitness accounts of events, people, or other objects. Second, library data are ready for use. Third, library data are generally secondary

sources rather than original, first-hand data obtained directly from the field. Fourth, library data are not constrained by space and time (Zed, 2008).

Stated that the documentation model, sometimes referred to as the documentation research method, is used to gather data by looking for information from records of previous events. Images, literary materials, or monumental works by a specific person can all be utilized as documents. After analyzing the data sources, the researcher pulls important aspects related to the research issue (Sugiyono, 2014).

3. FINDINGS AND DISCUSSIONS

Brief Biography of Ibn Khaldun

Ibn Khaldun was a major figure in the Islamic world. He made such a significant contribution to the world of science that Western thinkers recognized him as an admired Muslim thinker of his time. Ibn Khaldun is regarded as the only Muslim scientist who creatively revived Islamic intellectualism in the Middle Ages (Y. Hidayat, 2019). The full name of Ibn Khaldun is ‘Abd al-Raḥmān ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn al-Ḥasan ibn Jābirīn Muḥammad ibn Ibrāhīm ibn Khālid ibn ‘Uthmān ibn Hānī ibn Khaṭṭāb ibn Kurayb ibn Ma’dikarib ibn al-Ḥārith ibn Wā’il ibn Ḥujr, or more widely known as ‘Abd al-Raḥmān Abū Zayd Muḥammad ibn Khaldūn (Jauhari, 2020). He was born in Tunisia on 1 Ramaḍān 732 AH (27 May 1332 CE). He is more commonly known as Ibn Khaldun, a name derived from his ninth-generation ancestor, Khalid. He later passed away in Cairo, Egypt, on 25 Ramaḍān 808 AH (19 March 1406 CE) (Komarudin, 2022; Sya’rani, 2021).

His ancestors originated from Hadramaut, a highly productive agricultural region in the southern Arabian Peninsula, and they arrived in Spain during the early period of Islam. Ibn Khaldun’s forebears came from one of the clans in Yemen, in southern Arabia. Ibn Khaldun was a fourth-generation descendant of Khaldun, whose lineage later formed a clan bearing his name (Basri, 2021). Originally, Khaldun was named Khalid; however, he later became known as Khaldun due to Andalusian and Maghrebi customs that added the letter *wāw* and *nūn* to the end of personal names as symbols of honor and veneration. For example, Hamid became Hamdun, Zaid became Zaidun, and Khalid became Khaldun.

The title *Waliuddin* was a designation bestowed upon an individual while he was serving as a judge (*qāḍī*) in Egypt. Regarding this matter, al-Maqrizi states in his book *al-Sulūk*: “On Monday, the 19th of Jumādā al-Ākhirah in the year 786 [AH], our shaykh Abū Zayd ‘Abd al-Raḥmān Ibn Khaldūn was summoned to the Citadel (*qaḻ‘ah*). The Sultan entrusted him with the office of Chief Justice of the Kingdom and conferred upon Ibn Khaldūn the title *Waliuddin*.” (Wafi, 1985). Ibn Khaldun was one of the Muslim intellectuals who lived during the Middle Islamic period and is regarded as the only Muslim scholar to remain creatively productive in revitalizing Islam’s intellectual heritage during the medieval era (Hamzah & Nisa, 2023).

He is known as Ibn Khaldūn, a designation traced genealogically to his ninth forebear, Khālid ibn ‘Uthmān. He was the first member of this lineage to enter al-Andalus alongside the Arab conquerors. He came to be called *Khaldūn* in accordance with the custom of the Andalusians and the people of the Maghrib, who added the letters *wāw* and *nūn* to the names of distinguished individuals as a mark of honor and reverence—thus Khālid became *Khaldūn*, *Ḥāmid* became *Ḥāndūn*, and *Zayn* became *Zaydūn*. His descendants were subsequently known as Banū Khaldūn in al-Andalus and the Maghrib, and prominent figures born into this family came to be referred to as “Ibn Khaldūn.” In the end, however, this name became specifically associated with the individual under discussion here: ‘Abd al-Raḥmān Abū Zayd ibn Khaldūn.

We also frequently find the additional appellation *al-Mālikī* attached to Ibn Khaldūn’s name. This

is associated with the legal school (*madhhab*) he adhered to in Islamic jurisprudence, namely the Mālikī school of Imām Mālik ibn Anas, particularly after he assumed the position of judge responsible for adjudicating cases involving royal judges in Egypt.

In addition to the appellation al-Mālikī, his name is also frequently followed by the designation al-Ḥaḍramī, referring to his region of origin, namely Ḥaḍramawt, as his entire family originated there in Yemen. In the introduction to his work, he writes: “The poor servant who hopes for the mercy of his Lord, the All-Sufficient, the servant named ‘Abd al-Raḥmān ibn Muḥammad ibn Khaldūn al-Ḥaḍramī. May Allah, Exalted and Most High, grant success.” (Basri, 2021; Wafi, 1985).

Before assuming various important roles in state affairs—including serving as a *qadi*, diplomat, and teacher—Ibn Khaldun had already developed a strong interest in political science, history, economics, geography, and related fields. His scholarly reputation is most clearly reflected in his monumental work, *Al-Muqaddimah*. This book provides systematic explanations of social, cultural, and historical phenomena. Through the originality and depth of his thought, Ibn Khaldun succeeded in establishing *Al-Muqaddimah* as a unique masterpiece that transcended its time (Rosyida, 2020).

From his arrival in Tunisia until he died in Cairo, Ibn Khaldun’s life can be categorized into four distinct periods, each with its own unique characteristics: (a) A period of development, education, and study lasting 20 years in Tunisia (732–751 AH). During this time, Ibn Khaldun completed his education and obtained various academic certifications; (b) He then spent approximately 25 years working in administration, secretarial roles, and political offices within government, between 751–776 AH, across several regions of the Maghrib (Morocco) and al-Andalus; (c) A period of seclusion (*‘uzlah*), during which he focused on writing and conducting research, took place between 776–784 AH. In this period, Ibn Khaldun completed his renowned work, the *Muqaddimah*. The period of teaching and serving as a judge began in 784 AH and lasted until 808 AH in Egypt, during which he completely withdrew from political life. During this time, he served as a judge on six occasions and taught at al-Azhar and several other schools in Egypt.

Islamic Education Curriculum from Ibn Khaldun’s Perspective

His position and travels gave rise to several ideas that greatly influenced Western and Eastern intellectuals, both Muslim and non-Muslim, in the fields of history, politics, economics, education, and philosophy (Azizah, 2025). In *Muqaddimah*, Ibn Khaldun does not provide an extensive explanation of education. He only conveys a basic summary: anyone who does not receive education from their parents will eventually obtain it. This suggests that if a person does not receive guidance in manners and etiquette from parents, teachers, or elders, they will learn from life experiences and their surrounding environment, which will ultimately educate them (Khoiriyah, Maksun, & Ali, 2023). Regarding the methods in the book *Muqaddimah*, Ibn Khaldun suggests that the success of an educator in the teaching and learning process, according to him, is achieved through a step-by-step approach, so that the knowledge acquired by the students can be understood comprehensively and well (Ridwan Saleh, Safirah, & Sari, 2024). The curriculum functions as a foundation used by teachers together with learners to develop knowledge, skills, attitudes, and values in their lives (Ramadhan & Tyorinis, 2023).

An in-depth understanding of Ibn Khaldun’s perspective will be integrated with modern character education theories to present a comprehensive conceptual framework (Zayin, Kambali, Sayudin, & Astuti, 2023). Ibn Khaldun believed that education is fundamental to human existence on earth and argued that humans can understand situations through their own thinking (Mursalin, 2024). In his analysis of the curriculum, Ibn Khaldun compares the educational curricula implemented in his time, namely the elementary-level curricula in Islamic regions of both the western and eastern worlds. According to him, the educational system in the *Maghrib* focused on teaching the Qur’an in its various aspects. In contrast, in al-Andalus, the Qur’an served as the foundation of education, as it was regarded as the primary source of Islam and knowledge. Consequently, education there was not limited to the Qur’an alone but also included other subjects such as poetry, writing, calligraphy, Arabic grammar, and

various forms of memorization. Meanwhile, in Ifriqiya (Africa), Qur'anic instruction was combined with the study of hadith and the fundamentals of certain sciences.

Ibn Khaldun's views on education can be understood through his analytical framework. He classifies knowledge within Islamic civilization into two categories:

- a. **Sharī'ah Sciences**, which are concerned with Islamic law and religious teachings. The Sharī'ah sciences encompass knowledge derived from *sharī* authority (God and the Prophet) and from human reasoning. This body of knowledge is not subject to change except in certain specific branches and must remain within the framework of the primary religious authority. This type of knowledge includes the Qur'an, Hadith, principles of *Sharī'ah*, *fiqh* (Islamic jurisprudence), theology, and *taṣawwuf* (Islamic mysticism).
- b. **Philosophical knowledge**, namely, knowledge that is natural in nature and acquired through human thought and the human soul. This type of knowledge encompasses various problems, fundamental principles, and developmental processes that rely entirely on human intellectual capacity (Khaldun & Abdurrahman, 2001; Wafi, 1985). Philosophical knowledge includes *Ilm al-Mantiq* (logic), natural sciences, metaphysics, and mathematics. Mathematics, in turn, comprises four disciplines collectively referred to as *al-Ta'lim*: geometry (*al-Handasah*), arithmetic, music, and astronomy.

Sharī (religious) and philosophical sciences are forms of knowledge studied by humans (learners) that interact with one another in both their acquisition and teaching processes. This conception then becomes the foundation for reconstructing an ideal Islamic educational curriculum. Such a curriculum is expected to produce learners who possess the capacity to shape and build human civilization. One important aspect of the curriculum is its content, which encompasses various fields of knowledge. In this context, Ibn Khaldūn classifies knowledge into three main groups:

- a. **Al-Ulum al-Naqliyyah** According to Ibn Khaldun, this category consists of conventional sciences grounded in the authority of the *sharī'a*. Examples include Qur'anic exegesis (*tafsīr*), Qur'anic recitation (*qirā'āt*), the science of *ḥadīth*, *fiqh* (jurisprudence) and its branches, inheritance law, the science of *farā'id*, *uṣūl al-fiqh* (principles of jurisprudence) and its branches, dialectics, *'ilm al-kalām* (theology), *taṣawwuf* (Sufism), and the interpretation of dreams.
- b. **Al-Ulum al-Aqliyyah** This group is also known as *'ulūm al-falsafah wa al-ḥikmah* (the sciences of philosophy and wisdom). In broad terms, Ibn Khaldun divides the rational sciences into four types: logic (*mantiq*), natural science (physics), metaphysics, and mathematics, including geometry, arithmetic, music, and astronomy.
- c. **Disciplines related to the Arabic language (instrumental sciences):** According to Ibn Khaldun, the foundations of the Arabic language comprise four principal disciplines: *'ilm al-naḥw* (grammar), lexicography (dictionary studies), *'ilm al-bayān* (rhetoric), and literary studies (*adab*).

Philosophical knowledge is also often referred to as the natural sciences. This is because, through the potential of human reason, every individual possesses the capacity to master it effectively. Sharī'ah-based knowledge and philosophical knowledge are forms of learning that students must pursue and that should interact with one another, both in the process of acquiring knowledge and in the process of teaching it. This conception thus becomes a pillar in reconstructing an ideal Islamic education curriculum, namely, an integrative educational curriculum capable of guiding learners to develop the ability to shape and build human civilization.

Amid educational policies in Indonesia (including policies on the administration of Islamic education), particularly regarding frequently changing curricula from the 1975 Curriculum, the 1984 Curriculum, the 1994 Curriculum, the Competency Based Curriculum (KBK), the School-Based Curriculum (KTSP), and with plans for further change through the 2013 Curriculum Ibn Khaldun's

thought on educational curriculum is worthy of being used as a foundation for building and developing Islamic education curricula in Indonesia.

Ibn Khaldun's thought on the Islamic education curriculum, grounded in the classification of learning materials or content areas, encompasses disciplines that many scholars believe remain largely relevant to current conditions in Indonesian Islamic education curricula. The subjects and fields of knowledge that Ibn Khaldun considered essential components of an Islamic education curriculum include: (1) Qur'anic sciences, *Qirā'āt*, and *Tafsīr*; (2) Theology; (3) Sufism (*Taşawwuf*); (4) *Uşūl al-Fiqh*; (5) Arabic language and literature; (6) Poetry; (7) Logic and philosophy; (8) Natural sciences, including physics, chemistry, and biology; (9) Mathematics, encompassing arithmetic, calculation (*hisāb*), algebra, *mu'āmalāt* (calculations based on the principles of arithmetic), and *farā'id* (Islamic inheritance law); (10) Other applied sciences, such as agriculture, architecture and construction, craftsmanship, tailoring, papermaking, weaving, midwifery, writing and administration, secretarial studies, and the science of veiling; and (11) Foreign languages.

Islamic education can take the form of educational ideas and theories that originate within Islam, are built on these basic sources, or are rooted in the spirit of Islam. Second, Islamic education is Islamic education or Islamic religious education, which is an effort to educate about Islam or its teachings and values, so that it becomes a way of life and a person's attitude in life (OK, 2021).

The aforementioned disciplines are believed to remain relevant as components of curriculum reform in Indonesia's education system. Another aspect of relevance in Ibn Khaldun's thought on educational curriculum concerns teaching methods or pedagogical approaches. The teaching methods proposed by Ibn Khaldun comprise six approaches, namely: (1) the method of habituation; (2) the *tadrij* (gradual) method; (3) the method of general introduction (generalistic approach); (4) the method of continuity; (5) attention to learners' talents and abilities; and (6) the avoidance of violence in teaching. These approaches have, in fact, received increasing attention from contemporary educational practitioners.

The Relevance of Ibn Khaldun's Educational Concept to National Education

Ibn Khaldun's upbringing in an educated, intellectual family shaped his thinking. Ibn Khaldun carried on the family tradition of scholarship, which gave him a unique way of thinking based on his family background and experiences, enabling him to formulate theories related to social sciences and education (Saputra, Saiddaeni, & Bistara, 2024).

Ibn Khaldun is one of the prominent figures in the field of Islamic educational philosophy who demonstrated that education and knowledge are social phenomena that constitute fundamental characteristics of human beings (R Saleh, Safirah, & Sari, 2024). Therefore, it can be concluded that education seeks to cultivate a cultured society and sustain society's continuity.

In general, Islamic religious sciences can be understood as disciplines grounded in divine revelation, the Prophet's hadith, rational reasoning, and historical facts. These include fields such as *ilm al-kalām* (theology), *fiqh* (Islamic jurisprudence), philosophy, *taşawwuf* (Sufism), Qur'anic exegesis (*tafsīr*), hadith studies, Islamic history and civilization, Islamic education, and *da'wah* (Islamic propagation) (Nata, 2016).

Meanwhile, the general sciences can broadly be divided into three categories. First, naturalistic sciences, which take the universe and the physical world as their objects of study, such as physics, biology, and related disciplines. Second, sociological sciences, which focus on social behavior and human society as their objects of study, include sociology, anthropology, and similar fields. Third, general sciences characterized by philosophical reasoning, such as philosophy, logic, and related areas.

Thus, in theory, there is relevance between the curriculum proposed by Ibn Khaldun and the curriculum developed in contemporary Islamic education in Indonesia, particularly in terms of its field

of classification. Ibn Khaldun advocated that Islamic education should introduce both groups of knowledge in a balanced manner. Such a balance does not necessarily mean equal proportion; rather, Islamic students should be acquainted with these sciences and should not separate one branch of knowledge from another. Therefore, Ibn Khaldun's views on knowledge and its classification are worthy of being adopted as a model for the implementation and development of Islamic education in Indonesia. Likewise, contemporary Indonesian education seeks to achieve a balance between religious and general education (Nahrowi, 2018).

Ibn Khaldun's concept of Islamic education relates to the Caliphate on Earth. According to Ibn Khaldun, Islamic education should help individuals become caliphs on earth. This means that Muslim individuals must be prepared to take on the responsibility of being leaders and agents of change in society. Meanwhile, the concept of *rahmatan lil 'alamin* refers to the role of Muslim individuals as a source of mercy for the entire universe. Islamic education should not only shape individuals for their own personal or group interests, but also provide benefits and positive contributions to society at large (Sirajudin, Khojir, & Soe'oed, 2023).

Law of the National Education System No. 20 of 2003, Article 37, Chapter X, states that the curriculum of primary and secondary education must include religious education, civic education, language, mathematics, natural sciences, social sciences, arts and culture, physical education and sports, skills education, and local content.

Several figures have sought to integrate and connect religious education and general education in a balanced manner, with the expectation that students will possess and master both fields, grounded in strong religious foundations and creative in the natural sciences, particularly in science and technology. One of the most visible governmental efforts in this regard is the conversion of STAIN/IAIN into UIN to harmonize religious and general knowledge.

Amid Indonesia's education policies (including policies governing the implementation of Islamic education), particularly regarding frequently changing curricula from the 1975 Curriculum, the 1984 Curriculum, the 1994 Curriculum, the Competency-Based Curriculum (KBK), the School-Based Curriculum (KTSP), and the 2013 Curriculum to the Merdeka Curriculum, which is planned to be replaced this year by the CINTA Curriculum Ibn Khaldun's ideas on educational curriculum are worthy of consideration as a foundation for developing and advancing Islamic education curricula in Indonesia.

Ibn Khaldun's thought on the Islamic education curriculum, grounded in the classification of learning materials or content into distinct fields of study, encompasses disciplines widely believed to remain relevant to current Islamic education curricula in Indonesia. The subjects and disciplines that Ibn Khaldun considered essential components of an Islamic education curriculum include: (1) Qur'anic studies, *Qirā'āt*, and *Tafsīr*; (2) Theology; (3) Sufism (*Taṣawwuf*); (4) *Uṣūl al-Fiqh*; (5) Arabic language and literature; (6) Poetry; (7) Logic and philosophy; (8) Physics, chemistry, and biology; (9) Mathematics (arithmetic, calculation (*ḥisāb*), algebra, *mu'āmalāt* (calculation based on mathematical principles), and *farā'id*); (10) Other branches of knowledge (agriculture, architecture, craftsmanship, tailoring, paper science, weaving, midwifery, writing and secretarial skills, and the science of screens/curtains); and (11) Foreign languages. These disciplines are believed to remain relevant as components of curriculum reform in Indonesian education.

The Relevance of Ibn Khaldun's Curriculum Concept to Modern Islamic Education

Ibn Khaldun indeed lived in the 14th century; however, his ideas on Islamic education remain relevant and applicable in contemporary contexts, including in Indonesia. He prioritized religious knowledge, considering it essential for maintaining balance in students' lives. In addition, Ibn Khaldun placed *'aqliyyah* sciences (philosophy and rational sciences) on an equal footing with religious sciences, thereby balancing *sharī'ah* knowledge and philosophy. The former is derived from the Qur'an and Hadith (Sunnah). It leads to the traditional branches of knowledge necessary for understanding sacred

texts, with linguistics regarded as an essential tool for studying them. According to Ibn Khaldun, natural sciences (philosophy) consist of four types: (1) logic/reason (*mantīq*), (2) physics, (3) metaphysics, and (4) mathematics, which includes geometry, arithmetic, the art of music, and astronomy. This demonstrates that Ibn Khaldun valued a balance between religious and rational sciences within a comprehensive educational system (Khoiriyah et al., 2023).

This is consistent with Muhammad Insan Jauhari's research, which shows that the development of Islamic education curricula in Indonesia today encompasses aspects of knowledge classification that align with Ibn Khaldun's thought. Ibn Khaldun advocated that Islamic education should introduce both categories of knowledge in a balanced manner. Although this balance need not be equal, the objective is for Muslim students to understand various fields of knowledge without separating them. Thus, Islamic education is expected to foster a holistic and comprehensive understanding among students. Therefore, Ibn Khaldun's perspective on knowledge and its proper classification can serve as a model for the implementation and development of Islamic education in Indonesia. Likewise, the current education system in Indonesia strives to achieve a balance between religious and general education. This demonstrates that a comprehensive and integrated approach is essential in the formation of an effective and relevant curriculum (Jauhari, 2020).

In terms of education, Ibn Khaldun viewed the teaching and learning process as something fundamental in imparting knowledge to students (Usman, 2018). In general, Ibn Khaldun emphasized the role of teachers in the learning process. This is evidenced by the various techniques that teachers (educators) must master to carry out instruction effectively. When teaching scientific subjects, instructional techniques must be applied and followed, as relying solely on procedures appears insufficient to ensure a smooth teaching process. Variations in approaches among educators demonstrate that, although not formally part of the subject matter, methods and content function as an integrated whole (Yarun & Khayati, 2018). In the modern era, teachers are required to vary their instructional methods. The methods proposed by Ibn Khaldun remain highly relevant when applied to modern education, as they are not oriented solely toward theory but also emphasize practice, thereby achieving a balance between the two essentials. Furthermore, his methods encourage learners to think critically about the learning material.

In the context of modern Islamic education, it is important to understand and apply the values underpinning Ibn Khaldun's thought to strengthen character education. Thus, this study makes a significant contribution to the development of character education grounded in Islamic values to address the complexities of modern times (Kurniawati, Silvya, & Sari, 2024). Ibn Khaldun rejected the idea of overly limited specialization in certain fields of knowledge, especially in the early stages of education. According to him, education at this stage should be inclusive in scope. Therefore, it is hoped that students will receive an adequate basic education that will support their continued studies (Damayanti, Sari, Amrullah, & Fakhruddin, 2024). According to him, education has a broad understanding, not only a teaching and learning process that is limited by space and time, but education is more than that, where education is a human process that consciously captures, absorbs, and appreciates natural events throughout the ages to take lessons from them (Pasiska, 2019).

In addition, Ibn Khaldun offered several recommendations for improving the quality of education, including professional development for teachers, recognizing the unique characteristics of each learner, bridging the gap between theory and practice, and applying sensory-based instructional approaches, particularly when teaching learners holistically. These components support teaching competence and are aligned with findings from recent educational research. Therefore, educators in the modern educational era are expected to function as learning facilitators, instill moral values, and possess broad professional competencies.

4. CONCLUSION

Abd al-Rahman ibn Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn al-Hasan ibn Jabir ibn Muhammad ibn Ibrahim ibn Khalid ibn 'Uthman ibn Hani ibn al-Khattab ibn Kurayb ibn Ma'dikarib ibn al-Harith ibn Wa'il ibn Hujr" is the complete name of this individual. In his writings, Ibn Khaldun did not specifically address schooling. Nonetheless, the curriculum of Islamic education is a significant aspect of his intellectual thinking, directly related to the subject of education and expressed in these works.

Based on the main ideas formulated by Ibn Khaldun, it can be concluded that his thoughts on education are relevant to contemporary Indonesian education. This relevance can be seen in two aspects. First, Ibn Khaldun's ideas are relevant to the implementation of Islamic education that has existed and is currently being practiced. Second, Ibn Khaldun's thought is highly relevant to the practice of education today.

Moreover, the implications of these findings indicate that Ibn Khaldun's educational thought can make a significant contribution to the development of Islamic education curricula in Indonesia. This is reflected, among other things, in the shared conceptual view that the primary object of education is the human being, which consists of several fundamental elements that are interrelated and inseparable.

Thus, the concept of the educational curriculum proposed by Ibn Khaldun in his work *Muqaddimah* remains relevant to Islamic education in the modern era, as he emphasizes the importance of maintaining a balance between religious and rational sciences, including logic, physics, metaphysics, and mathematics.

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