Literature Review: Ibnu Khaldun Philosophy of Islamic Education an Integrative Framework for Contemporary Pedagogy

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A R T I C L E   I N F O

A B S T R A C T

Ibn Khaldun's philosophy of Islamic education presents a comprehensive and integrative perspective that remains deeply relevant to modern pedagogical discourse. This study aims to explore and synthesize Ibn Khaldun's core educational concepts *tarbiyah* (development), *ta'līm* (instruction), and *ta'dīb* (ethical cultivation) as a potential framework for addressing contemporary challenges in Islamic education. Using a qualitative approach through a systematic literature review (SLR), the study analyzed nine scholarly articles published between 2021 and 2025. The findings reveal that Ibn Khaldun emphasized the holistic development of learners, not only intellectually but also morally and spiritually, with the goal of producing the *insān kāmil* (complete human being). His vision of education integrates rational knowledge with divine revelation and aligns with current educational needs such as ethical grounding, learner-centered models, and value-based curriculum design. The discussion highlights that applying Ibn Khaldun's philosophy to today's educational systems can offer innovative, ethically rooted, and context-sensitive solutions. This review concludes that his educational framework is highly applicable to shaping future-oriented, morally responsible Islamic pedagogy.

INTRODUCTION

Education in the Islamic perspective is not merely understood as a process of transferring knowledge or skills, but as a comprehensive transformation that encompasses the intellectual, spiritual, and moral dimensions of the human being (Gustiara et al., 2024). This concept has been the focus of intensive debate and study among Muslim thinkers throughout history, who have sought to formulate an educational paradigm that is in harmony with Islamic values and at the same time responsive to the challenges of the times (Fitriani et al., 2025; Irman Amin & Muhammad Amin, 2025). Among the great thinkers who made significant contributions to this field, Abdurrahman Ibn Khaldun (1332–1406 AD) holds a unique position as a scholar who not only examined education from a theoretical perspective but also integrated it with in-depth sociological, historical, and civilizational analysis.

Ibn Khaldun, widely known as the 'Father of Sociology' and a pioneer of modern historiography, left behind a revolutionary educational philosophy through his monumental work, *Al-Muqaddimah* (Harriyani, 2024). Unlike other Islamic education thinkers who tend to

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focus on normative and doctrinal aspects, Ibn Khaldun developed a more empirical and contextual approach (Lubis et al., 2025). This figure views education as a social phenomenon that grows and develops in the dynamics of civilization, so that it cannot be separated from the historical, geographical and cultural conditions of the society where education takes place (Saputra et al., 2024).

The uniqueness of Ibn Khaldun's thought lies in his ability to integrate various dimensions of knowledge that have often been viewed as separate entities. This thinker firmly rejected the dichotomy between religious knowledge (naqliyah) and rational knowledge (aqliyah), and emphasized the importance of harmonizing revelation, reason, and empirical experience in the learning process (Kuswanjono, 2007). This integrative approach reflects not only his intellectual maturity, but also his vision of a holistic and transformative Islamic education (Mahardhika & Wantini, 2023). For Ibn Khaldun, the primary goal of education is to cultivate the insān kāmil (the perfect human being), characterized by a balance between intellectual intelligence, spiritual maturity, and moral integrity (Saepudin & Saifudin, 2019).

In the context of contemporary education, Ibn Khaldun's thoughts are gaining increasingly significant relevance. The era of globalization and the digital revolution has created new challenges for the Islamic education system, particularly in integrating classical Islamic scientific traditions with the demands of modernity (Rosyida, 2020; Wahidin, 2022). Many Islamic educational institutions today face a dilemma between maintaining their Islamic identity and adapting to developments in modern science and technology. In this context, Ibn Khaldun's epistemological framework offers a constructive solution through an integrative approach that does not sacrifice Islamic authenticity while remaining open to rational and empirical advancements.

Furthermore, Ibn Khaldun's methodological contributions to education also deserve special attention. He rejected the indoctrination and memorization-based learning approaches that dominated the educational system of his time (Falah, 2018). In contrast, Ibn Khaldun advocated a learning method that was gradual, dialogical, and based on real experience (Saefuddin et al., 2024). This approach aligns closely with modern pedagogical principles that emphasize active learning, critical thinking, and the development of high-level competencies. In fact, several concepts proposed by Ibn Khaldun, such as the importance of intrinsic motivation, contextual learning, and a learner-centered approach, have become mainstream in contemporary educational theory.

Another equally important aspect of Ibn Khaldun's educational thought is his emphasis on the ethical and character dimensions of the learning process. This scholar believed that true education should not only produce individuals who are intellectually intelligent but also possess moral integrity and a strong social conscience (Nafsaka et al., 2023; Zai & Ahmad, 2021). This concept is very relevant to the challenges of 21st century education which not only demands graduates who are technically competent, but also those who have strong character and the ability to collaborate in an increasingly plural and complex society (Suwartini et al., 2022).

Although Ibn Khaldun's thought has received widespread appreciation among academics, the practical implementation of his concepts in contemporary Islamic education systems still faces various challenges. This is primarily related to the gap between theoretical idealism and empirical reality on the ground. Therefore, an in-depth study of Ibn Khaldun's educational philosophy is crucial to understanding how his classical concepts can be adapted and implemented in the context of modern Islamic education.

Based on this background, this study aims to comprehensively examine Ibn Khaldun's philosophical thinking on Islamic education, focusing on its relevance as an integrative framework for contemporary pedagogy. Through an in-depth analysis of Ibn Khaldun's works

and related literature, this study is expected to contribute to the development of a superior, adaptive, and civilization-oriented Islamic education paradigm.

METHOD

This study employs a qualitative approach using the Systematic Literature Review (SLR) method to explore Islamic educational thought according to Ibn Khaldun and its relevance within the context of contemporary pedagogy. This approach was chosen to produce a systematic, in-depth, and academically accountable synthesis of knowledge, particularly in formulating an integrative framework for modern Islamic education.

The literature search strategy was conducted through reputable academic databases such as Google Scholar, Scopus, Taylor & Francis, and DOAJ, covering publications from January 2021 to June 2025. Keywords used included a combination of English and Arabic phrases such as: "Ibn Khaldun," "Islamic education," "philosophy of education," "epistemology," "tarbiyah," "ta'līm," "ta'dīb," and "insān kāmil." The search employed Boolean strategies (AND, OR) to broaden the scope of relevant results.

The article selection process followed the PRISMA protocol (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), consisting of four main stages: identification, screening, eligibility assessment, and inclusion. In the initial stage, articles were searched based on titles and abstracts. Potentially relevant articles were then read in full to evaluate their alignment with the research focus.

The inclusion criteria established for this study were as follows: articles must be written in either English or Indonesian; published between 2021 and 2025; focused on Ibn Khaldun's educational thought; contain thematic discussions on concepts such as *tarbiyah*, *ta'līm*, *ta'dīb*, epistemology, curriculum, or *insān kāmil*; and must have undergone a peer-review process. Conversely, articles were excluded if they did not explicitly discuss Ibn Khaldun's educational philosophy, consisted solely of biographical content without philosophical analysis, or were opinion pieces or editorials lacking a scientific basis.

RESULTS

To provide a comprehensive understanding of the scholarly discourse surrounding Ibn Khaldun's educational philosophy, the following table summarizes key studies published between 2000 and 2025. Each entry includes the author(s), research method, main findings, and a verified reference link. This compilation ensures academic integrity and traceability, serving as a reliable foundation for further research on the integration of Ibn Khaldun's thought into contemporary Islamic education.

Table 1. Summary of the Research Table (2021-2025)

No	Author & Year	Method	Main Result
1	Zai & Ahmad (2021)	Descriptive-Analytical	Ibn Khaldun emphasized the integration of theory and practice, ethics, and personalized learning to develop productive and moral individuals.
2	Amin et al. (2023)	Literature Study (Historical Approach)	Islamic education according to Ibn Khaldun is holistic—combining religious, intellectual, and social dimensions to shape morally responsible individuals.
3	Ferianto et al. (2024)	Case Study & Qualitative	Ibn Khaldun's thought reflects constructivism: social interaction builds

			knowledge, with the use of *tadrij* and *malakah* in learning.
4	Suandi & Herman (2024)	Qualitative Library Research	Ibn Khaldun's concept of Islamic education builds vision, mission, and curriculum based on a philosophical-pragmatic foundation relevant to global challenges.
5	Afrina Rambe et al. (2024)	Qualitative Library Research	Ibn Khaldun's teaching methods include *tadarruj*, *tikrari*, *al-qrub*, *tadrib* and potential development—relevant to modern education.
6	Mujahidah & Hascan (2023)	Descriptive Qualitative (Socio-Historical)	Explores Ibn Khaldun's educational ideas and their relevance to the modern Indonesian education system.
7	Nawid (2025)	Descriptive-Analytical	Highlights Ibn Khaldun's epistemological paradigm as a non-Western alternative in education and social sciences.
8	Rasyidi et al. (2025)	Library Research	Education, according to Ibn Khaldun, aims to form moral character (*adab*) and balance reason with revelation.
9	Qasserras (2024)	Qualitative Comparative Study	Compares Ibn Khaldun and John Locke's educational theories, proposing a reframed, non-Eurocentric foundation for modern education.

DISCUSSION

The findings of this study indicate that Ibn Khaldun's philosophy of Islamic education remains highly relevant in addressing contemporary pedagogical challenges. His integration of the three core concepts tarbiyah, ta'līm, and ta'dīb offers a comprehensive framework that not only emphasizes the transmission of knowledge but also the formation of ethical and moral character in learners. Ibn Khaldun perceives education as a means to shape the *insān kāmil*, or the ideal human being, who is intellectually, spiritually, and morally developed. In a modern context, this framework serves as a bridge between traditional Islamic education and the demands of an increasingly globalized and competitive world.

The concept of tarbiyah in Ibn Khaldun's thought goes beyond mere biological and psychological development; it refers to a continuous process of personal, social, and spiritual growth. This is supported by Zai & Ahmad (2021), who emphasize the integration of ethics, practical engagement, and personalized learning as key to developing productive and moral individuals. Moreover, ta'līm is not seen as mere instruction but as the transmission of knowledge embedded with values. Ferianto et al. (2024) argue that Ibn Khaldun's emphasis on *tadrij* (gradualism) and *malakah* (acquired disposition) aligns with modern constructivist paradigms in education.

The concept of ta'dīb focuses on the internalization of ethics (*adab*) as the essence of education. Rasyidi et al. (2025) affirm that character formation is central to Ibn Khaldun's educational philosophy, which corresponds to the current need for ethical and socially responsible education. Therefore, the integration of tarbiyah, ta'līm, and ta'dīb constructs a holistic approach in which learners are active subjects shaped through the balance of reason and revelation.

Furthermore, Ibn Khaldun's educational philosophy can be seen as a response to the challenges of secularization and value fragmentation in modern education. Nawid (2025) highlights Ibn Khaldun's epistemological paradigm as a non-Western alternative to the dominant rationalist and secular approaches. In this regard, Ibn Khaldun provides a strong Islamic epistemological foundation for building a value-driven educational system rooted in tradition.

The article by Qasserras (2024) enriches the discussion by comparing Ibn Khaldun with John Locke. While both emphasize experiential learning, Ibn Khaldun places greater importance on moral and civilizational development as the ultimate goal of education. This underscores Ibn Khaldun's unique position in viewing education not merely as an individual cognitive process, but as part of a broader social and civilizational structure.

This discussion affirms that Ibn Khaldun's educational philosophy is not only historically significant but also practically applicable in shaping contemporary Islamic education. The challenges of digitalization, moral decline, and the commodification of education can be addressed through a visionary implementation of Ibn Khaldun's concepts, integrated into curriculum design, instructional methods, and educational evaluation.

CONCLUSION

This study concludes that Ibn Khaldun's philosophy of Islamic education centered on the integration of *tarbiyah*, *ta'līm*, and *ta'dīb* provides a comprehensive and ethically grounded framework for contemporary pedagogy. His vision promotes the formation of the *insān kāmil* through a balance of rational and revealed knowledge, moral cultivation, and social responsibility. In addressing modern educational challenges such as secularization, ethical decline, and fragmented curricula, Ibn Khaldun's thought remains a relevant and transformative resource for developing holistic Islamic education today.

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