

Exploring the Foundations of Islamic Education: Insights from Ibn Sina and Ibn Khaldun

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Abstract

Education is the application of philosophy and cannot be separated from one another. Education and philosophy are crucial in human life, including in Islamic education. Islamic education refers to the educational system and practices based on Islamic principles and values. The perspectives of Islamic education are motivated by various thoughts of Islamic figures and scientists sourced from the Qur'an. This study aims to explore the foundations of Islamic education according to Ibn Sina and Ibn Khaldun's perspectives and to show whether or not the perspectives can complete each other and are still relevant to education nowadays. The method used is a literature study with a qualitative approach. The data were presented as descriptive data based on the analysis of Ibn Sina and Ibn Khaldun from various sources, including documents and texts. The results show that Ibn Sina and Ibn Khaldun's perspectives have a specific pattern that complements each other and can be expanded in the modern era.

Keywords: *Ibn Khaldun Perspective, Ibn Sina Perspectives, Islamic Education*

Introduction

Philosophy impacts various aspects of the learning process, such as developing critical thinking skills, exploring fundamental questions, providing diverse perspectives, cultivating ethical decision-making, and fostering lifelong learning.¹ It is known that philosophy is an idea or systematic discussion of the problems that are being or will be faced and educational issues.²

Education equips individuals with knowledge, skills, and critical thinking abilities, enabling them to make informed decisions about their lives and futures.³ It is not only contemplation and

¹ Asep Rifqi Fuad and Ibnu Imam Al Ayyubi, "Tasawuf Sunni: Berkenalan Dengan Tasawuf Junaidi Al-Bagdadi," *Jurnal Al Burhan* 1, no. 2 (2021): 21–29, <https://doi.org/https://doi.org/10.58988/jab.v1i2.43>.

² Mukh Nursikin, "Aliran-Aliran Filsafat Pendidikan Dan Implementasinya Dalam Pengembangan Kurikulum Pendidikan Islam," *Attarbiyah* 1, no. 2 (2016): 303–34, <https://doi.org/10.18326/attarbiyah.v1i2.303-334>.

³ A. Jauhar Fuad and Mowafg Masuwd, "Religiosity and Its Relationship with the Tolerance Attitudes of Higher Education Students," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 213–28, <https://doi.org/10.33367/tribakti.v34i2.3617>.

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internalization but also pragmatic and conclusive things that refer to the formation of society and cultural development. Thus, education is necessary in a society continuously developing exponentially following human civilization.⁴ If education is like an institution, it will be the world's most prominent institution because humans can learn about science and knowledge.⁵ Moreover, education is not limited by age, time, and place because humans will always think, create, do activities, and orient the life goals they want to reach for the rest of their lives.⁶

Philosophy plays a **crucial role** in education,⁷ influencing many aspects of the learning process, such as philosophy as the foundation and education as the application of philosophy.⁸ Both have important relations and cannot be separated from each other, including in Islamic education. Islamic education cultivates knowledge, understanding, and practice of Islam, fosters spiritual, moral, intellectual, and social development, and promotes peace, justice, and compassion.⁹ Its foundational sources are the Qur'an and Sunnah,¹⁰ Islamic law (Fiqh),¹¹ and Arabic language.¹² The core subjects include Quranic study, Islamic history and culture, Hadith, and Islamic law and ethics. Islamic education always moves exponentially in line with research and analysis, both from the pattern of inquiry and invention.¹³

The philosophy of Islamic education perspective is fundamentally influenced by various thoughts of Islamic figures and scientists, starting from philosophy to ideology sourced from the Qur'an.¹⁴ They are still relevant in this modern era.¹⁵ Muslims look for and verify an excellent

⁴ Akrim, "Nilai-Nilai Pendidikan Islam Dalam Observatorium," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 6, no. 1 (2020): 1–10, <https://doi.org/10.30596/jam.v6i1.5224>.

⁵ M Alwi AF, Khoirunnisa Nurfadilah, and Cecep Hilman, "Pendidikan Luar Sekolah Dalam Kerangka Pendidikan Sepanjang Hayat," *Jurnal Inovasi, Evaluasi Dan Pengembangan Pembelajaran (JIEPP)* 2, no. 2 (2022): 90–95, <https://doi.org/10.54371/jiepp.v2i2.216>.

⁶ Jeff Steiner and Teresa M Amabile, "What Do I Make of the Rest of My Life? Global and Quotidian Life Construal across the Retirement Transition," *Organizational Behavior and Human Decision Processes* 171 (2022): 104137, <https://doi.org/https://doi.org/10.1016/j.obhdp.2022.104137>.

⁷ Ashraf Alam, "What Is the Philosophy of Chemistry Education? Viewing Philosophy behind Educational Ideas in Chemistry from John Dewey's Lens: The Curriculum and the Entitlement to Knowledge," *PalArch's Journal of Archaeology of Egypt/Egyptology* 17, no. 9 (2020): 6857–89, <https://archives.palarch.nl/index.php/jae/article/download/5303/5219>.

⁸ Ashraf Alam, "Contemplative Pedagogy: An Experiment with School Students for Demystifying the Philosophy of Contemplative Education," *Resilience and Transformation in Global Restructuring*, 2022, 289–300, <https://www.torrossa.com/en/resources/an/5323522#page=301>.

⁹ Saira Taiba, Razia Shabana, and Zainab Moin, "Pluralism, Tolerance, and Islamic Philosophy: Implications for Global Peace and Conflict Resolution," *Harf-o-Sukhan* 7, no. 2 (2023): 1–11, <https://harf-o-sukhan.com/index.php/Harf-o-sukhan/article/view/742>.

¹⁰ Qurrotul A'yun Sufyan and Mohammad Sugi Hartono, "Reason as A Source of Islamic Law: Epistemological Approach," *Islamuna: Jurnal Studi Islam* 10, no. 1 (2023): 19–34, <https://doi.org/https://doi.org/10.19105/islamuna.v10i1.7835>.

¹¹ Kama Robbayani, "The Position and Position of Al Quran as Islamic Law Sources," in *Proceeding International Seminar of Islamic Studies*, vol. 1, 2020, 828–34.

¹² Oumaima Oueslati et al., "A Review of Sentiment Analysis Research in Arabic Language," *Future Generation Computer Systems* 112 (2020): 408–30, <https://doi.org/https://doi.org/10.1016/j.future.2020.05.034>.

¹³ Nurul Ain Norman, Ahmad Zuhdi Ismail, and Zaharah Hussin, "Evaluation Of The Children Soul Development Model (CSD) Based on Ibnu Sina Theory Of Soul: Penilaian Model Pembangunan Jiwa Kanak-Kanak Berdasarkan Teori Jiwa Ibnu Sina," *ATTARBAWTY: Malaysian Online Journal of Education* 3, no. 1 (2019): 20–33, <https://doi.org/https://attarbawty.kuis.edu.my/index.php/jurnal/article/view/64>.

¹⁴ Mintaraga Eman Surya, "Faktor-Faktor Pendidikan Dalam Perspektif Ulama Klasik (Studi Pemikiran Ibnu Maskawaih, Ibnu Khaldun, Dan Ibnu Sina)," *Islamadina: Jurnal Pemikiran Islam* 19, no. 1 (2018): 27–42, <https://doi.org/10.30595/islamadina.v19i1.2353>.

¹⁵ Eka Puspitasari and Anaas Tri Ridlo Dina Yuliana, "Syed Muhammad Naquib Al-Attas' Concept of Islamizing Science and Its Relevance to Islamic Education," *Al-Misbah (Jurnal Islamic Studies)* 10, no. 2 (2022): 91–108, <https://doi.org/https://doi.org/10.26555/almisbah.v10i2.6484>.

education model to answer the needs and problems in the lives of religious people.¹⁶ Muslims must apply a progressive and technology-embracing approach in seeking educational models that align with the contemporary environment.

With the global paradigm shift in education, it becomes pivotal for them to attune Islamic principles to the realities of the times, including technological advancements. That necessitates sweats to concoct Islamic educational patterns that remain applicable amidst current technological progress, ensuring that Islamic education not only preserves its identity but also competes effectively in meeting the evolving demands of the time. Therefore, the development of Islamic education must integrate traditional values with contemporary changes to yield a holistic and material education for the Muslim community. Consequently, they need to be examined to implement and find the pattern of Islamic education relevant to today's technology transition.

Ibn Sina and Ibn Khaldun were important in Islamic learning. This study will look at Islamic education using their ideas. Both thinkers improved science, education, and philosophy in their times. Ibn Khaldun lived in the fourteenth century, and Ibn Sina lived in the tenth and early eleventh centuries. Their works are still used in philosophy and Islam today. Even though they were from different times, their thoughts on Islamic education are crucial to our study. Their ideas are profound and can help us understand education in Islam. Both valued Islamic beliefs and tried to match their thoughts with the Islamic faith in their lives and writings.

This study explores the foundations of Islamic education according to Ibn Sina and Ibn Khaldun's perspectives. It shows whether or not the perspectives can complete each other and are still relevant to applicable education nowadays. The study explores their perspectives because Ibn Sina (980-1037) and Ibn Khaldun (1332-1406) were prominent Islamic scholars who left lasting philosophical, scientific, and educational legacies.¹⁷ This study is expected to improve our understanding of Islamic education and how its principles can be used in modern education to understand better and value Islam's rich ideas.

They have similar goals of education. Both scholars believed education should foster intellectual development, moral character, and spiritual growth.¹⁸ They aimed to cultivate well-rounded individuals who could contribute positively to society.¹⁹ Also, they recognized the importance of understanding individual learning styles and tailoring instruction accordingly. Both emphasized pursuing knowledge as a core aspect of Islam and stressed the value of studying diverse disciplines, including religious and secular subjects.

Moreover, they have differences in methodology. Ibn Sina favored a more theoretical and analytical approach,²⁰ while Ibn Khaldun advocated for a more observational and empirical

¹⁶ Mohammad Sabarudin, Ibnu Imam Al Ayyubi, and Inas Nasrulloh, "Faktor Peradaban Islam Era Sahabat Nabi Hingga Zaman Kontemporer," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 3, no. 1 (2022): 194–205, <https://doi.org/https://doi.org/10.51190/jazirah.v3i1.60>.

¹⁷ Antar Abdellah and Abdelbaset Haridy, "Medieval Muslim Thinkers on Foreign Language Pedagogy: The Case of Ibn Khaldun," *Lingua* 193 (2017): 62–71, <https://doi.org/https://doi.org/10.1016/j.lingua.2017.05.001>.

¹⁸ Fatkhur Roji and Ibrahim El Husarri, "The Concept of Islamic Education According to Ibn Sina and Ibn Khaldun," *Nazbruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 320–41, <https://doi.org/https://doi.org/10.31538/nzh.v4i2.1342>.

¹⁹ Ridwan M Daud, "Theory Of Islamic Education, Philosophy And Curriculum At Tertiary Level," *Educator Development Journal* 1, no. 2 (2023): 106–26, <https://doi.org/https://doi.org/10.2022/edj.v1i2.4006>; Alimkhanova Nigorakhon Amilevna, "Issues on the Pedagogical Thought and Pedagogical Practice of Eastern Thinkers," *JETT* 14, no. 2 (2023): 578–83, <https://dialnet.unirioja.es/servlet/articulo?codigo=8932196>.

²⁰ Salman Al Farisi Lingga et al., "History of the Development of Philosophy and Science in the Islamic Age," *Solo International Collaboration and Publication of Social Sciences and Humanities* 1, no. 01 (2023): 1–11, <https://doi.org/https://doi.org/10.61455/sicopus.v1i01.5>.

approach, emphasizing the importance of experience and evidence.²¹ Also, Ibn Sina lived in a more prosperous and stable era, allowing him to envision a more idealized and theoretical educational system. Ibn Khaldun, living during a social and political upheaval period, emphasized the need for an education system that could adapt to changing circumstances and address societal challenges.

Despite being separated by centuries, the educational philosophies of Ibn Sina and Ibn Khaldun remain relevant in the modern era due to their focus on several key aspects. One of the aspects talks about holistic development. Both scholars advocated for a comprehensive education that cultivates intellectual knowledge, moral character, spiritual growth, and social responsibility. This multi-faceted approach resonates with contemporary concerns about fostering well-rounded individuals who can contribute positively to society. Therefore, this study focuses on Ibn Sina and Ibn Khaldun's perspectives, especially on Islamic education, which are seen as actualization and relevance to education nowadays.

Method

The method used in this study was a literature study with a qualitative approach, and the data was presented in the form of descriptive data.²² This research method critically analyzes existing written materials to gain insights and understand a particular topic. Instead of focusing on numerical data or statistics like quantitative studies, it delves into textual data to explore and interpret meanings, experiences, and perspectives. The data are based on the study of Ibn Sina and Ibn Khaldun. The data in this study were obtained from various sources, including spoken sources through documents and texts. Based on qualitative research methods, all data sourced from primary and secondary sources are described and examined as concisely as possible to answer the research problems. Data collection techniques collect the materials that deal with the study, such as data, facts, symptoms, and information that are valid, reliable, and objective.²³ The data analysis technique in this study used Miles, which includes data collection, data reduction, data display, and conclusion drawing.²⁴

Result and Discussion

Ibn Sina's Perspectives on the Philosophy of Islamic Education

Abu Ali al-Husein bin Abdullah al-Hasan bin Ali bin Sina, known as Ibn Sina, was born in Afyana in 370 H and died in Hamadzan in 428 H.²⁵ He is a philosopher and was known as Avicenna in the Western world.²⁶ Ibn Sina was one of the most significant figures in the Islamic world who had between 100 and 250 titles. His famous works include *Asy-Syfa*, *An-Najat*, *Al-Isyarat wa Tanbihat*, *Al-Hikmat Al Masyriqiyyah*, and *Al-Qanun Fii al-Thibb*.²⁷ Ibn Sina's perspectives on education

²¹ Husnul Amin, Yudi Pratama, and Afifah Husnul Amin, "Revitalizing Ibn Khaldun's Theory of Islamic Education for the Contemporary World," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023): 4010–20, <https://doi.org/https://doi.org/10.35445/alishlah.v15i3.4523>.

²² Lexy J Moleong, *Metode Penelitian Kualitatif Edisi Revisi* (Bandung: PT Remaja Rosdakarya, 2014).

²³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2013).

²⁴ Matthew B Miles and Miles Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia, 1992).

²⁵ Dedi Junaedi, "Pendidikan Islam Perspektif Pemikiran Ibnu Sina," *Tarbiyatul Wa Ta'lim: Jurnal Pendidikan Agama Islam* 4, no. 1 (2022): 28–42, <https://doi.org/https://ejournal.staisyamsululum.ac.id/index.php/jtt/article/view/153>.

²⁶ Debi Putri Serena et al., "Konsep Jiwa Perspektif Ibnu Sina," *Media: Jurnal Filsafat Dan Teologi* 4, no. 1 (2023): 83–90, <https://doi.org/https://doi.org/10.53396/media.v4i1.161>.

²⁷ Imron Mustofa, "Konsep Kebenaran Ibnu Sina," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 15, no. 1 (2017): 1–18, <https://doi.org/https://doi.org/10.21111/klm.v15i1.818>.

synthesize Greek and Islamic thinking. It was written in his work entitled *Tadribul Manzil, al-Qanun, dan Ayy-Syfa*.²⁸

Ibnu Sina had dual perspectives, physical and spiritual so that these perspectives can be implemented into duality in education: the main educational goal and education curriculum.²⁹ His viewpoint was stated in his book *The Book of Healing Volume 4*: "Education aims to prepare individuals for this world and the next by developing their intellectual and spiritual faculties". The educational goal is to create *al-Insan al-Kamil* (a perfect person), and the education curriculum is to be a motor skill towards developing human potential. Then, Ibn Sina classified the soul into three parts: (1) the soul of a plant that has the power to eat, grow, and reproduce; (2) the animal soul that has the power to move and capture; and (3) the human soul that has pragmatic and theoretical powers. These make humans superior to the other creatures.

Therefore, the education curriculum needs to pay attention to the level of development based on age; between 3-5 years old focuses on character building, 6-14 years old that focus on education to read and religion, and above 14 years old that focuses on education according to talents and interests. Moreover, Ibn Sina argues that education should be compatible with character building because morality becomes vital in life due to education itself.³⁰ His book, *The Book of Healing Volume 4*, stated his perspective on curriculum: "The curriculum should encompass a wide range of subjects, including religious studies, philosophy, logic, mathematics, and natural sciences."

Theoretically, according to Ibn Sina, knowledge is classified into four parts, namely medicine knowledge, mathematics, theology, and semantic science. Pragmatically, knowledge includes knowledge based on morals, lessons in the household, and political knowledge. The learning methods in Islamic education are the *talqin* method, demonstration method, exemplary method, discussion method, apprenticeship method, assignment method, and *targhib* method. Several steps should be relevant to educational goals, including teaching methods. These steps are (1) paying attention to the compatibility between the field of study and the method used, (2) paying attention to the level of age, and (3) paying attention to the talents and interests. These are why Ibn Sina's perspectives are still relevant and correlative to the modern era integrated with technology.³¹

Ibn Sina contended that in the learning process, educators have a crucial role in mobilizing learning activities to teach theoretical aspects and other aspects, such as skills, character, and abstraction in thinking.³² In addition, he did not suggest that educators give punishment, except by compulsion, and it is done carefully. Ibn Sina prioritized the power of intellect so that the use of virtuous intellect can anticipate unwanted actions, such as providing punishment. That is coordinated with EQ and SQ, which need to be optimized in addition to the use of intellect so there will be no imbalance.³³ His perspective about the teacher's role was also stated in *The Virtues*

²⁸ M A Azimah, "Konsep Pendidikan Dalam Perspektif Pemikiran Ibnu Sina," *FITRA* 2, no. 2 (2018), <http://jurnal.staitapaktuan.ac.id/index.php/fitra/article/view/29>.

²⁹ Robin Sirait, "Konsep Metafisika Perspektif Ibnu Sina Dalam Filsafat Pendidikan Islam," *HIKMAH: Jurnal Pendidikan Islam* 10, no. 2 (2021): 105–19, <https://doi.org/http://dx.doi.org/10.55403/hikmah.v10i2.297>.

³⁰ Darliana Sormin et al., "Konsep Pendidikan Dalam Perspektif Pemikiran Ibnu Sina," *Al-Muaddib: Jurnal Ilmu Sosial Dan Keislaman* 5, no. 1 (2020): 87–95, <https://doi.org/http://dx.doi.org/10.31604/muaddib.v5i1.87-95>.

³¹ Arif Rahman Hakim, "Konsep Tuhan Dalam Perspektif Ibnu Sina Dan Mulla Shadra," in *Gunung Djati Conference Series*, vol. 24, 2023, 286–300, <https://doi.org/https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1573>.

³² Muh Hanif, "Philosophical Review of Avicenna's Islamic Education Thought," *Asian Journal of Engineering, Social and Health* 2, no. 6 (2023): 1–16, <https://doi.org/https://doi.org/10.46799/ajesh.v2i6.71>.

³³ Marc J Riemer, "IQ versus EQ: Emotional Intelligence and the Graduate Engineer," in *Proc. 5th Baltic Region Seminar on Engng. Educ.*, 2001, 79–82, [https://www.researchgate.net/profile/Marc-](https://www.researchgate.net/profile/Marc-Tribakti)

of the Soul, Chapter 5, which said, "Teachers play a vital role in guiding students towards knowledge and understanding; they should be patient, knowledgeable, and ethical."

While the terms "Intellectual Quotient" (IQ), "Emotional Quotient" (EQ), and "Spiritual Quotient" (SQ) are not explicitly used by Ibn Sina, his writings do touch upon concepts that can be considered precursors to these modern terms. Here are how his perspectives might relate. The first factor is IQ. Ibn Sina highly valued intellectual pursuit and knowledge acquisition. He believed cultivating the intellect was essential for understanding the world and oneself. That aligns with the focus on cognitive abilities measured by IQ tests. While recognizing the importance of logic and reasoning, Ibn Sina also acknowledged diverse forms of intelligence, including artistic, practical, and social intelligence. This broader view challenges the singular focus of IQ assessments. Ibn Sina believed intellectual potential could be nurtured and expanded through education and experience. It contrasts with the static interpretation often associated with IQ scores.

The second factor is EQ. Ibn Sina emphasized the importance of self-knowledge and introspection. He believed understanding one's emotions and motivations was crucial for ethical behavior and personal growth. It aligns with the self-awareness aspect of EQ. Ibn Sina discussed the concept of "temperance," which involves managing one's emotions and avoiding extremes. It aligns with the emotional regulation aspect of EQ. He believed in the power of intrinsic motivation, driven by the pursuit of knowledge and self-improvement. It resonates with the motivational component of EQ. Ibn Sina emphasized compassion and understanding for others, even those with different beliefs. That aligns with the empathy aspect of EQ.

The third factor is SQ. Ibn Sina believed in the synergy between reason and faith in attaining spiritual understanding. He argued that intellectual inquiry was crucial for grasping deeper truths, while faith provided the foundation for personal connection with the divine. That resonates with the idea of SQ as a balance between intellectual and spiritual intelligence.³⁴ He emphasized the importance of ethical conduct and self-reflection in purifying the soul and preparing it for a deeper connection with the divine. That aligns with SQ fostering personal growth and cultivating inner peace. Ibn Sina considered the love of God and the pursuit of knowledge central to spirituality. That love, nurtured through contemplation and devotion, leads to understanding the interconnectedness of all things. That resonates with the SQ, promoting compassion, interconnectedness, and a sense of purpose beyond oneself. He also acknowledged the role of contemplation and mystical experiences in deepening spiritual understanding.

However, he emphasized the importance of grounding such experiences in reason and avoiding blind acceptance. This nuanced approach aligns with the notion of SQ, promoting both introspection and critical reflection. Ibn Sina identified various stages of spiritual development, where individuals gradually refine their understanding of the divine and their relationship with it. That resonates with SQ as a continuum of growth and evolving spiritual awareness.³⁵

Riemer/publication/302591405_IQ_versus_EQ_Emotional_intelligence_and_the_graduate_engineer/links/5731db9808ae9f741b234b49/IQ-versus-EQ-Emotional-intelligence-and-the-graduate-engineer.pdf.

³⁴ Ardiana Puspitacandri et al., "The Effects of Intelligence, Emotional, Spiritual and Adversity Quotient on the Graduates Quality in Surabaya Shipping Polytechnic," *European Journal of Educational Research* 9, no. 3 (2020): 1075–87, <https://eric.ed.gov/?id=EJ1262526>.

³⁵ Mohammed Hariri Bakri and Siti Norbaya Yahaya, "Conceptualization of Spiritual Intelligence Quotient (SQ) in the Islamic Fintech Adoption," *Islamiyyat* 42, no. 1 (2020): 113–22, <https://core.ac.uk/download/pdf/356661541.pdf>.

Moreover, Ibn Sina classified the level of intellect into four parts.³⁶ These parts are (1) potential intellect. It is an intellect that has not yet been used to think; (2) *aql bil makalat*. The intellect starts to form and can be taught by requiring time sporadically; (3) *aql bil fi'li*. The intellect already has the power to think about realistic things; and (4) *al-mustafad*. It is the highest intellect that can think about knowledge at a higher level and is usually obtained from education.³⁷ Based on the level of intellect above, it can be seen that it is in line with the educational goal that is directed to the potential development towards physical, intellectual, and moral growth and directed to the efforts to prepare someone to live in society, such as regarding the choice of jobs and skills based on talents and interests. Also, paying attention to physical education, such as exercise, eating, drinking, sleeping, and maintaining cleanliness is important.³⁸

Ibn Khaldun's Perspectives on the Philosophy of Islamic Education

Abdullah Abd al-Rahman Abu Zayd Ibn Muhammad Ibn Khaldun, known as Ibn Khaldun, was born in Tunisia in 732 H and died in Cairo in 808 H.³⁹ Ibn Khaldun is one of the most significant Islamic figures who expressed his perspectives on *The Muqaddimah* book. In the book, Ibn Khaldun explains education clearly; generally, the description of education is based on manners that can distinguish whether someone is educated or not through his parents or his era. In Ibn Khaldun's perspective, education can be obtained from teaching and learning processes with limited space, time, and all events (a priori and a posteriori education) in this life he can live.

According to Ibn Khaldun, education is a conscious effort to foster progress toward human personality, both spiritually and physically, that takes place sporadically and continuously. It can be said that it is closely related to IQ, EQ, and SQ, which humans own in taking education throughout the ages (way of life).⁴⁰ In his book *The Muqaddimah* Chapter 3, he stated, "Education is the foundation of civilization, its pillar, and its ornament. With it, the world stands erect; without it, it falls into ruin." Then, the educational goal based on this perspective is to improve the degree of humanity. In his book *The Muqaddimah* Chapter 3, he stated, "The purpose of education is to perfect the human soul, refine its morals, and prepare it for happiness in the next world and prosperity in this world."

Similar to Ibn Sina, Ibn Khaldun did not directly use terms like "Intellectual Quotient" (IQ), "Emotional Quotient" (EQ), and "Spiritual Quotient" (SQ⁴¹). However, his vast historical and sociological contributions shed light on human development and behavior, offering glimpses into concepts that resonate with these modern psychological constructs. Here are the explanations. The first factor is IQ.⁴² Ibn Khaldun emphasized the pursuit of knowledge as a cornerstone of

³⁶ Nurul Ain Norman, "Ibn Sina's Theory of the Soul: A Taxonomy of Islamic Education," *ICR Journal* 12, no. 2 (2021): 275–89, <https://doi.org/https://doi.org/10.52282/icr.v12i2.867>.

³⁷ Kharisma Noor Latifatul Mahmudah and Suyadi Suyadi, "Akal Bertingkat Ibnu Sina Dan Taksonomi Bloom Dalam Pendidikan Islam Perspektif Neurosains," *Al-Idarah: Jurnal Kependidikan Islam* 10, no. 1 (2020): 114–23, <https://doi.org/https://doi.org/10.24042/alidarah.v10i1.5609>.

³⁸ Hakim, "Konsep Tuhan Dalam Perspektif Ibnu Sina Dan Mulla Shadra."

³⁹ Muh Sya'rani, "Konsep Pendidikan Dalam Pemikiran Ibnu Khaldun," *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 6, no. 1 (2021): 68–76, <https://doi.org/https://doi.org/10.37216/tarbawi.v6i1.402>.

⁴⁰ Riris Amelia, Ahmad Irkham Saputro, and Eri Purwanti, "Internalisasi Kecerdasan IQ, EQ, SQ Dan Multiple Intelligences Dalam Konsep Pendidikan Islam (Studi Pendekatan Psikologis)," *Jurnal Manajemen Pendidikan Islam Al-Idarah* 7, no. 02 (2022): 34–43, <https://doi.org/https://doi.org/10.54892/jmpialidarah.v7i02.232>.

⁴¹ Amelia, Saputro, and Purwanti.

⁴² Haris Pancawardana et al., "The Influence of Nonformal Education on Students' Cognitive Formation," *KOLOKIU Jurnal Pendidikan Luar Sekolah* 11, no. 2 (2023): 236–43, <https://doi.org/https://doi.org/10.24036/kolokium.v11i2.612>.

civilization and individual growth. He advocated for a comprehensive education encompassing religious studies, law, philosophy, logic, and various sciences. It aligns with the emphasis on cognitive abilities and knowledge acquisition associated with IQ.⁴³ He valued critical thinking, observation, and analysis over rote memorization. That resonates with the problem-solving and analytical capacities central to IQ assessments.⁴⁴ While acknowledging individual differences in learning styles and aptitudes, Ibn Khaldun didn't categorize intelligence into specific types. However, his work highlights the significance of various cognitive skills crucial for individual and societal success.

The second factor is EQ. Ibn Khaldun attributed societal success to solid social bonds and ethical behavior. He believed individuals should cultivate virtues like justice, compassion, and cooperation. That aligns with the social awareness and relationship management aspects of EQ.⁴⁵ He analyzed group dynamics, power structures, and potential conflict within societies. That resonates with the emotional intelligence aspect of effectively understanding and navigating social situations. He explored the qualities of influential leaders, emphasizing their ability to inspire, motivate, and foster social harmony. It aligns with the self-regulation and leadership aspects of EQ.

The third factor is SQ. While focusing on historical and sociological analysis, Ibn Khaldun acknowledged the role of religious beliefs and practices in shaping individual and collective identities. He saw faith as a source of meaning, purpose, and social cohesion. That aligns with the sense of meaning and purpose often associated with SQ. He viewed ethical behavior as essential for societal well-being. His emphasis on justice, compassion, and moderation resonates with the values-driven and self-awareness aspects of SQ. His work also encourages introspection and critical reflection on individual and societal actions. That aligns with the mindfulness and personal growth aspects of SQ.

Then, Ibn Khaldun's perspective on Islamic education also provides opportunities for the intellect to activate curiosity power in life activities.⁴⁶ It can be developed to improve hard and soft skills to face the era that moves exponentially. Based on this view, Islamic education aims to enhance intellectuality so that it is relevant to the modern era, which can distinguish between human intellect and artificial intelligence (AI), including critical and creative thinking.⁴⁷ In this case, humans should always strive to acquire as much knowledge and skills as possible to improve their standard of living.

In the spiritual aspect, Islamic education emphasizes human worship of Allah SWT by *dhikr*, solitude, and seclusion from the crowd as sufistics do. It is shown that Ibn Khaldun oriented the intellect towards knowledge alone and various educational perspectives that can become investments for humans in the future and have connectivity to their life goals.⁴⁸ In addition, Ibn

⁴³ Nor Dalilah Zakaria and Raihanah Azahari, "Menghayati Nilai Iman, Islam Dan Ihsan Dalam Mendepani Cabaran Kontemporari," *AR-RAI'UQ* 5, no. 1 (2022): 20–74.

⁴⁴ Dewi Maharani, "Pendidikan Anak Perspektif Psikologi Dan Pendidikan Islam," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 1, no. 01 (2018): 38–60, <https://doi.org/https://doi.org/10.37542/iq.v1i01.5>.

⁴⁵ Riemer, "IQ versus EQ: Emotional Intelligence and the Graduate Engineer."

⁴⁶ Moh Nahrowi, "Konsep Pendidikan Islam Dalam Perspektif Ibnu Khaldun," *FALASIFA: Jurnal Studi Keislaman* 9, no. 2 (2018): 77–90, <https://doi.org/https://doi.org/10.36835/falasifa.v9i2.123>.

⁴⁷ Ferry Martedi, "Rekonstruksi Pemikiran Pendidikan Ibnu Khaldun Di Era Society 5.0," *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial* 21, no. 1 (2023): 25–42, <http://jurnal.iaihnpwancor.ac.id/index.php/tadib/article/view/1009>.

⁴⁸ Ach Nurholis Majid, Nur Lathifah Aini, and Fathorrahman Fathorrahman, "Analisis Pemikiran Pendidikan Islam Ibnu Khaldun Perspektif Modern," *Dirosat: Journal of Islamic Studies* 5, no. 1 (2020): 83–100, <https://ejournal.idia.ac.id/index.php/dirosat/article/view/921>.

Khaldun classified knowledge to arrange curriculum to achieve educational goals, such as a group of linguistics, naqli knowledge, and aqli knowledge. It can be done sporadically to obtain maximum results in education. It requires a fit and proper method for the cultural and intellectual factors in acquiring knowledge to be compatible and inherent with the education taught.

According to Ibn Khaldun, education should not implement the memorization method, although this can be debated in certain aspects. The memorization method in education can be considered a less effective and efficient method for using intellect, so that it can be replaced with other methods, namely discussion and demonstrative methods. Using a more constructive method will not lead to thoughts moving constantly but will teach them deductively and inductively. It can be said that memorization can make intellect stagnate because it is fixated on curiosity that only focuses on one direction. In contrast, intellect can view more than one direction or have multiple perspectives. Moreover, a single tradition in the selection of methods or a lack of accuracy in the choice of education methods will be destructive when implemented in the future. Ibn Khaldun added that several methods that should be fixed are indoctrination, militaristic strategies, and the subjective sorting of intrinsic and extrinsic knowledge.⁴⁹

In Ibn Khaldun's perspectives towards the duality of knowledge, *naqli* and *aqli* knowledge, it needs to be oriented with linguistics whether it becomes a starter or supporter. *Naqli* knowledge in Islamic education is sourced from the Qur'an and Hadith, so Ibn Khaldun argued that the knowledge that should be taught first is the Qur'an. In addition, *aqli* knowledge is the knowledge that is obtained through the human mind from thinking processes such as logic, physics, metaphysics, and mathematics (often referred to as philosophy).⁵⁰

Relevance of Ibn Sina and Ibn Khaldun's Perspectives

One way to improve the quality of life is through education. Humans are expected to understand life's meaning and essence and how to fulfill life's tasks. The focus of education is directed to form an excellent personality towards logic, morals, and faith. It can be said that Islamic education is a process of transformation and internalization of Islamic knowledge and values to develop the potential of students to achieve balance in all aspects. Ibn Sina's perspectives are still relevant in this modern era because the education that was applied to Ibn Sina is appropriate to the needs of this modern era, so it is found that many schools use Ibn Sina's perspectives, starting from education, educational goals, and learning criteria. Also, they use Ibn Sina's perspectives from the context of the level of intellect based on age to punishment, which is greatly minimized and even eliminated. Even if punishment is done, it is based on compulsion and done carefully. Thus, the concept implemented by Ibn Sina seeks to improve the quality of Islamic education.⁵¹

The curriculum aspects offered have characteristics. These characteristics include (1) the psychological aspect of students should be concerned in the preparation of the curriculum; (2) the curriculum applied can develop the potential of students optimally; (3) the curriculum should pay attention to the balance among the body, intellectuality, and morality of the students; (4) the curriculum is pragmatic and functional to the benefits of knowledge and soft skills so that it is

⁴⁹ Kintan Sri Meilani, "Metode Pembelajaran PAI Menurut Ibnu Khaldun Dan Relevansinya Dengan Zaman Sekarang" (IAIN Ambon, 2020).

⁵⁰ Nurainiah Nurainiah, "Pendidikan Dalam Perspektif Ibnu Khaldun," *Serambi Tarbawi* 7, no. 1 (2019), <https://doi.org/https://doi.org/10.32672/tarbawi.v7i1.1374>.

⁵¹ Azizah Hanum, "Analisis Pemikiran Ibnu Sina Dan Ibnu Khaldun Terhadap Konsep Pendidikan Islam," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2022), <https://doi.org/http://dx.doi.org/10.30868/ei.v10i02.2332>.

appropriate with the demands of society; (5) the curriculum based on Islamic teachings, namely the Qur'an and Hadith so that the students will have faith and piety beside knowledge; (6) the curriculum offered is based on morality which is integrated because Ibn Sina is very concerned about moral education in addition to intellect. From this description, it can be said that IQ, EQ, and SQ are very much of concern for both Ibn Sina and Ibn Khaldun.

Besides the curriculum, the method offered by Ibn Sina has four characteristics. These characteristics are (1) the selection and application of methods are adjusted to the characteristics of the subject matter or teaching materials; (2) the application methods are considered with the psychology of the students, including their talents and interests; (3) the methods used are not rigid, but flexible according to the needs of students; and (4) the accuracy of the methods used will significantly determine the success of student learning. It is shown that the methods offered are still very relevant to the demands of the current era. In other words, Ibn Sina and Ibn Khaldun understand the concept of education theoretically and pragmatically. Their perspectives are applicable not only to their era but also to this era, although Ibn Sina lived in 370-428 H and Ibn Khaldun lived in 732-808 H.

Besides that, In Ibn Khaldun's view, humans are thinking creatures that distinguish them from others because they can explore knowledge and create technology in modern life.⁵² In addition to the use of intellect in the search for knowledge, humans are also required and directed through education to pay more attention to and appreciate the requirements of meaning in this life so that they create cultural civilization. Education is part of a culture that produces humans as a product of the culture itself. In education, there is a learning in which students should be able to adapt and condition with the oscillating era. Even since the birth of technology, the development of the era cannot be avoided, and it moves exponentially. It can be said that the students who cannot follow the era's development will be left morally and intellectually behind.

The learning process also seeks to utilize methods. It is inherent to the local community's cultural base because it can maintain and preserve culture and refine learning to make learning more efficient and effective in the era integrated with technology. This perspective is expected to realize the educational goal, especially Islamic education, and the ideas of the nation to educate the next generation to compete at the national and international levels.

In addition, their educational philosophies are still relevant in the modern era for several reasons. First, Ibn Sina's emphasis on logic and analysis aligns with the contemporary need for critical thinking skills and adaptability in a rapidly changing world. Similarly, Ibn Khaldun's openness to diverse sources of knowledge resonates with the globalized landscape, encouraging lifelong learning and cross-cultural understanding. Second, both Ibn Sina and Ibn Khaldun recognized the importance of understanding individual learning styles and tailoring instruction accordingly. That resonates with contemporary educational movements promoting personalized learning and catering to diverse student needs. Third, both scholars advocated breaking down compartmentalized knowledge and fostering connections between disciplines.

It aligns with modern interdisciplinary and transdisciplinary learning trends, emphasizing holistic understanding and problem-solving skills. Fourth, though their specific recommendations were shaped by their contexts, both scholars recognized the need for education to adapt to

⁵² Ratih Haryati, Muhammad Jailani, and Muhammad Fadli Ramadhan, "Relevansi Konsep Pembelajaran Perspektif Ibnu Khaldun Pada Pembelajaran Bahasa Arab Era Modern," *Al-Jawhar: Journal of Arabic Language* 1, no. 1 (2023): 70–86, <https://ejournal.diwanpustaka.com/aljawhar/article/view/22>.

changing circumstances. This principle applies even more in the modern world, where rapid advancements require a dynamic and responsive educational system.

Beyond these general points are some specific examples of their enduring relevance. Ibn Sina's emphasis on logic and reasoning influenced the development of critical thinking skills, which is still a core educational objective today. Ibn Khaldun's focus on history and sociology informs contemporary understanding of social change and societal challenges. Both scholars promoted interfaith dialogue and cultural exchange, valuable principles in an increasingly interconnected world.

Conclusion

It can be concluded that the perspectives of Ibn Sina and Ibn Khaldun have a pattern that complements each other so that the use of intellect that Ibn Sina highly emphasizes can be combined with Ibn Khaldun's perspectives in which one of them does not recommend an emphasis on memorization. Besides the context of intellect having various levels in Ibn Sina's perspectives, Ibn Khaldun also seeks to activate the curiosity of the intellect to use optimally. Several methods proposed by Ibn Sina and Ibn Khaldun are still relevant. They can be expanded in this modern era where technology is actively involved in education to find things based on invention so that education nowadays does not result in dehumanization but activates futuristic curiosity. This relevance deals with holistic emphasis, critical thinking and openness to knowledge, individualized learning, integration of knowledge, and adaptability.

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