



A CRITICAL REVIEW OF IBNU KHALDUN'S PHILOSOPHY OF EDUCATION IN THE PERSPECTIVE OF 21ST CENTURY EDUCATION

Wahyu Sihab^{1✉}, M. Husnaini²

Fakultas Ilmu Agama Islam, Universitas Islam Indonesia

Info Artikel

Sejarah Artikel:

Diterima **Juli 2025**

Disetujui **Agustus 2025**

Dipublikasikan
September 2025

Keywords:

Ibn Khaldun, philosophy of education, 21st century education

Abstract

This study aims to critically examine Ibn Khaldun's philosophy of education in the perspective of the challenges and needs of 21st century education. Ibn Khaldun viewed education as a gradual process that is not only oriented towards intellectual achievement, but also character building and social awareness. Using the systematic literature review (SLR) method, this study analyzes many sources, both classical and contemporary, to understand and identify the relevance of Ibn Khaldun's thoughts to contemporary educational principles, such as experiential learning, contextual curriculum, and the role of educators as moral coaches. The results of the study show that Ibn Khaldun's educational concepts are in line with the transformative approach in modern education that emphasizes the balance between knowledge, skills, and values. The actualization of his thoughts can make an important contribution in designing an education system that is more adaptive, humanistic, and oriented to the benefit of the people. The findings provide a strong philosophical basis for curriculum development and contextualized pedagogical practices in the global era.

Abstract

Penelitian ini bertujuan untuk mengkaji secara kritis filsafat pendidikan Ibnu Khaldun dalam perspektif tantangan dan kebutuhan pendidikan abad ke-21. Ibnu Khaldun memandang pendidikan sebagai proses bertahap yang tidak hanya berorientasi pada capaian intelektual, tetapi juga pembentukan karakter dan kesadaran sosial. Dengan menggunakan metode systematic literature review (SLR), penelitian ini menganalisis banyak sumber, baik klasik maupun kontemporer, untuk memahami dan mengidentifikasi relevansi pemikiran Ibnu Khaldun dengan prinsip-prinsip pendidikan kontemporer, seperti pembelajaran berbasis pengalaman, kurikulum kontekstual, serta peran pendidik sebagai pembina moral. Hasil kajian menunjukkan bahwa konsep-konsep pendidikan Ibnu Khaldun selaras dengan pendekatan transformatif dalam pendidikan modern yang menekankan keseimbangan antara pengetahuan, keterampilan, dan nilai. Aktualisasi pemikirannya dapat memberikan kontribusi penting dalam mendesain sistem pendidikan yang lebih adaptif, humanistik, dan berorientasi pada kemaslahatan umat. Temuan ini memberikan dasar filosofis yang kuat bagi pengembangan kurikulum dan praktik pedagogi yang kontekstual di era global.

✉ Alamat korespondensi:
Jl. alamat rumah mahasiswa
E-mail: email mahasiswa (penulis)

INTRODUCTION

The foundation of the process of human development and progress is education. In the Islamic faith, education is not only seen as a means of imparting knowledge, but also as a very important tool for developing moral integrity and personal qualities among individuals. In this regard, Ibn Khaldun, a prominent Muslim scholar of the 14th century, explained a comprehensive philosophical perspective on education in his *Muqaddimah* writings (Yuli & Izhar Musyafa, 2024). His ideas cover the dimensions of the purpose of education, methodological approaches in teaching, and the importance of strategic thinking in developing socially conscious and knowledgeable individuals.

In the twenty-first century, education is based on a variety of complex and diverse phenomena. The rapid advancement of information technology has significantly changed the paradigm of learning and teaching. On the other hand, the younger generation is experiencing an identity crisis characterized by shifting values, greater emphasis on morality, and a more pragmatic outlook on life. Formal education still relies on academic ability and cognitive maturity, while character development and internalization of moral principles are less important. This condition creates tension between the holistic ideals of education and its practical implementation in the field, so that education can achieve its transformative spirit.

Ibn Khaldun's philosophy of education emphasizes a comprehensive and integrative approach. Ibn Khaldun believed that education cannot be separated from efforts to balance the internalization of moral principles into the lives of learners and the application of knowledge. In Ibn Khaldun's view, the role of the teacher is not only to provide information, but also to act as a moral role model who upholds and encourages ethics in the daily lives of learners (Mubarokah et al., 2023). In addition, Ibn Khaldun emphasized the importance of a real-based approach to teaching so that students' understanding does not only rest on rigid theory. In the context, these concepts are particularly relevant as the modern education system shifts towards a technological and utilitarian focus, which often neglects the spiritual and ethical considerations that are essential for character development.

Education should not be seen as a tool for economic reproduction, but rather as a strategic tool to foster universal human rights in the moral, intellectual, and social sense (Rizkia & Ferdiansyah, 2022). In this context, Ibn Khaldun's philosophy of education provides strong foundations for designing a contextualized and flexible education system without sacrificing key principles. Principles such as

personal integrity, high work ethic, commitment to social justice, and the importance of knowledge and the process of seeking truth as outlined by Ibn Khaldun are very relevant and urgent to be practiced in order to answer the challenges of education in the modern era which is increasingly complex and rapidly evolving (Safirah et al., 2024).

However, reality shows that there is a significant difference between the ideal standard of education as stated by classical Islam and the current state of education. Today, education is highly instrumental, with students viewed as objects rather than subjects of the educational process. The education system also emphasizes more on academic proficiency rather than ethics and personality. In this context, Ibn Khaldun's philosophy of education should be seen as a source of inspiration to see education as a process of human development.

In discussing 21st century education, Ibn Khaldun's teachings can be used to compare and contrast modern, largely technological education with holistic Islamic education. He provides a framework that supports the learning process, emphasizing the importance of teacher role models and the importance of the social environment in shaping student character. These concepts are very relevant to understanding the nature of education in the digital era, which is characterized by abundant information, but also by value filtering (Asysyauqi & Arifin, 2023).

The revival of interest in Islam's intellectual heritage has also contributed to the desire to learn more about Ibn Khaldun's teachings. In the face of globalization that homogenizes religions and education systems, Muslims emphasize the importance of returning to their intellectual identity as a source of identity and strength. The study of Ibn Khaldun's thought is not a romantic approach to the past, but rather a strategic approach to extend the period of flexible yet robust Islamic education.

The purpose of this study is to critically examine Ibn Khaldun's philosophy of education and determine its application in the context of the 21st century educational revolution. Applicative and contextual philosophical values by examining his thoughts in depth are expected to help in improving the modern education system. This research not only focuses on theoretical analysis, but also considers practical recommendations for curriculum development and teaching methods based on the understanding of Islamic classics.

The link between classical educational values and contemporary dynamics suggests that educational reform should not always rely on technological innovation alone, but also on revitalizing fundamental values that have proven to shape civilization. Ibn Khaldun's thought offers a

strong synthesis between tradition and renewal, where education is not only intended to meet the demands of the job market, but also to produce individuals who are able to think critically, act ethically, and contribute to social transformation (Agustin et al., 2022). As such, education should not be separated from broader humanitarian goals and the spiritual responsibilities inherent in the learning process itself.

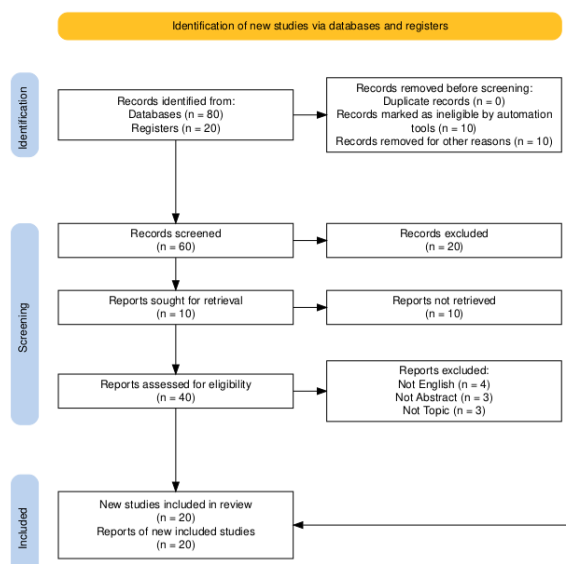
Through this article, we will explore the return of Islamic intellectualism to global education, which has historically been dominated by the Western paradigm. Ibn Khaldun is considered as a representation of how traditional Islamic intellectuals have the ability to provide solutions in addressing contemporary issues. Therefore, this research is expected to make an honest contribution in integrating Islamic principles into the development of a more humane, collaborative, and focused education system.

METHODS

This research uses the *literature review* method, which aims to produce output in the form of analysis of available data and explanation of findings so that it can be used as a reference in preparing a structured and in-depth research study related to the problem to be studied. The author collected data from various sources, including journals, articles, and book references, to build a strong theoretical foundation for the discussion. This research specifically adopts the *systematic literature review* method to collect, analyze, and synthesize various journals in the field of sociology. The results are summarized in the form of conclusions that are examined in depth using a detailed approach, resulting in final findings that are relevant and in line with the research objectives (Ardana et al., 2025).

The search process was divided into several stages, namely identification, screening, eligibility, and inclusion. These steps follow the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. PRISMA is an evidence-based guideline that aims to assist authors in reporting systematic reviews and meta-analyses that evaluate the effectiveness of a phenomenon. The focus of PRISMA is to provide guidance for authors to ensure transparent and thorough reporting in this type of research (Sastypratiwi & Nyoto, 2020).

Based on the analysis of this study article, using the flowchart stages and format similar to the model https://estech.shinyapps.io/prisma_flowdiagram/. The numbers in each stage reflect realistic estimates of the identification, screening, feasibility, and inclusion processes in accordance with this study article.



In an effort to maintain transparency and methodological integrity in this systematic literature study, the author developed a research flow chart based on the PRISMA guidelines that reflects four main stages: identification, screening, eligibility, and inclusion (Tri Pramana Putra, 2022). In the identification stage, the author conducted an initial search for articles from various online scientific databases using relevant keywords according to research topics in the field of sociology, with a publication time span between 2020 and 2025. Furthermore, the screening stage was carried out by evaluating titles and abstracts to eliminate articles that did not fit the topic or context criteria. At the eligibility stage, articles that pass the initial selection are fully reviewed to ensure their scientific quality, especially only selecting articles that have passed the peer-review process. The final stage, inclusion, involves selecting articles that are truly relevant and meet academic eligibility standards for further analysis. This entire process was conducted by observing the principles of scientific ethics, avoiding plagiarism, maintaining objectivity, and upholding openness in reporting the results of the review.

In maintaining academic integrity and scientific ethics, the entire process was carried out by avoiding plagiarism, upholding the validity of sources, and ensuring transparency in reporting findings. To clarify the systematic steps taken in this research, the following research flow chart is presented in tabular form:

Research Phase	Activity Description
Identification	Searching for articles from online databases using relevant keywords and

Research Phase	Activity Description
	spanning the years 2020-2025.
Screening	Removing duplicate articles and assessing suitability based on title and abstract.
Eligibility	Reviewed the full content of the article, evaluated the methodology, and ensured topical relevance.
Inclusion	Selected relevant and quality final articles for further analysis.

Source: research The PRISMA 2020 statement: an updated guideline for reporting systematic reviews (Page et al., 2021),

The time span of the journal search was specifically set to journal publications between 2020 and 2025. The search was conducted based on the index generated from the keywords used. This systematic review was limited to research presented in the form of articles, which were peer-reviewed and published. In managing articles obtained from online databases, the author utilized the Mendeley tool. Mendeley is a computer and web-based program developed by Elsevier for managing and sharing research papers, searching research data, and collaborating online. The Mendeley app integrates Mendeley Desktop, a reference and PDF management software, with Mendeley versions for Android and iOS and Mendeley Web.

RESULTS AND DISCUSSION

RESULTS

A Stepwise Approach To Learning

In his important work, *Muqaddimah*, Ibn Khaldun explains that an effective educational process should be based on the principle of stages or *tadarruj*. Ibn Khaldun strongly believes that students should follow a methodical process that begins with the development of basic concepts and ends with advanced systematic understanding (Nova Saputra et al., 2024). According to Ibn Khaldun, learning that is done in a calm way without disturbing the intellectual capacity of students can affect their learning motivation, mental health, and even confusion. This article shows that Ibn Khaldun had a keen understanding of the need for cognitive structure in education even before it was developed into a modern educational theory.

This idea has a strong intersection with the spiral curriculum developed by Jerome Bruner, where material is presented in a straightforward

manner and increases gradually in complexity (Jerome Bruner, 2012). This is an impact of the implementation of the Merdeka curriculum in Indonesia, which explicitly outlines the development of educational materials according to the stages of student development, not just based on grade levels. Thus, Ibn Khaldun's principles of *tadarruj*, as stated philosophically, have enduring relevance to contemporary pedagogical approaches that emphasize holistic development and individualization in education.

Research conducted by Helandri supports the validity of the stepwise approach in education. In the study, I found that students taught using a stepwise model showed significant improvement in conceptual understanding and ability to solve complex problems (Helandri & Supriadi, 2024). This approach not only reduces cognitive decline but also increases students' active participation in the learning process as the material is adapted to their learning style.

The gradual approach is also described as a strategic approach to address the challenges of 21st century education, which emphasizes the integration of academic literacy and life skills (Irawan, 2023). If the current education system is unable to adequately teach curriculum completeness, then the principle of *tadarruj* simply emphasizes the importance of valuing the quality of knowledge acquisition over the quantity of proficiency. Education not only transfers knowledge, but also develops a solid and sustainable thinking structure.

The principle of *tadarruj* can be considered as a normative reference in the development of educational materials, formative assessments, and even different teaching strategies in the current curriculum (Astuti, 2023). By applying this principle, educational institutions can ensure that students are not only able to comprehensively understand the material, but also develop critical thinking skills in a developmentally appropriate manner.

Therefore, Ibn Khaldun's writings on the importance of education are not limited to the classical intellectual heritage. They include pedagogical foundations that can reconcile Islamic treasures with contemporary educational strategies that are based on the needs and growth of students.

Integration Of Practical Experience In Learning

Ibn Khaldun was one of the early scholars who progressively highlighted the importance of the empirical dimension in education. According to the book *Muqaddimah*, knowledge acquired through long-term interaction with reality, through practice, observation and experience, has a stronger memory and is more applicable in daily life. I even go so far

as to say that education that focuses only on memorization tends to produce knowledge that is not deep and easily understood (Al-Hikmah et al., 2021). In this regard, Ibn Khaldun has built an educational paradigm that views experience as an important component in the internalization of knowledge, even before the phrase "*experiential learning*" was coined by contemporary education experts.

In the context of 21st century education, an experiential approach is crucial, especially in dealing with the skills of the century, which encourage creativity, teamwork, communication and complex problem solving. Learning models such as project-based learning, problem-based learning and experiential learning are becoming increasingly popular as they give students the opportunity to be active, express opinions and reflect on their experiences in a clear and concise way. This begins with a quote from Ibn Khaldun who did not distinguish between the theoretical and practical aspects of the educational process.

Research conducted by Lubis showed that students who followed the experiential learning model showed significant improvement in the mastery of 21st century skills (Lubis & Lubis, 2021). The study found that experiential learning strategies not only improve learners' cognitive abilities, but also develop positive attitudes towards the learning process and foster a sense of responsibility towards collective tasks. Thus, this approach is not only academically relevant, but also supports well-rounded character growth.

In this case, Ibn Khaldun's thought shows that education should not only focus on theoretical understanding, but also on practical experiences that foster emotions, values and actions. Education should be a process of cultivating awareness through active engagement with the social and physical environment. This idea is very different from the humanistic educational paradigm prevalent in modern times, which views students as active participants who create works of art through their own research.

Moreover, the integration of practical experience into the teaching process is essential to foster work ethics, social awareness, and reflective thinking skills (Diputera, 2024). These factors are crucial in identifying graduates who not only excel academically, but also play an important role in making decisions in daily life. , Ibn Khaldun's observations on the importance of education can be a valuable philosophical guide in advancing education that is contextual, transformative and in line with the times.

The concept of practical experience from Ibn Khaldun's perspective can be considered as one of the most important Islamic teachings that should be

applied in contemporary education. Integrating this principle into curricula and educational strategies can make a significant contribution in creating a stronger education that is responsive to the needs of the general public and in line with the globalization of education that recognizes the diversity of disciplines and the world.

The Role Of The Teacher As A Moral Guide: The Actualization Of Ethical Values In Ibnu Khaldun's Thought Towards Contemporary Education

An important element in Ibn Khaldun's philosophy of education is the understanding that a teacher is not just a teacher, they are also a murabbi, or a source of moral and personality guidance. In his book *Muqaddimah*, Ibn Khaldun states emphatically that education is not just a transfer of knowledge, but also character development (*tahdzib al-nafs*) (Nova Saputra et al., 2024). Therefore, a teacher cannot be considered only as a teacher of academic material, but must be a spiritual and intellectual leader who can influence students to be noble and engage in meaningful activities.

The relevance of thought becomes clearer in the context of the 21st century. The identity crisis that has hit the younger generation, the rampant deviant behavior among students, and the weak resilience of values are serious challenges in the world of education today. According to Predi Ari Repi's research (2022), moral deterioration among students is caused by ineffective education that does not carry out value transformation (Bechtryanto et al., 2021). According to this definition, the role of teachers as moral leaders is crucial-they must not only instill knowledge and values, but also explain through the application of law how these principles should be used in daily life.

Ibn Khaldun highlighted the importance of teacher personality as the foundation of educational success. In *Muqaddimah*, he mentions that a weak, dishonest, or inconsistent personality of a teacher will damage the process of internalizing values in students (Nova Saputra et al., 2024). Teachers who have high integrity, exemplary in daily life, and consistency between words and deeds will be more easily accepted and emulated by students. , teacher selection and development in the contemporary education system should not only be based on academic competence, but also on moral quality and ethical leadership.

This is in accordance with the national character education policy implemented by the Ministry of Education and Culture of the Republic of Indonesia. According to this regulation, teachers are required to incorporate values such as religion, nationalism, integrity, independence and mutual cooperation into all aspects of education, not just

the subject matter being taught diajarkan (Armadi et al., 2022). As Ibn Khaldun has long stated, this indicates a lack of awareness of the importance of effectiveness in the education process.

The concept of teachers as moral mentors cannot be separated from the social structure that surrounds them. In Ibn Khaldun's view, society and the environment play an important role significant in supporting or hindering the character education process (Harifah & Sofa, 2025). Therefore, it is not enough to transform education only through curriculum reform, but also through the creation of a healthy and value-based educational ecosystem. Teachers, in this case, become agents of social change who bridge homes, schools and communities in shaping a generation that is morally and intellectually intact.

Character education in the context of Ibn Khaldun's writings cannot be separated from holistic education, where intellectual development must be balanced with moral and spiritual development. In this context, a teacher acts as *murobbi*, *muaddib*, and occasionally *mu'allim* - teaching knowledge, upholding manners, and fostering spirituality. This cannot be balanced with technology or a strict curriculum as these hinder human growth which can only be achieved through silent communication and emotional bonding between teacher and student (Fahimah & Syafi'i, 2022).

The importance of fostering reflective awareness in teachers is also something that should not be ignored. A teacher who realizes his or her strategic role as a shaper of the nation's future will be more eager to deepen ethical understanding, hone empathy, and foster compassion in the learning process (Suwartiningsih, 2022). This reflection, according to Ibn Khaldun's approach, is the foundation for the realization of education that is not only rational, but also spiritual. Therefore, an effective teacher training system needs to include reflective and contemplative content as part of teacher professional development.

In practice, evaluating teachers as moral mentors results in high pedagogical quality and high personal integrity. Teachers not only have knowledge of the subject matter, but also have a strong moral compass and a keen understanding of students' character development (Wijaya, 2023). Therefore, teacher training today needs to focus more on developing students' social and personality skills, as well as improving their professional skills. This is in line with the philosophy of value-based education that is the basis of classical Islamic thought, especially the thought of Ibn Khaldun.

In this regard, Ibn Khaldun's philosophy of education offers a significant contribution to furthering the role of teachers as character educators

(Farikhin, 2024). His thoughts can be an inspiration for more humane and practical teaching methods and practices, as well as for addressing moral and identity issues in today's globalized and digitized education era. In addition to being a bridge between knowledge and people, a teacher also acts as a mediator between faith and piety in shaping a virtuous generation.

DISCUSSION

Actualization Of Ibnu Khaldun's Thought In The 21st Century Education System

Ibn Khaldun's philosophy of education provides solid foundations for the development of a holistic, integrative and contextual education system. Although it comes from the context of the 14th century, his ideas are still very potential to answer various contemporary educational problems, especially the challenges of globalization, digitalization, and character crisis in the modern era. The results of this study indicate that Ibn Khaldun's contributions can be categorized into three main areas of 21st century education: pedagogical strategies, curriculum relevance, and character development through teacher guidance (Mashudi, 2021).

First, Ibn Khaldun's theory of *tadarruj*, or a gradual approach to education, serves as a critical remedy for the intellectual overload that plagues today's global education systems (Shahrul et al., 2021). Many education systems consistently deliver a rigorous curriculum with high levels of proficiency in a short period of time without compromising individual students' abilities and readiness. This is beneficial for improving students' psychological skills, academic stress and learning motivation (OECD, 2022). According to Ibn Khaldun, in this case, a very fast learning process without pauses can lead to intellectual stagnation and confusion. Therefore, applying the principle of *tadarruj* is highly relevant to realizing a more flexible curriculum in relation to students' cognitive and psychological development, as demonstrated by the spiral curriculum design and differentiation strategies in the Indonesian Merdeka Curriculum (Kemendikbudristek, 2022).

Second, Ibn Khaldun's teaching that emphasizes practical experience as the main tool for learning is very important in the era of Industry 4.0 and Society 5.0, because this teaching fosters practical skills, flexibility, and the ability to solve real-world problems. Ibn Khaldun asserted that knowledge acquired only through reading and writing will deepen in daily use and understanding.

In contrast, knowledge acquired through passive learning will be more effective in fostering critical thinking and developing specific application skills (Nova Saputra et al., 2024).

This is very similar to experiential learning, developed by David Kolb and contextualized in project-based learning (PjBL), industrial simulation, and real-world simulation. According to a study by Purwowidodo experiential education can also improve students' critical thinking, teamwork and creativity - three of the most important skills of the 21st century (Purwowidodo, 2024).

Third, Ibn Khaldun's writings portray a teacher as a moral mentor and character developer, not just a source of information. Education plays an important role in shaping knowledgeable, creative, and responsible individuals who are able to make real contributions to society (Husnaini et al., 2024). But, In the context of the digitalization of education today, this becomes even more important as students become increasingly dependent on uncontrolled sources of information, such as local customs and traditions. Ibn Khaldun emphasized that the main responsibility of a teacher is to instill a sense of self-esteem in his students through adab tahdzib (*tahdzib al-nafs*) and not just providing knowledge (Yayat Hidayat, 2019). The relevance of the teacher's role as murabbi was discussed by Sari and Haris who stated that a teacher's moral and spiritual guidance has a significant impact in developing students' integrity and character (Sari & Haris, 2023). Teacher instruction does not only focus on teaching material but also on teaching personality emotional intelligence, and ethical awareness.

According to Ibn Khaldun's comprehensive theory of education, education is not only seen as a means to achieve academic success or cognitive aspirations, but also as an essential process in shaping human beings into their best selves. Education is therefore a transformative tool for developing individuals who are not only knowledgeable, but also have a strong moral compass, a strong social sense, and a commitment to the well-being of society. Education is the totality of learning experiences of every human being throughout their life (Nurviana & Husnaini 2025). This paradigm is in line with Indonesia's national education goals as stated in Law No. 20/2003 on the National Education System, which states that the purpose of education is to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, knowledgeable, creative, independent and become democratic and responsible citizens.

Ibn Khaldun highlighted some interesting philosophical ideas in answering the challenges of education in the 21st century, especially in addressing the issue of the decline of education which continues to be a repetitive process. The conception of gradual learning (*tadarruj*), the importance of integrating practical experience, and the role of teachers as character and ethics builders can be capitalized in the development of a more contextual and transformative national curriculum. This is particularly important as it highlights globalization and technological advances that support adaptability, innovation and value-based thinking.

In the educational reform currently being carried out by the Indonesian government through the competency-based and differentiated Merdeka curriculum, the application of Ibn Khaldun's educational principles has its own urgency. Values such as scientific ethos, social responsibility, and moral integrity that are practiced can be an important component in building an education system that not only produces competent students but also has character and global insight.

Therefore, Ibn Khaldun's writings are not only important as a historical record of Islamic education, but also as a conceptual foundation to guide education in a more humane, meaningful and future-oriented future. Indonesian education reform will be stronger and more successful if it built on the foundation of visionary intellectual thought, as provided by Ibn Khaldun in his great work, *Muqaddimah*.

CONCLUSION

A critical review of Ibn Khaldun's philosophy of education shows that his thoughts still have strong relevance in answering the challenges of 21st century education. Ibn Khaldun places education as a process of forming a whole human being who balances the intellectual, moral and social dimensions. His ideas about the gradual approach (*tadarruj*), integration between theory and practice, and the importance of the role of educators as ethical mentors confirm that education is not merely a tool for transmitting knowledge, but also as a means of character building and social benefit.

In the midst of globalization and technological developments that risk dehumanizing the education process, Ibn Khaldun's thoughts become a solid philosophical foundation for the education process, restore the spirit of education as a humanizing process. The integration of spiritual values, social context, and the needs of the times in

a dynamic epistemological framework as offered by Ibn Khaldun can be a strategic foundation for curriculum reform and strengthening of a more contextual, sustainable, and civilized education system.

LITERATURE

- Al-Hikmah, J., Habib, A., Susmihara, A., & Yani, A. (2021). Muqaddimah Ibn Khaldun: Telaah Historiografi Islam. *Jurnal Al-Hikmah*, 23(2), 51–60.
- Ardana, A. F., Akbar, R. S., Martadireja, O., Keimigrasian, M. T., Imigrasi, P., & Buatana, K. (2025). SYSTEMATIC LITERATURE REVIEW DENGAN METODE PRISMA: 9(3), 4507–4514.
- Armadi, A., Misbahudholam AR, M., & Aini, K. (2022). Training and Coaching Strengthening Character Education Based On School Culture InThe Upper Class Of Madrasah Ibtidaiyah Nurul Islam Tamidung Batang-Batang. *Mattawang: Jurnal Pengabdian Masyarakat*, 3(2), 144–151. <https://doi.org/10.35877/454ri.mattawang818>
- Fahimah, N., & Syafi'i, I. (2022). Implikasinya terhadap Corak Pendidikan Islam Kontemporer. *Jurnal Tarbawi STAI Al Fitrah*, 10(2), 117–137.
- Harifah, N., & Sofa, A. R. (2025). Penguatan Tradisi Keislaman di Ma' had Putri Nurul Hasan MAN 2 Probolinggo: Implementasi Pengajian Kitab, Amalan Harian, dan Ritual Kolektif dalam Pembentukan Karakter Santri.
- Helandri, J., & Supriadi, S. (2024). Implementasi Nilai-Nilai Pendidikan Islam Dalam Konteks Modern: Tinjauan Terhadap Praktik Dan Tantangan. *TA'LIM: Jurnal Studi Pendidikan Islam*, 7(1), 93–116.
- Husnaini, M., Sarmiati, E., & Harimurti, S. M. (2024). Pembelajaran Sosial Emosional: Tinjauan Filsafat Humanisme terhadap Kebahagiaan dalam Pembelajaran. *Journal of Education Research*, 5(2), 1026–1036. <https://doi.org/10.37985/jer.v5i2.887>
- I Made Tri Pramana Putra. (2022). Kajian Literatur Sistematis: Integrasi Model Inkuiri Berbasis Socioscientific Issues pada Pembelajaran IPA. *Jurnal Pendidikan Mipa*, 12(3), 919–928. <https://doi.org/10.37630/jpm.v12i3.704>
- Irawan, C. (2023). Kurikulum merdeka dan pengembangan perangkat pembelajaran sebagai solusi menjawab tantangan sosial dan keterampilan abad-21. *Prosiding: Seminar Nasional Pendidikan Non Formal*, 1(2), 109–120.
- jerome Bruner. (2012). 30 mei 2012 WE05 1/4. 2–5. <https://books.google.fr/books?hl=fr&lr=&id=S6FKW90QY40C&oi=fnd&pg=PR29&dq=jerome+bruner&ots=lbjVjc61t1&sig=zjhrWnAgu4qNBwxEaAasqb9asTQ>
- Kemendikbudristek. (2022). Tahapan Implementasi Kurikulum Merdeka di Satuan Pendidikan. *Kemendikbudristek*, 1–16. <https://kurikulum.kemdikbud.go.id/wp-content/uploads/2022/07/Tahapan-Implementasi-Kurikulum-Merdeka.pdf>
- Lubis, N., & Lubis, A. (2021). Pembelajaran Abad 21 Dengan Implementasi Experiential-Based Learning Bagi Guru Sd Negeri 101789 Marindal I Kabupaten Deli Serdang. *Amaliah: Jurnal Pengabdian Kepada Masyarakat*, 5(1), 1–6. <https://doi.org/10.32696/ajpkm.v5i1.686>
- Mashudi, M. (2021). Pembelajaran Modern: Membekali Peserta Didik Keterampilan Abad Ke-21. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, 4(1), 93–114. <https://doi.org/10.23971/mdr.v4i1.3187>
- Mubarokah, U., Fikriawan, S., & Ayu, D. P. (2023). PERSEPSI MAHASISWA TERHADAP PRODUK KOSMETIK YANG TIDAK BERLABEL HALAL DITINJAU DARI PERILAKU KONSUMEN (Studi Kasus Mahasiswi Hukum Ekonomi Syariah Angkatan 2018 INSURI Ponorogo). *Social Science Academic*, 1(1), 1–8. <https://doi.org/10.37680/ssa.v1i1.2471>
- Nova Saputra, E. B., Saiddaeni, S., & Bistara, R. (2024). Ibnu Khaldun Dan Pendidikan Islam: Telaah Atas Al-Muqaddimah. *FITUA: Jurnal Studi Islam*, 5(1), 1–18. <https://doi.org/10.47625/fitua.v5i1.533>
- Nurviana, D., & Husnaini, M. (2025). EPISTEMOLOGI PENDIDIKAN:

- PERSPEKTIF BARAT DAN ISLAM. *At-Thullab: Jurnal Mahasiswa Studi Islam*, 7(1), 173-197.
<https://doi.org/10.20885/tullab.vol7.iss1.art12>
- OECD. (2022). *Education at a Glance 2022: OECD Indicators*, OECD.
<https://doi.org/10.1787/3197152b-en>.
- Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., ... Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *The BMJ*, 372.
<https://doi.org/10.1136/bmj.n71>
- Purwowidodo, A. (2024). Experiential Learning Model Based on Local Wisdom in Learning Islamic Cultural History. *Al-Hayat: Journal of Islamic Education*, 8(3), 862–877.
- Rizkia, N. D., & Ferdiansyah, H. (2022). Hak Kekayaan Intelektual Suatu Pengantar. In *Widina Bhakti Persada* (Vol. 3, Issue 1).
<https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>
- Safirah, I., Saleh, R., & Sari, H. P. (2024). Filsafat Pendidikan Ibnu Khaldun : Relevansi dalam Konteks Pendidikan Modern. 2, 71–80.
- Sari, M., & Haris, M. (2023). Penanaman Nilai-Nilai Agama Islam dalam Pembentukan Karakter dan Etika Siswa di Tingkat Sekolah Dasar. *Islamic Education Journal*, 1(1), 54–71.
[https://ejournal.stai-](https://ejournal.stai-alkifayahriau.ac.id/index.php/almujahadah/article/view/230/48)
- alkifayahriau.ac.id/index.php/almujahadah/article/view/230/48
- Sastypratiwi, H., & Nyoto, R. D. (2020). Analisis Data Artikel Sistem Pakar Menggunakan Metode Systematic Review. *Jurnal Edukasi Dan Penelitian Informatika*, 6(2), 250–257.
- Shahrul, M., Ishak, I., Akram, A., Robbi, M., Syahirah, N., & Nasir, M. (2021). The Principle of Tadarruj in Islamic Finance: A Conceptual Review. *Journal of Islamic Finance*, 10(1), 15–24.
<https://journals.iium.edu.my/iiibf-journal/index.php/jif/article/view/558>
- Suwartiningsih. (2022). Strategi Guru PAI dalam Meningkatkan Iman dan Takwa Siswa. *Jurnal Paradigma*, 14(1), 113–143.
<https://www.staimmgt.ac.id/wp-content/uploads/2022/11/6.-STRATEGI-GURU-PAI-DALAM-MENINGKATKAN-IMAN-DAN-TAKWA-SISWA.pdf>
- Wijaya, L. (2023). Peran Guru Profesional Untuk Meningkatkan Standar Kompetensi Pendidikan. *Jurnal Multidisiplin Indonesia*, 2(6), 1222–1230.
<https://doi.org/10.58344/jmi.v2i6.273>
- Yayat Hidayat. (2019). Pendidikan dalam perspektif Ibnu Khaldun. *Jurnal Pendidikan Islam AL-ILMI*, 2:(1), 11–22.
<https://doi.org/10.32529/al-ilmi.v2i1.261>
- Yuli, Y., & Izhar Musyafa. (2024). Pemikiran Ibnu Sina Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Islam Kontemporer. *TAUJIH: Jurnal Pendidikan Islam*, 5(1), 93–107.
<https://doi.org/10.53649/taujih.v5i1.674>