JIEP: Journal of Islamic Education and Pedagogy
Vol. 3. No. 1 (2026)
Available online at
https://ejournal.uas.ac.id/index.php/jiep

Ibn Khaldun's Educational Paradigm: A Philosophical-Hermeneutical Perspective

Misbahul Arifin[1)], Danil Hakim Maulidi[2)], Muflihatul Maqfirah[3)]
[1)] Universitas Nurul Jadid, Probolinggo, Indonesia
[2)] UIN Sunan Kalijaga, Yogyakarta, Indonesia
[3)] Institut Ilmu Al-Qur'an, Jakarta, Indonesia
e-mail corresponden: arifinmisbahul324@gmail.com[*)]

DOI: https://doi.org/10.62097/jiep.v3i1.2724

Received: 08-12-2025 Revised: 30-12-2025 Accepted: 25-02-2026

Info Artikel

Keywords:
Ibn Khaldun, Islamic Education, Paradigm Shift.

Abstract

This study examines Ibn Khaldun's educational paradigm as articulated in *al-Muqaddimah*, focusing on its relevance to contemporary educational transformation that requires an integration of tradition and modernity. While previous studies have predominantly approached Ibn Khaldun's educational thought from historical or normative perspectives, this research reinterprets his ideas through the lens of paradigm shift theory to address current challenges in Islamic education. Using a library-based method, the study analyzes the primary text *al-Muqaddimah* (Dar al-Fikr, 2001) and its English translation by Rosenthal (2015), supported by relevant international scholarly literature. The data are examined through a qualitative hermeneutical approach emphasizing textual interpretation and its correlation with social change. The findings indicate that Ibn Khaldun views education as the foundation of civilization, criticizes excessive rote learning, promotes gradual and systematic instruction, and links educational reform to broader social transformation. This study underscores the importance of reinterpreting classical intellectual heritage to develop a more humanistic, integrative, and adaptive Islamic education framework in response to global challenges.

Kata Kunci:
Ibn Khaldun, Pendidikan Islam, Pergeseran Paradigma.

Abstrak

Penelitian ini mengkaji paradigma pendidikan Ibn Khaldun sebagaimana termuat dalam *al-Muqaddimah*, dengan menyoroti relevansinya terhadap transformasi pendidikan kontemporer yang menuntut integrasi antara tradisi dan modernitas. Berbeda dari kajian-kajian sebelumnya yang umumnya menempatkan pemikiran pendidikan Ibn Khaldun dalam kerangka historis atau normatif, penelitian ini menawarkan reinterpretasi melalui perspektif teori pergeseran paradigma untuk menjawab tantangan pendidikan Islam masa kini. Penelitian ini menggunakan metode studi kepustakaan dengan menganalisis teks utama *al-Muqaddimah* (Dar al-Fikr, 2001) beserta terjemahan bahasa Inggris oleh Rosenthal (2015), serta didukung oleh sumber-sumber sekunder dari artikel ilmiah internasional. Data dianalisis menggunakan pendekatan kualitatif-hermeneutik yang menekankan penafsiran teks dan keterkaitannya dengan perubahan sosial. Hasil penelitian menunjukkan bahwa Ibn Khaldun memandang pendidikan sebagai fondasi peradaban, mengkritik pembelajaran hafalan yang berlebihan, menekankan proses pembelajaran yang bertahap dan sistematis, serta menempatkan transformasi sosial sebagai pendorong utama perubahan pendidikan. Penelitian ini menegaskan pentingnya reinterpretasi warisan intelektual klasik guna merumuskan kerangka pendidikan Islam yang lebih humanis, integratif, dan adaptif dalam menghadapi tantangan global.

INTRODUCTION

Education in the contemporary era is undergoing rapid transformation driven by globalization, digital technological advancement, and increasing societal demands for high-quality human resources (Salkeri & Usman, 2025). These changes do not merely affect technical or instrumental aspects of learning but also reshape the fundamental paradigms of education that determine its direction, goals, and orientation toward human development. In this context, there is an urgent need to revisit the philosophical foundations of education, particularly classical intellectual traditions whose insights transcend historical boundaries and remain relevant for contemporary challenges (Rizqi, Uddin, & Monady, 2025). One of the most influential figures within the Islamic intellectual tradition is Ibn Khaldun, whose seminal work *al-Muqaddimah* offers a profound analysis of social dynamics, civilization, and the role of education in societal development (Saputra, Saiddaeni, & Bistara, 2024).

Ibn Khaldun is widely recognized not only as a historian and sociologist but also as a philosopher of education who formulated a comprehensive theoretical framework on the function of education in shaping civilization. For Ibn Khaldun, education plays a central role in transmitting knowledge, cultivating culture, and strengthening social cohesion through the concept of *'asabiyyah* (Prasetyo & Harahap, 2025). His educational vision emphasizes the interconnectedness between knowledge, ethics, and social order, positioning education as a driving force of civilizational progress. This perspective aligns with Thomas Kuhn's theory of paradigm shift, which asserts that knowledge systems, including educational paradigms, evolve in response to transformations in societal worldviews and epistemological foundations (Sukroyanti, Suastra, Atmaja, & Tika, 2025).

Despite extensive scholarly engagement with Ibn Khaldun's ideas, a critical issue remains unresolved: how his classical educational paradigm can be systematically reinterpreted to respond to modern educational demands. Contemporary education is marked by a tension between traditional systems rooted in textual, normative, and dogmatic modes of knowledge transmission and modern educational models that emphasize rationality, competence, innovation, and technological literacy. Many Islamic educational institutions continue to rely heavily on traditional approaches without sufficient integration of modern pedagogical values, resulting in an imbalance between preserving intellectual heritage and responding to contemporary challenges (Naila, Asiah, & Ifendi, 2025). Accordingly, the central problem addressed in this study concerns the transformation of Ibn Khaldun's educational paradigm to ensure its relevance in modern educational contexts.

Previous studies on Ibn Khaldun's educational thought have largely emphasized its historical and sociological dimensions. Alatas (2020) highlights the significance of *'asabiyyah* in understanding Islamic social institutions but does not sufficiently address its implications for modern education (Handayani, Zalnur, & Masyudi, 2025). Similarly, Khalid and Shafie (2021) focus on Ibn Khaldun's concepts of knowledge and *adab* in character formation without connecting them to contemporary educational paradigms, while Rahman (2022) discusses curriculum theories based on societal needs in a largely descriptive manner without engaging paradigm transformation in a global context (Ardiansyah, Tamam, & Syafrin, 2025).

These studies reveal a significant research gap in positioning Ibn Khaldun beyond a historical or sociological thinker toward a figure whose educational paradigm can inform contemporary educational transformation. This gap is particularly critical as Islamic education today faces dual challenges: maintaining classical intellectual heritage while adapting to rapid

social, technological, and epistemological changes. Therefore, a paradigmatic reinterpretation of Ibn Khaldun's educational thought is necessary to address current educational realities.

The novelty of this research lies in its analytical approach, which situates Ibn Khaldun's educational thought within the framework of paradigm shift theory. Rather than merely describing his ideas, this study reinterprets Ibn Khaldun's perspectives on knowledge, ethics, pedagogy, and *'asabiyyah* in relation to contemporary issues such as character education, competency-based curricula, and the digitalization of education. The main objective of this study is to analyze Ibn Khaldun's educational paradigm and reinterpret its relevance for modern educational transformation, thereby offering a conceptual framework that contributes both theoretically and practically to contemporary educational development (Marasabessy, 2025).

RESEARCH METHODS

This study employs a qualitative research design with a library research approach, since its primary object of inquiry is Ibn Khaldun's thought as elaborated in his monumental work *al-Muqaddimah* along with other supporting literature. The library research approach was chosen because this study emphasizes conceptual and philosophical analysis rather than empirical data collection in the field (Jabar, Fitrisia, & Fatimah, 2024). Through this method, the researcher is able to trace, understand, and interpret Ibn Khaldun's educational thought in greater depth, particularly in relation to the paradigm shift from classical traditions to modernity.

Data collection techniques were carried out by examining both primary and secondary sources (Basri & Syaputra, 2024). The primary source consists of Ibn Khaldun's original work, especially *al-Muqaddimah*, which contains his views on knowledge, education, and social dynamics. The secondary sources include books, international journal articles, theses, dissertations, and previous studies relevant to this topic. By utilizing these sources, the researcher was able to gain a comprehensive understanding of Ibn Khaldun's position while comparing it with contemporary scholarly perspectives.

The technique of data analysis employed was content analysis, with several stages including data reduction, concept classification, interpretation, and synthesis of ideas (Sari, 2021). Data gathered from both primary and secondary literature were organized according to major themes such as educational paradigms, the role of knowledge, teaching methodologies, and their relevance to modernity. The data were then analyzed critically by situating Ibn Khaldun's thought within the theoretical framework of paradigm shifts in education, both classical and modern. This analysis enabled the researcher to identify the relevance and contribution of Ibn Khaldun's educational ideas for building an Islamic educational paradigm that is contextual to the challenges of the present era.

Trustworthiness and Interpretive Validity

To ensure trustworthiness and interpretive validity, this study applied several strategies appropriate to qualitative and philosophical research. First, theoretical triangulation was employed by interpreting Ibn Khaldun's educational thought through multiple analytical lenses, including educational philosophy, sociology of knowledge, and paradigm shift theory. This approach helped minimize single-perspective bias and strengthened the consistency of interpretation. Second, source triangulation was conducted by comparing interpretations of *al-Muqaddimah* across different translations and contemporary scholarly commentaries, ensuring that meanings were not derived from a single textual reading. Third, interpretive rigor was

maintained through continuous reflexive analysis, in which the researcher critically examined assumptions and contextualized interpretations within both classical Islamic intellectual traditions and modern educational discourse. These procedures enhance the credibility and dependability of the findings, particularly in addressing abstract and normative dimensions of educational thought.

Table 1. Analytical Framework of the Study

Stage	Focus	Data Sources
Data Reduction	Selecting and identifying Ibn Khaldun's key ideas on education (knowledge, teacher, methodology, function of education).	Primary sources (*al-Muqaddimah*) and its translations.
Concept Classification	Grouping Ibn Khaldun's ideas into broader themes: the classical educational paradigm, the values of tradition, and the principles of civilization.	Books, scholarly articles, and previous studies.
Interpretation	Interpreting the relevance of Ibn Khaldun's ideas to modern contexts (curriculum, teaching methods, character education).	International journal articles and contemporary research.
Synthesis	Formulating the paradigm shift in Ibn Khaldun's educational thought from tradition to modernity.	All primary and secondary literature.

Source: Assessment data, 2025

RESULT AND DISCUSSION

RESULT

This study finds that Ibn Khaldun's educational thought, as articulated in *al-Muqaddimah*, constitutes a coherent educational paradigm rather than a collection of fragmented pedagogical ideas. Based on a systematic reading of the text, education is positioned as a central element in sustaining civilization and shaping social order. The findings presented in this section are derived directly from textual analysis of *al-Muqaddimah* and are organized thematically to reflect the internal logic of Ibn Khaldun's educational paradigm. Interpretations are limited to analytical descriptions of findings, while theoretical discussion is reserved for the subsequent section.

Building on this understanding, one of the most significant findings of this study is that Ibn Khaldun consistently positions education as the primary foundation of civilization. In *al-Muqaddimah*, he emphasizes that the continuity of knowledge through structured teaching and learning processes determines whether a society progresses or experiences decline. The disappearance of education, according to Ibn Khaldun, leads to the erosion of intellectual capacity and ultimately to the collapse of civilized life. This finding indicates that, within Ibn Khaldun's framework, education is not merely an institutional or technical activity, but a civilizational necessity that sustains intellectual identity, cultural transmission, and social continuity over time.

Critique of Rote Learning and Emphasis on Method

Another significant finding concerns Ibn Khaldun's critique of excessive memorization. He explicitly warns that learning dominated by rote memorization weakens intellectual mastery and hinders students' ability to think independently. From the textual evidence, it is evident that Ibn Khaldun prioritizes understanding, gradual learning, and methodological instruction over mechanical accumulation of information. This reflects an educational orientation that values cognitive development rather than mere textual reproduction.

Education within the Cycle of Social Transformation

The study also finds that Ibn Khaldun conceptualizes education as inseparable from broader social and civilizational change. In his analysis, transformations in social conditions inevitably bring changes in human behavior, intellectual orientation, and educational practices. Education is therefore not static but evolves alongside shifts in societal structures. This finding highlights Ibn Khaldun's view of education as a dynamic system that responds to historical and social transformations.

Early Education as the Basis of Intellectual Formation

Another key finding is Ibn Khaldun's emphasis on early education as the foundation of intellectual and moral development. He argues that knowledge acquired in childhood becomes deeply rooted and serves as the basis for more advanced intellectual capacities. This suggests that early educational experiences play a decisive role in shaping long-term intellectual dispositions and moral orientation within individuals and societies.

Synthesis of Findings: Educational Paradigm Transformation

Taken together, these findings indicate that Ibn Khaldun's educational paradigm integrates continuity and change. Education is simultaneously understood as a mechanism for preserving tradition and as an adaptive system responsive to social transformation. The paradigm identified in this study reflects a model of education that balances knowledge transmission, methodological learning, and civilizational development. This synthesis demonstrates that Ibn Khaldun's educational thought contains an internal logic that allows for transformation without abandoning foundational values.

Table 2. Synthesis of Research Findings

Core Theme	Main Findings	Analytical Description
Education and Civilization	Education sustains civilization	Loss of education leads to intellectual and social decline
Learning Method	Rejection of rote learning	Emphasis on understanding and gradual instruction
Social Transformation	Education evolves with society	Educational change follows civilizational change
Early Education	Childhood learning is foundational	Early knowledge shapes long-term intellectual capacity
Paradigm Integration	Tradition and change are integrated	Education preserves values while adapting to change

Source: Assessment data, 2025

DISCUSSION

The findings of this study indicate that Ibn Khaldun's educational thought cannot be adequately understood when confined within a rigid dichotomy between tradition and modernity. Rather, his conception of education represents a dynamic intellectual framework that mediates between classical Islamic epistemology and the structural imperatives of social change (Marzuki, Hulawa, & Alwizar, 2025). This study argues that Ibn Khaldun's educational paradigm embodies an early form of paradigm shift in education, in which knowledge, pedagogy, and moral formation are inseparable from civilizational development. Education, in this sense, is not merely an instructional process but a socio-historical force that shapes the sustainability of civilization itself (Khotimah & Sa'i, 2020).

Central to Ibn Khaldun's educational philosophy is his view of knowledge (*'ilm*) as the primary foundation of *'umrān* (civilization) (Rayyahun, Sukmana, Widianti, Hasaruddin, & Harisa, 2025). This finding aligns with the core argument of this study that education, according to Ibn Khaldun, functions as a civilizational mechanism rather than a neutral or technical enterprise (Sartika, 2020). Knowledge is not pursued solely for individual intellectual advancement, but for its capacity to cultivate social cohesion, ethical order, and collective progress (Rizki, Sinta, & Sari, 2025). This interpretation resonates with Anam's (2020) assertion that Ibn Khaldun's cyclical theory of civilization offers a reconstructive lens for understanding the transformation of Islamic education from classical scholarly traditions toward modern institutional forms (Z. Efendi, 2024). However, this study extends Anam's argument by emphasizing that Ibn Khaldun's educational vision is not merely reconstructive but also anticipatory, as it implicitly recognizes the necessity of educational adaptation in response to social transformation (Prasetyo & Harahap, 2025).

Nevertheless, contemporary scholarship presents divergent interpretations regarding the applicability of Ibn Khaldun's educational ideas in modern contexts. Ikhsan (2021), supported by Mutamakin and Subekti (2021), argues that Ibn Khaldun's educational thought remains largely traditional when applied to contemporary educational practices, particularly within Indonesian primary education (Saputra et al., 2024). From this perspective, Ibn Khaldun's emphasis on moral discipline, gradual instruction, and authoritative teachers is viewed as insufficiently responsive to modern pedagogical demands. This study critically challenges such interpretations by arguing that the perceived traditionalism of Ibn Khaldun's educational ideas stems less from conceptual limitations and more from the failure of contemporary educational systems to reinterpret classical frameworks within modern institutional structures. In other words, the tension lies not in Ibn Khaldun's thought, but in the disjunction between philosophical foundations and educational policy implementation (Safirah, Saleh, & Sari, 2024).

The analysis further reveals that Ibn Khaldun's critique of excessive memorization (*ḥifẓ*) and mechanical repetition represents a significant departure from dominant pedagogical practices of his time. His insistence on gradual learning (*tadarruj*), cognitive readiness, and contextual understanding suggests an embryonic constructivist orientation that parallels modern learner-centered pedagogies (Sa'adah & Sa'idah, 2025). This finding supports Hadi and Hanani's (2023) conclusion that Ibn Khaldun's pedagogical insights remain relevant for contemporary curriculum development, particularly in fostering holistic and reflective learning environments. However, this study advances the discussion by asserting that Ibn Khaldun's pedagogical philosophy should not be interpreted as a proto-modern imitation of Western educational theories, but rather as an indigenous Islamic framework rooted in socio-historical analysis (Mahayudin, 2025).

At the same time, the ethical dimension of Ibn Khaldun's educational paradigm expressed through the concepts of *tarbiyyah* (character formation) and *ta'dib* (ethical cultivation) emerges as one of the most underutilized aspects in contemporary educational practice (Handayani, Zalnur, & Masyudi, 2024). Erdiyanti and Dirman (2023) observe that while these concepts are frequently referenced in Islamic education discourse, their practical implementation remains marginal. This study concurs with their observation but critically reframes the issue by arguing that the marginalization of ethical education is symptomatic of broader systemic challenges, including curriculum standardization, assessment-driven learning, and technocratic governance models. In such contexts, ethical formation is often subordinated to measurable academic outcomes, thereby undermining Ibn Khaldun's holistic vision of education.

When interpreted through the lens of paradigm shift theory, Ibn Khaldun's educational thought exhibits notable parallels with Thomas Kuhn's conceptualization of paradigm transformation as a response to social and epistemological crises. This study argues that Ibn Khaldun anticipates such paradigm shifts by situating education within the dynamics of social change rather than treating it as a static transmission of inherited knowledge (R. M. Efendi, Dewi, & Sutarmo, 2025). His recognition that educational methods must evolve in accordance with social conditions reflects a sophisticated understanding of education as a historically contingent institution. This interpretation is supported by Rahmatul Rizkiyah (2023), who emphasizes that Ibn Khaldun's conception of education integrates character development with practical knowledge acquisition in a gradual and contextual manner (Sirajudin, Khojir, & Soe'oed, 2023).

However, despite the conceptual robustness of Ibn Khaldun's educational paradigm, this study identifies a persistent gap between theory and practice in contemporary Islamic education. Ratnasari (2024), along with Lubis, Yusrianto, and Harun (2025), highlights the fragmentation of educational practices in many Muslim societies, characterized by incoherent curricula, weak regulatory frameworks, and limited integration between moral education and academic instruction (Yulia, Munir, & Nurlaila, 2025). This fragmentation underscores the central argument of this study that Ibn Khaldun's educational thought remains largely underutilized not because of its irrelevance, but because of insufficient institutional alignment and policy coherence.

From a philosophical-hermeneutical perspective, this study contends that Ibn Khaldun's educational paradigm should be reinterpreted as a living intellectual tradition rather than a fixed historical artifact. Such reinterpretation requires a critical engagement that bridges classical texts with contemporary educational challenges, including globalization, digital transformation, and the erosion of ethical values in modern schooling (Uluwiyah, 2023). By situating Ibn Khaldun's thought within current debates on educational reform, this study demonstrates that his insights offer a valuable conceptual framework for reconstructing Islamic education in ways that are both contextually grounded and future-oriented (Ikhwanudin, 2025).

In synthesis, the discussion affirms that Ibn Khaldun's educational paradigm embodies a transformative vision that transcends the dichotomy between tradition and modernity (Nurhamidah et al., 2025). His emphasis on knowledge as a civilizational force, pedagogy as a gradual and contextual process, and education as an ethical enterprise provides a comprehensive framework for reimagining contemporary Islamic education. However, realizing this paradigm shift requires more than intellectual acknowledgment; it necessitates deliberate institutional reforms, curricular integration, and regulatory interventions that align educational practice with

philosophical foundations. Without such systemic commitment, Ibn Khaldun's educational thought risks being preserved as intellectual heritage rather than activated as a transformative force in modern education (Indana & Mustofa, 2024).

CONCLUSION

This study concludes that Ibn Khaldun's educational thought represents a transformative paradigm that positions education as a foundational pillar of civilization. Education is not merely understood as the transmission of knowledge, but as a gradual and systematic process of intellectual, moral, and social formation that sustains civilizational continuity. The shift from classical tradition to modernity, as reflected in Ibn Khaldun's perspective, does not require the rejection of classical heritage, but rather its contextual reinterpretation. Through such an approach, traditional educational values can remain relevant and responsive to contemporary global challenges while preserving their ethical and cultural foundations.

Despite its contributions, this study is limited by its conceptual and literature-based approach, as it does not incorporate empirical validation within contemporary educational settings. Therefore, future research is encouraged to adopt qualitative-empirical methodologies, such as case studies or educational ethnography, to examine the practical implementation of Ibn Khaldun's educational paradigm in modern Islamic educational institutions. Additionally, comparative and interdisciplinary studies are recommended to further explore its implications for curriculum development and educational policy across diverse socio-cultural contexts.

ACKNOWLEDGMENT

The author wishes to express sincere gratitude to the scholars and institutions whose works and resources greatly enriched the intellectual foundation of this study. Special appreciation is extended to the custodians of classical Islamic scholarship whose preservation of Ibn Khaldun's *al-Muqaddimah* made this research possible, as well as to contemporary researchers whose analyses helped deepen the hermeneutical interpretation undertaken in this study. The author is also thankful to academic mentors and colleagues who provided valuable insights during the conceptual and analytical stages of the research. Lastly, the author acknowledges the support of all individuals who contributed, directly or indirectly, to the completion of this manuscript, particularly in fostering an academic environment that encourages critical engagement with classical Islamic thought in the context of modern educational transformation.

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