

The Relevance of *Ibn Khaldun* Educational Thought in the Contemporary World: A Discourse

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Abstract

Ibn Khaldun, a fourteenth-century Islamic scholar, historian, and philosopher, provided significant insights about education, society, and human development that continue to be pertinent in modern educational discussions. His educational philosophy, rooted in a comprehensive understanding of human nature and social dynamics, prioritised experiential learning, incremental knowledge acquisition, and the influential role of environment and society in intellectual development. In the twenty-first century, marked by swift technological progress, globalisation, and continuous educational reform, his concepts offer a significant foundation for re-evaluating pedagogy, curriculum development, and the socio-cultural objectives of education. This discourse examines the applicability of *Ibn Khaldun's* insights in confronting contemporary educational issues, such as the decline of contextual learning, the disparity between theory and practice, and the deterioration of moral and civic education. The study promotes an educational philosophy that synthesises tradition and innovation by analysing fundamental ideas such as '*ilm* (knowledge), '*adab* (discipline), and the cyclical dynamics of societal progress and regression. It underscores *Ibn Khaldun's* lasting influence as a scholar whose ideas might enhance contemporary human-centred and culturally responsive educational frameworks. The research utilises a descriptive and analytical methodology to explore the philosophical and pedagogical aspects of *Ibn Khaldun's* oeuvre. The emphasis is on analysing historical literature, identifying fundamental educational ideas, and evaluating their relevance to contemporary educational frameworks, especially in reconciling theoretical knowledge with practical, ethical, and civic education. This conceptual study is based on textual analysis and excludes empirical investigation.

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Introduction

Education and society have danced together through the ages, forming a colourful backdrop that grabs the attention of inquisitive minds like *Ibn Khaldun* who is a prominent 14th-century Islamic scholar and a widely recognised scholar of multidiscipline and transdisciplinary studies for his contributions to educational philosophy and beyond. This is particularly true considering his innovative perspectives on the socio-cultural dimensions associated with learning and teaching (Fariha et al., 2025). His seminal work, the *Muqaddimah*, consolidates his reflections on education, society, socio-economic, and human behaviour, significantly enhancing our

understanding of education within a contextual framework (*Muqaddimah*, 1377/1958). Nonetheless, despite the profundity of his concepts, contemporary schooling occasionally overlooks the insights offered by *Ibn Khaldun*. His concepts about practicality, ethics, and individualised learning continue to be pertinent to contemporary education (Zai & Ahmad, 2021).

Ibn Khaldun emerges with concepts that fundamentally alter our understanding of knowledge and the development of communities. In the contemporary globalised landscape, characterised by enduring social disparities and educational obstacles, his work provokes intriguing reflections on the complex interconnections among culture, education, and equity. This paper examines the complex issue of the contemporary relevance of *Ibn Khaldun's* pedagogical concepts in modern classrooms with the integration of social justice and experiential learning and contemplates if disseminating knowledge universally could illuminate new pathways in contemporary education, particularly in fostering diversity; it is the legacy left behind by *Ibn Khaldun*. It is not merely intellectual discourse; it directly addresses policymakers and educators endeavouring to establish systems that are equitable and dynamic. Re-examining his work introduces a touch of traditional perspective into contemporary discussions on reforming education. He connects antiquated theories with contemporary actions, demonstrating that venerable concepts can still be integrated with our modern concerns, occasionally in unexpectedly peculiar manners.

Ibn Khaldun (1332–1406) saw education as a social, moral, and civilising process, not just knowledge transfer. *Al-Muqaddimah* emphasises the importance of education in the growth and sustainability of civilisation, claiming that quality education shapes individual character and social order. For *Ibn Khaldun*, education is firmly rooted in history, culture, ethics, and social organisation and aims to create intellectually capable, morally grounded, and socially responsible people.

He opposed rote memorisation and forceful education, which hindered originality and inquiry. He preferred a progressive, immersive, and context-sensitive approach to learning that matches cognitive growth and lived experiences.

By reassessing *Ibn Khaldun's* insights, especially his focus on socio-cultural context, experiential learning, and moral development, this provides significant help in developing pedagogical strategies that are inclusive and culturally relevant. This inquiry not only validates the historical importance of *Ibn Khaldun's* intellectual contributions but also aids in formulating practical strategies for educators and policymakers seeking to enhance teaching effectiveness and foster social cohesion in contemporary educational settings. Despite the historical significance of his contributions, *Ibn Khaldun's* educational theories are inadequately employed in contemporary pedagogical discussions in a time that necessitates more inclusive, interdisciplinary, and human-centred educational paradigms; re-examining *Ibn Khaldun's* framework offers a persuasive theoretical perspective for rethinking curriculum design, pedagogy, and educational policy. Consequently, this paper seeks to enhance our understanding of how integrating *Ibn Khaldun's* concepts into contemporary education might assist leaders and educators in creating environments that promote equity, respect multiple perspectives, and unify communities. It aims to provoke the academic discourse, reminding us that historical insights continue to influence contemporary practices.

Literature Review

Ibn Khaldun's educational philosophy arises from an integrated worldview wherein knowledge, ethics, and society are inseparable. Scholars consistently emphasise his vision of education as a civilisational imperative rather than merely an individual endeavour (Amin et al., 2023). Ibn Khaldun posits that education cultivates individual intellect and sustains social cohesion (*asabiyyah*), hence enhancing the stability and progression of civilisation (*'umrān*). At the core of his ideology is the repudiation of unnecessary complexity and mechanical memorisation, as he contended that pushing students to memorise abstract notions devoid of experiential context results in intellectual stagnation and a distaste for learning. He promoted *tadarruj* (*Ibn Khaldun*, 1377/2015) as narrated by Adnan et al. (2025) as a steady and structured method whereby knowledge advances from the tangible to the abstract. His educational philosophy emerged as a unique amalgamation of classical intellectual traditions and evolving societal demands, providing a framework that connects historical insights with modern educational requirements. His unique ideas burst onto the scene by mixing old-school wisdom with contemporary fresh needs. No doubt, a lot of scholars have looked into *Ibn Khaldun's* ideas about education, especially how they can be used in today's schools, and therefore, a historical analysis of his intellectual evolution uncovers a continuum of thought that remains profoundly significant in contemporary educational discourse as follows:

1. ***Tadarruj* Gradual Learning:** Learning should evolve from elementary to sophisticated concepts as the learner matures. Early exposure to tough subjects reduces understanding and drive.
2. **Experimental Learning over Memorisation:** *Ibn Khaldun* stressed experience, practice, and knowledge via repetition. He believed that knowledge comes from application and reflection, not mechanical memorisation.
3. **Integration of Rational (*'Aqlī*) and Revealed (*Naqlī*) Knowledge:** Education should integrate rational thought, empirical evidence, and spiritual understanding. This connection fosters academic rigour in conjunction with ethical and spiritual consciousness.
4. **Moral and Character Formation (*Adab*):** Education is intrinsically linked to moral growth. The objective encompasses not just intellectual proficiency but also the development of discipline, ethical discernment, and civic duty.
5. **Contextualisation of Knowledge within Social and Cultural Frameworks:** Learning is influenced by social context, culture, and historical factors. Effective education must be contextually aware and responsive to society's circumstances.
6. **Education as the Cornerstone of Civilisation (*'Umrān*):** *Ibn Khaldun* regarded education as a pivotal factor influencing the ascendance and deterioration of communities. Robust educational systems enhance social cohesion (*asabiyyah*) and civilisational stability.
7. **Role of the Teacher as a Guide and Moral Educator:** Educators are not simply conveyors of information; they are facilitators of comprehension, mentors of character, and intermediaries between knowledge and society.

In conclusion, Ibn Khaldun's education concept is holistic, ethical, and social. His theories are highly relevant to present educational discourse since they emphasise experiential learning, learner-centred pedagogy, moral education, and culturally responsive curricula.

Pedagogical Improvement: Education Beyond Content Dissemination

Recent scholarship emphasises *Ibn Khaldun's* view of education as a transformative social process, rather than simply the transmission of content. The role of education is central to his thought, promoting social mobility, cultural enrichment, and moral development, which he considered essential for societal advancement. Recent studies demonstrate that educational models influenced by *Ibn Khaldun* promote adaptability, resilience, and equity by acknowledging the significant interdependence among education, economic structures, and social conditions (Amin et al., 2023). His focus on civic responsibility, ethical development, and social cohesion (*asabiyyah*) is equally important. The principles correspond with contemporary initiatives aimed at developing socially engaged and globally aware learners, especially within multicultural settings (Rambe et al., 2024). His support for gradual, scaffolded learning fosters the development of critical thinking, reflective inquiry, and moral reasoning—skills that are increasingly emphasised in twenty-first-century curricula (Rambe et al., 2024).

Similarly, Rambe et al. (2024) posit the recent literature illustrates the significance of *Ibn Khaldun's* epistemological framework for current curriculum reform, especially in the integration of rational (*'aqlī*) and revealed (*naqlī*) knowledge within contemporary pedagogical paradigms. In Muslim-majority contexts like Indonesia, his concepts have influenced curriculum innovation by integrating active learning, historical awareness, and moral education with national educational objectives. These applications demonstrate *Ibn Khaldun's* lasting relevance as a theorist who connects tradition and innovation, facilitating a transition from teacher-centred instruction to learner-centred, ethically grounded education.

Aina-Obe (2025) also asserted that for the curricular innovation to attain socioeconomic relevance, Islamic universities ought to revise and enhance their academic programmes to ensure alignment with contemporary socioeconomic trends and labour market demands. This may involve integrating modern disciplines such as science, technology, religious moral values (IOK), engineering, art, mathematics, and commerce (STREAMCO) with traditional Islamic research methodologies. He argues further that to attain true socioeconomic relevance, academic programmes require systematic review and updates to align with current social realities and labour market needs. This assertion is based on the understanding that numerous Islamic higher education institutions persist in utilising curricular models that emphasise classical knowledge transmission while lacking adequate engagement with the swiftly changing economic frameworks, technological progress, and professional skill demands. Consequently, graduates may have robust moral and religious foundations yet encounter difficulties in converting these competencies into employability, entrepreneurship, and social leadership in contemporary economies.

The call for curricular enhancement emphasises the need for alignment between educational outcomes and socioeconomic trends, including digitalisation,

globalisation, knowledge-based economies, and ethical governance. By Aina-Obe (2025) advocates for the incorporation of contemporary disciplines such as science, technology, engineering, arts, mathematics, and commerce together with Islamic moral and ethical values, as articulated in the STREAMCO framework approaches, aiming to provide students with technical expertise, creative and analytical skills, and economic literacy, all while anchoring their education in Islamic ethical principles and values of Islamisation of Knowledge (IOK).

This integration does not suggest the replacement or marginalisation of traditional Islamic scholarship but promotes a complementary relationship wherein contemporary disciplines are taught and researched through Islamic epistemological perspectives and methodologies. Traditional Islamic methods, including textual analysis (*tafsīr*), legal reasoning (*ijtihād*), ethical evaluation (*maqāṣid al-sharī'ah*), and contextual interpretation, can enhance contemporary scientific and professional domains by integrating moral responsibility, social justice, and accountability into the processes of knowledge production and application.

This blended curricular model enables Islamic universities to cultivate graduates who possess professional competence alongside ethical awareness and social responsibility. Graduates are equipped to significantly contribute to national development, tackle societal challenges, and engage competitively in global labour markets while maintaining their religious and cultural identity. Aina-Obe's argument highlights curriculum reform as a crucial necessity for Islamic higher education institutions aiming to maintain relevance, foster transformation, and exert influence in the twenty-first century.

Melding *Aqli* and *Naqli* Knowledge

Ibn Khaldun's primary educational contribution is found in his epistemological pluralism, especially in the synthesis of '*aqli* (rational) and '*naqli* (revealed) knowledge. Current academic discourse views this synthesis as a feasible framework for curriculum reform that fosters both intellectual competence and ethical and spiritual awareness (Bahri et al., 2025). His rejection of strict secular–sacred divides promotes a unified model of knowledge that is pertinent to contemporary educational frameworks, and his belief that education is fundamental to civilisation ('*umrān*) and human dignity corresponds with contemporary holistic education models focused on cultivating morally responsible and civically active individuals (Tirta, 2024). Despite ongoing theoretical engagement with his concepts, their practical application in curriculum design, pedagogy, and teacher education is still limited, thereby restricting *Ibn Khaldun's* impact on educational policy and classroom practice.

The Overlooked Interface with Educational Technology

The potential influence of *Ibn Khaldun's* educational philosophy on digital pedagogy has received little scholarly attention, despite the increasing prevalence of digital technology in modern education. This disparity is significant, especially as questions like algorithmic bias, online knowledge building, and AI-driven instruction become more prevalent in discussions about education. Nagima et al. (2022) asserted that *Ibn Khaldun* provides a useful theoretical framework for evaluating the integration of traditional Islamic pedagogy with new digital learning settings because of his sociological concept of knowledge and his focus on contextual, dialogic, and experiential

learning. His book, *Al-Muqaddimah*, emphasised his methodological innovation and integration of sociological analysis with education, highlighting moral direction, logical clarity, and disciplined instruction, while scholars realised that his theories on civic character formation, learning-by-doing, and epistemic contextualisation foreshadow modern student-centred and constructivist pedagogies (Siroj et al., 2024).

In the same vein, recent research has highlighted *Khaldunian* thought's role in tackling socio-economic inequality, cultural marginalisation, and educational injustice. Research shows that his focus on local knowledge systems and social context corresponds with current initiatives to decolonise curriculum and promote culturally responsive education (Tirta, 2024). This holistic approach, when combined with current competences, promotes higher-order thinking, moral literacy, and cultural identification in fast-modernising countries.

Curriculum Integration: Islamic Values and Global Issues

Ibn Khaldun's learning philosophy provides a flexible curricular framework that preserves Islamic ethics and addresses global educational issues. Siroj et al. (2024) describes his approach as promoting moral development and intellectual autonomy while addressing “teaching challenges” such as identity fragmentation, ethical uncertainty, and multicultural citizenship. Falaqi et al. (2025) show that hybrid curricula that combine classical Islamic knowledge with empirical and critical inquiry can produce academically competent, ethically grounded, and civically engaged students.

According to Islamic philosophical and sociological traditions, education should shape morally responsible people with historical knowledge and social awareness, not just impart facts. His emphasis on socially rooted, critically reflective, and ethically intentional learning presents a compelling alternative to technocratic and market-driven education (Dahlia & Almuhajir, 2025). Muslim-majority schools typically struggle to integrate Islamic epistemologies into secular curricula, making this hybrid worldview particularly relevant. *Ibn Khaldun's* framework allows the creation of cohesive educational systems that prioritise ethical intentionality, epistemic diversity, and contextual relevance, in line with global trends towards holistic education, cultural relevance, and competency-based learning. Thus, *Ibn Khaldun's* philosophy is both a historical contribution to Islamic thought and a curriculum reform plan.

Khaldunian comparative analysis promotes cross-cultural understanding by recognising universal social principles in distinct societies. Globalised education must foster intercultural competence and ethical pluralism, making this approach important. The multidisciplinary approach of *Ibn Khaldun*—integrating religious, social, economic, and political knowledge—predates modern calls for holistic and problem-based learning to address complex global concerns like climate change, social justice, and economic development.

Lastly, his cycle theory of civilisation helps students analyse economic and political development, supporting Islamic education's goal of creating socially responsible and historically knowledgeable citizens. Collectively, these methodological principles show that *Ibn Khaldun's* thought supports an Islamically grounded and internationally relevant curriculum that bridges moral education with critical participation in modern world affairs as described in the Table 1 below;

Table 1
Curriculum Integration of Islamic Values and Global Issues through Ibn Khaldun’s Framework

Islamic Value	Khaldunian Methodological Principle	Curriculum Focus	Global Issue Addressed	Intended Learning Outcomes
Historical consciousness (<i>‘ibrah</i>)	Historical analysis	Study of civilisational development and decline	Political instability, social fragmentation	Ability to analyse long-term social trends and draw ethical lessons from history
Truth-seeking (<i>ḥaqq</i>) and accountability	Empirical observation	Evidence-based inquiry and research literacy	Policy failure, misinformation	Critical evaluation of data and responsible decision-making
Justice (<i>‘adl</i>) and social responsibility	Comparative analysis	Cross-cultural and comparative studies	Inequality, cultural conflict, globalisation	Intercultural competence and ethical pluralism
Unity of knowledge (<i>tawḥīd al-ma’rifah</i>)	Interdisciplinary approach	Integrated learning across social, religious, and scientific domains	Complex global challenges (e.g., climate change, poverty)	Holistic problem-solving and systems thinking
Moral responsibility (<i>amānah</i>)	Cyclical theory of civilisation	Political economy and social ethics	Economic crises, governance failures	Understanding consequences of ethical and unethical leadership
Social cohesion (<i>asabiyyah</i>)	Sociological analysis of society	Community-based and civic education	Polarisation, loss of civic trust	Strengthened civic engagement and communal responsibility

Source: Synthesised from Ibn Khaldun’s *Muqaddimah* (1377) and contemporary analyses of his educational and methodological contributions.

Ibn Khaldun’s Educational Thought and Its Influence on Modern Disciplines

As part of his social theory, *Ibn Khaldun’s* educational philosophy has had a substantial, albeit indirect, impact on modern academic disciplines. He predicted Western social science foundations by analysing *asabiyyah* (social cohesion), economic structure, historical methodology, and cultural variance. Scholars agree that *Ibn Khaldun’s Al-Muqaddimah* work prefigured sociology, economics, political science, history, and anthropology, making him a predecessor to current multidisciplinary philosophy.

Arenas et al. (2023) asserted that in sociology, *Ibn Khaldun’s asabiyyah* and Émile Durkheim’s social solidarity emphasise communal coherence as vital to social stability. He discusses labour specialisation before Adam Smith’s division of labour theory of production. Politically and historically, *Ibn Khaldun’s* cyclical conception of civilisation—describing state rise and decline—resonates with Paul Kennedy’s imperial

cycle studies. He founded modern historical criticism with his stress on critically assessing historical sources, which Leopold von Ranke formalised. Finally, his acknowledgement of cultural variations and environmental impacts on human behaviour supports Franz Boas's cultural relativism in anthropology. Smith (2021) described how these analogies show *Ibn Khaldun's* educational and social ideas are an early, integrative paradigm that informs cross-disciplinary studies today as described in Table 2 below;

Table 2
Ibn Khaldun's Educational Thought and its Influence on Modern Studies

Discipline	Key Concept	Modern Equivalent	Theorist	Year
Sociology	Asabiyah (Social Cohesion)	Social Solidarity	Émile Durkheim	1893
Economics	Division of Labour	Specialisation	Adam Smith	1776
Political Science	Cyclical Theory of Civilisations	Rise and Fall of Great Powers	Paul Kennedy	1987
Historiography	Critical Approach to Sources	Historical Criticism	Leopold von Ranke	1824
Anthropology	Cultural Differences	Cultural Relativism	Franz Boas	1911

Sources: Ibn Khaldun's Influence on Modern Disciplines gathered from existing literature.

Methodology

This paper adopted a qualitative mixed-methods study that examines *Ibn Khaldun's* educational philosophy using historical-philosophical investigation, comparative analysis, and thematic synthesis. This method is suitable for connecting intellectual history to educational and policy issues (Young & Diem, 2023). Data come from classical literature, contemporary scholarship, and chosen empirical investigations by educators, researchers, and curriculum professionals knowledgeable about Islamic pedagogy and modern educational systems.

1. **Historical–Philosophical Analysis:** A textual analysis of *Ibn Khaldun's Muqaddimah* focuses on education's goals, the educator's role, moral and ethical formation, and knowledge's social purpose. Classical Islamic intellectual traditions and modern educational discourse interpret recurring themes and pedagogical ideas (Khoja-Moolji, 2018).
2. **Comparative Curriculum Analysis:** Comparing *Khaldunian* educational concepts to 21st-century competencies (e.g., critical thinking and ethical literacy), culturally sensitive pedagogy, and inclusive curriculum design (Sain, 2025). *Khaldunian* writings and curricular philosophy, Islamic education, and moral pedagogy literature inform this comparison.
3. **Integrating Mixed Methods:** The study enhances analytical depth by integrating findings from recent empirical research, policy documents, and specific quantitative studies that examine socio-political and ethical challenges

in education, especially within Muslim-majority contexts (Utari et al., 2024). This integration improves the relevance of *Ibn Khaldun's* concepts to modern curricular reform and educational leadership.

4. **Interdisciplinary Framework:** The methodology is interdisciplinary, integrating Islamic studies, educational philosophy, sociology of education, and global curriculum studies. This framework facilitates a balanced interaction with the theoretical intricacies of *Ibn Khaldun's* thought and the practical requirements of educational reform in various contexts (Han, 2025).
5. **Methodological Significance:** The methodological design is important for three reasons. First, it links pre-modern Islamic educational philosophy to modern teaching and learning frameworks, helping decolonise knowledge and affirm indigenous intellectual traditions (Faruque, 2024). Second, it shows increased scholarly interest in linking historical educational theory with present practice and change (Ware & Mabe, 2015). Third, it promotes a transformative education that values ethical agency, cultural identity, and global citizenship alongside intellectual progress. Overall, the study is historical and futuristic. The methodology allows a rigorous and context-sensitive reinterpretation of *Ibn Khaldun's* educational philosophy for modern education by situating it in its original epistemological and socio-cultural context and examining its relevance to contemporary issues like ethics, inclusivity, and critical pedagogy.

Overall, the study is historical and futuristic. The methodology allows a rigorous and context-sensitive reinterpretation of *Ibn Khaldun's* educational philosophy for modern education by situating it in its original epistemological and socio-cultural context and examining its relevance to contemporary issues like ethics, inclusivity, and critical pedagogy.

Findings and Discussion

In global discussions on curriculum design, pedagogical innovation, and cultural contextualisation, *Ibn Khaldun's* educational philosophy remains important to contemporary educational theory and practise. His theory provides a dynamic and adaptive framework that may solve major issues in modern education, such as moral disengagement, fragmented learning, and socio-cultural dissonance, as revealed below.

Integrated Moral, Cognitive, and Social Learning

Ibn Khaldun integrated moral, cognitive, and social education. His belief that intellectual development must be supported by ethical formation aligns with current social-emotional learning and character education agendas. Education should teach information, skills, morality, civic responsibility, and social awareness, he believed. Modern holistic education emphasises ethical and social responsibility. Cultural memory, civic responsibility, and moral refinement are *Khaldunian* themes that mirror many societies' educational aspirations.

Validation of Experiential and Student-Centred Pedagogies

The findings confirm *Ibn Khaldun's* preference for experiential learning and progressive intellectual development. Modern constructivist and student-centred pedagogies share his critique of rote memorisation and promotion of active involvement (Sativa et al., 2023). Research on interactive classrooms, collaborative learning, and

scaffolded instruction supports *Ibn Khaldun's* claim that meaningful learning happens when students actively participate and gradually engage with knowledge (Zai & Ahmad, 2021). This convergence confirms *Khaldunian* concepts' educational relevance.

Contextual and Culturally Rooted Education

Ibn Khaldun's emphasis on contextual and cultural education is another important finding. Contemporary work on culturally responsive teaching and decolonial curriculum reform agrees with his belief that historical, cultural, and social factors shape knowledge. His proposal for localised educational reform supports current attempts to build curricula that respect cultural variety and engage global viewpoints (Dariyanto & Pratama, 2025). This insight is particularly important in multicultural societies where tensions often arise between local identities and global educational norms.

Practical Utility for Educational Reform

Crucially, the study reveals *Ibn Khaldun's* pedagogical concepts are coherent and flexible. He addresses educational justice, resource distribution, and community participation by viewing education as a way of social cohesion and human development. Modern movements towards decentralised school governance and community-based education prioritise sustainability and social inclusion (Arar et al., 2023). This makes *Ibn Khaldun's* sociological understanding of institutions useful for educational reform.

A Philosophical Resource for Modern Curriculum Innovation

Finally, the finding indicates that *Ibn Khaldun's* ideas in modern curriculum discourse revitalise Islamic pedagogical traditions as valid and valuable intellectual resources for 21st-century education. His educational perspective promotes adaptable, ethical, and interdisciplinary curriculum change in Muslim-majority and global educational environments that value pluralism, morality, and meaning-making.

This study enhances how ancient intellectual traditions can be meaningfully merged with modern educational advances, improving pedagogy. Using *Ibn Khaldun's* principles—experiential learning, moral formation, and social contextualisation—and inquiry-based, inclusive, and learner-centred methodologies, the research suggests locally grounded and globally relevant curriculum and pedagogical development pathways.

Besides theoretical contributions, these findings affect classroom practice and educational policy. Teachers with a paradigm that prioritises cultural authenticity and instructional creativity can better manage identity fragmentation, moral disengagement, and cultural dissonance in varied learning environments. Policymakers can use *Ibn Khaldun's* philosophy to construct context-sensitive, ethical, and socially responsive education systems.

The study highlights the necessity to investigate past educational frameworks, notably Islamic intellectual traditions, and reinterpret them for modern pedagogy. Drawing on intellectuals like *Ibn Khaldun* allows the creation of academically rigorous, ethically sound, and culturally relevant hybrid educational models that shape global education.

Conclusion

This study demonstrates the enduring relevance of *Ibn Khaldun's* educational philosophy to modern educational theory and practice. Grounded in a comprehensive understanding of human development, society, and civilisation, his educational philosophy extends beyond its fourteenth-century origins, providing a structured approach to tackle ongoing issues in contemporary education, such as moral disengagement, fragmented learning, and cultural dissonance. The analysis demonstrates that *Ibn Khaldun's* focus on experiential learning, progressive intellectual growth, moral and civic education, and socio-cultural contextualisation is in strong alignment with modern learner-centred, constructivist, and culturally responsive teaching methods.

Ibn Khaldun develops an epistemological model that combines rational ('*aqlī*') and revealed (*naqlī*) knowledge, fostering both intellectual rigour and ethical and spiritual awareness. This synthesis holds particular importance in a context characterised by globalisation and pluralism, where educational systems are increasingly required to reconcile technical competence with moral responsibility and cultural identity. The findings emphasise that *Ibn Khaldun's* educational vision provides practical insights applicable to curriculum design, pedagogical innovation, and institutional reform, rather than being solely theoretical.

This study enhances scholarly endeavours to reclaim and reinterpret classical Islamic educational thought as a vital intellectual resource. Re-examining *Ibn Khaldun's* concepts enhances current educational discussions by connecting traditional and modern perspectives, providing a culturally informed and globally applicable framework for transformative education in the twenty-first century.

Policy Recommendations

This study presents the following policy recommendations for educators, curriculum developers, and policymakers.

1. **Integrate Moral and Civic Education into National Curricula:** Education policies must explicitly integrate moral development, civic responsibility, and social cohesion in addition to cognitive outcomes. Based on *Ibn Khaldun's* focus on *adab* and *asabiyyah*, curricula ought to foster ethical reasoning, community involvement, and responsible citizenship.
2. **Implement experiential and learner-centred pedagogies:** policymakers ought to promote teaching methods that emphasise experiential learning, critical inquiry, and progressive intellectual development rather than rote memorisation. Teacher training programmes must be restructured to provide educators with strategies that align with student-centred and constructivist methodologies.
3. **Promote Contextual and Culturally Responsive Curriculum Design:** Educational reforms must incorporate flexibility in curricula to accurately represent local histories, cultures, and values, while also integrating global perspectives. This method promotes cultural authenticity and mitigates conflicts between local identities and global educational standards.
4. **Encourage Epistemological Integration in Education Systems:** In contexts where religious and secular knowledge are frequently viewed as distinct, policymakers ought to advocate for integrative curricular models that align rational

inquiry with ethical and spiritual perspectives, in accordance with *Ibn Khaldun's* synthesis of 'aqlī and naqlī knowledge.

5. Support Community-Based and Decentralised Educational Governance: Education policies ought to enhance community involvement in school governance and curriculum development. *Ibn Khaldun's* analysis of social cohesion and institutional sustainability highlights the importance of locally based, participatory educational systems.

6. Invest in Research on Indigenous and Classical Educational Frameworks: It is essential for governments and academic institutions to endorse research that empirically investigates the implementation of classical and indigenous educational philosophies, including *Ibn Khaldun's*, within modern classrooms, particularly in digital and blended learning contexts.

Implementing these recommendations can enhance education systems to be intellectually rigorous, ethically grounded, and socially responsive. Incorporating *Ibn Khaldun's* educational insights into policy and practice enhances education's role in promoting individual flourishing, social cohesion, and sustainable civilizational development.

Direction for Future Research

Future research could investigate and explore:

- The practical implementations of *Ibn Khaldun's* educational principles in the classroom by a comparative analysis of his pedagogy and other classical traditions, such as Confucian and Aristotelian thought.
- Technological adaptations of his concepts in digital and remote learning contexts.
- Case studies of policies within Islamic schooling systems that explicitly utilise his framework.

Investigating the translation of historical educational theories of *Ibn Khaldun* into contemporary pedagogical strategies allows researchers to enhance a pluralistic and holistic educational discourse, respecting past wisdom while fostering future innovation.

Author Note

AI Use Disclosure: This document was reviewed and enhanced by using AI language tools to improve grammar, clarity, and style. All content remains the intellectual work of the author, with AI assistance limited to content generation and editorial refinement.

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