

THE RELEVANCE OF IBN KHALDUN'S EDUCATIONAL THOUGHT TO THE IMPLEMENTATION OF KURIKULUM MERDEKA

Lely Nurarifah

UIN Sunan Kalijaga Yogyakarta

Email: lelynur59@gmail.com

Abstrak: Kurikulum Merdeka berfokus pada keaktifan peserta didik (Student Center Learning/SCL). Kemudian guru juga memiliki kebebasan untuk menentukan metode pembelajaran yang akan diterapkan untuk menyampaikan materi pembelajaran. Dengan demikian, apabila metodologi pendidikan Ibnu Khaldun digunakan untuk menyampaikan Kurikulum Merdeka saat ini, hal ini perlu dilakukan penelitian mengenai relevansi atau kesesuaian penerapan metode pendidikan tersebut dengan materi Kurikulum Merdeka terkini. Penelitian ini dilakukan dengan menggunakan metode studi pustaka. Hasil penelitian ini menemukan beberapa metode pendidikan menurut Ibnu Khaldun, antara lain metode menghafal, diskusi, rihlah, bertahap, pengulangan, dan praktik. Metode-metode ini masih relevan ketika digunakan untuk menyampaikan beberapa materi Kurikulum Merdeka di Indonesia. Artikel ini berkontribusi pada dialog antara pendekatan-pendekatan pendidikan di masa lalu dengan kerangka kurikulum saat ini.

Kata Kunci: Ibnu Khaldun, Kurikulum Merdeka, Metode Pembelajaran

Judul: Relevansi Pemikiran Pendidikan Ibnu Khaldun terhadap Pelaksanaan Kurikulum Merdeka

Abstract: Kurikulum Merdeka emphasizes student-centered learning and grants teachers autonomy in selecting appropriate instructional methods. This study investigates the relevance of Ibn Khaldun's educational methodology to the implementation of Kurikulum Merdeka. Utilizing a literature review approach, this research identifies several educational methods proposed by Ibn Khaldun, including memorization, discussion, rihlah (study-tour), gradual learning, repetition, and practical application. The findings indicate that these methods maintain significant relevance when applied to various components of the Kurikulum Merdeka in Indonesia. This research contributes to the ongoing dialogue between historical pedagogical approaches and contemporary curricular frameworks, offering insights into the enduring applicability of classical educational thought in modern educational contexts.

Keywords: Ibn Khaldun, Kurikulum Merdeka, Learning Methods



INTRODUCTION

Education is crucial for the order of human life, serving as the foundation for an individual's future. It is an inseparable aspect of human existence, from the womb to the grave¹. The success of education can be evaluated through its various elements, one of which is educational methodology. Educational material reaches students effectively only through appropriate methodology. Regardless of the quality of the material, if the methodology is not suitable, students will struggle to understand and accept it.

Many experts, including Islamic scholars, have contributed their thoughts on educational concepts and theories. These ideas often remain relevant and are still adopted in our educational systems today. Even when reforms occur, they are typically driven by governmental educational policy demands.

Ibnu Khaldun, an Islamic scholar, significantly contributed to the discourse on education. He argued that the problem with education lies in its activities, which are often mere reflections without practical value. In contrast, Khaldun's view of education emphasizes observation and experience. His perspective is grounded in the pragmatic aspects of life, ensuring that the education students receive ultimately becomes beneficial for their lives, particularly in seeking sustenance and meeting their living needs².

According to Ibnu Khaldun, education is not merely about acquiring knowledge; it must also provide practical benefits for human life. Therefore, the aim of education extends beyond theoretical understanding to include the acquisition of practical skills. Consequently, the methods used to convey educational material must be carefully considered and formulated to achieve the desired educational outcomes.

The *Kurikulum Merdeka* (Independent Curriculum) is the educational framework currently implemented in Indonesia. As outlined in Law Number 20 of 2003 concerning the National Education System, the curriculum is defined as a set of plans and arrangements regarding objectives, content, learning materials, and methods used to guide the implementation of learning activities to achieve specific educational goals.³

S. Nasution defines the curriculum as a plan designed to ensure the success of the learning process under the supervision, guidance, and responsibility of educational institutions and teaching staff. The curriculum encompasses not only planned activities but also all events occurring under the school's supervision, including co-curricular and extra-

¹ Sigit Dwi Laksana, "Urgensi Pendidikan Islam Dalam Perubahan Sosial Di Masyarakat," *Jurnal Aristo* 4, no. 2 (2016): 47–56.

² Zulkifli Agus, "Pendidikan Islam Dalam Perspektif Ibnu Khaldun," *Raudbah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 5, no. 1 (2020).

³ Doni Berkat Tabah Hulu et al., "Kesiapan Belajar Jenjang Sekolah Menengah Atas (SMA) Dalam Implementasi Kurikulum Merdeka (IKM) Di Kabupaten Nias Utara," *Journal on Education* 5, no. 3 (2023).

curricular activities.⁴ Similarly, Pinar describes the curriculum as a compilation of various narratives and perspectives, including historical, social, cultural, postcolonial, political, and ethical dimensions.⁵

The *Kurikulum Merdeka* includes a variety of intracurricular learning activities designed to maximize the utility of the content, allowing students sufficient time to understand concepts deeply and strengthen their competencies.⁶ Learning in educational institutions is tailored to meet the needs of students, with teachers given the autonomy to select the most appropriate teaching tools.

The main characteristics of the *Kurikulum Merdeka* are: 1) Project-based learning aimed at developing soft skills; 2) Emphasis on essential material, providing ample time for fostering student creativity and innovation; and 3) Flexible learning, granting teachers the freedom to adapt teaching methods to the achievement and development stages of each student. The framework of the *Kurikulum Merdeka* is detailed in the Decree of the Minister of Education, Culture, Research, and Technology Number 56/M/2022 concerning Guidelines for Implementing the Curriculum in the Context of Learning Recovery:⁷ (1) The curriculum structure is implemented in educational units at the early childhood education, primary education, and secondary education levels. It encompasses intracurricular learning activities and projects aimed at strengthening the profile of Pancasila students. (2) Learning outcomes are competencies that students must achieve in each phase, beginning with the foundational phase in early childhood education. For primary and secondary education, learning outcomes are structured for each subject. Therefore, every lesson developed by educators must align with the predetermined learning outcomes. (3) At the elementary school level, the learning process has traditionally used a thematic approach. However, under the independent curriculum, schools in grades IV, V, and VI have the option to implement subject-based learning instead.⁸ Assessments are aligned with the established learning outcomes, designed to measure and explain learning progress. Reports on learning progress and student achievements are compiled to provide comprehensive information on the character and competencies students have attained.⁹ (4) Project for strengthening Pancasila student profiles

⁴ Ujang Cepi Barlian, Siti Solekah, and Puji Rahayu, "Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan," *JOEL: Journal of Educational and Language Research* 1, no. 12 (2022).

⁵ Elizabeth Wood and Helen Hedges, "Curriculum in Early Childhood Education: Critical Questions About Content, Coherence, and Control," *The Curriculum Journal* 27, no. 3 (July 2, 2016): 387–405, <https://doi.org/10.1080/09585176.2015.1129981>.

⁶ Barlian, Solekah, and Rahayu, "Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan."

⁷ Riset dan Teknologi Menteri Pendidikan, Kebudayaan, "Salinan Keputusan Menteri Pendidikan, Kebudayaan, Riset Dan Teknologi Republik Indonesia Nomor 56/M/2022 Tentang Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran," 2022.

⁸ Barlian, Solekah, and Rahayu, "Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan."

⁹ Menteri Pendidikan, Kebudayaan, "Salinan Keputusan Menteri Pendidikan, Kebudayaan, Riset Dan Teknologi Republik Indonesia Nomor 56/M/2022 Tentang Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran."

is a project-based co-curricular activity designed to enhance competency and character development in line with the Pancasila student profile. This project is formulated based on Graduate Competency Standards (*SKL: Standar Kompetensi Lulusan*).¹⁰ The dimensions of the Pancasila student profile include: a) Faith and devotion to God Almighty and noble morals; b) Independence; c) Global diversity; d) Collaboration; e) Critical reasoning; and f) Creativity. (5) Teaching tools encompass a variety of materials used by educators to achieve the Pancasila student profiles and learning outcomes. These tools include textbooks, learning modules, project modules for strengthening Pancasila student profiles, examples of operational curricula for educational units, learning videos, and more.

The *Kurikulum Merdeka* emphasizes student-centered learning, granting teachers the autonomy to determine the methods used to deliver educational material. Therefore, research is needed to explore the relevance and applicability of Ibnu Khaldun's learning methods within the context of the *Kurikulum Merdeka*.

Annur Safarnaa (2022) highlights that Ibnu Khaldun's educational concepts align with the principles of the *Kurikulum Merdeka* and Islamic Religious Education (*PAI: Pendidikan Agama Islam*), noting similarities in learning objectives and procedures.¹¹ However, Safarnaa's discussion is limited to the conceptual level.

This article aims to extend the discussion by examining the practical relevance of Ibnu Khaldun's educational methods in the implementation of the *Kurikulum Merdeka*. By doing so, it seeks to provide educators with a range of methodological options to enhance the learning process, ensuring that the curriculum's goals are effectively met.

METHOD

The research method employed in this study is a library study, which has several distinctive characteristics:¹² 1) Direct Engagement with Texts: Researchers engage directly with manuscripts or texts and data, rather than gaining knowledge through fieldwork. 2) Ready-to-Use Data: The data utilized is pre-existing and readily available, eliminating the need for extensive travel or data collection efforts. 3) Secondary Source Data: In general, library data constitutes secondary sources, meaning researchers obtain information second-hand rather than directly from primary sources in the field. 4) Extensive Scope: Library data is vast and not confined by spatial or temporal limitations, allowing researchers greater flexibility and freedom in their research endeavors.

The steps involved in conducting research using the library study method include: a) Preparation of Equipment and Tools: Ensuring all necessary equipment and tools, such as

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¹¹ Annur Safarnaa, "Kurikulum Pendidikan Agama Islam Dan Pendidikan Agama (Relevansi Konsep Pendidikan Islam Ibnu Khaldun Dengan Pendidikan Merdeka Belajar)," *Alfathan* 1, no. 1 (2022): 17–23.

¹² Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2004).

access to databases, libraries, and reference management software, are available and functional. b) Data Source Preparation: Identifying and gathering relevant data sources, including books, journal articles, theses, dissertations, and other scholarly works. c) Time Management: Organizing and allocating sufficient time for each stage of the research process, including reading, note-taking, and analysis. d) Reading and Note-Taking: Thoroughly reading selected materials and meticulously taking notes to capture key points, arguments, and relevant data. By following these steps, the research aims to thoroughly investigate the applicability of Ibnu Khaldun's educational methods within the context of the *Kurikulum Merdeka*, providing a comprehensive understanding and valuable insights for educators.

RESULTS AND DISCUSSION

The biography of Ibn Khaldun

Ibn Khaldun's full name is Waliyuddin 'Abdurrahman ibn Muhammad ibn Muhammad ibn Muhammad ibn al-Hasan ibn Jabir ibn Muhammad ibn Muhammad ibn 'Abdurrahman ibn Khaldun.¹³ He was born in Tunisia on 1 Ramadhan 732 H (27 May 1332 AD) and died on 17 March 1406 AD in Cairo. Ibn Khaldun is renowned as a statesman, jurist, historian, and scholar.¹⁴

Ibn Khaldun traced his origins to the Arab nation of Hadramaut (Yemen), specifically from a lineage connected to one of the Prophet's companions, Wail ibn Hujr of the Kindah Kabilah. One of Wail's grandsons, Khalid ibn Usman, entered Andalusia with the Arab conquerors at the beginning of the third century Hijri. His descendants formed a prominent family known as Bani Khaldun, who initially resided in Qarmunah, Andalusia, before moving to Seville. Ibn Khaldun emerged from this distinguished family¹⁵.

Until the age of 18, Ibn Khaldun pursued his studies diligently. However, in 749 H, a significant event disrupted his education: the bubonic plague swept across several Islamic countries, from Samarkand to Morocco and Italy, as well as most of Europe and Andalusia. The outbreak claimed the lives of his parents and teachers, creating such chaos that continuing his studies became impossible.¹⁶

Despite these challenges, Ibn Khaldun became actively involved in political affairs from a young age, holding positions in various minor dynasties. Eventually, he shifted his focus to writing and teaching, making substantial contributions to the intellectual landscape.¹⁷ His ideas profoundly influenced Western scholars, particularly in the field of sociology. Long

¹³ Muhammad 'Enan Abdullah, *Ibnu Khaldun: Kehidupan Dan Karyanya* (Bandung: PT. Dunia Pustaka Jaya, 2019).

¹⁴ Ahmad Syafii Maarif and Solihat M., *Ibnu Khaldun Dalam Pandangan Penulis Barat Dan Timur* (Jakarta: Gema Insani, 1996).

¹⁵ Euis Amalia, *Sejarah Pemikiran Ekonomi Islam: Dari Masa Klasik Hingga Kontemporer* (Depok: Gramata Publishing, 2010).

¹⁶ Amalia.

¹⁷ Khabib Basori, *Ilmuwan-Ilmuwan Muslim Pengubah Zaman* (Klaten: Penerbit Cempaka Putih, 2018).

before August Comte, who significantly contributed to Western positivist intellectual traditions, Ibn Khaldun had already established scientific research methods. His methodology emphasized empirical data, theoretical verification, hypothesis testing, and observational methods, forming the foundation of Western scientific research.¹⁸

The Works of Ibn Khaldun

His numerous insights and ideas were captured in his writings Ibn Khaldun, which have since become foundational references for later intellectuals.¹⁹

Table 1. The works of Ibn Khaldun

Book Name	Discussion
<i>al-Ibar</i>	The book <i>al-Ibar</i> is divided into four parts, comprising seven volumes. This comprehensive work covers various aspects of history, including the rise and fall of civilizations, social and political structures, and economic conditions. Ibn Khaldun’s analysis in <i>al-Ibar</i> is grounded in his theory of social dynamics and historical cycles, making it a seminal text in the study of historiography and sociology.
<i>Al-Muqaddimah</i>	The <i>Muqaddimah</i> serves as an introduction to <i>al-Ibar</i> but stands alone as a significant work in its own right. It is organized into six chapters: the first chapter examines global human changes, the second chapter addresses Bedouin civilization (<i>al-badawi</i>) and its conditions, the third chapter analyzes dynasties, and the fourth chapter explores urban civilization (<i>al-hadari</i>) and its various conditions. The fifth chapter explains different forms of livelihoods, and the sixth chapter delves into knowledge and methods for acquiring it. The <i>Muqaddimah</i> is renowned for its pioneering approach to the philosophy of history and sociology, laying the groundwork for many modern disciplines.
<i>at-Ta’rif</i>	This book is Ibn Khaldun’s autobiography, providing a detailed account of his life from his youth to his later years. <i>Kitab at-Ta’rif</i> offers valuable insights into Ibn Khaldun’s personal experiences, intellectual development, and the historical context in which he lived. It not only chronicles his achievements and contributions but also reflects on the challenges and events that shaped his thoughts and career.

Kitab al-Ibar

The book “*al-Ibar*” bears the full title *Kitab al-Ibar wa Diwan al-Mubtada’ wa al-Khabar fi Ayyam al-’Arab wa al-’Ajam wa al-Barbar wa man ‘Asrabum min Dhawi as-Sultan al-Akbar* (Book

¹⁸ Abdul Basit, *Ilmuwan-Ilmuwan Muslim Dan Di Atas Ilmuwan Masih Ada Ilmuwan* (Jakarta Barat: Multi Kreasi Satudelapan, 2010).

¹⁹ Baiq Tuhfatul Unsi, “Konsep Metode Pembelajaran Ibn Khaldun Dalam Pengajaran Bahasa Arab,” *Muróbbi: Jurnal Ilmu Pendidikan* 2, no. 1 (2018): 60–71.

of Lessons, Record of Beginnings and Events in the History of the Arabs and Foreigners and Berbers and their Powerful This monumental work is divided into several parts, each addressing distinct aspects of history and civilization:²⁰ **Introduction:** This section delves into the field of historiography, discussing its benefits, forms, and the common pitfalls historians often encounter. It serves as a critical examination of historical methodology and its importance; **First Book:** This portion explores the nature of civilization and its characteristics. It encompasses a wide range of topics, including power structures, governance, economic activities, livelihoods, skills, and the development of sciences. This comprehensive analysis provides insights into the foundations of human society; **Second Book:** Here, Ibn Khaldun presents a detailed account of the history of the Arabs and their contemporaneous civilizations. The narrative extends to include the histories of Persia, Greece, Israel, Rome, Turkey, and other significant cultures of the time, offering a comparative perspective on global historical developments; and **Third Book:** This section focuses on the history of the Berber and Zanata peoples, with particular emphasis on the kingdoms and countries of North Africa (*Maghrib*). It provides a deep dive into the regional history and cultural dynamics of this area. Due to its expansive scope and comprehensive treatment of world history, “*al-Ibar*” is frequently referred to as an exhaustive history of the world. Consequently, scholars of Ibn Khaldun often cite it as “The Universal History” or “The History of the World,”²¹ underscoring its significance in the field of historical studies.

Al-Muqaddimah

“*Al-Muqaddimah*” (The Introduction) stands as Ibn Khaldun’s magnum opus, a work of unparalleled importance in the fields of history, sociology, and political theory. Structured into six chapters and preceded by an introduction, this treatise has been lauded by researchers of Ibn Khaldun (*Khaldunians*) as an encyclopedia (*mawsu'ah*) due to its extraordinarily broad scope of study, which encompasses a wide array of social issues.²²

Ibn Khaldun completed “*Al-Muqaddimah*” in 779 AH (1377 CE), remarkably accomplishing this feat in a mere five months.²³ This rapid composition speaks to the depth of Ibn Khaldun’s knowledge and his ability to synthesize complex ideas efficiently. The primary objective of Ibn Khaldun in creating this masterpiece was to identify and analyze the various psychological, economic, environmental, and social factors that contribute to the progress of human civilization and shape the course of history.²⁴

²⁰ Toto Suharto, *Historiografi Ibnu Khaldun: Analisis Atas Tiga Karya Sejarah Pendidikan Islam* (Jakarta: Kencana, 2020).

²¹ Suharto.

²² Suharto.

²³ Sriyanto, *Sejarah Dan Perubahan Sosial Pemikiran Intelektual Ibn Khaldun* (Purwokerto: UM Purwokerto Press, 2018).

²⁴ Prof. Hamed A. Ead and Nada H. Eid, “Between Ibn Khaldun and Adam Smith (Fathers of Economics),” *IOSR Journal of Business and Management* 16, no. 3 (2014): 54–56.

In “*Al-Muqaddimah*,” Ibn Khaldun introduces novel concepts such as the theory of social conflict, the role of the environment in shaping human history, and the cyclical nature of civilizations. His insights into economic principles, including the division of labor and the theory of value, predate many modern economic theories by centuries.

Kitab at-Ta’rif

This autobiographical work bears the full title “*Kitab at-Ta’rif bi Ibn Khaldun wa Riblatuh Gharban wa Sharqan*” (The Book of Ibn Khaldun’s Autobiography and His Travels in the West and the East). In “*at-Ta’rif*,” Ibn Khaldun presents a multifaceted narrative that extends beyond a mere recounting of his personal life history. The book offers rich insights into the lives of individuals who played significant roles in Ibn Khaldun’s life and career, providing a vivid portrayal of the intellectual and political milieu of his time. The book is further enriched by the inclusion of various literary and historical documents. These include sermons delivered by Ibn Khaldun, official documents he authored or encountered, personal and professional correspondence, and *qasidahs* (classical Arabic poems) that he composed.²⁵ This diverse collection of materials offers readers a comprehensive view of Ibn Khaldun’s life, thoughts, and the socio-political context in which he operated. The book serves not only as an autobiography but also as a valuable historical document, offering firsthand accounts of important events and personalities of the 14th century Islamic world. It provides crucial context for understanding the development of Ibn Khaldun’s groundbreaking ideas as presented in “*Al-Muqaddimah*” and “*al-Ibar*.”

Ibn Khaldun’s Thoughts on Islamic Education

Definition of Islamic Education

In his seminal work “*Al-Muqaddimah*,” Ibn Khaldun presents a comprehensive definition of education:

“Whoever is not educated by his parents will be educated by the times. This means that those who do not acquire the necessary manners regarding social interactions through their parents, teachers, and elders, and do not learn from them, will ultimately learn from nature itself, through events that occur throughout the ages. Time itself will become his/her teacher.”²⁶

This statement encapsulates Ibn Khaldun’s broad conception of education. He posits that education extends far beyond the confines of formal classroom settings and specific time frames. Instead, Ibn Khaldun views education as an all-encompassing process that includes life experiences, which he refers to as “events that happen throughout the ages.”

Ibn Khaldun’s perspective on human nature and intellectual development is equally profound. He asserts that humans are born in a state of ignorance, but have the potential to attain intelligence and knowledge through the pursuit of learning. This view is reflected in his

²⁵ Suharto, *Historiografi Ibnu Khaldun: Analisis Atas Tiga Karya Sejarah Pendidikan Islam*.

²⁶ Agus, “Pendidikan Islam Dalam Perspektif Ibnu Khaldun.”

statement: “Humans are fundamentally part of the animal kingdom created by Allah SWT. However, Allah has distinguished humans by endowing them with reason, thus elevating them above other animals.”²⁷ This assertion underscores Ibn Khaldun’s belief in the transformative power of education and the cultivation of reason. He views the human capacity for rational thought as a divine gift, one that sets humans apart from other creatures and enables them to learn, grow, and develop complex societies and civilizations.

The purpose of Islamic education

Syaibani defines the purpose of education as planned and attempted changes facilitated by education, both in individual behavior in personal lives and in social life within society and the natural environment. He considers this a fundamental and professional activity among the basic professions of society.²⁸ Ibn Khaldun, in his treatise, elaborates on several general educational goals:²⁹

1. Improving cognitive abilities

According to Ibn Khaldun, one of the primary goals of education is to provide opportunities for the mind to engage in persistent thinking and practical activities. Achieving this goal involves studying, seeking knowledge, and acquiring skills. By doing so, individuals enhance their intellectual competence, which can then be applied to daily tasks. These improved skills contribute to the ongoing growth and enrichment of knowledge – a positive outcome resulting from human mental activity. Therefore, Ibn Khaldun considers the most crucial aim of education to be the enhancement of human intelligence and cognitive abilities.

2. Advancing civilization

Ibn Khaldun argues that knowledge has the power to improve civilization and guide society towards a better future. He views education as a means to help individuals and society achieve progress, brilliance, and foster the realization of an improved social order.

3. The purpose of education from a spiritual perspective

From a spiritual standpoint, education aims to enhance human spirituality through practices such as worship, dhikr (remembrance of God), and seclusion, as practiced by Sufis. In his “*Al-Muqaddimah*”³⁰, Ibn Khaldun implies several additional aims of Islamic education:

²⁷ Yanuar Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam* (Yogyakarta: IRCiSoD, 2018).

²⁸ Syamsul Kurniawan and Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2011).

²⁹ Kurniawan and Mahrus.

³⁰ Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam*.

- a. To prepare a generation of Muslims equipped with sound religious knowledge and strong faith. Thus, it is crucial for educators to teach students religious knowledge sourced from the Quran and Hadith to strengthen their faith.
- b. To cultivate better morals in individuals. The essence of Islamic education is to form and nurture noble character and conduct.
- c. To prepare individuals for social and communal life. Islamic education should produce a generation ready to contribute to society and drive positive social change.
- d. To develop practical skills for work. Education should not only impart theoretical knowledge but also practical skills, enabling individuals to create and secure employment opportunities for themselves and others.
- e. To enhance critical thinking. A mature mind is better equipped to handle various jobs and specific skills, and can assume leadership roles, as indicated in the Quran, which describes humans as *caliphs* (stewards) on Earth responsible for its care and maintenance.

In summary, Ibn Khaldun envisions Islamic education as providing a balanced approach to worldly and spiritual interests. The educated individual is expected to fulfill their roles in the world without neglecting matters of the afterlife. This holistic approach to education aims to produce well-rounded individuals who can contribute meaningfully to society while maintaining their spiritual integrity.

The curriculum and contents of Islamic education

During Ibn Khaldun's era, the curriculum was primarily limited to edicts and knowledge conveyed by educators in the form of subjects, often based on specific classical texts studied by students at various educational levels. Ibn Khaldun categorized the educational contents prevalent in his time into two main types:³¹

1. Traditional or religious sciences (*naqliyah*)

Naqliyah sciences are those based on the Quran and Hadith. In these disciplines, reason primarily serves to connect subsidiary issues to the main principles. The sciences falling under the naqliyah category include: Quranic exegesis (*tafseer*), hadith studies, principles of Islamic jurisprudence (*usul al-fiqh*), Islamic jurisprudence (*fiqh*), Quranic recitation (*qira'at*), Islamic theology (*kalam*), Sufism (*tasawwuf*), Arabic language (*nahw* and *sarf*), and dream interpretation (*ta'beer al-ru'ya*).

2. Philosophical or rational sciences (*aqliyah*)

Aqliyah sciences are those obtained through human reasoning and intellectual capabilities. Ibn Khaldun classified *aqliyah* sciences into four main categories: physics,

³¹ Arifin.

logic, metaphysics, and mathematics. Furthermore, Ibn Khaldun organized learning materials according to students' interests and needs, dividing them into four categories:³²

- a. Religious or Sharia sciences: This includes Quranic exegesis, Hadith studies, Islamic jurisprudence, and theology. Ibn Khaldun prioritized these subjects in his teaching, as he believed religious knowledge forms the foundation for shaping a student's personality and character as a devout Muslim individual.
- b. Rational sciences: This category encompasses theology (*kalam*), physics, and metaphysics. Ibn Khaldun placed these sciences second in importance, emphasizing that after religious studies, students should learn to think critically by developing their reasoning abilities.
- c. Instrumental sciences: These are tools used to understand religious knowledge and include Arabic language and arithmetic. Ibn Khaldun asserted that without these foundational skills, individuals cannot comprehend religion adequately.
- d. Philosophical tools: This category primarily consists of logic, which Ibn Khaldun defined as the science that studies the principles and laws of correct reasoning. He viewed logic as essential for studying philosophy and developing critical thinking skills.

Ibn Khaldun's curriculum structure reflects a holistic approach to education, balancing religious knowledge with rational and instrumental sciences. This comprehensive system aims to produce well-rounded individuals capable of understanding their faith deeply while also developing critical thinking skills and practical knowledge applicable to various aspects of life.

Educational methods according to Ibn Khaldun

Ibn Khaldun placed great emphasis on educational methods. He elucidated several effective approaches and methods to be utilized in the learning process.³³

Memorization

Ibn Khaldun asserted that memorization is a necessary educational technique, but its effectiveness varies across different fields of study. He recommended this method for specific disciplines, particularly in Arabic language learning. According to Ibn Khaldun, those aspiring to master Arabic must memorize and internalize extensive material, especially literature, as this practice enhances their linguistic skills.

³² Arifin.

³³ Muhammad Kosim, "Metode Pendidikan Menurut Ibn Khaldun," in *Konsepsi Dan Pemikiran Pendidikan Islam; Sebuah Bunga Rampai*, Cetakan I (Padang: CV Jasa Surya, 2013), 79–96.

Dialogue or Discussion

For disciplines less suited to rote memorization, Ibn Khaldun advocated for the dialogue or discussion method. He posited that this approach helps students thoroughly grasp a subject, leading to more specialized and comprehensive understanding.

Study tour (rihlah)

Ibn Khaldun outlined two primary methods of study[3]:³⁴ a) Attentive listening to teachers reading from books; and b) Traveling to gain knowledge from various sources through direct observation. Of these, Ibn Khaldun favored the latter, as it allows students to explore diverse knowledge sources, aligning with their natural curiosity. Moreover, he believed that understanding gleaned from direct sensory observation tends to be clearer and more profound.

Gradual (tadrij)

Ibn Khaldun advocated for a gradual approach to teaching, recognizing that humans cannot absorb large quantities of knowledge simultaneously. He likened this to the gradual revelation of the Quran to Prophet Muhammad. Initial instruction should provide general, comprehensive material, allowing students to assimilate and digest the knowledge effectively.³⁵

Repetitive method (tikrar)

The repetition method, according to Ibn Khaldun, is crucial for reinforcing students' knowledge. He proposed a three-stage process: a) educators present a global or general topic, considering students' cognitive abilities; b) the material is repeated, adding explanations about differing viewpoints on the subject; and c) the third repetition delves into the material in-depth, providing students with comprehensive knowledge. This method extends to the final evaluation process, assessing students' understanding of the presented material.

Practical application

Ibn Khaldun emphasized that theoretical knowledge should be complemented by practical application or training. This approach enables students to solve problems through direct, hands-on experience. Continuous practice, he argued, leads to habituation and expertise, ultimately enhancing students' abilities and fostering in-depth skills.

The Relevance of Ibn Khaldun's educational methods to the implementation of Kurikulum Merdeka

The previous section elucidated several educational methods according to Ibn Khaldun, including memorization, discussion, *rihlah* (study tour), gradual learning, repetition, and practical application. A method serves as a means or tool to realize the educational goals; in

³⁴ Kosim.

³⁵ Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam*.

other words, it is a vehicle for conveying learning material. In *Kurikulum Merdeka*, learning materials are aligned with learning outcomes.

First, the memorization method is particularly relevant when applied to learning outcomes that require students to memorize Quranic verses or vocabularies. For instance, in the Islamic Religious Education (*pendidikan agama Islam*) and Character Education (*pendidikan budi pekerti*) subjects at senior high school levels (*SMA/SMK/MA/Paket C*), Phase E of the Quran and Hadith elements stipulates the following learning outcome:

“Students are able to analyze verses from the Quran and hadith regarding the command to compete in goodness and work ethic, as well as the prohibition of promiscuity and adultery. They can read the Quran properly (*tartil*), memorize verses of the Quran and hadith fluently and accurately regarding the command to compete in goodness and work ethic, as well as the dangers of promiscuity and adultery ...”³⁶

The memorization method can be effectively adapted to materials with memorization-based learning outcomes. However, when additional learning outcomes such as understanding, analyzing, or others are included, the methods employed can be expanded and combined to address these multifaceted learning objectives.

Second, the discussion method remains highly relevant in implementing *Kurikulum Merdeka*, particularly as students are expected to be more active and creative in exploring learning materials. Discussion serves as an effective method to achieve these goals. Fundamentally, discussion is a method that requires students to interact with one another. Moreover, discussions can encourage critical reasoning, as students are presented with problems that must be analyzed to find solutions. For example, in the Indonesian Language subject at the junior high school levels (*SMP/Mts/Paket C*), phase D of the Speaking and Presenting element stipulates the following learning outcome:

“Students are able to convey ideas, thoughts, views, directions, or messages for the purpose of submitting suggestions, solving problems, and providing solutions orally in the form of monologues, logical, critical, and creative dialogue ...”³⁷

The learning outcome above illustrates the expectation for students to be more active in class, both in providing criticism and generating ideas that hone their creativity.

Third, the *riblah* method (study-tour) remains appropriate and can be particularly effective when applied to subjects where one of the learning outcomes requires students to make observations. For instance, in the Craft-Processing (*Prakarya-Pengolahan*) subject at senior high school levels (*SMA/SMK/MA/Paket C*), Phase E of the observation and exploration element specifies the following learning outcome:

³⁶ Kemendikbudristek BSKAP, “Salinan Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan, Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 008/H/KR/2022 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pend,” *Kemendikbudristek BSKAP RI*, no. 021 (2022): 1–384.

³⁷ Kemendikbudristek BSKAP.

“Students are able to explore materials, tools, techniques, procedures, and systems for cultivating economically valuable products from various sources.”³⁸

This learning outcome suggests that an effective learning process involves direct observation of materials, tools, techniques, etc. Consequently, conducting learning activities in industrial settings would be advantageous, as students can directly observe in accordance with the predetermined learning outcomes.

Fourth, the gradual method remains appropriate when applied to the implementation of the *Kurikulum Merdeka*. This is evident in the curriculum structure, which is divided into several phases: a) phase A for grades 1 and 2; b) phase B for grades 3 and 4; c) phase C for grades 5 and 6; d) phase D for grades 7, 8, and 9; e) phase E for grade 10; and f) phase F for grades 11 and 12. This phased approach aligns with Ibn Khaldun’s concept of gradual learning, allowing for a progressive build-up of knowledge and skills.

Fifth, In the context of *Kurikulum Merdeka*, the repetition method remains relevant, especially during the assessment and learning process. Within this curriculum, assessment and learning are interconnected components. One specific type of assessment is formative assessment, which serves to monitor students’ progress and enhance the learning experience. Formative assessment evaluates learning objectives, identifies students’ needs, and addresses any obstacles they encounter. This assessment occurs both at the outset of the learning process and during ongoing instruction. For instance, teachers can initiate the learning journey by posing questions related to previously studied concepts or topics—a form of repetition. Through such activities, students can gauge their progress and assess their mastery of previously acquired knowledge.

Sixth, in vocational education, particularly at the senior high school levels (*Sekolah Menengah Kejuruan (SMK)/Madrasah Aliyah Keguruan (MAK)*), the practice and application method remains prevalent. *SMK/MAK* schools offer specialized subjects distinct from those in general high schools (*SMA/MA*). These subject groups align with students’ chosen vocations. For instance, in an accounting major, one of the subjects is “*Basics of Accounting and Institutional Finance*.” Within this subject, a critical learning outcome pertains to the utilization of number processing applications (specifically spreadsheets). The learning outcomes stipulates that:

“By the end of phase E, students should demonstrate proficiency in operating number processing program packages (spreadsheets), handling character-based data, applying formulas, utilizing functions, formatting data, and creating diagrams.”³⁹

³⁸ Kemendikbudristek BSKAP.

³⁹ Kemendikbudristek BSKAP, “Salinan Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan, Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 008/H/KR/2022 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pend.”

The phrase “should demonstrate proficiency in operating” holds the key to success in this subject. Mere theoretical study is insufficient; practical experience is essential. Through practice, students become adept at navigating and effectively utilizing number processing applications, ensuring their competence in spreadsheet operations.

CONCLUSION AND RECOMMENDATIONS

The educational methods advocated by Ibn Khaldun encompass a range of techniques: memorization, discussion, *rihlah* (study-tour), gradual learning, repetition, and practical application. These methods serve as instrumental tools for achieving educational objectives. The efficacy of these methods in conveying learning materials is contingent upon their judicious selection and implementation. In the context of *Kurikulum Merdeka*, which is currently in effect in Indonesia, learning materials are carefully calibrated to align with specified learning outcomes. A critical analysis reveals that several of Ibn Khaldun’s educational methods maintain their relevance and applicability to various components of the *Kurikulum Merdeka*. The selection and adaptation of these methods depend on the intrinsic characteristics and nature of the content to be imparted to students. This alignment between classical educational thought and contemporary curricular frameworks underscores the enduring value of Ibn Khaldun’s pedagogical insights. However, it is essential to recognize that this study represents a preliminary exploration of the intersection between Ibn Khaldun’s educational philosophy and modern curricular design. Future researchers are encouraged to conduct more comprehensive and nuanced investigations into the thoughts of educational luminaries, not only in relation to curriculum development but also encompassing various other educational components within educational institutions. By delving deeper into historical educational paradigms, scholars can uncover synergies that bridge the gap between the past and the present. This continued scholarly inquiry will contribute to the ongoing evolution and refinement of educational methodologies, ensuring their relevance and effectiveness in addressing the dynamic needs of learners in an ever-changing educational landscape.

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