Ibnu Khaldun's Constructivism in Islamic Education

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ABSTRACT: Ibn Khaldun's works, such as al-Muqaddimah, contain elements that can be linked to the principles of constructivism. In Islamic education, constructivism can be interpreted as an approach that values students' active role in constructing their knowledge. This research aims to analyze Ibn Khaldun's constructivist thinking in the context of Islamic religious education. This research uses a qualitative approach with a case study type, focusing on a particular case to be observed and analyzed carefully until complete. The data source this time was carried out at Singaperbangsa University Karawang in the Islamic Education Masters study program. Data collection using interviews, observation and documentation techniques. The data analysis technique follows the Miles and Huberman analysis flow, including data reduction, data presentation, and drawing conclusions or verification. The research results show that according to Ibn Khaldun, constructivism in education can be carried out through social relationships in building (constructing) students' understanding. By providing freedom in determining lecture contracts, determining groups in building an understanding of the material to be presented, and determining references or referents based on case studies for problem-solving, educators provide space and time for discussion. So that students can reflect on their experiences and build an understanding of the world in which they live. This research is limited to the thoughts of figures from an Islamic education perspective. The findings of this research are relevant to Ibn Khaldun's constructivist thinking, which states that building a person's understanding can be done through social interaction with the environment and people around him.


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I. INTRODUCTION

Education is an essential aspect of character formation that needs to be worked on and planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills they need society, nation, and state (Masgumelar & Mustafa, 2021). Religious education exists in society and schools as three educational centres for developing a person's attitudes, morals, and thinking. Islamic religious education strategically shapes people's understanding and attitudes toward Islamic teachings. It must be able to give birth to free and social-minded people and face the challenges of today's global life (Stockton, 2020). Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, appreciate, and believe in the teachings of the Islamic religion, accompanied by the obligation to respect adherents of other faiths and establish harmonious relations between religious communities to achieve national unity and unity, one approach paradigm that can be applied in this context is constructivism (Yusuf & Arfiansyah, 2021), which emphasizes the active role of individuals in the construction of knowledge and understanding (Ikhwan & Jailani, 2014).

Constructivism is a theory about how students construct knowledge from experience, which is unique to everyone. Constructivism comes from the English verb "to construct," which means "to place or create a structure". Meanwhile, constructivism is generally a school of philosophy of science, psychology, sociology, science, and teaching and learning theory, emphasising that existing knowledge is our formation or
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Constructivism relates to the discovery/discovery learning model and meaningful learning methods (Seddighi & Hoseini, 2020). This learning method is in the context of cognitive learning theory initiated by Western scientists John Dewey, Maria Montessori, Jean Piaget, and Lev Vygotsky (Yusuf & Arfiansyah, 2021).

The humanist element in constructivist philosophy is in the implied subjectivity. Truth can vary from person to person or from culture to culture. Opinion from Donald et al. They believe that students learn and build knowledge when actively involved in activities such as formulating questions collaboratively, explaining phenomena, thinking critically about complex problems, or overcoming the issues they face (Masgumelar & Mustafa, 2021). Constructivism-based learning activities can be seen in the following illustration:

![Figure 1. Forms of learning with a constructivist view](image)

Constructivist learning theory in Islamic education is something familiar, and this learning theory has been developed by classical Islamic education figures such as al-Zarnuji and Ibn Khaldun. Ibn Khaldun's thoughts can be relevant and valuable. Ibn Khaldun also highlighted the role of individual experience in forming knowledge (Maifajir et al., 2019). In Islamic religious education, this can be translated as the importance of students feeling and experiencing Islamic teachings in everyday life, not just receiving information without direct experience (Saidah, 2021). Constructivism emphasizes student involvement in developing and discovering the material studied (Maswi et al., 2022). In this approach, students can build new understanding and knowledge based on their experience (Mundzir, 2022). The concept of education offered by Ibn Khaldun has dimensions of humans, learning, and teaching, including several methods such as *tadarruj wa tikkar* (stages and repetition) discussion (Suprapto et al., 2024).

By understanding Ibn Khaldun's concepts, Islamic religious education can be implemented with a constructivist approach that recognizes the active role of students in forming religious understanding through social interactions (Ikhwan et al., 2020). Therefore, this article will describe Ibn Khaldun's constructivism in learning Islamic Religious Education at the FAI Masters Study Program, Singaperbangsa University, Karawang. In this way, it is hoped to improve the quality of Islamic religious education.
II. METHOD

This research uses a qualitative approach and case study design. A case study design is a detailed examination of one set, subject, document repository, or event (Emzir, 2014). An in-depth analysis of related cases is needed to understand the phenomenon under study comprehensively. Creswell further stated several characteristics of case studies, one of which is a "system bound" by time and place. The case of this research is the Islamic Religious Education Master's Study Program at Singaperbangsa University, Karawang. This research will examine the application of constructivist concepts in the context of Islamic religious education, using Ibn Khaldun's thoughts as the theoretical basis. This research was conducted in the academic environment of Singaperbangsa University Karawang to deepen the understanding of teaching methods relevant to Islamic scientific traditions. Data sources were obtained through interviews with lecturers, students or practitioners, direct observation of the learning process in class and documentation of related academic activities (Denzin & Lincoln, 2018). The data analysis technique follows Miles and Huberman's qualitative data analysis flow, including data reduction, data presentation, and drawing conclusions or verification (Hardiyana et al., 2022).

III. RESULT AND DISCUSSION

Ibn Khaldun's Constructivist Thought

The process of developing knowledge, skills, or attitudes as human interaction with information and the environment is the definition of learning (Hayati et al., 2023), so the learning process involves selecting, compiling, and conveying information in the environment and the interaction of students with other students with the environment (Hatija et al., 2023). Learning is changing individual (student) behaviour to adapt to the environment (transformation). There are many learning theories in education: behavioristic learning theory, cognitive learning theory, humanistic learning theory, and constructivism (Isti`adah, 2020).

Constructivist theory is a philosophical school of knowledge emphasising that knowledge results from our construction (formation). Cognitivism is built through objectivist epistemology, so constructivism is built through constructivist epistemology is formed when students learn through interaction with new material and experiences (Hardiyana et al., 2022; Maswi et al., 2022) that the knowledge gained cannot be transferred from educators to students. The students themselves determine the content of the learning material. This learning theory is generated from the surrounding environment using the five senses: seeing, hearing, touching, smelling, and tasting. Or with previous knowledge such as physical, cognitive, or mental knowledge. The advantage of this theory is that students are more active and creative (Nugrahanti et al., 2022). And then (Wahab & Rosnawati, 2021) in his book, he states that the substance of constructivism lies in the recognition of the nature of humans as homo creators who can construct their reality.
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Figure 3. The process of gaining knowledge of constructivist theory

Constructivism theory is better known as the ideas brought by Western scientific figures such as Piaget and Vygotsky in the 20th century, even though this learning theory was developed by classical Islamic education figures such as al Zarnuji and Ibn Khaldun (Sundari & Fauziati, 2021).

Ibn Khaldun has a full name Abd al-Rahman bin Muhammad bin Mohammad bin Hasan bin Jabar bin Mohammad bin Ibrahim bin Abd al-Rahman bin Khaldun was born in Tunisia (1332-1406) (Enan, 2013; Rahim et al., 2023), a medieval Muslim scientist, famous for his work "Al-Muqaddimah" (Prolegomena or Introduction), which is the first part of his more significant work, "Kitab al-Ibar" (Book on History). Although constructivism is not explicitly found in Ibn Khaldun’s works, several aspects of his thinking can be connected to constructivist principles in learning and understanding knowledge. Several concepts or elements in Ibn Khaldun’s thought can be linked to the principles of constructivism (Saidah, 2021). First, Understanding History: Ibn Khaldun emphasized the importance of understanding history to understand social change and the human condition. Constructivism also emphasizes deep understanding, and in the context of history learning, this is done using the constructivist approach. Second, Experience and Observation: Ibn Khaldun suggested studying history based on direct observation and experience. This idea can be linked to constructivism, which emphasizes learning through experience and understanding based on observation and reflection. Third, the connection between experience and knowledge: Ibn Khaldun stated that humans can understand and feel social change due to personal experience or observations of previous generations. This concept is like the idea of constructivism, which emphasizes the importance of connections between individual experiences and constructed knowledge.

Ibn Khaldun’s constructivism can be seen from his perspective that every person is born with talent or essential potential and that this talent will become natural and develop after being given the stimulus and impact of the education he receives in connection with talent, explained in surah Al-Isro’ (17): 84. That is:

"Says (Muhammad), 'Everyone acts according to their nature.' So your Lord knows better whose path is more authentic."

The translation interpretation of "Everyone acts according to their nature" can be related to each person’s innate talent. Thus, people's understanding is formed according to their thoughts and abilities. Ibn Khaldun’s constructivism is based on theory learn al malakah and al tadrij which hold views on human nature and its development and touches on three aspects cognitive, psychomotor, and affective. Meanwhile, al Tadrij is Ibn
Khaldun's second learning theory, explaining that the learning process must be carried out gradually and repeatedly (Kahfi et al., 2022).

Although Ibn Khaldun did not explicitly develop educational theory or the concept of constructivism as it is known today, his thoughts on history and the process of social change can be seen as principles that support constructivism in building understanding and knowledge. Constructivism as a modern educational theory was more widely developed in the academic context in the 20th century.

Ibn Khaldun's thoughts regarding constructivism can be seen from his two learning theories: the Malakah learning theory and the Tadrij learning theory. Malakah learning theory states that knowledge and skills are obtained through practice and experience. This aligns with constructivism theory which states that individuals build knowledge through experiences. In contrast, Tadrij learning theory states that knowledge is obtained in stages, starting from the simple to the complex. This also aligns with constructivism theory, stating that knowledge is obtained through assimilation and accommodation.

This learning concept is of course very relevant to the implementation of lectures at universities at the master's level, which emphasizes aspects of developing knowledge, technology, and art in the scientific field or professional practice through research to produce innovative and tested work, solving scientific problems, technology, and art in their scientific field through an inter or multidisciplinary approach, the ability to manage research and development that is beneficial to society and science, and able to gain national and international recognition.

**Ibn Khaldun's Constructivism in terms of Islamic Religious Education**

The application of Ibn Khaldun's Constructivism in Islamic Religious Education in the FAI Unsika Masters Study Program is carried out by the Decree of the Minister of Education, Culture, Research and Technology Number 56 of 2022 concerning Curriculum Guidelines in the Context of Learning Recovery (Kemendikbudristek, 2022), where the learning process with a teacher centre approach changes to a student centre. Paulo Freire criticized the education system centered on educators and considered it demeaning to human dignity. According to Freire, there are more characteristics in an education system such as educators teaching, students being given lessons or educators knowing everything, students not knowing it and many other factors.

Ibn Khadun's constructivist thinking is one of the philosophical foundations used in implementing the curriculum, which includes courses, approaches, learning strategies, methods, and evaluation in the implementation of lectures, such as Aspects of Ibn Khaldun’s Constructivist Thought which include First, Ibn Khaldun emphasized the educational process based on its meaning, meaning that students' knowledge is not only obtained from individual experience but also comes from the process of social interaction. Second, Ibn Khaldun views the actions of the Prophet Saw as a form of scaffolding (structure), which becomes a patron in shaping the characteristics of students' attitudes. Third, Ibn Khaldun defines the concept of education as a process that aims to understand the scope of the God he worships and the revelations received by His apostles by developing potential (fitrah) into actuality. Fourth, Ibn Khaldun considered the Qur’an the basis of education, namely the source of thought and education used as the basis for education by Ibn Khaldun (Saidah, 2021).
Ibn Khaldun's thinking was then applied at the level of the Islamic Religious Education Masters Study Program with learning strategies using a student-centred approach, building learning communities, implementing modelling, implementing an environment-based approach, implementing authentic assessment, implementing active learning strategies, and implementing project-based learning strategies (Suseno et al., 2022).

Constructivist learning, as in Ibn Khaldun's learning theory, is formulated in the Muqaddimah al malakah and al tadrij learning theories. The al malakah theory developed not only focuses on cognitive aspects, but also emphasizes other aspects, namely psychomotor and affective. In science, according to Ibn Khaldun, it is not enough to memorize, but you must also reach the stage of understanding. This is confirmed in the proposition that al fahmu and al wa'yu have differences. Al Fahmu, which means understanding, is the ability to grasp meaning, can provide explanations with the ability to compose sentences independently, and can give other examples than those that have been demonstrated by previous educators, or can apply the instructions that have been given to be implemented. In another context. Meanwhile, al wa'yu is memorization, namely the ability to store various information, knowledge and symbols, so that understanding is higher than memorization. However, according to him, memorization is still required to obtain higher knowledge.

The two theories formulated by Ibn Khaldun were developed based on his views on the nature of human development and humans themselves, these theories were then adapted and then internalized in the curriculum, strategies, methods and learning evaluation, this is stated in the curriculum and becomes a philosophical basis in compiling curriculum document.

Philosophical foundations as a fundamental basis play an essential role in the educational development process, especially the Master of Islamic Religious Education study program in designing, implementing and improving the quality of education. The Islamic religion's foundations carry out the philosophical basis in preparing for lectures at UNSIKA. First, education based on the Koran and Hadith with a holistic vision for the present life and building the foundation for future life, both in this world and the hereafter. Second, education is defined as a process of transformation of morals, character and cultural values. Third, education provides a foundation for the entire academic community to participate in building their lives now and in the future. Fourth, education develops the various potentials of students so that they have open insight, broad views, adaptability to world dynamics and developments, and a sense of brotherhood, tolerance and egalitarianism. Fifth, education places students as learning subjects (eclectic between perennials, essentialism, humanism, progressivism, and social reconstruction)

Referring to the philosophical basis above, it appears that there is an internalization of Ibn Khaldun's Constructivist thinking in Islamic Religious Education at Singaperbangsa University Karawang, especially those based on the Koran and Hadith with a holistic vision for the present. Life and building a foundation for future life, both in this world and the hereafter, emphasizing good morals and character, as well as developing the various potentials of students to have a broad, open, adaptive outlook.

Ibn Khaldun's constructivist thinking is also internalized in graduate learning outcomes. Ibn Khaldun's ideas emphasize the educational process based on its meaning, meaning students' knowledge is obtained from individual experience and social processes. The

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learning outcomes of UNSIKA Islamic Religious Education Master's Study Program graduates in attitudes and values formulate the following indicators: First, believe in God Almighty and show a religious attitude. Second, human values should be upheld when carrying out duties based on religion, morals, and ethics. Third, contribute to improving the quality of life in society, nation and state, and the progress of civilization based on Pancasila. Fourth, act as a proud citizen who loves the country, has nationalism and a sense of responsibility towards the state and nation. Fifth, respect the diversity of cultures, views, religions, beliefs, and other people's original opinions or findings. Sixth, collaborate and have social sensitivity and concern for society and the environment. Seventh, obey the law and be disciplined in social and state life. Eighth, internalize academic values, norms, and ethics; demonstrate a responsible attitude towards independent work in his field of expertise. Ninth, internalize the spirit of independence, struggle and entrepreneurship.

Meanwhile, knowledge indicators are formulated for graduates who know; First, develop Islamic religious education theories integrated with other sciences. It was second, developing the concept of Islamic Religious Education as part of a comprehensive Islamic study. Third, master the theories, approaches, varieties and assessment of Islamic religious learning through an internal and multidisciplinary approach. Fourth, develop the ability to solve Islamic religious education problems logically, critically, innovatively and creatively, both internal and external. Fifth, master the ICT-based learning theory of Islamic religious education. Sixth, master the theory and its application in developing the Islamic Religious Education curriculum. Seventh, master the theory and application of Islamic Religious Education research through an internal and multidisciplinary approach.

The description of the philosophical basis and curriculum orientation above considers the relevance of Ibn Khaldun's constructivism due to the internalization of constructivist thinking, which is still relevant to current conditions. This was also explained by Zahrotus Saidah in his research which stated that in general the application of constructivist learning according to Ibnu Khaldun provides at least three benefits for the future of students in the millennial era (Saidah, 2021): 1) Students have a high memory for information. 2) Students have the expertise or ability to connect an accepted concept with other concepts to facilitate the acceptance of knowledge in the subsequent learning process. 3) Students learn more quickly to learn similar things. Even though students may forget the content, they have experienced it, and in the end, it will make it easier for them to remember the information. Ibnu Khaldun also emphasized that learning is more than just gaining understanding and obtaining information stored in memory. The concept of al malakah concerns all aspects, namely cognitive, psychomotor and affective.

Implementation of Ibn Khaldun's Constructivist Thought in Lectures

As emphasized, constructivism is a learning theory that emphasizes the active role of students in constructing their knowledge (Subagiya, 2022). Knowledge is not seen as something ready-made and ready to be transferred to students, but as something that the students themselves must do. Build through their experiences and interactions with the environment. Ibnu Khaldun's thoughts have been adopted by the UNSIKA Islamic Religious Education Masters Program in his learning. This thinking is implemented through various learning strategies; First, problem-based learning. Problem-based learning is learning that begins with a problem that students must solve (Hamzah et al.,

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The issue must be relevant to real life and can trigger students to think critically and creatively. In problem-based learning, students will work in groups to solve problems. They will conduct research, gather information, and discuss to find the right solution. The second is project-based learning. Project-based learning is learning that begins with a project that students must complete (Hamzah et al., 2022). Projects must have clear and measurable objectives. Students will work independently or in groups to complete a project in project-based learning. They will use their various skills and knowledge to complete the project. Third, case study-based learning. Case study-based learning begins with a case that students must analyze. The case must be relevant to real life and can trigger students to think critically and creatively. In case study-based learning, students will work in groups to analyze cases. In the learning process that uses the case method, students are presented with a problem that exists in society to discuss the causes and solutions according to the knowledge being discussed at that time. At the end of the meeting, students are directed to present the results of their discussion.

Implementing Ibn Khaldun's thinking through problem-based, project-based and case study-based learning strategies reflects an active, participatory and real-life approach (Abdellah & Haridy, 2017). Through problem-based learning, students are invited to develop critical and creative thinking skills by facing real problems and finding solutions together. Project-based learning allows students to apply knowledge and skills in the context of concrete projects to learn effectively. Independently or in groups (Saenab et al., 2019). In addition, case study-based learning allows students to analyze real-life situations, encourage critical thinking, and connect theory with practical contexts.

The overall learning strategy reflects a constructivist approach that positions students as active learners who are involved in building their knowledge (Saidah, 2021). Students are given space to collaborate, discuss and find solutions in line with Ibn Khaldun's constructivist principles. This learning strategy also allows students to develop social skills, creativity, and problem-solving abilities, essential aspects of Islamic religious education.

Thus, applying Ibn Khaldun's constructivism through this learning strategy is expected to increase students' understanding, motivation and learning independence in the context of Islamic Religious Education in the UNSIKA Masters Study Program. This application positively impacts students' intellectual development and practical skills, preparing them to face challenges and make positive contributions to society.

**IV. CONCLUSION**

Ibn Khaldun's thoughts about constructivism are realized through learning strategies with a student-centred approach, building learning communities, implementing modelling, environment-based approaches, authentic assessments, Active Learning strategies, and implementing project-based learning strategies oriented towards student activities. Applying Ibn Khaldun's constructivism can improve the quality of learning, develop critical and creative thinking skills, present learning that is more relevant to real life, and positively impact students' intellectual development and practical skills, preparing them to face challenges and challenges. Make a positive contribution to society. This study has important implications in applying Ibn Khaldun's thinking about constructivism in learning strategies in educational environments. The quality of
learning can be improved through a student-centred approach, building learning communities, implementing modelling, and project-based learning strategies.

V. REFERENCES


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