



FINDING A BALANCE BETWEEN INTELLECTUAL AND SPIRITUAL INTELLIGENCE IN THE MODERN ERA ACCORDING TO IBN KHALDUN

Abstract: *This research aims to understand how to achieve a balance between intellectual and spiritual intelligence in modern times based on Ibn Khaldun's views. The main question asked was how Ibn Khaldun viewed the relationship between intellectual and spiritual intelligence in education. The research method involves an analysis of Ibn Khaldun's major works, especially the book "Muqaddimah", as well as a review of related literature that discusses his views on education and intellectual and spiritual development. The theory underlying this research is the holistic education concept of Ibn Khaldun, which unites religious and general knowledge. According to Ibn Khaldun, education not only functions to transfer knowledge, but also to shape the character and morals of students. He emphasized that education must include intellectual and spiritual aspects to create balanced and cultured individuals. In his view, religious science and general science should be taught together, because they are complementary and important for the development of a whole human being. The results of the study show that Ibn Khaldun emphasized the importance of developing students' overall potential by combining science and religion. He believes that holistic education will shape a cultured and moral society. This research has important implications for education in the modern era, especially in understanding the balanced relationship between intellectual and spiritual intelligence.*

Keywords: *Intellectual Intelligence, spiritual intelligence, Ibn Khaldun, Modern Era, Islamic Philosophy*

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Abstrak: Penelitian ini bertujuan untuk memahami bagaimana cara mencapai keseimbangan antara kecerdasan intelektual dan spiritual di zaman modern berdasarkan pandangan Ibnu Khaldun. Pertanyaan utama yang diajukan adalah bagaimana Ibnu Khaldun memandang hubungan antara kecerdasan intelektual dan spiritual dalam pendidikan. Metode penelitian yang digunakan adalah dengan melakukan analisis terhadap karya-karya utama Ibnu Khaldun, terutama buku “Muqaddimah”, serta tinjauan terhadap literatur-literatur terkait yang membahas tentang pandangannya mengenai pendidikan dan pengembangan intelektual dan spiritual. Teori yang mendasari penelitian ini adalah konsep pendidikan holistik Ibnu Khaldun yang menyatukan antara ilmu agama dan ilmu umum. Menurut Ibnu Khaldun, pendidikan tidak hanya berfungsi untuk mentransfer ilmu pengetahuan, tetapi juga untuk membentuk karakter dan akhlak peserta didik. Ia menekankan bahwa pendidikan harus mencakup aspek intelektual dan spiritual untuk menciptakan individu yang seimbang dan berbudaya. Dalam pandangannya, ilmu agama dan ilmu pengetahuan umum harus diajarkan secara bersama-sama, karena keduanya saling melengkapi dan penting bagi perkembangan manusia seutuhnya. Hasil penelitian menunjukkan bahwa Ibnu Khaldun menekankan pentingnya mengembangkan potensi siswa secara keseluruhan dengan menggabungkan ilmu pengetahuan dan agama. Ia percaya bahwa pendidikan holistik akan membentuk masyarakat yang berbudaya dan bermoral. Penelitian ini memiliki implikasi penting bagi pendidikan di era modern, terutama dalam memahami hubungan yang seimbang antara kecerdasan intelektual dan spiritual.

Kata kunci: Kecerdasan Intelektual, Kecerdasan Spiritual, Ibnu Khaldun, Era Modern, Filsafat Islam.



INTRODUCTION

In the modern era, humans are faced with various complex challenges and problems that require high intellectual intelligence. The rapid development of science and technology requires individuals to continue to learn and innovate. However, on the other hand, humans also have a spiritual need to find meaning and purpose in life.

The capacity to reason rationally, make plans, solve problems, think abstractly, understand concepts, use language, and learn from mistakes is known as intellectual intelligence. Today, assessments such as IQ tests – a psychometric tool – can be used to measure intellectual intelligence. If we apply the right tactics and make the necessary efforts, this intelligence can increase. (Khotimah, 2023)

In the midst of today's worldly life where many people's achievements are only judged in terms of material things, but there are a lot of people who have material things who feel that their lives feel empty and have no purpose. So they need what is called spiritual intelligence. Spiritual intelligence is the intelligence of a person's soul in seeking and understanding meaning in life that establishes our behavior and life more broadly and deeply. This spiritual intelligence can examine the ability of individuals to seek meaning and purpose in life, manage emotions and behaviors so that meaningful relationships can be formed. (Askar, 2006)

The Quran as the holy book of Muslims offers a guide to achieving a balance between intellectual and spiritual intelligence. The Quran contains many verses that encourage humans to the importance of balance between this world and the hereafter, such as Q.S Al Qashas verse 77. This verse reminds us to always seek happiness in the hereafter, but not to forget worldly pleasures and we must strive to achieve both in a balanced way. (Al-Rafiqi)

This research uses a previous study of the thesis conducted by Ahmad

Zahir Khan Al-Rifqi in 2023 with the title "Tafsir Kontekstual QS. Al-Qashas [28]: 77 Tentang Keseimbangan Hidup sebagai Indikator Kebahagiaan Manusia (Penerapan Metode Tafsir Kontekstual Abdullah Saeed). The problem discussed in this study is the balance of Q.S Al Qashas verse 77 in human happiness in the framework of tafsir. This research was conducted using a denggam literature study approach, using the contestual interpretation method of Abdulla Saeed. The similarity of this research is on the object of The same research is about balance in life, while the difference in this research is on the object. Previously, it used objects that are only concerned with the balance of human life through the meaning of happiness, whereas this research seeks that balance through intellectual and spiritual intelligence according to Ibn Khaldun.

Fadila Elma Ramadhani and Khusnul Khotimah's research in 2023 entitled "Memahami Kecerdasan Emosional Dan Spiritual Melalui Lensa Islam." uses the same object, namely intelligence. Meanwhile, the difference in this research is in the characters used. The research uses the figure of Ary Ginanjar Agustian while this research uses the figure of Ibn Khaldun by looking for a balance between intellectual and spiritual intelligence that remains based on the Quran. (Khotimah, 2023)

Ibn Khaldun, a prominent Muslim scholar in the 14th century, Islam as a teaching for mankind strongly emphasizes the importance of a person being intelligent both intellectually and spiritually. Ibn Khaldun provides valuable thoughts on how to achieve this balance. In his work, interpretation QS. Al-Qashas [28]: 77 about life balance as (Aziz, 2006)an indicator of human happiness Muqaddimah Ibn Khaldun explained that science and spirituality must go hand in hand to achieving happiness and success in this world and the hereafter.

Therefore, this study uses a literature study approach. It plays a role in



the framework of thinking in this study to better understand and reveal Ibn Khaldun's views on the relationship between intellectual and spiritual intelligence. (Aziz, 2006) And Ibn Khaldun's contribution to understanding the balance between the two through his work called Muqqaddimah so that it will be known to balance between intellectual and spiritual intelligence. So that it can be applied in modern life.

The methods used in this study are textual analysis and moral philosophy. In textual analysis, it will be carried out by studying the text of Ibn Khaldun's texts, especially Muqqaddimah to understand his concept of intellectual, spiritual intelligence and the balance between the two. In the method of moral philosophy by applying the principles of moral philosophy to evaluate Ibn Khaldun's arguments. Then consider the ethical implications of various approaches to arrive at that balance through the value values that exist in intellectual and spiritual life.

The theoretical foundation used is in the form of epistemology (knowledge) and ontology (reality) theories. Methodology can help this research be precise and valid in finding a balance between intellectual and spiritual intelligence in the modern era. Through ibn Khaldun's thinking about various aspects of society, it became a strong theoretical foundation in this research. Because Ibn Khaldun thought emphasized the importance of balance between the two in achieving happiness and perfection in life. so that it can help research in understanding relevant concepts.

Discussion And Result

1. Biography of Ibn Khaldun

Abdu al-Rahman Ibn Muhammad Ibn Muhammad Ibn Ibrahim Ibn Khalid Ibn Uthman Ibn Hani Ibn al-Khathab Ibn Quraib Ibn Ma'dikarib Ibn al-Harish Ibn Wail Ibn Hujr is the full name of a famous

historical figure, namely Ibn Khaldun. (Asysyauqi, 2023)

Since childhood, Ibn Khaldun was known as Abdu al-Rahman, but he was also known by the nickname Abu Zaid, which was taken from the name of his eldest son, Zaid. While serving as the Supreme Court Justice in Egypt, he was given the honorary title of Waliyuddin. But because his great-grandfather was named Khalid, he was more often referred to as Ibn Khaldun. Their ancestor, Khalid Ibn Usman, was the source of Khalid's name. He and other Arab colonists landed in Andalusia in the early eighth century AD.

Ibn Khaldun's family settled in Carmora, a small town located between the triangle of Cordova, Seville, and Granada. Carmora became the first place of residence for its ancestors after the expansion into Andalusia. Khalid's descendants in Andalusia are known as Banu Khaldun. One of the most famous descendants of the Banu Khaldun is Abd al-Rahman Ibn Khaldun. (Komarudin, 2022) Ibn Khaldun was born on May 27, 1332 in Tunis, North Africa. He grew up in a highly educated family, which prioritized science and culture. Ibn Khaldun received his early education from his own father and a number of famous scholars of his time. He mastered various fields of science, including history, philosophy, law, and Arabic literature.

Ibn Khaldun is known as one of the leading scholars in the Islamic world and is often considered the founder of modern sociology and historiography. His monumental work, "Muqaddimah" (Prolegomena), is a comprehensive study of universal history, which includes not only historical events but also an analysis of the social, economic, and political causes that affect human civilization. (Wiyono, 2017)

Throughout his life, Ibn Khaldun experienced various important events and served in various important positions in the government. He



has worked as a secretary, diplomat, and judge. His travels took him to various places in the Muslim world, including Spain, North Africa, Egypt, and even spent some time in prison due to political intrigue.

Ibn Khaldun died on March 17, 1406 in Cairo, Egypt. Although his life was full of ups and downs and challenges, his intellectual legacy lives on today, influencing many fields of study and inspiring many generations to come. (Hidayat, 2019) Ibn Khaldun came from a family of Hadhramaut descendants, South Yemen. Before Islam came, his family migrated to the Hijaz. Early in the history of Islam, several of his ancestors, including Wail Ibn Hujr, became companions of the Prophet. Wail narrated several hadiths and was commissioned by the Prophet to spread Islam in the Hijaz. Intrigued by their success in Andalusia, Wail Ibn Hujr's grandson, Khalid ibn Uthman, joined the Muslim armies that marched into the region in the 8th century AD. In Andalusia, the Banu Khaldun dynasty had an important role in the fields of science and politics. They moved to Sevilla from their home in Carmora. But in the end, the Christians took control of the entire peninsula as a result of conflicts among Muslims and attacks from Christians in the north that caused Andalusia to be divided. The Khaldun family had a major role in the Sevilla dispute. The Banu Khaldun family moved to Tunis, North Africa, when things got worse. Ibn Khaldun's ancestor, al-Hasan Ibn Jabir, originally arrived in North Africa and Ceuta before settling in Tunis in 1223 AD. The Banu Khaldun family maintained their important position in Tunisia. Muhammad bin Muhammad, the grandfather of Ibn Khaldun, was a well-liked Hajib in the court. Muhammad bin Muhammad was often promised a better position by Amir Abu Yahya al-Lihyani of the al-Muwahhidun dynasty, who ruled the Banu Hafsh in Tunis, but he was always rejected.

Towards the end of his life, Ibn Khaldun's grandfather deepened his religious knowledge until his death in 1337 A.D. His father, who was also named Muhammad ibn Muhammad, was more interested in science knowledge, following in the footsteps of his own father who eventually also focused on this field. He believes that politics in unstable Tunis is very dangerous. Ibn Khaldun's father was very serious about studying and was known as an expert in Arabic, Sufism, Tafsir, and Literature. He died in 1394 AD from a plague known as 'The Black Death'. Ibn Khaldun was born into a family influenced by a combination of politics and science. This family had a great influence in shaping his life, with Ibn Khaldun being born in Tunis at the beginning of Ramadan 732 AH or 27 May 1332 AD according to historians. His family condition played an important role in directing his career, which was marked by his intelligence. (Nasrowi, 2017)

2. Ibn Khaldun's Mindset

Ibn Khaldun, who lived in the 14th century, was significantly influenced by his education, intellectual background, and political life. He came from a family of politicians and intellectuals, receiving an intellectual inheritance from his family. His genial talent and social experience formed the foundation for formulating theories in the social sciences and education. (Nasfaka, 2023)

Ibn Khaldun's thinking is inseparable from the principles of Islam, which are reflected in his work, "al-Muqaddimah", which is inspired by the Qur'an. As a result, his thoughts are reflected in the social context that influences him, expressed both orally and in writing, as a tendency.

As a Muslim philosopher, Ibn Khaldun based his thinking on the rationality and logic he gained from the study of philosophy in his youth.



Although influenced by various philosophers, especially al-Ghazali, Ibn Khaldun had a unique approach differ in logic issues. Al-Ghazali rejected logic because he doubted its reliability, while Ibn Khaldun still considered it an important tool in practicing systematic thinking. (Arifin, 2024)

Ibn Khaldun showed a firm commitment to religious teachings, but with a different approach from previous thinkers. He values the proportion between the authority of revelation and reason, rejecting the reckless mixing of aspects of the world and religion that is sometimes only forced. Ibn Khaldun preferred to analyze the world's problems using scientific reasoning, although he acknowledged the value of logic according to Aristotle, he doubted the foundations of the concept of divinity in this view, because he believed that the human intellect had limitations. (Nasfaka, 2023) In addition, he distinguishes philosophy from kalam, although the two are not necessarily opposites. According to Ibn Khaldun, the science of kalam is a field that concentrates on the use of logical arguments to defend religious beliefs, while rejecting new ideas that are considered to deviate from religious teachings according to the understanding of the predecessors. Ibn Khaldun came from a family of Andalusian politicians and intellectuals who moved to North Africa. His family's rich intellectual and political heritage provides a solid foundation for the development of his thinking. His formal education includes the study of the Qur'an, hadith, jurisprudence, as well as rational sciences such as mathematics and philosophy. This combination of religious and secular education forms his comprehensive worldview.

Ibn Khaldun lived in the midst of political upheaval in the Maghrib (North Africa) and Al-Andalus. His experience as a state official, diplomat, and judge provided deep insights into political and social dynamics, which were then reflected in his theories about dynastic and societal cycles.



In his work "al-Muqaddimah", Ibn Khaldun developed theories on history, economics, sociology, and politics. He is considered one of the founders of modern sociology and historiography, with his unique analytical and empirical approach to social phenomena. (Hermawan, 2017)

3. Figures Who Influenced Ibn Khaldun

- ***Al-Ghazali:***

Al-Ghazali was a highly influential Muslim theologian, philosopher, and Sufis. Although al-Ghazali is known for his criticism of philosophy and logic, Ibn Khaldun still appreciated the importance of logic in practicing systematic thinking. However, he differed from al-Ghazali in this regard by still utilizing logic as an analytical tool.

- ***Aristotle:***

Aristotle's influence can be seen in Ibn Khaldun's rational and analytical approach to science. Although he Doubting some of the concepts of divinity in Aristotle's view, Ibn Khaldun acknowledged the value of Aristotle's logical methodology in scientific analysis.

- ***Other Classical Islamic Philosophers and Scientists:***

In addition to al-Ghazali, Ibn Khaldun was also influenced by the works of other Muslim philosophers and scientists such as Ibn Sina (Avicenna), al-Farabi, and Ibn Rushd (Averroes). Their thinking about philosophy, science, and logic helped shape Ibn Khaldun's intellectual framework.

- ***Islamic Scientific Tradition:***

The Islamic scientific tradition at that time was very rich with various disciplines. Ibn Khaldun benefited from these traditions, including the study of Islamic law (fiqh), theology (kalam), and Sufism (Sufism).



4. Ibn Khaldun's Views on Intellectual and Spiritual Intelligence

Ibn Khaldun, a great thinker from the 14th century, offers deep insights into intellectual and spiritual intelligence that are relevant to this day. In his view, the balance between these two dimensions of intelligence is the key to achieving true wisdom and success in life.

Intellectual intelligence, according to Ibn Khaldun, refers to a person's ability to understand, analyze, and interpret the world around him logically and critically. It involves a systematic learning process through study, observation, and rational thinking. Ibn Khaldun emphasized the importance of education and science as a means to hone intellectual intelligence. For him, knowledge is the foundation for human civilization and progress. He argued that through science, humans can understand the laws of nature, develop technology, and improve their living conditions. As in QS. Az-Zumar (39) verse 9: Allah SWT

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٩﴾

"Say: 'Are those who know the same as those who do not know?' Indeed, only a sensible person can receive a lesson."

Interpretation:

- This verse underlines the difference between those who have knowledge and those who do not. Those who are knowledgeable are respected and considered superior.
- According to Ibn Khaldun, intellectual intelligence and knowledge are not only important for individuals, but also for the progress of civilization as a whole. A knowledgeable society tends to be more advanced and stable.

In his famous work, "Muqaddimah," Ibn Khaldun outlined how intellectual development played an important role in the formation and

progress of society. He saw that intellectual progress brings economic, political, and social progress. However, he also warned that intellectual intelligence that is not balanced with moral and spiritual considerations can plunge a person into pride and destruction.

On the other hand, spiritual intelligence according to Ibn Khaldun is the ability to understand the deeper meaning of life and establish a close relationship with God. This is achieved through reflection, meditation, and spiritual experience. Spiritual intelligence involves the search for greater purpose in life and an understanding of the moral and ethical values that guide one's behavior.

Ibn Khaldun emphasized that spiritual intelligence cannot be separated from daily life. He believed that spirituality is the foundation for a person's character and morality. In his view, religion is not just a series of rituals and doctrines, but also a means to develop noble mental qualities, such as patience, honesty, and compassion.

According to Ibn Khaldun, the balance between intellectual and spiritual intelligence is essential to achieving true wisdom. He believed that these two forms of intelligence were complementary and should be developed simultaneously (Amin dkk, 2023). Intellectual intelligence without spiritual intelligence can lead to materialism and arrogance, while spiritual intelligence without intellectual intelligence can lead to dogmatism and ignorance.

This balance allows individuals to make wise and ethical decisions, which are based not only on logic and rationality, but also on moral and spiritual values. Ibn Khaldun argued that individuals who manage to find this balance will be better able to face life's challenges wisely and contribute positively to their society.



5. Implementation in Daily Life

Ibn Khaldun also emphasized that the implementation of this balance must be seen in daily actions. Education must integrate intellectual and spiritual teaching. It encourages learning that includes scientific and technical knowledge, as well as moral and spiritual education. In social life, values such as justice, empathy, and integrity must be the main guide in interacting with others.

Thus, Ibn Khaldun's view of intellectual and spiritual intelligence offers a holistic framework for understanding and developing human potential. (Amin dkk, 2023) The balance between these two dimensions is not only key to individual wisdom, but also to the progress and harmony of society as a whole.

6. Balance Between Intellectual and Spiritual

Intelligence In philosophy, the concept of balance between intellectual and spiritual intelligence is a theme that has been discussed by many philosophical figures from various traditions. For example, in philosophy Classical Greek, Plato proposed the concept of wisdom as a result of the balance between reason, spirit, and appetite. For Plato, only by integrating these three elements well can one achieve wisdom and justice in life.

Meanwhile, Aristotle emphasized the importance of ethics in achieving happiness (eudaimonia). For him, happiness is achieved by living a meaningful and meaningful life, which includes the development of intellectual intelligence through study and reflection, as well as moral intelligence through ethical practices.

In the context of Islam, Ibn Khaldun's thinking about the balance between intellectual and spiritual intelligence enriches the philosophical tradition with a unique approach. In his view, intellectual intelligence is

acquired through rational study and observation, while spiritual intelligence is obtained through spiritual reflection and experience in the context of religion.

By combining these elements, Ibn Khaldun offers a holistic understanding of wisdom and success in life. For him, true success is the result of a balance between knowledge and experience, thoughts and feelings, and wisdom and faith.

The balance between intellectual and spiritual intelligence has been an important subject of discussion in many philosophical, religious, and educational traditions. This approach recognizes that human beings are not only made up of intellectual or physical dimensions, but also have spiritual dimensions that are essential to overall development and well-being. In this discussion, we will explore the meaning of the balance between intellectual and spiritual intelligence and the importance of integrating them in education and daily life. (Suhaini, 2020)

Intellectual intelligence refers to a person's cognitive ability to understand, analyze, and use information logically and critically. It includes analytical, creative, and problem-solving thinking skills that are essential in both academic and professional contexts. On the other hand, spiritual intelligence is concerned with human understanding and experience of the meaning and purpose of life, as well as its relationship to something greater than oneself, such as values, morality, and transcendence. (Sajidin, 2023)

The balance between these two dimensions emphasizes the importance of developing not only high intellectual intelligence, but also emotional, social, and spiritual intelligence. This creates human beings who are not only academically intelligent, but also have a sensitivity to moral values, empathy for others, and a deeper awareness of the meaning



of life.

CONCLUSION

In exploring Ibn Khaldun's views on finding a balance between intellectual and spiritual intelligence in the modern era, this study successfully answered the research question by concluding that the ideal education should include the development of both intellectual and spiritual intelligence in a balanced manner. His argument includes an understanding of Ibn Khaldun's view of the importance of a balance between intellectual and spiritual education, which allows the formation of a whole and effective individual in modern society. A critical understanding of the key issues discussed highlights the relevance of this concept of balance in today's educational context, where complex challenges require a holistic approach that includes both intellectual and spiritual aspects. Thus, the implementation of the principles described by Ibn Khaldun can help create a more inclusive and sustainable education system for the future.

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