# Insights into Khaldun's Legacy: Ideal Methods in Arabic Language Instruction

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## Abstract

*Ibn Khaldun was a multidimensional Muslim scholar in the 14th century, born in Tunisia, who excelled as a historian, philosopher, sociologist, and economist. His significant work, the "Muqaddimah," provided profound insights into the understanding of history and civilization development. This research delves into Ibn Khaldun's intellectual legacy, specifically focusing on his perceived ideal methods in Arabic language instruction. The research question centers on comprehending the concepts and principles of teaching methods proposed by Ibn Khaldun in the context of Arabic language instruction. The methodology involves analyzing Ibn Khaldun's classical texts and relevant literature to identify elements in his teaching methods. The findings reveal that Ibn Khaldun advocated for a progressive teaching method involving three main phases: delivering material broadly, elucidating the essence of the material, and repeating with emphasis. This concept forms the basis for developing Arabic language teaching strategies that accommodate learners' understanding from a basic level to a more in-depth level. The research's impact encompasses an enhanced understanding of Arabic language teaching methods adaptable to Ibn Khaldun's ideas. The implications involve adjusting curricula and teaching approaches to achieve more effective and holistic learning goals. This research aims to contribute to developing more relevant Arabic language teaching strategies aligned with contemporary educational demands.*

*Keywords : Ibn Khaldun; Muqaddimah; Method, Arabic Teaching Language;*

## Abstrak

*Ibn Khaldun merupakan ilmuan muslim multidimensi pada abad ke-14. Seorang sejarawan, filsuf, sosiolog dan ekonom yang lahir di Tunisia. Beliau wafat di Mesir dan melahirkan karya yang fenomal yang memberikan pemikiran dan teori tentang sejarah serta perkembangan peradaban masyarakat, yaitu muqaddimah. Penelitian ini menggali wawasan terhadap warisan pemikiran Ibn Khaldun, dengan fokus pada metode pembelajaran bahasa Arab yang dianggap ideal. Pertanyaan penelitian mengarah pada pemahaman konsep dan prinsip metode pembelajaran yang diajukan oleh Ibn Khaldun dalam konteks pengajaran bahasa Arab. Metode penelitian melibatkan analisis teks-teks klasik Ibn Khaldun dan studi literatur terkait untuk mengidentifikasi elemen-elemen kunci dalam metodenya. Hasil penelitian menunjukkan bahwa Ibn Khaldun menganjurkan metode pembelajaran yang progresif, melibatkan tiga fase utama: penyampaian materi secara umum, penguraian esensi materi, dan pengulangan dengan penegasan. Konsep ini memberikan dasar untuk pengembangan strategi pembelajaran bahasa Arab yang mengakomodasi perkembangan pemahaman peserta didik dari tingkat dasar hingga pemahaman yang lebih mendalam. Dampak penelitian ini mencakup peningkatan pemahaman terhadap metode pembelajaran bahasa Arab yang dapat diadaptasi dari pemikiran Ibn Khaldun. Implikasinya mencakup penyesuaian kurikulum dan pendekatan pengajaran untuk mencapai tujuan pembelajaran yang lebih efektif dan holistik. Penelitian ini diharapkan memberikan kontribusi pada pengembangan strategi pengajaran bahasa Arab yang lebih relevan dengan tuntutan pendidikan kontemporer.*

*Kata kunci : Ibn Khaldun; Muqaddimah; Metode, Pendidikan Bahasa Arab*

## مستخلص

كان ابن خلدون عالما مسلما متعدد الأبعاد في القرن الرابع عشر، وُلد في تونس، وتألّق كتاريخ وفيلسوف واجتماعي واقتصادي. عمله البارز، "المقدمة"، قدم رؤى عميقة في فهم التاريخ وتطور الحضارة.يتتناول هذا البحث عن أفكاره ومؤلفاته، ويركز هذا

البحث بشكل خاص على الأساليب المثلى المنظورة لديه في تعليم اللغة العربية. يتركز سؤال البحث حول فهم المفاهيم والمبادئ التي اقترحما ابن خلدون في سياق تعليم اللغة العربية. تشمل منهجية البحث تحليل نصوص ابن خلدون الكلاسيكية والأدب ذي الصلة لتحديد العناصر في أساليبه التعليمية. تظهر النتائجُ أن ابن خلدون دعا إلى طريقة تدريس تتبع نهجا تدريجيا لتشمل ثلاث مراحل رئيسية: تقديم المادة بشكل عام، وشرح جوهر المادة، وتكرارها بتأكيد. يشكل هذا المفهوم أساسًا لتطوير استراتيجيات تعليم اللغة العربية التي تتسع لفهم الدارسين من مستوى أساسي إلى مستوى أعمق. يتضمن تأثير البحث تعزيز الفهم لأساليب تعليم اللغة العربية قابلة للتكيف مع أفكار ابن خلدون. تشمل الآثار تعديل المناهج وأساليب التدريس لتحقيق أهداف تعلم أكثر فعالية وشمولية. يهدف هذا البحث إلى المساهمة في تطوير استراتيجيات تدريس اللغة العربية ذات الصلة أكثر مواكبة لمتطلبات التعليم المعاصر.

**الكلمات الرئيسية:** ابن خلدون ؛ مقدمة ؛ الطريقة ،تعليم اللغة العربية ؛

## INTRODUCTION

Humans are creatures given the opportunity by God to carry out their role as *Khalifah* of the earth and play a crucial role in building civilization. According to Ibn Sina, civilization can progress alongside the advancement of knowledge, and knowledge can only be acquired through education.

According to Al-Ghazali, teaching is the process of education, and education is the process of humanization for human occurs throughout life through the gradual teaching of various branches of knowledge. The goal is to draw closer to Allah and achieve the status of *insan kamil* as a perfect human.[1]

One of the sciences taught in the education process is language. According to Al-Farabi's classification of knowledge, the study of language holds a priority in the realm of knowledge, as mastery of language is a prerequisite for mastering other sciences.[2] The acquisition of knowledge is not possible without language as a transmitter and medium.

Ibn Jinni explained that language is a sound system expressed by a social group or community to convey their ideas, thoughts, and intentions.[3] Language not only serves as a means of communication but also plays a role as a medium of thought and a transmitter of knowledge.[4] Language enables humans to acquire and develop new knowledge, thus creating a more advanced civilization.

The current development of knowledge refers to the progress of Western science, making the acquisition of knowledge possible through learning English as the medium

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[1] Khasan Bisri, *Ilmu Dan Pendidikan Dalam Pandangan Al Ghazali: Seri Antologi Pendidikan Islam* (Nusamedia, 2021), https://books.google.co.id/books?id=Y4RlEAAAQBAJ.

[2] Rijal Wakhid Rizkillah, "Ontologi Dan Klasifikasi Ilmu ( Analisis Pemikiran Al-Farabi )," *AL-FIQH: Journal of Islamic Studies* 1, no. 1 (2023): 28–36, https://glorespublication.org/index.php/ekodestinasi%0A28.

[3] Mufti Rizky Ponny, "Linguistik Dalam Perspektif Ibnu Jinni Dan Ferdinand De Saussure," *Al-Mashadir* 2, no. 01 (2022): 40–56, https://doi.org/10.30984/almashadir.v2i01.251.

[4] Yuni Revita, Sufyarma Marsidin, and Sulastri Sulastri, "Peran Bahasa Dalam Penerapan Ilmu Pengetahuan," *Journal on Education* 5, no. 2 (2023): 2981–87, https://doi.org/10.31004/joe.v5i2.949.

of instruction and the international language. Similar to the popularity of the Arabic language during the Islamic golden age, under the leadership of Harun Al-Rashid, the world's scientific knowledge revolved around *Bait al-Hikam*. Bait al-Hikam, as a center for research and development of global knowledge, attracted intellectuals worldwide to study Arabic as the language of instruction.[5]

The existence of the Arabic language as a field of knowledge did not diminish with the destruction of *Bait al-Hikam*. Professor Jaber explained that the Arabic language would persist as long as the existence of Islam, a religion present in the entire universe, was maintained.[6]

In Indonesia, Arabic is a mandatory subject in Islamic-based schools. Arabic language, as a field of knowledge, is classified by Al-Farabi as part of religious sciences.[7] This is because by learning Arabic, it becomes easier to understand the Sharia studies written in the Qur'an and Hadith. Not only in the field of Sharia, learning Arabic can facilitate understanding of other sciences as well. The foundations of classical and modern knowledge originate from the works of Muslim scholars who wrote their works in Arabic.

Specifically, there are three main objectives for learning the Arabic language. *First*, learn Arabic to study the Qur'an and Hadith, which discuss Sharia laws and serve as a medium for knowledge derived from the Arabic language. *Second*, learning Arabic as a means of communication for native Arabic speakers. Third, learning Arabic to deepen my linguistic knowledge.[8]

Learning Arabic in Indonesia, for non-native speakers especially, is not as easy as learning the language for native speakers. Based on research conducted in an Islamic high school in the city of Padang in 2021, six issues were identified in Arabic language learning in Indonesia. *Firstly*, there is a difference in the educational background of students, leading to difficulties in understanding advanced materials without a solid foundation. *Secondly*, students have a limited vocabulary, making it challenging to comprehend Arabic texts. *Thirdly*, there is a lack of initiative from teachers to create an Arabic-speaking environment, causing students to be reluctant to use Arabic in conversations. *Fourthly*, the unsupportive environment leads to low interest among students in learning Arabic. *Fifthly*, a lack of facilities for language learning, such as language laboratories supporting students in audiovisual language study. Lastly, the use of teaching methods that lack variation and do not align with Arabic language learning

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[5] Irfan Irfan, "Peranan Baitul Hikmah Dalam Menghantarkan Kejayaan Daulah Abbasiyah," *Jurnal As-Salam* 1, no. 2 (2016): 139–55.

[6] Masahiko Keshav, Laura Julien, and Jessica Miezel, "The Role Of Technology In Era 5.0 In The Development Of Arabic Language In The World Of Education," *Journal International of Lingua and Technology* 1, no. 2 (2022): 79–98, https://doi.org/10.55849/jiltech.v1i2.85.

[7] Rizkillah, "Ontologi Dan Klasifikasi Ilmu ( Analisis Pemikiran Al-Farabi )."

[8] Ahmad Bukhari Muslim and Rodhy Harisca, "The Urgency of Enhancing Learning Arabic inside National Education Curriculum in Indonesia," *International Journal of Arabic Language Teaching* 3, no. 01 (2021): 66, https://doi.org/10.32332/ijalt.v3i01.3110.

materials results in low motivation among students to learn Arabic.[9]

Based on the issues identified in the study of Arabic language learning, this research will focus on the teaching methods used by educators in the Arabic language learning process. Teaching methods will be the main focus of the study because, among the five identified issues, teaching methods are the variables that can be controlled by the researcher as an Arabic language educator. Educational background and vocabulary proficiency are external factors related to students, while language environment and facilities are supporting factors sourced from the school's conditions.

In the philosophical examination of education, methods are tools used to achieve educational goals that are either polygraphic or multipurpose, or monographic or monopurpose.[10] Ideally, the use of methods in Arabic language learning can create an engaging learning process, provide good understanding for learners, and ultimately achieve the goals of Arabic language learning. The use of inappropriate teaching methods can result in a mismatch in achieving learning objectives.

The suitability of Arabic language teaching methods facilitates the achievement of goals. This study explores the idealism of Arabic language teaching methods based on a renowned Muslim scholar, Ibn Khaldun. He was a multidimensional scholar, educator, historian, sociologist, and philosopher whose work has influenced many contemporary intellectual thoughts.

The Muqaddimah is the opening of the book *Al-'Ibar* by Ibn Khaldun. In the Muqaddimah, Khaldun not only explains the historical perspective of Islamic civilization but also provides extensive scholarly views, especially in the field of knowledge and its branches, along with teaching methods that align with his idealism.

Hernawan, in the review of Ibn Khaldun's Muqaddimah, stated that the Muqaddimah is a monumental work that opens a window into the foundations of history, cultural knowledge, and social sciences in the 14th century. Ibn Khaldun organizes his work into three main parts covering crucial aspects of historical understanding. *First*, historiography strongly addresses the mistakes made by Arab-Muslim historians. *Second*, issues of cultural knowledge are considered the main foundation for historians' understanding. *Third*, a discussion of the institutions and sciences of Islam in the 14th century presented Ibn Khaldun's views on the societal structure and knowledge of his time.[11]

The idealism of the education system according to Ibn Khaldun's perspective is elucidated in a study conducted by Fahimah and Imam. The study explains that the acquisition of knowledge is more effective when using the original language or the source language of that knowledge. The use of translations in scholarly texts becomes a

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[9] Vikri Aflaha Qomari et al., "Problems of Students in Learning Arabic Language at Madrasah Aliyah," *International Journal of Multidisciplinary Research of Higher Education* 5, no. 1 (2022): 18–27.

[10] Muwahidah Nur Hasanah, *METODE PEMBELAJARAN PAI* (CV. AZKA PUSTAKA, 2022), https://books.google.co.id/books?id=BQtjEAAAQBAJ.

[11] Wawan Hernawan, "IBN KHALDUN THOUGHT : A Review of Al-Muqaddimah Book" 92, no. 2 (2015): 173–84.

hindering factor in the learning process. Additionally, Khaldun explains that improving the quality of education requires an enhancement of knowledge and educational strategies to produce good educational outcomes or products.[12]

The research conducted by Wanti, Fauzi, and Sabri explains that Ibn Khaldun's conception of education, based on his Muqaddimah, involves an understanding of knowledge and education as outcomes of societal formation and development. Ibn Khaldun's perspective emphasizes the importance of achieving happiness in both the worldly life and the afterlife for his students. He hopes that the students not only acquire knowledge but also possess good attitudes and morals, particularly those relevant to their social environment. In this perspective, the role of parents is crucial and considered highly important in shaping the morals of children.[13]

The ideal education according to Ibn Khaldun, as explained in the study conducted by Anwar, reveals that naturally, humans are endowed with skills and talents that they want to develop and strengthen. Khaldun's educational idealism views education as a means to bring out the natural potential of individuals. In this concept, ideal education respects and stimulates the desires and abilities of each individual, in line with the natural principles they possess. Thus, the dynamics of learning provide a foundation for creating an education system that is more effective and aligned with the holistic needs of humanity.[14]

Novelty from this research, this study explains that with the historical context and values advocated by Ibn Khaldun, we can design a more contextual approach to Arabic language learning that aligns with the intellectual heritage of Islam. This aims to create a more effective and efficient learning process in achieving its goals. Therefore, this research aims to delve deeper into the idealism of Arabic language teaching methods through the perspective of Ibn Khaldun's legacy.

In this study, the method employed is literature review or library research. Library research is a type of investigation that involves collecting and analyzing data based on information obtained from various sources in the library, such as books, manuscripts, documents, magazines, journals, and historical records.[15] This review primarily utilizes Ibn Khaldun's "Muqaddimah" as the main source to examine the ideal method of teaching the Arabic language. Additionally, other scholarly documents, such as journals or research reports relevant to the discussion, are referenced. The analysis of data is conducted based on Ibn Khaldun's "Muqaddimah" and related journals, then categorized according to the research issues. This research is expected to provide a positive contribution to the development of the Arabic language curriculum and teaching practices, while also paving the way for a better understanding of traditional values in the context of modern education.

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[12] Nur Fahimah Zubair and Imam Syafi'i, "Sistem Pendidikan Islam Menurut Pandangan Ideal Ibnu Khaldun: Implikasinya Terhadap Corak Pendidikan Islam Kontemporer," *TARBAWI* 10, no. 2 (2022): 117–30.

[13] Wanti Widyastuti, M Fauzi Lubis, and Rijal Sabri, "THE CONCEPT OF EDUCATION ACCORDING TO IBN KHALDUN," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (2023): 132–38.

[14] Anwar Hafidzi, "The Ideal Education in Ibn Khaldun's Muqaddimah For Eradicating Unemployment Through Interest and Talent," *Risalah, Jurnal Pendidikan Dan Studi Islam* 6, no. 2 (2020): 333–43.

[15] M Mustofa et al., *METODE PENELITIAN KEPUSTAKAAN (LIBRARY RESEARCH)* (Get Press Indonesia, 2023), https://books.google.co.id/books?id=BgLVEAAAQBAJ.

## RESULTS AND DISCUSSION
### Ibn Khaldun and Muqaddimah

Ibn Khaldun, a multidimensional intellectual whose works are timeless, was born in Tunisia on the 1st of Ramadan, 732 H, with the full name Waliyuddin Abdurrahman bin Muhammad bin Muhammad bin Al-Hasan bin bin Jabir bin Muhammad bin Muhammad bin Abdurrahman bin Khaldun. According to his lineage, Ibn Khaldun is descended from one of the oldest Arab tribes in Yemen and belongs to a famous and influential family involved in the conquest of Andalusia. Khaldun was brought up in the rich traditions and fortunate destiny of his family lineage.[16]

Abu Abdullah Muhammad was not only the father of Ibn Khaldun but also his first teacher. Khaldun was instructed in the fundamentals of Islam, such as reading the Quran, Quranic exegesis, hadith, and jurisprudence. Additionally, as a multidimensional scholar, Khaldun mastered various disciplines, including the science of hadith, the jurisprudence of Imam Malik, the Arabic language, logic, and philosophy, as well as governance and teaching. He studied under many renowned and influential scholars in Andalusia, including Abu Abdullah Muhammad Ibn Sa'ad, Muhammad Al-Syawwasy, Ahmad Ibn Al-Qassar, Sheikh Samsuddin Abu Abdullah Muhammad Al-Wadiysyi, Abdullah Muhammad bin Abdussalam, Muhammad Ibn Sulaiman Al-Satti, Abd Al-Muhaimin Al-Hadrami, and Muhammad bin Ibrahim Al-Alibi.[17]

In the course of his life, Ibn Khaldun served in the political and governmental arena. His scholarly expertise and writing skills attracted the interest of Sultan Abu Hammu, the highest-ranking official in the government, who invited Ibn Khaldun to join his cabinet. However, Ibn Khaldun declined the offer.[18] Based on the facts and his scholarly legacy, there is no doubt that Ibn Khaldun was a figure who excelled as an academic, statesman, historian, sociologist, and philosopher.

Ibn Khaldun resided in Egypt for 23 years and passed away on the 25th of Ramadan 784 H.[19] His death left behind a scholarly legacy that continues to endure. The Muqaddimah, the introduction to the book *Al-'Ibar*, is Ibn Khaldun's phenomenal work that is acknowledged worldwide. In the Muqaddimah, Khaldun comprehensively discusses the history of Islamic civilization as it evolved through the ages, along with a complex classification of knowledge.

The Muqaddimah is the introductory book by Ibn Khaldun and is more famous than its main content, *Al-'Ibar*. This is because Ibn Khaldun's theories in the Muqaddimah are highly relevant to modern life. In general, Ibn Khaldun's Muqaddimah

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[16] Muhammad Abdullah Enan, *Biografi Ibnu Khaldun* (Zaman, 2013), https://books.google.co.id/books?id=dH1nCwAAQBAJ.

[17] Robby Jundi Lestari et al., *MEMBACA PEMIKIRAN IBNU KHALDUN (Kajian Kitab Al Muqaddimah)* (Penerbit Adab, 2023), https://books.google.co.id/books?id=Na3JEAAAQBAJ.

[18] Ahmad Sunawari Long, *FALSAFAH IBNU KHALDUN* (ITBM, 2015), https://books.google.co.id/books?id=5aLYCQAAQBAJ.

[19] Long.

is divided into three important parts. *Firstly*, historical issues that discuss the history of the progress and decline of Islamic civilization. *Secondly*, cultural scholarly issues are based on Khaldun's history of scholarship. *Thirdly*, the institutions and knowledge of Islam in the 14th century.[20]

**Educators and Education Ibn Khaldun's Perspective**

*Homo educandum* refers to the educated human being, emphasizing the role of humans as learners and seekers of knowledge.[21] As learners, humans can be educated and require education to develop and maximize their potential. According to Al-Ghazali, humans are knowing subjects, highlighting the significant role of humans in the acquisition and development of knowledge for themselves.[22]

The formation of knowledge is based on human reason itself; the biological body of humans responds sensually to the soul, giving rise to knowledge derived from reason. Ibn Khaldun explains that knowledge is created through the process of human thought in the intellect, transforming perception into imagination, and then reprocessed in three stages of rational thinking. First, intellectual imagination is empirically sifted into cause and effect. Second, thinking is experimentally tested, creating ideas. Third, the ideas of thought are built through experience and contribute to the acquisition of knowledge.[23]

The knowledge acquired by humans is shared again to provide social benefits, and the transmission of this knowledge is referred to as the education process. Education imparts the experiences previously undergone by scholars in the form of materialization.

Education is a necessity for humans as a form of existence in life. Ibn Khaldun argues that education is not just an activity but a process of shaping a perfect human being. Humans have the ability to understand reality through the power of sensory perception that exceeds limits. People have a tendency to develop themselves to meet the needs of life so that the reality of humanity can be achieved through the educational process that results from self-development.[24] Ibn Khaldun's concept of education serves as a foundation for understanding that education is not only about transferring knowledge but also an effort to unearth and develop human potential comprehensively.

Ibn Khaldun's perspective on education prioritizes the fundamental role of human nature or innate characteristics and intellect in determining the goals of education. Understanding the essence of human beings and their intellectual potential is a crucial foundation for shaping the direction of education. As a prominent thinker in the Islamic

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[20] Wawan Hernawan, "Ibn Khaldun Thought: A Review of Al-Muqaddimah Book," *Jurnal Ushuluddin* 23, no. 2 (2017): 173–84.

[21] Sulaiman, "Hakikat Manusia Sebagai Pendidik Dalam Perspektif Filsafat Pendidikan Islam," *Auladuna : Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 1 (2019): 91–99, https://doi.org/10.36835/au.v1i1.165.

[22] Yasir Nasution, *Manusia Menurut Al-Ghazali* (Merdeka Kreasi Group, 2022), https://books.google.co.id/books?id=IQaeEAAAQBAJ.

[23] Zaenal Arifin, "Filsafat Pendidikan Islam Perspektif Ibnu Khaldun," *AL-IFKAR: Jurnal Pengembangan Ilmu Keislaman* 15, no. 01 (2021): 4–18.

[24] Riri Nurandriani and Sobar Alghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Jurnal Riset Pendidikan Agama Islam*, 2022, 27–36, https://doi.org/10.29313/jrpai.v2i1.731.

tradition, Ibn Khaldun emphasizes the psychological aspect and the innate nature of the mind as the primary factors guiding the goals of education.

Ibn Khaldun's thought emphasizes that education is shaped by various interconnected factors, serving as reasons and foundations for establishing educational goals.[25] *First*, the presence of educators; students acquire knowledge from educators who are expected to provide clear and accurate information. *Second*, is sociological philosophical influence, which is the integration of societal needs and knowledge acquisition. Education should be based on societal needs, ensuring that the sought-after knowledge aligns with the community's requirements. *Third*, scientific planning; educational institutions, especially schools and universities, must carefully plan the knowledge to be imparted to students. Failure in planning can lead to ambiguity regarding the academic direction of students, ultimately resulting in the stagnation of societal development. *Fourth*, education as an intellectual activity; schools and universities, as educational institutions, need to foster the intellectual activity of their students, enabling them to engage in intellectual activities and promoting critical thinking.

Educators or teachers play a crucial role in the education process, needing to align themselves with the social changes that occur. Ibn Khaldun emphasizes the educator as a role model for students, shaping their behavior and character for the better. Conversely, Khaldun prohibits educators from using violence during learning activities.

The role and function of educators are not limited to the delivery of scholarly information alone but also encompass various aspects such as guidance, motivation, and assessment of students' progress. Educators are a source of knowledge and ethical behavior, setting a good example for students. Additionally, their abilities as effective learning facilitators and class managers contribute to the creation of an inclusive and conducive educational environment. Educators are expected to be innovators in applying the latest teaching methods and staying relevant to developments in the education world.

Ibn Khaldun emphasizes several key aspects that support the professionalism of educators.[26] *First*, educators should adopt a gentle approach, avoiding harshness and harmful physical and psychological punishments for students, especially children. Although Ibn Khaldun agrees with the use of punishment, it should be administered fairly and only as a last resort. *Second*, educators should serve as examples or role models for students because exemplarity is considered more effective in nurturing morals and instilling commendable principles. *Third*, educators need to pay attention to the conditions of students when delivering instruction so that methods and materials can be adjusted proportionally. *Fourth*, educators should utilize leisure time with beneficial activities, such as encouraging children to read, especially the Qur'an, history, the

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[25] Fatkhur Roji and Ibrahim El Husarri, "The Concept of Islamic Education According to Ibn Sina and Ibn Khaldun," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 320–41, https://doi.org/10.31538/nzh.v4i2.1342.

[26] Muhammad Insan Jauhari, "Konsep Pendidikan Ibnu Khaldun Dan Relevansinya Terhadap Pendidikan Di Era Modern," *Al-Manar: Jurnal Komunikasi Dan Pendidikan Islam* 9, no. 1 (2020): 187–210.

poetry of the Prophet's hadiths, the Arabic language, and rhetoric. *Fifth*, educators should have professionalism and broad insights into students, especially regarding their growth, soul development, and readiness to receive lessons. An educator can achieve success by integrating these values into guiding and shaping a quality generation.

**Arabic in Ibn Khaldun's Science**

The development and sustainability of civilization are always linked to four main pillars, namely language, logic, arts, and moral values.[27] In this context, language stands out as the primary foundation of civilization, not only conveying communication but also forming the basis of thought and the identity of a social community. When special attention is given to language as a fundamental element of civilization, it can lead to profound efforts to preserve and pass on culture from one generation to the next.

As a fundamental, language serves as the adhesive that connects individuals to cultural values, while also being a means to realize logical learning, artistic appreciation, and the formation of character.[28] By focusing attention on the sustainability of language as the foundation of civilization, societies can ensure that their cultural heritage not only endures but also continues to evolve, providing a solid foundation for a sustainable civilization.

Ibn Khaldun's view on language places a primary emphasis on understanding the authenticity of a society's civilization. For Ibn Khaldun, language is not just a tool for communication; it also reflects the innate nature of humans living in a social context.[29] Language serves as a mirror of human capabilities and uniqueness in composing and conveying ideas, experiences, and cultural values. In his perspective, the continuity and development of language are crucial efforts to preserve the authenticity of a society's culture.

The use of various languages worldwide reflects the cultural richness and diversity among different communities and nations. One language that stands out as one of the most frequently used and has a significant number of speakers is the Arabic language. This language is not only a means of communication but also an intellectual civilization heritage that has grown and developed alongside the existence of the Arab nation and Islamic values. The Arabic language becomes a symbol of the close connection between linguistics and the Islamic religion, reflecting the profound relationship between language and religious beliefs.

In the scholarly realm of the Arabic language, there are four main branches that play a crucial role in the understanding and development of knowledge: language science or linguistics, *nahwu* (syntax), *bayan* (rhetoric), and *adab* (literature).[30] These four sciences serve as important foundations for religious scholars, considering that all religious laws are derived from the Qur'an and hadith, both of which are in Arabic. The

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[27] Ainun Masnunah, Ahmad Hasanuddin, and Neli Rahmah, "PEMIKIRAN SOSIAL BUDAYA IBN KHALDUN," *Journal Scientific of Mandalika (JSM)* 3, no. 4 (2022): 271–79.

[28] Masnunah, Hasanuddin, and Rahmah.

[29] I Khaldûn et al., *The Muqaddimah: An Introduction to History - Abridged Edition*, Princeton Classics (Princeton University Press, 2020), https://books.google.co.id/books?id=dtjKDwAAQBAJ.

[30] Khaldûn et al.

importance of mastering these four sciences is further realized through the understanding that the companions and *tabi'in*, who are the bearers and interpreters of religious laws, were also Arabs. The Arabic language serves as the medium connecting the understanding of the Islamic religion from generation to generation.

Based on the four branches of the Arabic language, the most essential science that needs to be prioritized among various disciplines is the science of *nahwu* (syntax). With mastery of this science, an individual can understand the meaning and purpose of a language, as well as distinguish elements such as the subject, object, predicate, and sentence.[31]

In his Muqaddimah, Ibn Khaldun states that the primary foundation for learning the Arabic language is listening. Listening becomes the instinctual basis for language, especially for non-Arab learners. What is heard from non-Arab language learners also influences the Arabic language itself. Therefore, Khaldun asserts that the deterioration of the Arabic language is influenced by what is heard in non-Arab languages.

The deterioration of the Arabic language caused by non-Arab speakers raised concerns among scholars in later times that the Qur'an and Hadith might not be understood correctly. Abu Aswad Ad-Du'ali from the Kinanah tribe, as a scholar specializing in linguistics, applied the knowledge of *nahwu* (grammar) as a solution to avoid errors in the Arabic language for non-Arab speakers.[32]

The science of lughah or linguistics is not different from the science of *nahwu*, which emerged to preserve the authenticity and eloquence of the Arabic language among non-Arab speakers. As for the science of *bayan*, it aims to understand various ways and rules of conveying meaning with different variations, adapted to specific situations and conditions.[33] This field involves an understanding of how to communicate effectively and flexibly, depicting meaning in a way that is appropriate to a particular context. Thus, the Science of *Bayan* is not just a collection of rules but also an ability to express meaning optimally in various communication situations.

The development of the Arabic language cannot be separated from the influences within it. Thus, there is a specialized field in language that examines linguistics based on Arab culture, namely the science of *adab*. In the Muqaddimah, the complexity of themes in the science of *adab* makes it difficult to define the precisely.

According to linguists, this science refers to the results obtained from it, namely the ability to master knowledge in the field of poetry and prose writing according to the methods and characteristics of the Arabs. Furthermore, the main focus of this science of *adab* is the collection of the words of the Arabs in the hope of finding high-value words in beautiful poems. Additionally, the science of *adab* also involves the exploration of language and *nahwu* issues scattered within it, with the aim of being used as research material as the basis for language regulations.[34] Another interesting aspect of the science of *adab* is the investigation of the history of the Arabs in the past, revealed in the contents of their poems. This adds a rich historical dimension to the science of *adab*, allowing researchers to understand the context and development of the Arabic language and literature over time. Therefore, the science of *adab* is

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[31] Khaldûn et al.

[32] Muh Ilham Shohib and Nafisatul Fuadah, "Ushul An-Nahwi (Kajian Epistimologi Sintaksis Arab)," *Lisan An Nathiq: Jurnal Bahasa Dan Pendidikan Bahasa Arab* 4, no. 1 (2022): 83–94.

[33] Muhammad Ihsanuddin Masdar, "Pengembangan Bahan Ajar Ilmu Bayan Berbasis Analisis Kontrastif Di Program Studi Pendidikan Bahasa Arab Sekolah Tinggi Ilmu Al-Quran," *Fenomena* 11, no. 1 (2019): 31–46.

[34] Khaldûn et al., *The Muqaddimah: An Introduction to History - Abridged Edition*.

not only a linguistic study but also a profound exploration of the history and beauty of Arabic literature, opening a window to a rich and diverse cultural heritage.

**The Ideal Arabic Language Learning Method in Ibn Khaldun's Muqaddimah**

Ibn Khaldun's Muqaddimah does not discuss the methods of teaching the Arabic language specifically. Nevertheless, Ibn Khaldun's renowned thoughts on the concepts of history and civilization can provide insights into how education, including the teaching of the Arabic language, can be organized. The sixth section of the Muqaddimah discusses the scholarly aspects from a historical perspective, such as various types of knowledge, teaching methods, ways of acquiring knowledge and its various dimensions, and everything related to scholarship and education.

Teaching methods are strategies or techniques used by educators to deliver instructional material to learners.[35] The main objective of using these methods is to ensure that learning takes place effectively and efficiently, allowing learners to achieve the predetermined learning objectives. Teaching methods encompass various approaches, techniques, and tools chosen by educators according to the learning context and the characteristics of the learners. Therefore, the selection of appropriate teaching methods is crucial to achieving optimal learning outcomes.

In the Muqaddimah, Ibn Khaldun expresses his views on contemporary education, highlighting educators' lack of understanding of effective teaching methods and strategies for their learners. In many cases, educators tend to present lesson materials and problems unfamiliar to learners in a particular branch of knowledge. Educators do so with the hope that learners will become problem solvers during the learning process.

However, Ibn Khaldun emphasizes that such an approach is a mistake. While it may be suitable for a professional environment that already has a solid knowledge foundation, it is not always suitable for novice learners. According to Ibn Khaldun, novice learners are not cognitively ready to understand and respond to material they are not familiar with.

The importance of understanding the developmental stages of learners and providing instructional materials that align with their level of comprehension is the main focus of Ibn Khaldun's view of education. An effective learning process should be tailored to the readiness of learners, ensuring that the knowledge foundation built is progressive and accessible to them without confusion. According to Ibn Khaldun, there are several important considerations in implementing learning.[36] *Firstly*, educators are expected to deliver their knowledge gradually and progressively. This approach starts globally, introducing the most basic concepts. *Secondly*, Ibn Khaldun emphasizes the importance of educators paying attention to the thought processes and readiness of learners to receive the presented learning materials. These principles reflect a concern for the development of learners and the adaptation of teaching to their comprehension levels.

Ibn Khaldun's thoughts on the method of imparting knowledge reflect his idealism in providing lessons to learners. For him, an effective method should follow three main phases.[37] The first involves the delivery of material in general, where educators provide

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[35] Amirudin, *Metode-Metode Mengajar Perspektif Al-Qur'an Hadist Dan Aplikasinya Dalam Pembelajaran PAI* (Yogyakarta: Deepublish, 2023), https://books.google.co.id/books?id=FyusEAAAQBAJ.

[36] Khaldûn et al., *The Muqaddimah: An Introduction to History - Abridged Edition*.

[37] Khaldûn et al.

a comprehensive description of the field of knowledge, in this case, the Arabic language. The main goal at this stage is to equip learners with a solid initial understanding of the field of study and enable them to identify the issues to be explored. The second emphasizes the clarification of the essence of learning material. At this stage, educators provide a more in-depth explanation, detailing the main points globally, and introducing differences of opinion in a particular field of knowledge. This aims to enhance the understanding of learners and sharpen their instinctive instincts in the field of study. Third, repetition with emphasis provides an opportunity for educators to summarize the entire learning material without leaving unclear information. This approach ensures that learners can understand the learning comprehensively while providing room for the development of their instinctive instincts as human beings.

Based on Ibn Khaldun's description of thought, the ideal method of learning the Arabic language adopts a progressive approach. Ibn Khaldun advocates a teaching method that builds understanding from the basic level to a deeper level of comprehension. This approach aims to establish a strong knowledge foundation and ensure that learners can develop their instinctive instincts optimally in the field of study.

## CONCLUSION

According to Ibn Khaldun, the ideal method of teaching Arabic does not encompass material and technical aspects such as grammar, eloquence, and linguistics but also reflects a holistic view of education. In his perspective, educators are not only conveyors of information but also role models and learning facilitators who play a crucial role in shaping a quality generation.

In Ibn Khaldun's view, the integration of moral, ethical, and psychological values in teaching approaches is highlighted. He emphasizes the importance of a gentle approach, exemplary behavior, and attention to the conditions of learners as factors for success in the education process.

Ibn Khaldun's thoughts on the learning methods indicate an adoption of idealism that prioritizes a progressive approach to Arabic language learning. The exemplified phases, including general material delivery, essence breakdown, and repetition with emphasis, form a framework that allows the formation of a solid and deep understanding. This method not only provides a comprehensive overview of the field of knowledge but also details it deeply, ensuring a clear understanding of the entire material.

The importance of building a strong knowledge foundation in the early stages of learning, in line with Ibn Khaldun's concept of progressivism, aims to provide an optimal foundation for learners. Thus, learners can identify problems and hone their instinctive understanding of the Arabic language. This approach reflects Ibn Khaldun's belief in the human ability to learn and develop naturally through experience and deep understanding. Therefore,  according to Ibn Khaldun's thinking, the ideal teaching method of Arabic can guide learners from basic knowledge to higher levels through a progressive and in-depth learning process.

In conclusion, it is important for Arabic language educators in Indonesia and elsewhere to reflect on and adopt Ibn Khaldun's principles into their teaching practices. Thus, we can create a learning environment that integrates the richness of knowledge

with moral and ethical values, making the Arabic language an instrument that enriches not only linguistics but also the spirituality and social aspects of learners.

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