



Integration of Ibn Khaldun's Islamic Education Thought and the Role of Technology in Realizing Value Based Learning in the Digital Era

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Article received: 15 September 2025, Review process: 25 September 2025

Article Accepted: 10 Oktober 2025, Article published: 05 Desember 2025

ABSTRACT

In the current era, the development of information and communication technology is progressing rapidly, significantly influencing the field of education, particularly Islamic education. The integration between Islamic values and technology has become an essential necessity to ensure that Islamic education does not fall behind or become overtaken by modernization. This scientific journal aims to examine the thoughts of Islamic education from the perspective of classical Islamic educational philosophy, particularly that of Ibn Khaldun, and to analyze the role of technology as a medium, tool, and instrument of education in the context of digitalization. This study employs a qualitative method through a literature review of relevant classical and contemporary sources. The results of the study show that technology serves as an effective means of transforming Islamic values in alignment with the principles of ethics, Islamic morality, and holistic educational thought according to Ibn Khaldun. Thus, the synergy between Islamic thought and technology can strengthen and accelerate the goals of Islamic education namely, to develop insan kamil (a complete human being) who is faithful, knowledgeable, possesses strong character, and is capable of adapting in this digital era.

Keywords: Islamic Education, Technology, Integration of Islamic Values, Digital Transformation

ABSTRAK

Di era saat ini perkembangan teknologi informasi dan komunikasi sangat cepat yang berpengaruh pada dunia pendidikan, terkhusus pada pendidikan agama Islam. Integrasi antara nilai-nilai Islam dan teknologi menjadi sebuah kewajiban-kepastian agar pendidikan agama Islam tidak tertinggal dan termakan oleh modernisasi. Jurnal ilmiah ini bertujuan untuk mengkaji pemikiran pendidikan agama Islam dari perspektif filsafat pendidikan agama Islam klasik khususnya dari Ibn Khaldun serta menganalisis peran teknologi sebagai media atau sarana dan bagian dari instrument pendidikan dalam konteks digitalisasi. Penelitian ini menggunakan kualitatif melalui studi pustaka terhadap literatur klasik dan kontemporer yang relevan. Hasil penelitain menunjukkan bahwa teknologi berperan sebagai sarana yang efektif dalam mentransformasikan nilai-nilai keIslaman yang terarah dengan prinsip etika, akhlak Islam dan pemikiran pendidikan holistik menurut Ibn Khaldun. Dengan demikian, sinergi antara pemikiran Islam dan teknologi dapat memperkuat, mempercepat tujuan pendidikan Islam, yakni mencetak insan kamil yang beriman, berilmu, berkarakter dan mampu beradaptasi di era digital ini.

Kata Kunci: Pendidikan Agama Islam, Teknologi, Integrasi Nilai Islam, Transformasi Digital

INTRODUCTION

The development of information and communication technology in the 21st century has brought significant changes to aspects of human life (Febriansyah, 2025) including the world of education, particularly Islamic religious education. The digital transformation that has given rise to online learning systems, artificial intelligence, and interactive media has become an inevitable necessity. In this context, Islamic religious education (PAI) is required to adapt without losing the spiritual, moral, and ethical values that define its essence. However, the currents of modernization and technological advancement often present a dilemma: on one hand, they provide easy access to knowledge and learning efficiency, but on the other, they potentially erode values of adab (etiquette), spirituality, and the teacher-student relationship that has long been the core of Islamic education. Therefore, a strong philosophical foundation is needed so that the use of technology is not merely instrumental, but also meaningful in ethical and moral terms.

One great thinker relevant to addressing this challenge is Ibn Khaldun (1332–1406), through his monumental work *al-Muqaddimah*. In his view, education is part of the process of civilization (*'umran*), where humans are seen as rational beings (*al-insan al-'aql*) (Khaldun et al., 2011). Who have the ability to learn, develop their potential, and build society. According to him, knowledge is the result of the interaction between the potential of reason, social experience, and divine values. He writes: "Humans, with their minds, are capable of acquiring knowledge through experience, teaching, and habit, and with it, they build civilization."

This view indicates that education does not merely aim to transfer knowledge, but also to shape character, adab, and human civilization. Ibn Khaldun emphasizes the importance of a gradual learning process that is not harsh and is based on human natural abilities (*thabi'ah al-insan*). Teachers should not use violent methods because they will dull the intellect and hinder the development of learning potential.

If this view is contextualized to the modern era, then technology can play a role as a means (*wasilah*) to strengthen the learning process formulated by Ibn Khaldun. Digital technology enables a gradual, interactive, and humanistic learning approach, as recommended by Ibn Khaldun. For example, the use of Learning Management Systems (LMS) allows for personalized learning tailored to students' abilities, while interactive media and gamification can foster curiosity and prevent learning boredom.

Furthermore, Ibn Khaldun's idea of integrating rational sciences (*al-'ulum al-'aqliyyah*) and transmitted sciences (*al-'ulum al-naqliyyah*) finds strong relevance in technology-based education. In the digital context, modern knowledge (rational, scientific, and empirical) must be synergized with the values of revelation and Islamic ethics so as not to deviate from the true purpose of education, which is to form the perfect human (*insan kamil*) (Nasution, 2024).

Thus, the integration of Ibn Khaldun's thought and technology is not merely a methodological adaptation, but a conceptual effort to make technology an instrument

of ta'dib (character formation). Technology is not just a technical aid, but also a spiritual and social means to uphold Islamic values in modern education. Therefore, it is important to revisit classical Islamic educational thought as formulated by Ibn Khaldun and link it to the challenges and opportunities of digital age technology.

METHOD

His research uses a qualitative approach with the library research method (Ultavia et al., 2025). This approach was chosen because the research aims to deeply understand Ibn Khaldun's thought through analysis of classical texts and contemporary scientific sources that discuss the integration of Islamic education and technology.

Research data were obtained from two main groups of sources:

Primary sources, namely Ibn Khaldun's works, especially al-Muqaddimah, which serve as the basis for conceptual analysis of his views on humans, knowledge, and education. Secondary sources, in the form of national and international scientific journals (indexed in Sinta 1-2 and Scopus, from 2015-2025), books, and recent research results that highlight the relationship between classical Islamic thought and the development of educational technology.

This qualitative approach allows researchers to connect the philosophical, normative, and practical dimensions of Ibn Khaldun's thought with the dynamics of educational modernization. Thus, the research results are expected not only to provide a theoretical contribution to the treasury of Islamic education, but also to offer an ethical and epistemological foundation for the development of educational technology rooted in Islamic values.

RESULTS AND DISCUSSION

In the journey of Islamic educational thought, Ibn Khaldun (1332-1406 AD) emerges as a great thinker who brings a fresh breeze with his profound contributions to the concept of education that is philosophical, rational, and empirical. In his monumental work, the Muqaddimah, he positions education not merely as a tool for transferring knowledge, but as the primary means to shape humans who are rational, civilized, and capable of playing an active role in society. For Ibn Khaldun, education is a bridge to the formation of civilization itself, a process that involves the harmony of the human soul and mind.

When we delve into his concept of knowledge and curriculum, Ibn Khaldun divides knowledge into two main categories that complement each other. First, al-'Ulum al-Naqliyyah, or transmitted sciences, which encompass fields such as tafsir, hadith, fiqh, and tasawuf all sourced from revelation and shar'i authority (Nasution, 2024). Second, al-'Ulum al-'Aqliyyah, rational sciences, which include logic, mathematics, physics, and metaphysics, born from human reason. He emphasizes that both types of knowledge originate from Allah and should not be separated, as it is only through their integration that humans can achieve wholeness. This view feels highly relevant in the modern technology era, where the integration of religious sciences and technological sciences has become an urgent necessity. Contemporary Islamic education, with Ibn Khaldun's spirit, must strive to balance

spiritual and intellectual dimensions, so as not to get trapped in mere technical progress.

Furthermore, the goals of education according to Ibn Khaldun encompass two main aspects that support each other. On one hand, there are otherworldly goals, namely forming servants of Allah who are obedient, possess noble character, and are always oriented toward the afterlife a spiritual foundation that is irreplaceable. On the other hand, worldly goals prepare humans to face the challenges of social, economic, and societal life, ensuring they can contribute to society. Thus, technology-based Islamic education in this era should not only emphasize digital skills, but also form what could be called a digital insan kamil a human who is intelligent in spiritual, intellectual, and moral terms, ready to face the modern world without losing the roots of Islamic values.

Ibn Khaldun strongly rejects the use of violence in the learning process. He believes that coercive educational methods only lead to dishonesty, laziness, and a lack of genuine understanding. Instead, he emphasizes the importance of a gentle and gradual *tarbiyah* approach that encourages curiosity, reflection, and the natural development of learners' potential. This concept aligns closely with modern educational technology practices, where learning processes are designed to be interactive, engaging, and learner-centered. The use of Artificial Intelligence (AI), Learning Management Systems (LMS), gamification, and various forms of interactive media can be viewed as contemporary applications of Ibn Khaldun's humanistic educational philosophy. These tools allow educators to create adaptive learning experiences that respect individual differences and nurture intrinsic motivation values deeply rooted in Ibn Khaldun's pedagogical vision.

Furthermore, Ibn Khaldun's perspective on educators holds significant social and ethical implications. He views teachers as knowledgeable figures who play a vital role in shaping civilization and are deserving of fair economic compensation. Teaching, in his view, is not merely an act of idealism but a profession of high social value. In the digital era, this understanding calls upon Islamic Religious Education (PAI) teachers to evolve into *digital educators* individuals who not only deliver instructional content but also embody exemplary ethics in the use of technology and social media. They must guide students not only intellectually but also morally, ensuring that technological advancement remains in harmony with Islamic values.

Ibn Khaldun's ideas on knowledge, reason, and human sociality demonstrate strong relevance to the challenges and opportunities of the technological age (Anhar & Nugroho, 2025). His integration of *naqli* (revealed) and *'aqli* (rational) sciences can be actualized through the development of Islamic-based curricula using the STEAM (Science, Technology, Engineering, Arts, and Mathematics) approach, grounded in Islamic ethical principles. His concept of *'umran* (civilization) can also inspire the creation of a moral and ethical "cyber civilization," where technology becomes a means to promote virtue, justice, and social harmony. Moreover, his emphasis on gradual and humane teaching methods provides a philosophical foundation for the

implementation of personalized learning supported by artificial intelligence ensuring that technological progress remains learner-centered and ethically guided.

The social dimension of Ibn Khaldun's thought can also be realized through online collaborative learning that transcends regional boundaries, fostering *ukhuwah Islamiyah* (Islamic brotherhood) in the digital sphere. Through such initiatives, education becomes not only a vehicle for knowledge transmission but also a means of strengthening social bonds and collective moral development.

In essence, the integration of Islamic thought and technology, as inspired by Ibn Khaldun, must be built upon the harmony between *naqli* and *'aqli* knowledge. Education should simultaneously nurture intellectual capacity, moral integrity, and social responsibility. Technology, in this regard, serves as an *instrumental value* in Islamic education its worth depends on how it is oriented. When guided by Islamic principles, technology can enhance *tarbiyah* (character formation), *ta'dib* (discipline of ethics), and *ta'lim* (knowledge acquisition). However, without proper ethical direction, it risks becoming a purely mechanical tool devoid of spiritual purpose.

Therefore, educational innovation in the digital era must uphold ethics and morality through humanistic, participatory, and adaptive methods reflecting Ibn Khaldun's advocacy for gentle and wise teaching approaches. A character-based curriculum that integrates spiritual, intellectual, and social dimensions, while leveraging technology to expand access and effectiveness, represents the true synthesis of Islamic educational philosophy and modern technological potential.

SIMPULAN

Islamic education should view technology not as a threat, but as a strategic opportunity to expand the scope of *dakwah* (Islamic propagation), learning, and character development of students. Ibn Khaldun's educational thought provides a strong philosophical foundation for the development of a modern, holistic Islamic education system that integrates faith (*iman*), knowledge (*'ilm*), and practice (*'amal*). The proper synergy between Islamic values and educational technology can give rise to a holistic educational paradigm one that is spiritual, intellectual, social, and adaptive to the changing times. Therefore, educators, institutions, and policymakers must ensure that technology is utilized ethically, meaningfully, and in continuous alignment with Islamic values.

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