EXPLORING ISLAMIC EDUCATION PHILOSOPHY: A COMPARATIVE ANALYSIS OF THE THOUGHTS OF IBN KHALDUN, MUHAMMAD ABDUH, AND FAZLUR RAHMAN IN THE FORMATION OF CONTEMPORARY EDUCATION PARADIGMS

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Abstract:
The development of thought in Islamic education cannot be separated from the contributions of Muslim philosophers across different eras, whose philosophical perspectives are shaped by diverse social, cultural, and historical contexts. In the contemporary era, this provides a paradigm that can significantly contribute to educational theorists. For this reason, the author will conduct a comparative exploration of the thoughts of three prominent figures in educational philosophy: Ibn Khaldun, Muhammad Abduh, and Fazlur Rahman. This exploration aims to analyze the relevance of their ideas in shaping a contemporary educational paradigm. The primary focus of this study is to analyze the commonalities and differences in their concepts of education, methods and approaches to educational implementation, as well as their perspectives on the objectives of education. This research is a descriptive qualitative study using a literature review approach. The researcher will collect data using documentation techniques and analyze the data through content analysis. Thus, the results of this study show that according to Ibn Khaldun, education must include a balanced teaching of religious and general knowledge, as well as consideration of the social and cultural context of society. According to Muhammad Abduh, education must be integral, combining spiritual and intellectual aspects. And according to Fadlur Rahman, it must prioritize a hermeneutic approach to education. Meanwhile, the methods and approaches to Islamic educational philosophy used by Ibn Khaldun have an empirical and philosophical pedagogical approach, Muhammad Abduh has a varied and adaptive approach, and Fazlur Rahman has a critical and contextual approach, although the methods and

approaches of these three figures differ in Islamic educational philosophy. Thus, Ibn Khaldun emphasizes the balance between religious and general knowledge, Abduh focuses on the integration of moral and intellectual aspects, while Rahman emphasizes a critical and contextual approach. As for the purpose of education, according to the three figures—Ibn Khaldun, Muhammad Abduh, and Fadlur Rahman—they agree on the importance of shaping each individual student into a quality individual who can make a significant contribution to society.

Keywords: *Islamic Philosophy of Education, Ibn Khaldun, Muhammad Abduh, Fazlur Rahman, Contemporary Education.*

Introduction

Islamic educational philosophy is a rich and complex field of study, encompassing the diverse ideas of prominent figures who have made significant contributions to the development of education in the Muslim world. Among these figures, Ibn Khaldun, Muhammad Abduh, and Fazlur Rahman stand out for their innovative and relevant ideas in the context of contemporary education. Ibn Khaldun's ideas, for example, do not only focus on academic aspects but also encompass social and economic dimensions that influence the educational process. In his works, Ibn Khaldun emphasizes the importance of educational objectives, the roles of educators and learners, as well as effective teaching methods, all of which remain relevant in current Islamic educational practices.[1]

Meanwhile, Muhammad Abduh is known as a pioneer of Islamic educational reform who integrated Islamic values with modern thinking. He argued that education must be able to respond to the challenges of the times and develop the character and morality of individuals.[2] Abduh emphasized the importance of education that is

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[1] Marta Jaya, "Pragmatism-Instrumental Stream of Islamic Education and Its Relevance to Contemporary Islamic Education: Ibn Khaldun's Perspective," *Amin* 1, no. 1 (2023): 10–18, https://doi.org/10.32939/amin.v1i1.2361.

[2] Ummu Mawaddah and Siti Karomah, "Relevansi Pemikiran Fazlur Rahman Terhadap Pendidikan Modern Di Indonesia," *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, no. 1 (2018): 15–27, https://doi.org/10.25299/althariqah.2018.vol3(1).1516.

not only theoretical but also practical, so that students are equipped with the skills necessary to contribute to society.[3]

On the other hand, Fazlur Rahman offers a more systematic approach to understanding Islamic education. He proposes that education should combine general knowledge and religious knowledge, thereby producing individuals who are intellectually and spiritually balanced.[4] Rahman also emphasized the need for an open and inclusive curriculum that encompasses various disciplines, as well as an approach that Islamizes modern secular education.[5] Thus, the ideas of these three figures provide a strong foundation for building a contemporary educational paradigm that is not only relevant to the local context, but also capable of competing at the global level.

Through a comparative analysis of the thoughts of Ibn Khaldun, Muhammad Abduh, and Fazlur Rahman, we can explore in greater depth how each of these figures contributed to shaping an adaptive and responsive paradigm of Islamic education in line with the changing times. This study aims to explore and analyze their contributions in the context of contemporary education, as well as their implications for the future development of Islamic education.

Literature Review
Concepts of Islamic Educational Philosophy

Islamic educational philosophy is a framework of thought that underlies the educational process based on Islamic teachings. This concept aims to position education not merely as a transfer of knowledge, but as an effort to shape perfect human beings who have noble character and are fulfilled physically and spiritually. In the Islamic view, education essentially refers to the balanced development of individuals in terms of physical and spiritual aspects, which grow harmoniously and continuously. Humans are seen as beings endowed with reason, heart, and moral potential that must be developed

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[3] Riadhotus Solikha, "Pemikiran Filsuf Dalam Pendidikan Islam: Menelusuri Warisan Pemikiran Dan Praktik (Al-Banna, Muhammad Abduh, Mohammad Iqbal, Naquib Al- Attas)," *MIYAH: Jurnal Studi Islam* 21, no. 01 (2025): 51–66.

[4] Syaiful Dinata, "Fazlur Rahman: Esensi Pendidikan Islam," *Regy* 1, no. 2 (2023): 76–84, https://doi.org/10.62590/regy.v1i2.11.

[5] Taufiqin Ainul Yaqin, "The Relevance of Fazlur Rahman's Concept of Education to the Independent Learning Curriculum," *International Journal of Social Science Humanity & Management Research* 2, no. 12 (2023), https://doi.org/10.58806/ijsshmr.2023.v2i12n09.

holistically to achieve the overall purpose of life, which is to worship Allah and realize His pleasure.[6] Islamic education not only emphasizes intellectual aspects, but also spiritual and ethical development, so that the educational process becomes a means of achieving a complete personality and noble character (Purwanto et al., 2023).[7] The essence of education in Islam is oriented towards the formation of noble character, which is the foundation for the creation of harmonious social and religious relationships in society.[8]

The philosophical foundation of Islamic education encompasses the interrelated aspects of ontology, epistemology, and axiology in forming a comprehensive educational framework. Ontologically, Islamic educational philosophy emphasizes awareness of human beings as creatures of God with dynamic potential for development, as well as being caliphs on earth responsible for upholding moral and social values. This awareness reflects the view that education must humanize human beings by maximizing their potential in a balanced manner between the physical and spiritual.[9] From an epistemological perspective, the sources of Islamic knowledge are not only derived from the Quran and Hadith, which are divine revelations as the main references, but also from human reason and experience, which serve as tools for understanding and developing knowledge in a manner that does not contradict Islamic principles.[10] This epistemological approach accommodates empirical and rational knowledge in a balanced manner, so that Islamic education can develop flexibly in the face of various challenges. Meanwhile, the axiological

[6] Nurohman, "Konsep Pendidikan Al-Ghazali Dan Relevansinya Dalam Sistem Pendidikan Di Indonesia," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 9, no. 1 (2020): 41–60.

[7] Y Purwanto, A Saepudin, and S Sofaussamawati, "The Development of Reflective Practices for Islamic Religious Education Teachers," *Jurnal Pendidikan Islam* 9, no. 1 (2023): 107–22.

[8] T Hidayatulloh, T Saumantri, and Z Ramdani, "Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 1 (2024): 137–52.

[9] Mahfud, "Mengenal Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Islam," *Cendekia: Jurnal Studi Keislaman* 4, no. 1 (2020): 82–92, https://doi.org/10.37348/cendekia.v4i1.51.

[10] Rasmuin, "Pemikiran Pendidikan Holistik Said Nursi: Integrasi Antara Ilmu, Akhlak, Dan Spiritualitas Dalam Pengembangan Pendidikan Islam," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 9, no. 2 (2022): 293–306.

aspect places Islamic values as the main foundation in education, including the values of worship, noble character, trust, and social responsibility, which form the ethical framework in social interactions and character building of students.[11]

The goal of education in Islam is to develop human potential comprehensively, covering intellectual, moral, and spiritual dimensions. Islamic education aims to produce individuals who have a balance between worldly and religious knowledge, so that they can function optimally in their personal and social lives. The philosophy of education in Islam emphasizes the integration of religious and worldly knowledge as the main way to achieve this balance, where a person is not only intellectually intelligent but also has noble character and piety towards God.[12] This aspect contains the value that education is not only about the acquisition of knowledge, but also the formation of individuals who are socially and religiously responsible, who contribute to the welfare of society and the advancement of human civilization. The role of moral education is strongly emphasized as an important element in the philosophy of Islamic education, because morality is the foundation of the relationship between humans and God, nature, and their fellow human beings.[13]

The Development of Islamic Educational Philosophy

The development of Islamic educational philosophy cannot be separated from the brilliant contributions of classical figures who laid the foundations of educational thought that are still relevant today. Figures such as Ibn Sina *(Avicenna)* pioneered the integration of physical and spiritual education and made a major contribution to the philosophy of education that emphasizes character building and

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[11] Cindy Alya and Anisah Triyuliasari, "Islamic Educational Philosophy's View of Humans," *Jurnal Pendidikan Nusantara* 2, no. 2 (2024), https://doi.org/10.55080/jpn.v2i2.89.

[12] M Qadafi, W Aprison, and A Akbar, "Filsafat Pendidikan Islam Perspektif Ontologi Epistemologi Dan Aksiologi," *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama* 2, no. 1 (2024), https://doi.org/10.59024/jipa.v2i1.530.

[13] S Anwar, "Evaluasi Pendidikan Menuju Insan Kamil Perspektif Filsafat Islam," *Jurnal Pendidikan Nusantara*, 2022, https://ejournal.tahtamedia.com/index.php/nusantara/article/view/7.

common sense.[14] In addition, Ibn Khaldun's thinking is also important because it introduces the view of education as a gradual and practical social process, with a focus on moral and non-dogmatic learning, which is very relevant to contemporary educational needs in building a modern civilization. [15] Over time, the development of Islamic educational philosophy has also been influenced by social and technological changes, particularly in facing the modern era and the industrial revolution, which require adjustments to the educational paradigm in order to respond to the needs of the times without neglecting Islamic values.[16]

The thoughts of classical and modern Islamic figures have contributed significantly to the development of Islamic educational philosophy. Ibn Miskawaih highlights the importance of moral education as the foundation for creating harmonious relationships between humans, God, and nature, as well as its relevance in the era of the 4.0 industrial revolution, which now faces the challenge of moral degradation due to rapid technological advances. [17] In addition, Muhammad Jawwad Ridla's thoughts analyze Islamic education from three main schools of thought: conservative, rational, and instrumental pragmatism, each of which has an important role in shaping contemporary Islamic learning methodologies and educational goals.[18] The thoughts of Al-Farabi and Al-Ghazali are also important foundations in developing the concept of holistic education[19], where education is a process of balanced development between worldly

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[14] Siti Qurrotul A'yuni, "Analisis Pemikiran Pendidikan Menurut Ibnu Sina Dan Kontribusinya Bagi Pendidikan Islam Di Era Modern," *Journal of Islamic Education Research*, 2022.

[15] Ina Z Nasution, "Pemikiran Pendidikan Ibnu Khaldun," *Intiqad Jurnal Agama Dan Pendidikan Islam* 12, no. 1 (2020): 69–83, https://doi.org/10.30596/intiqad.v12i1.4435.

[16] Munawir; Salsabillah Munawir Putriana; Rosyidah, Riysdatur, "Membentuk Akhlak Di Era Revolusi Industri 4.0 Dengan Peran Pendidikan Agama Islam," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 1 (2024): 47–54.

[17] Muhlis; Yusuf Munir; Kaharuddin, Kaharuddin, "Islamic Education 4.0: Integration of Moral Education Values in the Learning Process," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 7, no. 2 (2023).

[18] Hidayatulloh, Saumantri, and Ramdani, "Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building."

[19] Hani'atul Khoiroh, "Dampak Pembelajaran Kitab Ayyuha Al-Walad Terhadap Pembentukan Karakter Holistik Individu Pada Masyarakat Digital," *MIYAH : Jurnal Studi Islam* 21, no. 01 (2025): 189–213.

knowledge and knowledge of the hereafter as the key to the formation of a complete human being.[20]

One of the main issues in the development of Islamic educational philosophy is the effort to integrate religious knowledge and modern knowledge. The holistic paradigm of Islamic education rejects the dichotomy between religious knowledge and worldly knowledge, but instead encourages integration based on the principles of revelation and reason as two complementary sources of knowledge.[21] This concept is the foundation for building Islamic education that is responsive to the development of science without losing its Islamic identity. In this context, the effort to Islamize science is an important part of maintaining religious values amid the challenges of modernization and globalization, particularly in preserving the authenticity of Islamic education and avoiding ideologies that tend to be dogmatic and orthodox.[22] Therefore, efforts to develop critical and progressive educational methodologies are absolutely necessary to ensure that Islamic education not only preserves tradition but also contributes constructively to the development of modern science.

The Direction of Islamic Educational Philosophy Development in the Future

Islamic education in the future is directed towards adopting a holistic and integrated model that integrates spiritual, intellectual, and social aspects into the learning process. This model seeks to address the complex challenges of the modern world while adhering to universal and transformational Islamic values.[23] Education must be able to shape individuals who are not only intelligent but also have spiritual depth and social sensitivity so that they can play an active role in contemporary society. In addition, the development of an Islamic

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[20] Nurohman, "Konsep Pendidikan Al-Ghazali Dan Relevansinya Dalam Sistem Pendidikan Di Indonesia."

[21] Abas Mansur Tamam, "Model-Model Pendidikan Islam Dalam Merespon Era Revolusi Industri 4.0," *Penamas*, 2021.

[22] Solikha, "Pemikiran Filsuf Dalam Pendidikan Islam: Menelusuri Warisan Pemikiran Dan Praktik (Al-Banna, Muhammad Abduh, Mohammad Iqbal, Naquib Al- Attas)."

[23] Ricky Satria Wiranata, "KONSEP PEMIKIRAN PEMBAHARUAN MUHAMMAD ABDUH DAN RELEVANSINYA DALAM MANAJEMEN PENDIDIKAN ISLAM DI ERA KONTEMPORER (KAJIAN FILOSOFIS HISTORIS)," *AL-FAHIM* 2, no. 20 (2019): 101–46.

curriculum based on the Quran and Hadith with active learning methods is a key strategy to support a dynamic and contextual learning process.[24] This humanistic and comprehensive concept shows that Islamic education is not only oriented towards cognitive aspects but also towards comprehensive character building.

Innovation in curriculum development and learning methods is essential in responding to social change and the ever-evolving dynamics of technology. Islamic education curricula must be able to accommodate contemporary issues related to religious and cultural diversity, as well as build social harmony through inclusive and moderate character education.[25] The role of teachers is also very strategic in implementing these innovations, particularly through the use of digital learning facilities and infrastructure, which are the foundation for improving the quality of Islamic education today .[26] The character and inclusive education approach is seen as a solid foundation for developing a curriculum that is not only oriented towards knowledge transfer, but also the development of students' soft skills and ethical values.

Challenges of Islamic Educational Philosophy in the Contemporary Era

One of the biggest challenges in Islamic education in the modern era is the moral and ethical crisis experienced by the next generation. Changes in the times and modernization have had a significant impact on the degradation of moral values, which is reflected in deviant behavior among students.[27] Character education is very important as the main foundation in stemming and overcoming this multidimensional crisis. Strengthening character education, which is rooted in Islamic spiritual and moral values, is a recommended solution to overcome deviant behavior such as violence, delinquency,

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[24] Primasti N Y Hidayanti, Miftahus Sa'diyah, and Moh. B A Bahy, "Hakikat Pendidikan Menurut Ibnu Khaldun," *Islamadina Jurnal Pemikiran Islam* 23, no. 2 (2022): 207, https://doi.org/10.30595/islamadina.v23i2.9466.

[25] Hidayatulloh, Saumantri, and Ramdani, "Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building."

[26] Hidayanti, Sa'diyah, and Bahy, "Hakikat Pendidikan Menurut Ibnu Khaldun."

[27] R Moslimany, A Otaibi, and F Shaikh, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 52–73.

and lack of social awareness[28]. This effort must be accompanied by an educational approach that consistently instills noble character in all learning activities.

Globalization and the phenomenon of pluralism have brought about dynamic social changes, posing major challenges for Islamic education in maintaining its relevance and existence in a multicultural society. Islamic education is faced with the demand to become an instrument of moderation and social harmony that is capable of strengthening unity amid cultural and religious differences.[29] The paradigm of democratic and inclusive education is relevant in this context, where the values of plurality and tolerance are an integral part of the curriculum and practices of Islamic education today.[30] The role of Islamic education as a forum for dialogue and the development of mutual respect is very important in building a civilized and sustainable society.

The tension between tradition and modernity is a crucial issue in the Islamic education system, especially in Islamic boarding schools (pesantren) that have a strong tradition of religious scholarship. As traditional Islamic educational institutions, pesantren face serious challenges in responding to *ghozwul fikri* (war of ideas) and rapid contemporary cultural changes.[31] Pesantren often experience disorientation due to a low level of religious knowledge combined with progressive critical methodologies and slow modernization. Therefore, pesantren need to reform and reconstruct their education systems in order to continue contributing to the development of Islamic education while maintaining their identity and traditions.[32] The role of educational

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[28] Rahman Rahman, "Application of Ethical Values Deriving From Hadiths in Creating a Conducive Learning Environment," *Ta Dib* 27, no. 1 (2024): 217, https://doi.org/10.31958/jt.v27i1.12263.

[29] Redmon W Gumati, "Perspektif Ibnu Khaldun Tentang Pendidikan Agama Islam," *Tadrusuun* 1, no. 1 (2022): 19–39, https://doi.org/10.62274/tadrusuun.v1i1.7.

[30] Iskandar Usman, "Muhammad Abduh Dan Pemikiran Pembaharuannya," *Jurnal Pemikiran Islam* 2, no. 1 (2022): 70, https://doi.org/10.22373/jpi.v2i1.13718.

[31] Samsul Bahri, "Reformasi Manajemen Kelembagaan Dan Kurikulum Pendidikan Muhammad Abduh Di Mesir," *Journal Publicuho* 6, no. 3 (2023): 1156–66, https://doi.org/10.35817/publicuho.v6i3.310.

[32] Munawir; Salsabillah Munawir Putriana; Rosyidah, Riysdatur, "Modernisasi Pendidikan Agama Islam Di Era Revolusi Industri 4.0," *MOMENTUM: Jurnal Sosial Dan Keagamaan* 9, no. 1 (2020): 42–62.

philosophy in harmonizing tradition and modernity is very important in this context in order to produce an adaptive and progressive Islamic education system.

Research Method

This study is classified as descriptive qualitative research.[33] A qualitative approach was chosen because this study aims to understand and analyze the philosophy of Islamic education from three major figures: Ibn Khaldun, Muhammad Abduh, and Fazlur Rahman. The type of research used is literature research.[34] This study will describe, explain, and compare the thoughts of these three figures in the context of Islamic educational philosophy.

The data collection technique used in this study will employ documentation techniques.[35] This documentation technique is useful for gathering information from various sources, including books and journal articles relevant to the research topic. These sources will include the original works of the three figures. The use of this technique allows researchers to collect comprehensive and in-depth information about the Islamic educational philosophy promoted by each figure.

Once the data has been collected, data analysis will be carried out using content analysis methods.[36] This method will help researchers identify the main themes, concepts, and comparisons between the thoughts of the three figures. The analysis process will include data categorization, data interpretation, and data comparison among the three figures: Ibn Khaldun, Muhammad Abduh, and Fadlur Rahman. This will be used by the researcher to analyze the similarities and differences in the thoughts of these three figures.

Result and Discussion
Biography and Historical Setting of Islamic Education Philosophers

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[33] Zuchri Abdussamad, *Metode Penelitian Kualitatif*, 1st ed. (Makassar: CV. Syakir Media Press, 2021).

[34] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, III (Jakarta: Rineka Cipta, 2000).

[35] Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005).

[36] Sugiyono, *Metodologi Penelitian Pendidikan Kuantitatif-Kualitatif Dan R&D* (Bandung: Alfabeta, 2010).

Biography of Ibn Khaldun

Ibn Khaldun, a Muslim scholar born on May 27, 1332, in Tunis, Tunisia, North Africa, and died on March 19, 1406, in Cairo, Egypt, is known as one of the greatest thinkers in Islamic history and is often regarded as the "Father of Social Sciences" and the "Father of History." His most famous work, *"Muqaddimah"* serves as an introduction to universal history, not only discussing historical events but also investigating the social, economic, and political factors influencing societal development.[37] In *"Muqaddimah"* Ibn Khaldun presents a theory about the cycle of civilization and the importance of 'asabiyyah (social solidarity) in building the strength of a society.[38]

Education is one of the important aspects in Ibn Khaldun's thinking. He argued that education should be holistic and integrated, with the aim of shaping the character and morals of individuals.[39] In his view, education is not merely about transferring knowledge but also about developing students' intellectual abilities and social skills, enabling them to contribute positively to society.[40] He also emphasized the importance of teaching methods that align with students' cognitive development, in line with the principles of modern learning psychology.[41]

Ibn Khaldun spent most of his life as a diplomat and government official, which gave him deep insight into the political and social dynamics of his time. He moved around a lot, including to Egypt, where he taught and wrote.[42] His works have not only influenced the

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[37] Gumati, "Perspektif Ibnu Khaldun Tentang Pendidikan Agama Islam."

[38] Nasution, "Pemikiran Pendidikan Ibnu Khaldun."

[39] Hidayanti, Sa'diyah, and Bahy, "Hakikat Pendidikan Menurut Ibnu Khaldun."

[40] Abd Mannan and Atiqullah Atiqullah, "Kontribusi Pemikiran Ibnu Khaldun Terhadap Kontruksi Pendidikan Agama Islam," *Edukatif Jurnal Ilmu Pendidikan* 5, no. 2 (2023): 699–715, https://doi.org/10.31004/edukatif.v5i2.4775.

[41] Sholeh Kurniandini, Muchammad I Chailani, and Abdul W Fahrub, "Pemikiran Ibnu Khaldun (Pragmatis-Instrumental) Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern," *Jurnal Pendidikan* 31, no. 3 (2022): 349–60, https://doi.org/10.32585/jp.v31i3.2864.

[42] Saepul J Sidik, Abas M Tamam, and Hasbi Indra, "Nilai-Nilai Keimanan Dalam Pemikiran Sejarah Ibnu Khaldun Pada Kitab Al-Muqaddimah," *Tawazun Jurnal Pendidikan Islam* 14, no. 1 (2021): 1, https://doi.org/10.32832/tawazun.v14i1.4010.

Islamic world but also Western intellectuals, who recognize his contributions in the fields of history, sociology, and economics.[43] Ibn Khaldun's thoughts on economics, particularly regarding the relationship between taxes and economic incentives, remain relevant today and are often referenced in discussions about economic policy.[44]

As a visionary thinker, Ibn Khaldun left behind a profound intellectual legacy that continues to be studied and applied in various disciplines, including education, economics, and history. His comprehensive and analytical thinking made him one of the most influential figures in the history of Islamic and world thought.[45]

Ibn Khaldun spent most of his life as a diplomat and government official, which gave him direct access to observe political and social dynamics. He moved around a lot, including to Egypt, where he taught and wrote. In this context, he witnessed how *asabiyyah* (social solidarity) played an important role in shaping the strengths and weaknesses of a dynasty or state.[46] His thoughts on asabiyyah are very relevant in explaining how societies can unite or divide, depending on the level of solidarity among their members.

Ibn Khaldun also lived at a time when science and education began to receive greater attention in the Islamic world. He believed that education should be holistic and integrated, with the aim of shaping the character and morals of individuals.[47] In his view, education is not only about transferring knowledge, but also about developing students'

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[43] Choirul Huda, "Pemikiran Ekonomi Bapak Ekonomi Islam; Ibnu Khaldun," *Economica Jurnal Ekonomi Islam* 4, no. 1 (2013): 103–24, https://doi.org/10.21580/economica.2013.4.1.774.

[44] Dwita Sukmalia et al., "Pemikiran Ibnu Khaldun Tentang Kebijakan Fiskal Khusus Pajak Dan Relevansinya Dalam Menghadapi Resesi Di Indonesia," *Jurnal Baabu Al-Ilmi Ekonomi Dan Perbankan Syariah* 6, no. 1 (2021): 90, https://doi.org/10.29300/ba.v6i1.4298.

[45] Samsinas Samsinas, "Ibnu Khaldun: Kajian Tokoh Sejarah Dan Ilmu-Ilmu Sosial," *Hunafa Jurnal Studia Islamika* 6, no. 3 (2009): 329, https://doi.org/10.24239/jsi.v6i3.143.329-346.

[46] Muhamad F Pramono, "Crisis Studies of the Discourse of Identity Politics in Indonesia From the Perspective of Asabiyah Ibn Khaldun," *Potret Pemikiran* 27, no. 2 (2023): 148, https://doi.org/10.30984/pp.v27i2.2651.

[47] Moh Nahrowi, "Konsep Pendidikan Islam Dalam Perspektif Ibnu Khaldun," *Falasifa Jurnal Studi Keislaman* 9, no. 2 (2018): 77–90, https://doi.org/10.36835/falasifa.v9i2.123.

intellect and social skills so that they can contribute positively to society.[48]

Thus, Ibn Khaldun's historical setting reflects a period full of challenges and changes, in which his thoughts on history, society, and education contributed significantly to the development of science in the Islamic world and became an important reference for modern thinkers.

Biography of Muhammad Abduh

Muhammad Abduh, an Islamic reformist born in 1849 in Thanta, Egypt, was one of the most influential thinkers in the history of modern Islamic thought. He is known as a pioneer of Islamic educational reform and rational thought that integrates Islamic values with modern ideas. Abduh studied at Al-Azhar, where he was influenced by various schools of thought, including the rationalism that was developing in Europe at the time.[49]

As a reformist, Abduh sought to revive the intellectual spirit of Muslims, which had stagnated for centuries. He believed that education was the key to progress and modernization in Islamic society. In his view, Islamic education should be divided into two parts: intellectual education and spiritual education, which complement each other.[50] He emphasized the importance of a curriculum that combines religious and general knowledge, as well as innovative and effective teaching methods.[51]

Abduh is also known as a progressive interpreter of the Qur'an. In his work, *"Tafsir Al-Manar"* he emphasizes the use of reason in understanding sacred texts, reflecting his view that reason and

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[48] Haris Fahrudi, "Epitemologi Ibn Arabi: Antara Filsafat Dan Tasawuf," *MIYAH: Jurnal Studi Islam* 17, no. 02 (2021): 1–23.

[49] Andri Sutrisno, "Re-Orientasi Pendidikan Islam Perspektif Muhammad Abduh Dan Relevansinya Di Lembaga Pendidikan Islam Madura," *Jurnal Perspektif* 15, no. 2 (2023): 131–43, https://doi.org/10.53746/perspektif.v15i2.84.

[50] Falasipatul Asifa, "Pemikiran Pendidikan Muhammad Abduh Dan Kontribusinya Terhadap Pengembangan Teori Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 15, no. 1 (2018): 88–98, https://doi.org/10.14421/jpai.2018.151-06.

[51] Desri Arwen and Ety Kurniyati, "Pemikiran Pendidikan Islam Muhammad Abduh," *Jurnal Kajian Islam Dan Pendidikan Tadarus Tarbawy* 1, no. 1 (2019), https://doi.org/10.31000/jkip.v1i1.1492.

revelation should not be separated. [52] He argues that a proper understanding of religion must be based on rationality and relevant social context, so that Islamic teachings can be practically applied in daily life.[53]

Abduh's contribution to education was significant, especially at Al-Azhar, where he reformed management and curriculum. [54] He believed that Islamic educational institutions should be able to bridge the gap between Islamic and Western cultures, enabling Muslims to adapt to modern developments without losing their religious identity.[55] Abduh's ideas and reforms not only influenced education in Egypt but also spread to other Muslim countries, including Indonesia.[56]

Muhammad Abduh died on July 11, 1905, in Alexandria, Egypt, but his legacy lives on and continues to inspire many Islamic thinkers and reformers around the world. His ideas on education, rationalism, and the modernization of Islam remain relevant in the context of the challenges faced by Muslims in the contemporary era.[57]

Biography of Fazlur Rahman

Fazlur Rahman, a prominent Muslim scholar, was born on September 27, 1919, in Lahore, India (now Pakistan). He came from a family with a strong religious educational background, where his father was a religious scholar. Rahman began his formal education at an Islamic school and later continued his studies at the University of Punjab, where he earned a bachelor's degree in philosophy and

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[52] Ibrahim Ilyasu Adam, "Islamic Modernism and Tafsir in Nineteenth Century Egypt: A Critical Analysis of Muhammad Abduh's Exegesis," *Journal of Quranic Sciences and Research* 4, no. 1 (2023), https://doi.org/10.30880/jqsr.2023.04.01.006.

[53] Budi Darmawan, "Muhammad Abduh: Reformasi Dan Purifikasi Intelektualitas Dunia Pendidikan Islam Tahun 1866-1905m," *Alfikrah* 3, no. 2 (2023): 188–95, https://doi.org/10.51476/alfikrah.v3i2.501.

[54] Bahri, "Reformasi Manajemen Kelembagaan Dan Kurikulum Pendidikan Muhammad Abduh Di Mesir."

[55] Wiranata, "KONSEP PEMIKIRAN PEMBAHARUAN MUHAMMAD ABDUH DAN RELEVANSINYA DALAM MANAJEMEN PENDIDIKAN ISLAM DI ERA KONTEMPORER (KAJIAN FILOSOFIS HISTORIS)."

[56] Usman, "Muhammad Abduh Dan Pemikiran Pembaharuannya."

[57] Annida Fitriana and Syahidin Syahidin, "Muhammad Abduh's Concept About the Implementation of 20th Century Islamic Education," *Jurnal Kajian Peradaban Islam* 4, no. 2 (2021): 48–53, https://doi.org/10.47076/jkpis.v4i2.76.

theology.[58] After completing his education, he continued his studies at the University of Chicago, where he earned a Ph.D. in Islamic studies, further strengthening his ideas about modernization and reform in Islam.[59]

Throughout his academic career, Fazlur Rahman was known as a thinker who sought to bridge the gap between Islamic tradition and the challenges of modernity. He developed a method of interpreting the Qur'an known as the *"Double Movement"* which emphasizes the importance of understanding the historical and social context of revelation and its relevance to contemporary conditions.[60] This method has become one of the most significant contributions to the field of Quranic exegesis and has influenced many Muslim thinkers worldwide, including in Indonesia.

Rahman is also active in the field of education, where he strives to integrate general knowledge with religious knowledge. He believes that Islamic education must be able to respond to the challenges of the times and eliminate the dichotomy between religious knowledge and secular knowledge.[61] In his view, education must be holistic, developing students' intellect and spirituality simultaneously.[62]

During his lifetime, Fazlur Rahman taught at various leading universities, including the University of Chicago and McGill University in Canada. He also served as director of the Central Institute of Islamic Research in Pakistan. His prolific works cover a wide range of topics, from Qur'anic exegesis to Islamic philosophy, and he is regarded as one of the most influential figures in modern Islamic thought.[63]

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[58] Marsudi Utoyo, "Wewenang Dan Tugas Pemerintah Dalam Perkembangan Paham Pluralisme Agama," *Jurnal Lex Librum* 2, no. 1 (2015).

[59] Rifki A Sumantri, "HERMENEUTIKA AL-QUR'AN FAZLUR RAHMAN METODE TAFSIR DOUBLE MOVEMENT," *Komunika Jurnal Dakwah Dan Komunikasi* 7, no. 1 (1970), https://doi.org/10.24090/komunika.v7i1.364.

[60] Muhammad Umair and Hasani A Said, "Fazlur Rahman Dan Teori Double Movement: Definisi Dan Aplikasi," *Al-Fahmu Jurnal Ilmu Al-Qur an Dan Tafsir* 2, no. 1 (2023): 71–81, https://doi.org/10.58363/alfahmu.v2i1.26.

[61] Devfy Kartikasari, "Pemikiran Pendidikan Fazlur Rahmandan Relevansinya Dengan Pendidikan Islam Modern," *Cendekia Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 253–67, https://doi.org/10.21154/cendekia.v17i2.1753.

[62] Abd. Rozaq, "Qur'anic Hermeneutics and Its Applications by Fazlur Rahman," *Ijiss* 1, no. 2 (2023): 115–24, https://doi.org/10.62039/ijiss.v1i2.27.

[63] Muhammad Hamsah and Nurchamidah Nurchamidah, "PENDIDIKAN ISLAM DALAM PERSPEKTIF NEO-MODERNISME (Studi Analisis Pemikiran

Fazlur Rahman passed away on July 26, 1988, in Chicago, United States. His legacy as an Islamic thinker and reformer lives on, influencing generations of Muslim scholars and academics around the world. [64] His thoughts on education, hermeneutics, and the modernization of Islam remain relevant in the context of the challenges faced by Muslims in the contemporary era.

Comparison of Islamic Educational Philosophy
Islamic Educational Philosophy from the Perspective of Ibn Khaldun

Ibn Khaldun's philosophical thoughts on Islamic education, as expressed in his monumental work *"Muqaddimah"* have made a significant contribution to the understanding of education in the Islamic context. In his view, education is not merely a transfer of knowledge, but also an integral process in shaping an individual's character and morals. Ibn Khaldun emphasized that the goals of education should include the improvement of thinking, the development of society, and the strengthening of faith and piety.[65] This shows that, according to Ibn Khaldun, education is holistic, combining spiritual and intellectual aspects.

One important aspect of Ibn Khaldun's educational thinking is the classification of knowledge. He divided knowledge into two main categories: *Naqliyah* (religious knowledge) and *Aqliyah* (general knowledge).[66] Both must be taught in a balanced manner to ensure that students not only understand religious teachings but also have general knowledge relevant to everyday life. This approach is highly relevant to the current educational context in Indonesia, where the integration of

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Fazlur Rahman)," *Risâlah Jurnal Pendidikan Dan Studi Islam* 6, no. 1 (2019): 150–75, https://doi.org/10.31943/jurnal_risalah.v6i1.118.

[64] Navin G H Ali, "Placing His Thoughts in Perspective: A Survey of Works on Fazl Ur Rahman," *Journal of Islamic Thought and Civilization* 06, no. 02 (2016): 19–34, https://doi.org/10.32350/jitc.62.02.

[65] Hisan Mursalin, "Analisis Konsep Pendidikan Islam Perspektif Ibnu Khaldun," *Reslaj Religion Education Social Laa Roiba Journal* 6, no. 5 (2024), https://doi.org/10.47467/reslaj.v6i5.2559.

[66] Rulan Aprestiandy Sonya, "AKAL DALAM PERSPEKTIF FILSUF DAN SUFI," *MIYAH: Jurnal Studi Islam* 16, no. 1 (2020): 396–406, https://doi.org/https://doi.org/10.33754/miyah.v16i1.252.

religious education and general education is becoming increasingly important.[67]

The learning methods proposed by Ibn Khaldun are also worth considering. He proposed several methods, including the gradual method *(tadarruj),* repetition *(tikrari),* and discussion *(munadarah).* [68] These methods are designed to improve students' understanding and engagement in the learning process. In the context of modern education, the application of these methods can help create a more interactive and effective learning environment, where students are encouraged to think critically and participate actively in discussions.[69]

In addition, Ibn Khaldun also emphasized the importance of the role of educators in the educational process. He argued that educators must be creative and innovative in their teaching so that they can meet the needs and potential of students.[70] Good educators not only transfer knowledge but also guide students to develop good character and morals in accordance with the objectives of Islamic education.

In a social context, Ibn Khaldun's thoughts on education also reflect an awareness of the importance of social solidarity and the role of education in building a civilized society. He believed that good education would lead to a good society in the future.[71] Therefore, education must be designed not only to meet individual needs but also to contribute to the welfare of society as a whole.

Therefore, Ibn Khaldun's Islamic educational philosophy offers a comprehensive framework for understanding and developing education in the context of Islam. By integrating religious and general knowledge, applying effective learning methods, and emphasizing the

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[67] Riri Nurandriani and Sobar Al-Ghazal, "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.

[68] Eka N Rahmah, "Konsep Metode Pembelajaran Perspektif Ibnu Khaldûn Serta Relevansinya Dengan Pendidikan Masa Kini," *Alim | Journal of Islamic Education* 1, no. 1 (2019): 91–118, https://doi.org/10.51275/alim.v1i1.121.

[69] Rahmah.

[70] Mannan and Atiqullah, "Kontribusi Pemikiran Ibnu Khaldun Terhadap Kontruksi Pendidikan Agama Islam."

[71] Ismail Hasan, "Pendidikan Sebagai Reproduksi Nilai Menurut Ibnu Khaldun Dan Implementasinya Di SMP Islam Amanah Ummah," *Tsaqofah* 4, no. 2 (2023): 931–47, https://doi.org/10.58578/tsaqofah.v4i2.2431.

role of educators, this philosophy remains relevant and applicable in modern education systems, including in Indonesia. Through this approach, it is hoped that Islamic education can produce individuals who are not only knowledgeable, but also have noble character and are able to contribute positively to society.

Islamic Educational Philosophy from the Perspective of Muhammad Abuduh

Muhammad Abduh's Islamic educational philosophy is one of the important milestones in the history of modern Islamic education. Abduh, who was born in Thanta, Egypt in 1849, is known as a reformer who sought to integrate Islamic values with the needs of the modern era. In the context of education, Abduh emphasized the importance of integral education, which encompasses not only spiritual aspects but also rational and social aspects. He believed that education should be able to shape the character and morals of students, as well as prepare them to face the challenges of an ever-changing era.[72]

Abduh proposed that Islamic education should be divided into two main parts: intellectual education and spiritual education. Intellectual education focuses on intellectual development and critical thinking skills, while spiritual education emphasizes strengthening faith and morality.[73] In his view, these two aspects must go hand in hand to create balanced individuals who are able to contribute positively to society. This is in line with the idea that education should not only aim to produce intelligent individuals, but also individuals with good character.[74]

Furthermore, Abduh also emphasized the importance of a curriculum that is relevant and adaptive to the times. He proposed that the Islamic education curriculum should cover various disciplines, both religious and general, so that students can understand and apply

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[72] Asmaul A Irfindari, Aulia A A Jannah, and Zulfa R Abwi, "Perspektif Muhammad 'Abduh Dalam Pembaharuan Pendidikan Islam," *Jurnal Pendidikan Indonesia* 2, no. 8 (2021): 1306–12, https://doi.org/10.36418/japendi.v2i8.247.

[73] Sutrisno, "Re-Orientasi Pendidikan Islam Perspektif Muhammad Abduh Dan Relevansinya Di Lembaga Pendidikan Islam Madura."

[74] Muhammad I Abdi, "Materi Dalam Filsafat Pendidikan Islam," *Al-Riwayah Jurnal Kependidikan* 10, no. 2 (2018): 297–312, https://doi.org/10.47945/al-riwayah.v10i2.38.

knowledge in their daily lives.[75] This approach aims to minimize the gap between religious and general education, as well as to prepare a young generation that not only understands religion but is also able to compete at the global level.[76]

Abduh's influence was not limited to Egypt, but also spread to various countries in Southeast Asia, including Indonesia and Malaysia. Many educational figures in the region were inspired by Abduh's ideas, such as Sheikh Tahir Jalaluddin and Kiyai Ahmad Dahlan, who applied the educational principles taught by Abduh in their local contexts.[77] The educational reforms pioneered by Abduh in Egypt became a model for many Islamic educational institutions in other countries, demonstrating the relevance and appeal of his ideas in a broader context.[78]

Overall, Muhammad Abduh's thinking in the field of Islamic education reflects an effort to respond to the challenges of the times by integrating Islamic values into a modern and relevant education system. With a holistic and adaptive approach, Abduh contributed to the formation of a generation that is not only intellectually intelligent, but also strong in faith and morality, enabling them to play an active role in an increasingly complex and dynamic society.

Islamic Educational Philosophy from the Perspective of Fazlur Rahman

Fazlur Rahman's Islamic educational philosophy is one of the significant contributions to the modernization of Islamic education. Rahman, known as a Muslim thinker and philosopher, emphasizes the importance of integrating religious and general knowledge in education. He argues that education should be holistic, combining spiritual and

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[75] Asifa, "Pemikiran Pendidikan Muhammad Abduh Dan Kontribusinya Terhadap Pengembangan Teori Pendidikan Islam."

[76] Sutrisno, "Re-Orientasi Pendidikan Islam Perspektif Muhammad Abduh Dan Relevansinya Di Lembaga Pendidikan Islam Madura."

[77] Hafiz Zakariya, "Muhammad 'Abduh's Reformism: The Modes of Its Dissemination in Pre-Independent Malaysia," *International Research Journal of Shariah Muamalat and Islam* 2, no. 4 (2020): 43–54, https://doi.org/10.35631/irjsmi.24005.

[78] Usman, "Muhammad Abduh Dan Pemikiran Pembaharuannya."

intellectual aspects, so as to produce individuals who not only understand religion but also have adequate general knowledge.[79]

One important aspect of Rahman's thinking is the concept of hermeneutics that he applies in understanding religious texts, including the Qur'an and Hadith. He argues that understanding these texts must be done by considering the social and historical context, so as to produce interpretations that are relevant to modern society.[80] With this approach, Rahman seeks to bridge the gap between tradition and modernity, as well as provide space for critical thinking in Islamic education.

Rahman also emphasized the importance of education based on the moral and ethical values contained in the Qur'an. He argued that Islamic education should not only aim to transmit knowledge, but also to shape the character and morals of students (Prayitno & Qodat, 2019).[81] In this context, he proposed that the Islamic education curriculum should cover various disciplines, both religious and general, so that students can develop their potential to the fullest.

Furthermore, Fazlur Rahman criticized Islamic education for being trapped in dogma and tradition without considering the developments of the times. He argues that education must be able to adapt to social and scientific changes occurring in society.[82] Thus, the Islamic education proposed by Rahman is not only relevant to the local context, but also has universal appeal that can be applied in various parts of the world, including Indonesia.

In the context of education in Indonesia, Fazlur Rahman's ideas have inspired many educators and education reformers to develop educational models that are more contextual and relevant to the needs of society. For example, the approach that integrates religious and

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[79] Muhammad Fahmi, "Pendidikan Islam Perspektif Fazlur Rahman," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 2, no. 2 (2016): 273, https://doi.org/10.15642/jpai.2014.2.2.273-298.

[80] Latifah A Majid and Sharifah Nayan, "Ratio-Legal Fazlur Rahman's Hermeneutics and Its Influence on Sisters-in-Islam," *Jurnal Living Hadis* 6, no. 1 (2021): 105, https://doi.org/10.14421/livinghadis.2021.2648.

[81] Hadi Prayitno and Aminul Qodat, "Konsep Pemikiran Fazlur Rahman Tentang Modernisasi Pendidikan Islam Dan Relevansinya Terhadap Pendidikan Islam Di Indonesia," *Al-Fikri Jurnal Studi Dan Penelitian Pendidikan Islam* 2, no. 2 (2019): 30, https://doi.org/10.30659/jspi.v2i2.5150.

[82] Muhammad Ramadhan, "Pemikiran Teologi Fazlur Rahman," *Jurnal Theologia* 25, no. 2 (2016): 127–52, https://doi.org/10.21580/teo.2014.25.2.386.

general knowledge in the Islamic education curriculum in Indonesia is heavily influenced by Rahman's ideas.[83] This shows that Rahman's thinking is not only theoretical but also has significant practical implications for the development of modern Islamic education.

Therefore, Fazlur Rahman's thoughts on Islamic education reflect efforts to integrate Islamic values with the needs of modern times. With a critical and contextual approach, Rahman contributed to the formation of an education system that not only produces intellectually intelligent individuals, but also those with high morality who are able to contribute positively to society.

Comparative Analysis of Islamic Educational Philosophy from the Perspectives of Ibn Khaldun, Muhammad Abduh, and Fazlur Rahman

A comparative analysis of Islamic educational philosophy between Ibn Khaldun, Muhammad Abduh, and Fazlur Rahman reveals significant similarities and differences in their approaches to education. These three figures have made valuable contributions to the development of Islamic education, albeit from different perspectives and contexts. The comparative analysis of the thoughts of Ibn Khaldun, Muhammad Abduh, and Fazlur Rahman can be described as follows:

a. The Concept of Education

Ibn Khaldun, in his famous work *"Muqaddimah"* emphasized the importance of education as a tool for achieving a higher civilization. He argued that education should include a balanced teaching of religious and general knowledge, as well as consideration of the social and cultural context of society.[84] Ibn Khaldun believed that education should shape individuals with good character and skills relevant to the needs of the times, so that they can contribute to the advancement of society.

Meanwhile, Muhammad Abduh proposed an integral education that combines spiritual and intellectual aspects. He emphasized the importance of moral and character education in

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[83] Mawaddah and Karomah, "Relevansi Pemikiran Fazlur Rahman Terhadap Pendidikan Modern Di Indonesia."

[84] Anggi A Rambe, "The Relevance of Ibn Khaldun's Educational Methods to Contemporary Education," *Jie* 3, no. 1 (2024): 10–19, https://doi.org/10.58485/jie.v3i1.216.

the Islamic education curriculum, as well as the need for education that is relevant to the times.[85] Abduh argued that education should be able to produce individuals who are not only academically intelligent but also have high moral integrity.

Fazlur Rahman, on the other hand, emphasizes a hermeneutic approach in education. He argues that understanding religious texts must be done by considering the social and historical context, so that education can produce interpretations that are relevant to modern society.[86] Rahman also emphasizes the importance of education based on the moral and ethical values contained in the Qur'an, as well as the need for integration between religious and general knowledge.

b. Methods and Approaches to Education Implementation

In terms of methodology, Ibn Khaldun proposed an empirical and philosophical pedagogical approach. He believed that education should take into account the needs of individuals and society, and adapt teaching methods to the existing social context.[87] The methods he offered included student-centered learning, which encouraged active participation in the learning process.

Muhammad Abduh, on the other hand, promoted varied and adaptive methods, with the aim of overcoming weaknesses in the education system of his time. He encouraged the use of interactive and dialogical methods in teaching so that students could be actively involved in the learning process.[88] Abduh also emphasized the importance of the role of educators as facilitators who are able to guide students in understanding the teaching material.

Fazlur Rahman proposed a more critical and contextual approach to education. He believed that education must be able to adapt to social and scientific changes occurring in society, as

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[85] Usman, "Muhammad Abduh Dan Pemikiran Pembaharuannya."

[86] Usman.

[87] Mursalin, "Analisis Konsep Pendidikan Islam Perspektif Ibnu Khaldun."

[88] Supriadi Supriadi, "Konsep Pembaruan Sistem Pendidikan Islam Menurut Muhammad 'Abduh," *Kordinat Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 15, no. 1 (2017): 31–60, https://doi.org/10.15408/kordinat.v15i1.6301.

well as encourage critical thinking among students.[89] Rahman also emphasized the need for education that is not only theoretical but also practical, so that students can apply the knowledge they have acquired in their daily lives.

c. **Educational Objectives**

According to Ibn Khaldun, the purpose of education is to shape individuals who have broad knowledge and relevant skills, as well as good character. He believed that education should be able to create a civilized and prosperous society.[90] In this context, education is considered a means to achieve greater social and economic goals.

Muhammad Abduh emphasized that the goal of Islamic education is to create individuals who are balanced, both intellectually and morally. He believed that education should be able to shape the character and morals of students, so that they can contribute positively to society.[91] Abduh also argued that education should prepare students to face the challenges of an ever-changing era.

Fazlur Rahman, on the other hand, sees the goal of education as an effort to produce individuals who not only understand religion but are also able to apply moral and ethical values in their daily lives. He believes that education must be able to shape individuals who are critical and able to adapt to changing times (Fahmi, 2016). Rahman also emphasizes the importance of education that integrates religious and general knowledge so that students can understand the relationship between the two.

Conclusion

From the above descriptions, the author can draw the following conclusions:

According to Ibn Khaldun, education must include a balanced teaching of religious and general knowledge, as well as consideration of

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[89] Humaira Ahmad, "Mapping Neo-Modern and Postmodern Qur'ānic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun," *Religions* 14, no. 5 (2023): 595, https://doi.org/10.3390/rel14050595.

[90] Didin Saepudin and Saifudin Saifudin, "Visi Pendidikan Islam: Perspektif Ibn Khaldun," *Tawazun Jurnal Pendidikan Islam* 12, no. 2 (2019), https://doi.org/10.32832/tawazun.v12i2.2688.

[91] Abdi, "Materi Dalam Filsafat Pendidikan Islam."

the social and cultural context of society. According to Muhammad Abduh, education must be integral, combining spiritual and intellectual aspects. And according to Fadlur Rahman, it must prioritize a hermeneutic approach to education.

The methods and approaches to Islamic educational philosophy used by Ibn Khaldun are pedagogical in nature, both empirical and philosophical; Muhammad Abduh has a varied and adaptive approach; and Fazlur Rahman has a critical and contextual approach, even though the methods and approaches of these three figures differ in Islamic educational philosophy. Thus, Ibn Khaldun emphasizes a balance between religious and general knowledge, Abduh focuses on moral and intellectual integration, while Rahman prioritizes a critical and contextual approach.

That the purpose of education according to the three figures, Ibn Khaldun, Muhammad Abduh, and Fadlur Rahman, aligns on the importance of shaping every individual student who is quality and contributes greatly to society.

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