



Harmonization of Naqliyah and Aqliyah Sciences in the Islamic Education System: An Analysis of Ibn Khaldun's Thought

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Abstrak

Penelitian ini bertujuan untuk menganalisis harmonisasi ilmu naqliyah dan aqliyah dalam sistem pendidikan Islam, dengan fokus pada pemikiran Ibn Khaldun. Dalam konteks pendidikan Islam, terdapat dikotomi yang signifikan antara ilmu yang bersumber dari wahyu (naqliyah) dan ilmu yang bersumber dari akal (aqliyah). Pemikiran Ibn Khaldun memberikan kontribusi penting dalam memahami integrasi kedua jenis ilmu ini, di mana ia menekankan bahwa pendidikan harus mencakup aspek spiritual dan intelektual untuk membentuk individu yang seimbang. Metode penelitian yang digunakan adalah studi kepustakaan (library research), dengan pengumpulan data dari berbagai sumber literatur yang relevan. Hasil penelitian menunjukkan bahwa pemikiran Ibn Khaldun mengenai pendidikan dan klasifikasi ilmu dapat dijadikan sebagai landasan untuk merumuskan sistem pendidikan Islam yang lebih integratif. Meskipun terdapat tantangan dalam implementasi, seperti dikotomi antara ilmu agama dan ilmu umum, prospek pengembangan sistem pendidikan yang mengintegrasikan kedua jenis ilmu ini sangat cerah. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pengembangan pendidikan Islam kontemporer yang lebih relevan dan adaptif terhadap tantangan zaman, serta menghasilkan individu yang tidak hanya berpengetahuan, tetapi juga memiliki karakter dan moral yang baik.

Kata Kunci: *Harmonisasi, Ilmu Naqliyah, Ilmu Aqliyah, Pendidikan Islam, Ibn Khaldun.*

Abstract

This study aims to analyze the harmonization of naqliyah and aqliyah in the Islamic education system, focusing on Ibn Khaldun's thought. In the context of Islamic education, there is a significant dichotomy between knowledge that comes from revelation (naqliyah) and knowledge that comes from reason (aqliyah). Ibn Khaldun's thought made an important contribution in understanding the integration of these two types of sciences, where he emphasized that education must include spiritual and intellectual aspects in order to form a balanced individual. The research method used is library research, with data collection from various relevant literature sources. The results of the study show that Ibn Khaldun's thoughts on education and science classification can be used as a basis for formulating a more integrative Islamic education system. Although there are challenges in implementation, such as the dichotomy between religious science and general science, the prospect of developing an education system that integrates these two types of science is very bright. This research is expected to contribute to the development of contemporary Islamic education that is more relevant and adaptive to the challenges of the times, as well as produce individuals who are not only knowledgeable, but also have good character and morals.

Keywords: *Harmonization, Naqliyah Science, Aqliyah Science, Islamic Education, Ibn Khaldun.*

Introduction

The history of Islamic education shows that there is a significant dichotomy between naqliyah and aqliyah. The science of naqliyah,

which is derived from revelation, is often considered to be a higher and more important science, while the science of aqliyah, which is derived from human reason and experience, is often underestimated. This creates challenges in

the Islamic education system, where the integration of these two types of sciences is very important to produce balanced and holistic individuals (Adinugraha, 2023; Saepudin & Saifudin, 2019). The thought of Ibn Khaldun, a 14th-century Muslim scholar, makes a significant contribution in this context. In his work "Muqaddimah", he emphasizes the importance of education that integrates religious and general science, as well as the need to shape students' character and morals (Saepudin & Saifudin, 2019; Mannan & Atiqullah, 2023). Ibn Khaldun argues that education not only serves as a transfer of knowledge, but also as a process of forming a whole personality, which includes spiritual, moral, and intellectual aspects (Mannan & Atiqullah, 2023; Sidik et al., 2021). The development of the contemporary era shows that the urgency of harmonization between naqliyah and aqliyah science is increasing. In the context of globalization and rapid technological development, Islamic education needs to adapt and accommodate various disciplines to remain relevant (Adinugraha, 2023; Andani, 2023). This harmonization is not only important to improve the quality of education, but also to form a generation that is able to face the challenges of the times with a comprehensive and integrative understanding (Adinugraha, 2023; Mannan & Atiqullah, 2023).

Based on this background, this study aims to analyze the factors that cause the dichotomy between naqliyah and aqliyah in Islamic education, explore Ibn Khaldun's thoughts on education and how his thinking can be applied to overcome the problem of the dichotomy of knowledge, and identify strategies that can be applied to harmonize the knowledge of naqliyah and aqliyah in the Islamic education system in the contemporary era. This research is expected to contribute to the development of a more integrative and relevant Islamic education, as well as provide insight for educators and policymakers in formulating a curriculum that accommodates these two types of knowledge (Saepudin & Saifudin, 2019; Mannan & Atiqullah, 2023; Adinugraha, 2023).

Method

This study uses the library research method to explore and analyze the concept of harmonization of naqliyah and aqliyah in the Islamic education system, focusing on Ibn Khaldun's thoughts. This method was chosen because it allows researchers to collect data and information from a variety of relevant literature

sources, including books, journal articles, and other academic documents that address related topics. Data collection is carried out through several systematic stages. First, the researcher identifies and selects literary sources relevant to the research topic, including the works of Ibn Khaldun, as well as previous studies that discuss Islamic education and the integration of science (Andani, 2023; Kamila, 2023; Putra, 2017). Second, data is collected by reading and analyzing the content of the identified sources. The researcher noted important information related to Ibn Khaldun's thoughts on education, as well as views on the harmonization of naqliyah and aqliyah (Ruchhima, 2019; Aliska, 2022). Third, the data that has been collected are then grouped based on themes or sub-topics, such as the concept of education according to Ibn Khaldun, challenges in Islamic education, and science harmonization strategies (Hadi, 2023; Dewi, 2024).

Data analysis is carried out using content analysis techniques that include three main aspects. Descriptive analysis is used to describe Ibn Khaldun's thoughts on education and how his thoughts can be applied in the context of Islamic education today (Hidayat, 2024; Siregar et al., 2020). Furthermore, reflective analysis is used to evaluate the relevance of Ibn Khaldun's thought in the context of contemporary Islamic education, as well as the challenges faced in harmonizing the science of naqliyah and aqliyah (Fatah & Rasai, 2021; Mukit, 2023). To ensure the validity and reliability of the research, researchers triangulation data by comparing information from various literature sources. In addition, the researcher also considered the credibility of the sources used, such as accredited academic journals and books written by experts in the field of Islamic education (Akbar & Barni, 2022; Lubis & Anggraeni, 2019). By using systematic literature methods and comprehensive analysis, it is hoped that this research can make a meaningful contribution in understanding and developing a harmonious and integrative Islamic education system.

Result and Discussion

A. Ibn Khaldun's Conception of Science

1. Classification of Science According to Ibn Khaldun

Ibn Khaldun classifies science into two main categories: naqliyah science and aqliyah science. The science of naqliyah includes knowledge derived from revelation, such as the Qur'an and Hadith, which serves as a moral and

spiritual guide for Muslims. On the other hand, aqliyah science includes knowledge obtained through human reason and experience, including science, philosophy, and social sciences (Effendi, 2020). This classification shows Ibn Khaldun's understanding of the importance of both types of science in forming balanced and knowledgeable individuals (Effendi, 2020).

2. The Hierarchy of Knowledge in Ibn Khaldun's Thought

In Ibn Khaldun's thought, there is a hierarchy of sciences that shows the level of importance and relevance of each science. The science of naqliyah is considered higher because it functions as a moral and spiritual basis, while the science of aqliyah is seen as a tool to understand and explain world phenomena (Hasan et al., 2023). Ibn Khaldun argues that although the science of naqliyah has a higher standing, it is still important for intellectual development and problem-solving in daily life (Rizkiah & Chachi, 2020). Thus, he emphasizes the need for integration between these two types of sciences in education to create individuals who are not only faithful, but also intelligent and critical (Nurandriani & Al-Ghazal, 2022).

3. The Purpose and Benefits of Each Type of Science

Each type of science classified by Ibn Khaldun has a specific purpose and benefits. The science of naqliyah aims to shape the character and morals of individuals, as well as provide a deep understanding of religious teachings (Razali & Awang, 2017). The benefits of this naqliyah science are to guide individuals in living a life in accordance with Islamic principles, as well as building a civilized and ethical society (Farabi, 2023).

Meanwhile, aqliyah science aims to develop critical and analytical thinking skills, as well as understand social and scientific realities (Dale, 2006). The benefits of aqliyah include improving individual abilities in solving problems, adapting to change, and contributing to the progress of society (Abdullah, 2018). Thus, Ibn Khaldun's thinking on science shows the importance of holistic education, which integrates both types of science to create a generation that is able to face the challenges of the times well (Ardıç, 2008).

B. Harmonization of Naqliyah and Aqliyah Sciences

1. Philosophical Foundations of Science Integration

The philosophical foundation of the integration of naqliyah and aqliyah sciences is rooted in the understanding that the two types of sciences complement each other and cannot be separated in the context of Islamic education. The science of naqliyah, which is derived from revelation, provides a moral and spiritual basis, while the science of aqliyah, which is derived from reason and experience, provides the tools to understand and explain the phenomena of the world (Zainuddin et al., 2016; Mohamad, 2017). In this context, the integration of science aims to create individuals who are not only faithful, but also intelligent and capable of critical thinking (Baba et al., 2015). This thinking is in line with the views of Syed Naquib Al-Attas who emphasized the importance of Islamization of science, where knowledge must be integrated to produce a holistic and comprehensive understanding (Ramli, 2023).

2. Method of Harmonization of the Two Sciences

The method of harmonization of naqliyah and aqliyah science can be done through several approaches. First, the development of a curriculum that integrates both types of knowledge in each subject. For example, in the teaching of science, elements of naqli can be included to provide a moral and ethical context that is in accordance with the teachings of Islam (Mohamed et al., 2017; Othman, 2013). Second, training for educators to understand and implement the integration of knowledge in the learning process. Educators need to be trained to associate scientific concepts with religious values, so that students can see the connection between science and Islamic teachings (Dardiri, 2023; Hashim et al., 2018). Third, the use of interactive and project-based teaching methods, where students can apply both types of knowledge in real-life situations, so that they can benefit from the integration (Thobroni, 2024; Hashim et al., 2018).

3. Implementation in the Education System

The implementation of the harmonization of naqliyah and aqliyah knowledge in the education system can be done through several strategic steps. First, educational institutions need to formulate a clear vision and mission regarding the integration of the two types of knowledge in their curriculum. This can include the development of study programs that combine religious and general sciences, as well as the provision of adequate resources to support

the learning process (Ibrahim, 2019; Ibrahim et al., 2017). Second, the development of learning modules that include content from both types of sciences, so that students can simultaneously learn about religious principles and scientific applications (Ibrahim et al., 2016; Pidrus & Shuhari, 2022). Third, evaluation and assessment that reflects students' understanding of the integration of knowledge, by emphasizing their ability to apply knowledge in the context of daily life (Baharudin & Amat, 2017; Ibrahim, 2016). With these steps, it is hoped that Islamic education can produce individuals who are balanced, knowledgeable, and able to contribute positively to society (Ibrahim et al., 2017; Baharin et al., 2017).

C. Relevance to the Contemporary Islamic Education System

1. Contributions of Ibn Khaldun's Thought

Ibn Khaldun's thought has a significant contribution to the contemporary Islamic education system, especially in terms of the integration of naqliyah and aqliyah sciences. In his work, "Al-Muqaddimah", Ibn Khaldun emphasizes the importance of education that not only focuses on the spiritual aspect, but also on the intellectual and moral development of students (Nurandriani & Al-Ghazal, 2022). He argues that education must include religious knowledge and general knowledge, so that students can understand and apply knowledge in daily life (Nurandriani & Al-Ghazal, 2022). This concept is particularly relevant in today's educational context, where the challenges of globalization and technological developments demand individuals to have broad and in-depth knowledge (Hasan et al., 2023).

2. Implementation Challenges

Although Ibn Khaldun's thought provides a solid foundation for the integration of science in Islamic education, there are several challenges in its implementation. First, there is a dichotomy between religious science and general science in the education system that is still ongoing in many Islamic educational institutions. This often results in students not getting a comprehensive understanding of the relationship between the two types of science (Saepudin, 2015). Second, there is a lack of training and understanding among educators on how to integrate naqliyah and aqliyah knowledge in the learning process. Many educators are still stuck in traditional teaching methods that do not support this integration (Farabi, 2023). Third, social and cultural challenges that may hinder

acceptance of a more holistic and integrative approach to education (Nisak, 2022).

3. Development Prospects

The prospect of developing an Islamic education system that integrates naqliyah and aqliyah is very bright. By utilizing innovative technology and learning methods, educational institutions can create a learning environment that supports the integration of these two types of sciences (Halim, 2014). In addition, collaboration between academics, educators, and the community can also strengthen efforts to implement Ibn Khaldun's thoughts in education (Effendi, 2020). Thus, Islamic education can produce individuals who are not only knowledgeable, but also have good character and morals, ready to face the challenges of the times and contribute positively to society (Miftahuddin, 2020).

Conclusion

In this study, the harmonization of naqliyah and aqliyah in the Islamic education system has been discussed with a focus on Ibn Khaldun's thought. Ibn Khaldun's thought made a significant contribution to the development of integrative Islamic education, where he emphasized the importance of education that includes both types of sciences. The classification of naqliyah and aqliyah sciences carried out by Ibn Khaldun shows that these two sciences complement each other and cannot be separated in the context of holistic education. The harmonization between naqliyah and aqliyah sciences has a strong philosophical foundation, where the integration of these two types of sciences aims to create individuals who are not only faithful, but also intelligent and able to think critically. The proposed harmonization methods include the development of an integrative curriculum, training for educators, and the use of interactive teaching methods. The implementation of this harmonization in the Islamic education system requires strategic steps, including the formulation of a clear vision and mission, the development of learning modules, and evaluations that reflect students' understanding of the integration of knowledge.

Although there are challenges in implementation, such as the dichotomy between religious and general science and lack of understanding among educators, the prospect of developing an Islamic education system that integrates naqliyah and aqliyah is very bright. By utilizing innovative learning technologies and methods, as well as collaboration between

academics, educators, and the community, Islamic education can produce individuals who are balanced, knowledgeable, and ready to face the challenges of the times. Overall, Ibn Khaldun's thoughts on education and the

integration of science provide valuable insights for the development of contemporary Islamic education, which is not only relevant for today's context, but also for building a more tolerant, inclusive, and civilized society

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Curriculum Vitae

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