



From Malakah to Deep Learning: Reconstructing Ibn Khaldun's Pedagogical Architecture for the Crisis of Competency in the 21st Century

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Abstract

The 21st-century education system faces a profound "crisis of superficiality," exemplified by Indonesia's significant decline in the 2022 PISA scores (reading literacy dropped to 359). This decline signals a systemic failure to bridge "declarative knowledge" (knowing that) into "procedural competence" (knowing how). This study aims to critically reconstruct Ibn Khaldun's educational thought in *Al-Muqaddimah* as a philosophical solution to this modern anxiety. Using a hermeneutic approach and comparative analysis with modern educational psychology and neuroscience, this research argues that Khaldun's concept of *Malakah* is not merely habituation but an ontological shift equivalent to "Deep Learning" and biological myelination. The findings reveal three key convergences: (1) The distinction between *Ilm* (transient rules) and *Malakah* (ingrained faculty) explains why students can memorize grammar but fail to communicate; (2) The method of *Tadarruj* (gradualism) serves as a rigorous structural equivalent to Vygotsky's Scaffolding, offering a sharp critique of the modern "textbook culture" and abridged summaries; and (3) The sociological warning against harsh punishment (*Inqibad al-Nafs*) aligns with the concept of "Learned Helplessness," providing an ethical foundation for anti-bullying policies. The study concludes that *Al-Muqaddimah* offers a necessary blueprint for reforms like Kurikulum Merdeka, specifically positioning the Profil Pelajar Pancasila (P5) as the practical vessel for transforming knowledge into character.

Keywords: *Ibn Khaldun, Malakah, Deep Learning, PISA Crisis, Tadarruj, Kurikulum Merdeka, Educational Neuroscience.*

Introduction

The Crisis of Superficiality: Beyond the Statistics

The trajectory of modern educational philosophy in the 21st century has shifted significantly from behaviorist models of knowledge transmission to constructivist and competency-based paradigms. However, despite these theoretical advancements, the global education system—and Indonesia specifically—faces a profound "crisis of superficiality". We are witnessing a generation of students who are adept at short-term memorization for standardized testing but fail to internalize knowledge as a permanent skill or character trait. Education is frequently reduced to a transaction of information rather than a transformation of the self.

This crisis is not merely anecdotal; it is statistically glaring. The latest results from the Programme for International Student Assessment (PISA) 2022, released by the OECD in late 2023, paint a concerning picture of "learning loss" that goes deeper than the pandemic's temporary effects. Indonesia's reading literacy score dropped significantly to 359, a 12-point decline from 371 in 2018. More alarmingly, this figure represents the lowest reading score Indonesia has recorded since PISA began in 2000. Similarly, scores in mathematics fell to 366 (from 379) and science to 366 (from 396).

These numbers are not just statistics; they are symptoms of a systemic failure in "Deep Learning". A score of 359 in reading literacy implies that the majority of students struggle to comprehend complex texts, evaluate arguments, or reflect on what they read. They possess "Surface Learning"—the ability to decode words—but lack the "Deep Learning" required to construct meaning. This phenomenon mirrors what educational psychologists describe as the failure to bridge "declarative knowledge" (knowing that) into "procedural knowledge" (knowing how). In the context of the 21st century, where information is abundant but wisdom is scarce, this inability to internalize knowledge poses an existential threat to the nation's competitiveness.

The Dead End of Modern Educational Reform

To address this crisis, many nations, including Indonesia with its Kurikulum Merdeka, have pivoted towards "Competency-Based Education" (CBE). The goal is noble: to move away from rote memorization towards holistic skills. However, a philosophical gap remains. Modern educational reforms often focus on the mechanics of competence—rubrics, assessments, and project-based learning—without fully addressing the psychological mechanism of how a skill becomes a permanent part of the human soul. We speak of "critical thinking" and "character," yet our methods often remain superficial.

We treat competence as a checklist of behaviors rather than a state of being. This is where modern educational philosophy hits a dead end. It lacks a robust framework that explains the metaphysical and psychological transition from "knowing" to "being". Current pedagogical frameworks are proficient in defining what students should learn, but they often struggle to articulate the internal process of how external knowledge transforms into an integral part of the self.

The Khaldunian Intervention: Education Forged in Fire

To solve this modern anxiety, we must paradoxically look backward—not to the West, but to the 14th-century Maghreb, to a scholar who understood that true education is the only thing that survives the collapse of civilizations. Unlike many philosophers who lived in ivory towers, Ibn Khaldun (1332–1406 AD) was a man forged in fire. Born in Tunis to an aristocratic family, his early education was rigorous, memorizing the Quran and studying under the great scholars of the Maghreb. However, his idyllic student life was shattered at age 17 by the Black Death (plague) of 1349, which swept across the Mediterranean, killing his parents and many of his teachers.

This early trauma instilled in him a profound sense of the fragility of life and civilization. Orphaned and ambitious, he entered the volatile world of politics, serving various sultans in Fez, Granada, and Bougie. He experienced everything from the highest honor—serving as a diplomat for the Sultan of Granada to negotiate with Pedro the Cruel of Castile—to the lowest depths, being imprisoned for nearly two years due to court intrigues.

The climax of his realist worldview—which directly shaped his educational philosophy—occurred in 1401 AD at the gates of Damascus. The Mongol conqueror Timur Lenk (Tamerlane) had besieged the city. While other scholars fled or prayed for miracles, the 70-year-old Ibn Khaldun chose a different path. He was lowered from the walls of Damascus in a basket to negotiate directly with the conqueror. For 35 days, inside the Mongol camp, the scholar and the conqueror engaged in intense intellectual dialogue. Ibn Khaldun saw firsthand that "civilization" (‘umran) is fragile. Damascus, a center of learning, was burned and looted shortly after their meeting.

This reinforced his conviction that knowledge that is merely memorized (*fahm*) evaporates when libraries burn. The only knowledge that matters is that which is ingrained in the soul as a permanent faculty (*malakah*). If a student only knows grammar but cannot speak, or knows ethics but collapses under pressure, their education is useless in the face of a "Timur Lenk"—or in modern terms, in the face of life's disruptions.

Thesis Statement

This article argues that Al-Muqaddimah offers the missing philosophical link for modern education. By rigorously analyzing his concepts of *malakah* (competence), *tadarruj* (gradualism/scaffolding), and the sociological dimension of education, we can find a blueprint for fixing the "crisis of superficiality" revealed by the PISA scores. This study posits that Ibn Khaldun's pedagogy anticipates the principles of "Deep Learning" and provides a necessary corrective to the mechanical implementation of competency-based curriculums.

Method

Philosophical Reconstruction: Bridging the 14th and 21st Centuries

This study employs a qualitative approach using a library research method (library research) to reconstruct Ibn Khaldun's educational concepts and contextualize them within 21st-century pedagogical challenges. The research utilizes a philosophical-pedagogical approach to examine the ontological and epistemological foundations of Ibn Khaldun's thought. However, reading a classical text like Al-Muqaddimah through the lens of modern neuroscience requires a rigorous methodological framework to avoid anachronism. Therefore, this study relies on two distinct analytical pillars: Hermeneutics of the Real and Structural Comparative Analysis.

1. Hermeneutics of the Real (Waqi'): Capturing the Spirit of the Maghreb

To interpret the text of Al-Muqaddimah, this study moves beyond literal translation to a hermeneutic approach that captures the "spirit" of the text by considering the volatile socio-political context of the 14th-century Maghreb. Ibn Khaldun did not write in a vacuum; he wrote amidst the collapse of dynasties and the devastation of the Black Death. This context is crucial to understanding why his pedagogy emphasizes *waqi'* (reality) over abstract idealism.

Where other philosophers might discuss education in terms of ideal forms, Khaldun discusses it as a "craft" (*sina'ah*) necessary for survival. The hermeneutic analysis focuses on dissecting key Arabic terms—specifically *Malakah*, *Tadarruj*, and *‘Umran*—to reveal their pragmatic definitions. By using the original Arabic text (Dar al-Fikr edition, 2004) alongside Franz Rosenthal's authoritative English translation (1967), this study ensures that the concept of *Malakah* is understood not merely as "habit" in the behaviorist sense, but as an ontological shift in the learner's soul. This layer of analysis allows us to separate the specific theological content of the 14th century from the universal pedagogical principles that remain relevant today.

2. Comparative Analysis: The Strategy of Convergence

The second phase of the methodology employs a comparative analysis to juxtapose Khaldunian concepts with modern educational theories and neuroscientific findings. The objective is not to claim that Ibn Khaldun "predicted" modern science, but to demonstrate a structural convergence where classical wisdom and modern empiricism arrive at the same conclusion regarding human cognition.

This comparative framework is operationalized through two specific dyads:

Malakah and Neural Plasticity: The study compares Ibn Khaldun's description of Malakah (a trait becoming "firmly rooted" through repetition) with modern findings on myelination and neural plasticity. We analyze how Khaldun's concept of TIKRAR (repetition) mirrors the biological process wherein repeated neural firing thickens the myelin sheath, thereby transforming a conscious effort into an automated skill (Deep Learning).

Tadarruj and Constructivist Scaffolding: We align the Khaldunian principle of Tadarruj (gradualism) with Lev Vygotsky's concept of Scaffolding and Jerome Bruner's Spiral Curriculum. This comparison examines how Khaldun's three stages of instruction (Global, Detailed, Mastery) functionally map onto the modern understanding of the "Zone of Proximal Development," validating the necessity of matching instruction to the learner's "receptivity" (isti'dad).

Data Sources

The primary data source is Ibn Khaldun's magnum opus, *Al-Muqaddimah*. Secondary sources include contemporary literature on educational psychology, specifically Social Learning Theory (Albert Bandura), Experiential Learning (David Kolb), and Constructivism (Jerome Bruner). Additionally, to ground the analysis in the current educational crisis, this study utilizes policy documents regarding Indonesia's Kurikulum Merdeka and statistical data from the OECD (PISA 2022 results). By synthesizing these diverse sources, the methodology aims to construct a "bridge" that allows 14th-century insights to walk directly into the 21st-century classroom.

Results

1. The Anatomy of Malakah: From Cognitive Rules to Ingrained Faculty

The primary finding of this study is the identification of a fundamental ontological distinction in *Al-Muqaddimah* between *Ilm* (cognitive knowledge) and *Malakah* (ingrained competence). This distinction is not merely semantic but represents a divergent understanding of human consciousness that directly addresses the "crisis of superficiality" in modern education.

The Ontological Divide: *Ilm* vs. *Malakah*

Ibn Khaldun posits that possessing specific information—such as memorizing grammar rules or legal theory—is merely a transient state (*hal*) rooted in memory. This state is fragile and extrinsic to the self. In contrast, true education aims for *Malakah*, defined as a permanent trait rooted in the soul that operates distinct from conscious effort.

To empirically demonstrate this, Khaldun employs a sophisticated sociolinguistic analysis comparing non-Arab scholars with Bedouin Arabs. He observes that non-Arab scholars often possessed an exhaustive knowledge of grammatical rules (*Ilm*), yet they struggled to speak eloquently in spontaneous situations. Conversely, the Bedouins, who had never studied formal grammar, possessed the "faculty of speech" (*Malakah*) simply through immersion and

practice. This leads to the critical Khaldunian insight: "language is a faculty located on the tongue, not merely grammar rules residing in the brain".

This analogy serves as a powerful critique of modern "surface learning." When students today memorize formulas without understanding their application, they are akin to the non-Arab scholars: they possess the rules (Ilm) but lack the faculty (Malakah). They have "knowledge about" the subject, but the subject has not become a part of their being. In the context of PISA scores, this explains why students can read words (knowing the rules of literacy) but fail to comprehend complex meanings (lacking the Malakah of critical thought).

The Neuroscience of the Soul: Tikrar and Myelination

If Malakah is the goal, how is it achieved? Ibn Khaldun rejects the idea that competence can be transmitted through lecture alone. Instead, he identifies the mechanism of formation as Tikrar (repetition) and Mumarasah (conditioning). He argues that a "trait becomes firmly rooted" only through the "repetition of the action" until the form is perfected in the soul.

This Khaldunian process mirrors, with remarkable accuracy, the modern neuroscientific understanding of skill acquisition—specifically, the process of myelination. In neuroscience, "Deep Learning" or the automation of a skill is biological, not just psychological. Every time a student repeats a specific thought or action (Tikrar), the neural pathway associated with that action fires. Repeated firing stimulates the growth of myelin, a fatty sheath that insulates the nerve fibers.

Just as insulation on an electrical wire ensures the signal moves faster and without leakage, a thicker myelin sheath allows neural signals to travel at high speeds with minimal energy loss. This is the biological equivalent of Malakah. When Ibn Khaldun speaks of a skill becoming "firmly rooted" and "automatic," he is describing a highly myelinated neural circuit. The clumsiness of a beginner (the state of Hal) is due to uninsulated neural pathways; the mastery of an expert (the state of Malakah) is the result of thick myelination produced by Tikrar.

Conclusion: Malakah is Deep Learning

Therefore, the study concludes that Malakah is conceptually equivalent to the modern construct of 'Deep Learning'. Both concepts describe the transition from:

Declarative Knowledge (Ilm): Knowing that something is true (e.g., knowing the rules of grammar).

Procedural Knowledge (Malakah): Knowing how to apply it effortlessly (e.g., speaking eloquently).

By recontextualizing Malakah through this lens, we see that Ibn Khaldun did not just describe a habit; he described the biological imperative of learning. The failure of modern education to produce competent graduates is fundamentally a failure to provide the time and structure necessary for Tikrar—the repetitive practice required to myelinate the brain and transform transient information into a permanent part of the soul.

2. Tadarruj: The Gradual Architecture of Instruction vs. The "Textbook Culture"

The second major finding of this study concerns the instructional methodology required to build Malakah. In *Al-Muqaddimah*, Ibn Khaldun launches a severe critique against the pedagogical trends of his time—specifically the reliance on *Mukhtasar* (abridged summaries) and textbooks that present complex conclusions without their foundational derivations. This critique is strikingly relevant to the modern "Textbook Culture" and the reliance on LKS (*Lembar Kerja Siswa*) in Indonesia, where students are often fed summarized information to pass exams rather than engaging in the struggle of understanding.

The Critique of Mukhtasar: A Violation of Cognitive Laws

Ibn Khaldun argues that presenting final scientific results to a beginner violates the natural laws of human cognition. He states that using abridgments (*Mukhtasar*) "corrupts the talent of learning" because it forces the student to memorize the advanced outcomes of a discipline before they possess the mental capacity to understand the problems. This creates a disconnect where the student memorizes the words but fails to grasp the meaning—a clear precursor to the "surface learning" detected in PISA results. Khaldun warns that this method confuses the student and leads to "stupidity" (*baladah*), not because the student lacks intelligence, but because the instruction violated the principle of "receptivity" (*isti'dad*).

The Three Stages of Tadarruj (The Khaldunian Spiral Curriculum)

To counter this, Ibn Khaldun proposes a rigorous three-stage methodology known as *Tadarruj* (gradualism). This study finds that *Tadarruj* is not merely a lesson plan, but a structural framework for deep cognitive architecture:

Stage 1: *Al-Ijmali wa al-Tahwiq* (Global Overview) In this initial phase, the teacher presents the "seeds" or principal problems of the discipline in a generalized manner. The goal is not detailed mastery but creating a "mental map" of the subject. Crucially, Khaldun emphasizes that this stage must be tailored to the student's *Isti'dad* (receptivity/readiness). The teacher must limit the complexity to what the student's mind can currently accept, avoiding the "cognitive overload" that leads to frustration.

Stage 2: *Al-Tafsil wa al-Sharh* (Detailed Analysis) Once the mental map is established, the student revisits the subject from the beginning. In this iteration, the teacher adds "meat to the bones," discussing evidence, conflicting opinions, and detailed derivations. The student moves from knowing "what" to understanding "why." The vague concepts from Stage 1 are now sharpened through analysis.

Stage 3: *Raf' al-Hijab* (Lifting the Veil/Mastery) In the final iteration, the student traverses the discipline a third time. This stage involves resolving obscure problems, tackling complex ambiguities, and leaving nothing unexplained. It is only at this stage that *Malakah* (competence) is fully formed, and the student transitions from a learner to a master who can apply knowledge in novel situations.

Convergence with Vygotsky and Bruner

When analyzed through the lens of modern educational psychology, the Khaldunian model of *Tadarruj* demonstrates a precise structural equivalence to Jerome Bruner's "Spiral Curriculum". Just as Bruner argues for revisiting topics at increasing levels of complexity,

Khaldun insists that "teaching a subject takes place in three iterations" (fi al-tikrar thalath marrat).

Furthermore, the concept of Isti'dad (receptivity) aligns perfectly with Lev Vygotsky's "Zone of Proximal Development" (ZPD). Ibn Khaldun explicitly warns teachers: "Do not ask of a student more than he can understand, or he will lose interest and his mind will stop working." This is a 14th-century articulation of Scaffolding—the necessity of providing support structures that match the learner's current capacity.

Implication for Modern Crisis

The analysis suggests that the modern educational failure is often a failure of Tadarruj. By forcing students to memorize abstract definitions (Stage 3 content) without first building a global mental map (Stage 1) or engaging in detailed derivation (Stage 2), schools are effectively skipping the cognitive steps required for neural consolidation. The result is fragile knowledge that collapses under the pressure of real-world application, exactly as Ibn Khaldun predicted. The Al-Muqaddimah thus serves as a timeless reminder that there are no shortcuts to competence; the mind, like the body, grows only by degrees.

3. The Sociology of Education: Violence, Economics, and the Indonesian Context

The final component of this analysis moves from the cognitive to the sociological, examining how the environment shapes Malakah. Ibn Khaldun does not view education in a vacuum; he treats it as a phenomenon deeply embedded in the social and economic fabric of civilization. This perspective offers critical insights for three pressing issues in the Indonesian context: the prevalence of violence in schools, the educational disparity in frontier (3T) regions, and the implementation of Kurikulum Merdeka.

The Psychology of Agency: Inqibad al-Nafs and Learned Helplessness

One of the most striking findings in Al-Muqaddimah is the direct correlation between teaching methods and student psychology. Ibn Khaldun explicitly warns that severe punishment and harsh authority lead to a psychological state he terms Inqibad al-Nafs (contraction of the soul or loss of agency). He argues that when students are educated through oppression rather than benevolence, they lose their zest for learning and, more dangerously, develop vices such as deceit and trickery to escape punishment.

This 14th-century observation serves as a precise ethical foundation for modern anti-bullying policies and child protection laws. In the language of modern psychology, Khaldun is describing "Learned Helplessness"—a state where subjects feel they have no control over their environment and thus stop trying to learn or improve.

In the context of Indonesian schools, where cases of bullying and authoritarian discipline remain a challenge, Khaldun's insight suggests that character education cannot coexist with violence. If the goal is to form a strong Malakah of character, the pedagogical environment must be free from the fear that causes the "soul to contract." A student paralyzed by fear cannot engage in the Tikrar (repetition) required for deep learning; they merely perform compliance to survive.

The Economic Ecology: Education as a "Luxury Craft" in 3T Regions

Furthermore, the analysis confirms Ibn Khaldun's materialist theory that science/instruction is a "craft" (*sina'ah*). Unlike basic survival skills, the craft of high-quality instruction is a "luxury good" that only flourishes in societies with abundant civilization (*'umran*) and economic surplus.

This provides a powerful theoretical lens for analyzing the persistent educational disparity between Java (urban centers) and the 3T regions (Frontier, Outermost, and Underdeveloped areas) in Indonesia. Policy interventions often focus solely on standardizing curriculum across all regions. However, Khaldunian sociology suggests that without the economic infrastructure (*'umran*) to support the "craft of instruction," advanced pedagogy is impossible.

In 3T regions, where the economic structure may still be focused on subsistence, the "surplus" required to support dedicated teachers, libraries, and prolonged study time is often absent. Therefore, the "crisis of superficiality" in these regions is not just a failure of teacher competence, but a failure of economic ecology. Ibn Khaldun implies that educational equity cannot be achieved by curriculum mandates alone; it requires the economic development of the region to support the "market" of knowledge.

Operationalizing Malakah in Kurikulum Merdeka (P5)

Finally, the study finds a direct structural convergence between Khaldun's concept of *Mumarasah* (practice/conditioning) and the *Profil Pelajar Pancasila* (P5) in Indonesia's *Kurikulum Merdeka*.

Khaldun argues that "perfection of the form in the soul depends on the repetition of the action". He distinguishes between knowing the definition of a virtue and possessing the virtue itself. This aligns with the objective of P5, which is to move education from abstract definition to embodied practice.

For instance, in the context of democracy education, a traditional curriculum might ask students to memorize the definition of voting (Level of *Fahm*). However, Khaldun would argue this does not create a democratic citizen. The implementation of P5 activities, such as mock elections (*Simulasi Pemilu*), allows students to internalize democracy through *Mubasharah* (direct experience). By engaging in the act of campaigning, voting, and accepting results, the student transitions from "knowing about democracy" to "being democratic." Thus, P5 is not merely an extracurricular add-on; it is the necessary vessel for *Mumarasah*, transforming the *Ilm* of the classroom into the *Malakah* of the character.

Discussion

Interpretation of Results: The Ontological Shift from Knowing to Being The findings of this study fundamentally reorient the understanding of Ibn Khaldun's *Al-Muqaddimah* from a historical text to a sophisticated pedagogical manifesto. The core interpretation of the analysis is that the current "crisis of superficiality" in education—exemplified by Indonesia's decline in PISA scores—stems from a failure to distinguish between *Ilm* (cognitive knowledge) and *Malakah* (ingrained competence). The results indicate that modern education often arrests at the level of *Fahm* (understanding), where students act as temporary vessels for information, rather than achieving *Malakah*, where knowledge transforms into a permanent trait of the soul. This distinction explains the disconnect between high graduation rates and low functional

literacy; students possess the "rules" of the discipline but lack the "faculty" to apply them in novel contexts, mirroring Khaldun's observation of non-Arab scholars who knew grammar but could not speak eloquently.

Comparison with Other Research: The Convergence of Classical and Modern Theory When placed alongside contemporary educational psychology, Ibn Khaldun's 14th-century insights demonstrate a remarkable convergence with modern learning theories. The study reveals that Khaldun's concept of Tadarruj (gradualism) is not merely a teaching schedule but a structural equivalent to Jerome Bruner's "Spiral Curriculum" and Vygotsky's "Scaffolding". Where modern research emphasizes the "Zone of Proximal Development," Khaldun articulated the necessity of teaching according to the student's "receptivity" (*isti'dad*) to prevent cognitive overload.

Furthermore, the mechanism of TIKRAR (repetition) detailed in Al-Muqaddimah finds empirical validation in modern neuroscience. Khaldun's intuition that repetition creates a "coloring of the soul" aligns with the biological process of myelination, where repeated neural firing thickens the myelin sheath to automate skill execution. This suggests that "Deep Learning" is historically consistent with Malakah, refuting the notion that competency-based education is a purely modern Western invention; rather, it is a rediscovery of the natural laws of human cognition.

Implications: Reforming Policy and Pedagogy The theoretical implications of this study challenge the "textbook culture" prevalent in systems relying on abridged summaries (*Mukhtasar* or *LKS*). The findings imply that curriculum reforms, such as Indonesia's Kurikulum Merdeka, must prioritize the "time" and "struggle" required for Malakah formation over rapid content delivery. The implementation of the Profil Pelajar Pancasila (P5) projects serves as a practical realization of Khaldun's *Mumarasah* (conditioning), moving education from abstract definition to embodied practice.

Sociologically, the study implies that educational equity cannot be achieved solely through curriculum standardization. Khaldun's theory of 'Umran (civilization) posits that high-level instruction is an economic craft dependent on societal surplus. This provides a theoretical lens for understanding the persistent gap between Java and the 3T regions; without the economic infrastructure to support the "craft of instruction," policy interventions will remain superficial. Additionally, the analysis of harsh punishment as a cause of "loss of agency" provides a 14th-century ethical foundation for modern anti-bullying policies and child protection laws.

Research Limitations: This study acknowledges several limitations. First, as a library research study using a hermeneutic approach, the findings are interpretive and lack direct empirical data from classroom interventions. Second, while the comparison between Malakah and neural myelination provides a strong metaphor, it remains a speculative correlation between metaphysical philosophy and biological science. Finally, the study focuses heavily on the theoretical convergence between Khaldun and modern theory, potentially overlooking the specific theological contexts of the 14th century that might limit the direct secular application of his ideas in a pluralistic modern classroom.

Suggestions for Future Research: Building on these findings, future research should move from theoretical reconstruction to empirical application. Researchers are suggested to design longitudinal studies that implement the three stages of Tadarruj (Global, Detailed, Mastery) in specific subjects, such as vocational training or language learning, to measure the rate of Malakah formation compared to standard methods. Additionally, further investigation is needed into the economic sociology of education—specifically, how Khaldun's concept of "science as a craft" can inform policy decisions regarding teacher welfare and infrastructure development in underdeveloped regions.

Conclusion

The Architecture of Deep Competence

Although living centuries before the contemporary pedagogical era, Ibn Khaldun's thought in *Al-Muqaddimah* provides a fundamental contribution to the development of modern educational philosophy. This study demonstrates that his work is not merely a historical artifact but a sophisticated pedagogical manifesto addressing the precise crisis facing 21st-century education: the crisis of superficiality. Through his rigorous distinction between *Ilm* (cognitive rules) and *Malakah* (ingrained faculty), Ibn Khaldun diagnosed the very ailment that plagues modern systems—the production of students who are "knowledge-rich" but "competence-poor."

The reconstruction of his thought reveals that true education is an ontological transformation. It is not sufficient for a student to act as a temporary vessel for information; the goal of education is to engrave knowledge into the soul until it becomes a permanent trait of character. This Khaldunian vision elevates education from mere knowledge transmission to the formation of deep, ingrained competence, prefiguring the modern goals of Deep Learning and Competency-Based Education.

Implications: Abandoning the "Instant" Culture

The implications of this study demand a radical shift in policy and practice. The modern obsession with speed—manifested in "textbook culture," abridged summaries (*Mukhtasar*), and rapid curriculum delivery—is fundamentally incompatible with the formation of *Malakah*. Policymakers must recognize that competence cannot be rushed. The Khaldunian principle of *Tadarruj* (gradualism) teaches us that the path to mastery is necessarily slow and often painful.

To fix the systemic failures revealed by PISA scores, educational systems must abandon the "fast-food" approach to learning. Schools must provide the "time" and "struggle" required for the three stages of *Tadarruj* to take effect. This means prioritizing depth over breadth, and creating a safe psychological environment—free from the violence that causes *Inqibad al-Nafs* (loss of agency)—where students can engage in the repetitive practice (*Tikrar*) necessary to myelinate their minds and color their souls.

Suggestions for Future Research: From Theory to Empiricism

While this study establishes the theoretical convergence between Khaldunian thought and modern science, the next step must be empirical validation. Future research should move from theoretical reconstruction to applied experimentation.

Researchers are strongly suggested to design longitudinal studies that implement the three stages of *Tadarruj* (Global Overview, Detailed Analysis, Mastery) in specific subjects, particularly in vocational training or language acquisition. By comparing a "Khaldunian Cohort" against a control group using standard methods, researchers can empirically measure the rate of *Malakah* formation—quantified through retention rates and transfer of learning in novel situations. Furthermore, further investigation is needed into the economic sociology of education to understand how infrastructure development in underdeveloped regions correlates with the "craft" of instruction.

Ultimately, Ibn Khaldun teaches us that education is the only craft that survives the collapse of civilizations. In an era of disruption, returning to this 14th-century wisdom offers

the most viable path forward for building a generation capable of not just knowing the world, but navigating it with wisdom and resilience.

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