

## ARABIC LANGUAGE LEARNING CONCEPTS ACCORDING TO IBN KHALDUN AND AZHAR ARSYAD

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### Abstrac:

Learning Arabic always presents something that needs to be studied in depth, so the researcher researched in depth the concept of learning Arabic. This is because there are many versions of the concept of learning Arabic, so the researcher formulated the problem of how the concept of learning Arabic according to Ibn Khaldun and Azhar Arsyad, with The aim of the research is to find out in detail the similarities and differences regarding the concept of learning Arabic according to the two figures, through library research analysis with a comparative approach which is intended to compare the concepts of learning Arabic between the two figures, using the documentation method, based on the researcher's analysis, it was found that the similarities are found in the discussion. About language itself, and agreed about language as a means of communication, and guidance for students, while the results of the analysis of the differences are in the readiness of students, and the experience of students in previous sciences that students have obtained, with these results the researcher concludes Ibn Khaldun is more selective in the concept of learning Arabic, in the sense that religious knowledge and Arabic should not be combined into one unit, while Azhar Arsyad is exactly the opposite of what Ibn Khaldun expressed, Azhar Arsyad is of the view that students must first know their background. Knowledge, whether it is related to religion or not, it certainly cannot be separated between Arabic language knowledge and religion

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### INTRODUCTION

Arabic language learning has been taught a lot, especially in tertiary institutions where there are Arabic Language Education Study Programs or Arabic Language and Literature, both in general tertiary institutions and of course higher education institutions with religious nuances such as STAIN, IAIN and UIN. We know that learning Arabic is learning Arabic is a learning process that conditions students to understand and comprehend the four language skills, namely, *maharat istima'*, *al-kalam*, *al-qira'ah*, and *al-kitabah* in a balanced manner.<sup>1</sup> Thus learning Arabic greatly contributes to students and alumni of Arabic Education because learning Arabic is able to understand the methods, strategies and concepts applied to learning Arabic itself, according to experts that learning has the following definition: Learning is identified with the word "teaching" comes from the basic word "ajar" which

<sup>1</sup> Kurniawan Hamidi et al., "Pengembangan Media Pembelajaran Bahasa Arab Berbasis Video Animasi Interaktif Untuk Siswa Madrasah Aliyah," *Journal on Education* 5, no. 2 (January 29, 2023): 76, <https://doi.org/10.31004/joe.v5i2.1098>.

means instructions given to people so that they are known (followed) plus the prefix "pe" and the ending "an" becomes " learning", which means process, deed, way of teaching or teaching so that students want to learn. Learning is a process of interaction between students and educators and learning resources in a learning environment. Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge can occur, mastering skills and character, as well as forming attitudes and beliefs in students. In other words, learning is a process to help students learn well.<sup>2</sup>

When talking about the concept of learning and learning, of course there will be many definitions that can be put forward by experts, including learning and learning are two concepts that are interrelated and cannot be separated. Both are the main activities in education. Learning is interpreted as a process of changing behavior as a result of individual interactions with their environment. Changes in the behavior of learning outcomes are continuous, functional, positive, active, and directed. The process of changing behavior can occur in various conditions based on explanations from educational and psychology experts.<sup>3</sup> Not just a concept, but the method is also the subject of learning in learning Arabic.

وفي قول الحديث عن طرق تعليم اللغة العربية وفيه طرق متنوعة. ومن أنماط طرق تعليم اللغة العربية لغير الناطقين بها وهي طريقة النحو والترجمة، وطريقة المباشرة، طريقة القراءة، طريقة الإلقائية، وطريقة المحاضرة، وطريقة القياسية، طريقة الاستقرئية الاستنباطية، وطريقة حل المشكلات، وطريقة التوصيلية، وطريقة القصة.

Thus it is quite clear that learning Arabic is closely related to a method that cannot be separated from one another, this is because the success of learning Arabic can also be measured by success in using a method, so that it can be developed in a teaching material because teaching materials become the most important part of learning, and therefore the teacher must be able to present as well as possible teaching materials that adapt to learning objectives. In addition, teaching materials are also a source of information primarily to increase the effectiveness of learning with the intention that learning objectives can be achieved as desired. These teaching materials in the teaching and learning process, especially for teachers and students have very urgent roles and functions.<sup>4</sup>

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<sup>2</sup> Dr Ahdar Djamaluddin et al., "4 Pilar Peningkatan Kompetensi Pedagogis," n.d., 13.

<sup>3</sup> Muh Sain Hanafy, "KONSEP BELAJAR DAN PEMBELAJARAN," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan* 17, no. 1 (June 18, 2014): 14, <https://doi.org/10.24252/lp.2014v17n1a5>.

<sup>4</sup> Hamidi et al., "Pengembangan Media Pembelajaran Bahasa Arab Berbasis Video Animasi Interaktif Untuk Siswa Madrasah Aliyah," 90.

Talking about the concept of learning Arabic in which learning cannot be separated from a method, teaching material or the other, but in reality between the concepts of learning Arabic with one another from the exposure of experts certainly needs to be studied significantly, this is because if there are differences between the concept of learning Arabic from one expert to another will lead to different mindsets of readers and recipients. Among the learning concepts according to experts are the following learning concepts as directions for or a way for an effective and efficient learning process.<sup>5</sup> Meanwhile, according to others, learning is a process that is carried out individually to achieve a change in both behavior and the results of the person's interaction with the surrounding environment.<sup>6</sup> If you see this, of course the concept of learning is very influential on learning motivation, this is in line with student learning motivation which is very influential in the student teaching and learning process. If students' learning motivation in learning Arabic is lacking, then it will affect student learning outcomes.<sup>7</sup>

The research that the researcher will discuss is different from previous research, the difference lies in the concepts that will be expressed by Ibn Khaldun and Azhar Arsyad, where previous research has not explained in detail about the two figures, especially those related to learning Arabic, so the researcher will explore both similarities and differences in learning conceptualized by Ibn Khaldun and Azhar Arsyad

## RESEARCH METHODS

This study uses a qualitative descriptive method with a comparative analysis approach, where this research is a study of literature or literature with a qualitative approach. Library research is a series of activities related to methods of collecting library data, reading and recording and processing research materials. The primary source of this research is the works of Ibn Khaldun and Azhar Arsyad. The method used is descriptive analysis. It is called descriptive in order to make a systematic, factual and accurate description of the facts, patterns and relationships of the concepts of learning Arabic that are carried by both of them. The analytical method is intended to investigate in detail related to the concept of learning Arabic from both of them so that the results of this study can provide

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<sup>5</sup> Prof Dr Hamzah B. Uno M.Pd and Masri Kudrat Umar M.Pd S. Pd, *Mengelola Kecerdasan Dalam Pembelajaran: Sebuah Konsep Pembelajaran Berbasis Kecerdasan* (Bumi Aksara, 2023), 45.

<sup>6</sup> An Nisaa Zukhrufatul Jannah et al., "KONSEP PEMBELAJARAN PAI UNTUK SISWA PENYANDANG TUNAGRAHITA RINGAN," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman* 8, no. 1 (June 9, 2023): 17, <https://doi.org/10.31604/muaddib.v8i1.21-30>.

<sup>7</sup> Akhsan Akhsan and Ahmadi Muhammadiyah, "ANALISIS TERHADAP MOTIVASI BELAJAR SISWA PADA PEMBELAJARAN BAHASA ARAB DI MTs-NU Al-ISLAMIAH ASEMBAGUS MENURUT TEORI MC CLELLAD," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 3, no. 2 (July 27, 2022): 132, <https://doi.org/10.35316/lahjah.v3i2.132-138>.

recommendations for future needs.<sup>8</sup> The comparative method was also used in writing this research to get a detailed picture of the differences and similarities between Ibn Khaldun and Azhar Arsyad in the concept of learning Arabic.<sup>9</sup>

## RESULTS AND DISCUSSION

### DISCUSSION

#### Concept

The concept is an image that describes the structure of the concept, namely the relationship between concepts from an image that states a meaningful relationship between the concepts of a subject matter connected by a connecting word so as to form a proposition.<sup>10</sup> So when talking about the concept of course it will be connected with another word, so that the concept of the researcher referred to in this study is closely related to learning. In another statement it is said that the concept of learning is a way of processing learning in order to achieve a learning goal that is in accordance with expectations and reality, and can be used as a benchmark in accordance with learning objectives.<sup>11</sup>

#### Arabic Learning

Learning Arabic is teaching foreign languages that have long been taught in Indonesia, both formally and non-formally, starting from Ibtidaiyyah to tertiary institutions. This is because the Arabic language has a very large function for Indonesian society, namely as a language of religion, culture, science, as well as a language of communication with Arab nations.<sup>12</sup> Learning Arabic for non-Arabs is something that cannot be avoided, because the urgency of Arabic for the world community today is quite high for both Muslims and non-Muslims. This is marked by the many Arabic learning institutions in various countries, including: the Egyptian Radio Institute, the American University in Egypt, the Institute for Islamic Studies in Madrid Spain, the Khurtum Markaz in Sudan, LIPIA in Jakarta, the al-Khoir Foundation belonging to the Arab Emirates which are spread

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<sup>8</sup> Arsyad Arsyad, Wahyu Bagja Sulfemi, and Tia Fajartriani, "PENGUATAN MOTIVASI SHALAT DAN KARAKTER PESERTA DIDIK MELALUI PENDEKATAN PEMBELAJARAN KONTEKSTUAL PADA MATA PELAJARAN PENDIDIKAN AGAMA ISLAM," *POTENSIA: Jurnal Kependidikan Islam* 6, no. 2 (December 26, 2020): 57, <https://doi.org/10.24014/potensia.v6i2.9662>.

<sup>9</sup> Fatkhur Roji, "Pembaharuan Nahwu Menurut Shauqi Dhaif Dan Ibrahim Musthafa," *EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab* 9, no. 1 (June 30, 2020): 41, <https://doi.org/10.24235/ibtikar.v9i1.6146>.

<sup>10</sup> Fuja Siti Fujiawati, "PEMAHAMAN KONSEP KURIKULUM DAN PEMBELAJARAN DENGAN PETA KONSEP BAGI MAHASISWA PENDIDIKAN SENI," *JPKS (Jurnal Pendidikan dan Kajian Seni)* 1, no. 1 (April 30, 2016): 57, <https://doi.org/10.30870/jpks.v1i1.849>.

<sup>11</sup> Devi Fitriya, Ina Magdalena, and Nur Fauziah Fadhillahwati, "Konsep Pembelajaran Daring Di Era Pandemi Covid-19," *Cerdika: Jurnal Ilmiah Indonesia* 1, no. 3 (March 25, 2021): 183, <https://doi.org/10.59141/cerdika.v1i3.30>.

<sup>12</sup> Ubaid Ridho, "EVALUASI DALAM PEMBELAJARAN BAHASA ARAB," *An Nabighoh* 20, no. 01 (June 24, 2018): 54, <https://doi.org/10.32332/an-nabighoh.v20i01.1124>.

across in Indonesia respectively in Surabaya, Bandung, Makasar, Malang, Solo, and in Islamic boarding schools across Indonesia.<sup>13</sup>

### **Profile of Ibn Khaldun**

The full name of Ibn Khaldun is Abdu al-Rahman Ibn Muhammad Ibn Muhammad Ibn Muhammad Ibn al-Hasan bin Jabir ibn Muhammad Ibn Ibrahim Ibn Khalid Ibn Uthman Ibn Hani Ibn Khattab Ibn Kuraib ibn Ma'dikarib Ibn al-Harith Ibn Wail Ibn Hujar or better known as Abdur Rahman Abu Zayd Muhammad Ibn Khaldun. Abu Zaid Abdul Rahman Ibn Khaldun was born in Tunisia on the 1st of Ramadan 734 AH, which coincided with 27 May 1332 AD. His family came from Hadramaut, a fairly fertile agricultural area in the southern Arabian Peninsula. They came to Spain at the time of the beginning of the Islamic occupation.<sup>14</sup> Ibn Khaldun's ancestors came from one of the tribes in the southern Arab region, precisely in the territory of Yemen. Ibn Khaldun was the fourth grandson of the Khaldun descendants, who also became his name ma tribe, his real name Khaldun was Khalid, he was known as Khaldun because it was in accordance with the customs of the Andalusian people and the Maghreb who added the letters wawu and the nuns behind the names of prominent people as a sign of respect and glorification, such as Hamid being Hamdun, Zaid being Zaidun and Khalid being Khaldun.

Another opinion also mentions that bn Khaldun is Abd al Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn Ibrahim ibn Khalid.<sup>15</sup> Ibn Khaldun used to be called Abu Zaid, who was taken by da Zaid. However, Ibn Khaldun is better known by the nickname Ibn Khaldun who is attributed to the name of his grandfather, namely Khalid. Khalid was the first person to enter Andalusia with the Arab conqueror Carmona.<sup>16</sup> Ibn Khaldun came from a noble family and loved science. He also came from a political, intellectual and aristocratic family, a background one rarely encountered at the time. Ibn Khaldun's family, before crossing Africa, were political leaders in Moorish, Spain, for several centuries. In such an elite family, Ibn Khaldun was born on May 27, 1332 (732 AH) in Tunisia. Ibn Khaldun's first teacher was his own father. Tunisia is the headquarters of scholars and writers in Maghri, a gathering of Andalusian scholars who fled due to various political events. From these, Ibn Khaldun studied shari'ah and rhetoric. Ibn Khaldun was proficient in the field of manthiq, thus becoming his teacher. Ibn Khaldun studied various kinds of knowledge, including

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<sup>13</sup> Nandang Sarip Hidayat, "PROBLEMATIKA PEMBELAJARAN BAHASA ARAB" 37, no. 1 (2012): 90.

<sup>14</sup> Abdullah Thalib, "GENEOLOGI DAN EPISTEMOLOGI PEMIKIRAN IBNU KHALDUN," *Sulesana: Jurnal Wawasan Keislaman* 14, no. 1 (June 30, 2020): 117, <https://doi.org/10.24252/sulesana.v14i1.16818>.

<sup>15</sup> Bethari Widiya Hardanti, "TIGA FASE SEJARAH BERDASARKAN PEMIKIRAN IBNU KHALDUN DALAM SEJARAH INDONESIA," *Historiography: Journal of Indonesian History and Education* 1, no. 2 (April 30, 2021): 180, <https://doi.org/10.17977/um081v1i22021p178-192>.

<sup>16</sup> Saidin Hamzah and Andi Khaerunin Nisa, "Metode Sejarah Dalam Perspektif Ibnu Khaldun (Telaah Kitab Mukaddimah)," *CARITA: Jurnal Sejarah Dan Budaya* 2, no. 1 (2023): 38, <https://doi.org/10.35905/carita.v2i1.5301>.

the Qur'an, hadith, dialectical theology, Islamic law, mathematics, astronomy, philosophy in Tunisia and Morocco.<sup>17</sup>

### **Profile of Azhar Arsyad**

Azhar Arsyad, was born in Toli-Toli on May 3, 1952. After graduating and obtaining a complete Diploma (Syahadah) at Gontor Modern Islamic Boarding School in 1972, he received the best BA degree (1976) and the best graduated Doctorandus at the Tarbiyah Faculty of IAIN Alauddin (1979). Deepen academic problems at the University of Minnesota, USA in the summer of 1984. After that, he attended the Study of Intercultural Communication in the Department of Anthropology at Portland State University, Oregon in the fall of 1984 where he obtained an average GPA grade of 4,00 (A). Obtained a certificate in TESOL (Teaching English to Speakers of Other Languages) from Georgetown University, Washington DC in the Summer of 1985 with an average cumulative grade of A (4.00). Received a Master of Arts degree in Linguistics from the State University of New York in December 1985 (Fulbright scholarship with a cumulative grade of 4.00 (average A). Lastly he received a Doctorate degree from UIN Syahid, 1999, wrote a dissertation on Management and Theology. In the fall of 1990, he returned to the United States to attend training in Administration and Management at the University of Kentucky.<sup>18</sup>

In 1992-1993, he was honored to take part in Mid-Career Professional Training in Management for one year at Boston University, USA and at the same time received a special award from the American President in Minneapolis which was signed by President Bill Clinton on behalf of the United States government. Finally, as a translator in a Strategic Management workshop for echelon I officials at McGill University, Montreal, Canada for three months in 1996 Azhar Arsyad has several times fulfilled invitations both personally and on behalf of the Indonesian government to present papers at international seminars and conferences, including at International Islamic University, Kuala Lumpur (1987), Science University, Penang, Malaysia (1988), Massachusetts Institute of Technology (MIT), United States of America (1993), KAIS (Korean Association of Islamic Studies), Seoul, South Korea (1994), McGill University, Montreal, Canada (1993 & 1996), National University of Malaysia in 2001, Janadriyah International Conference in Riyadh, Saudi Arabia at the invitation of the Kingdom of Saudi (2003). Invited by the Department of Political Science, School of Social and Cultural Studies, University of Western Australia, Perth, Australia to present papers (2003), al-Azhar University, and Cairo University, Egypt (2003), Alul-Bait Foundation, Qum city, Ali Ridza Library in Mashhad, and Tehran, Islamic Republic of Iran (2003). Conducted Participatory and Planning

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<sup>17</sup> Fatkhur Roji and Ibrahim El Husarri, "The Concept of Islamic Education According to Ibn Sina and Ibn Khaldun," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (July 24, 2021): 327, <https://doi.org/10.31538/nzh.v4i2.1342>.

<sup>18</sup> Aminuddin, "MEDIA PEMBELAJARAN BAHASA ARAB," *Al-Munzir* 7, no. 2 (2014): 27.

Meeting at Mc.Gill University, Montral, Canada, October 2004. Invited and asked by The Istanbul Foundation for Science and Culture to present a paper at the International Symposium at the Kaya Ramada hotel, Istanbul, Turkey with the paper title "Musahamatul al- Tarbiyah al-Diniyah fi al-Tafahum wa ishlahi al-Dunyaa al-Mumazzaq, and initiated and initiated several international conferences which were attended by several countries "World Peace" in 2001 and "Islam, the West, and the Rest" in 2005, etc.

## RESEARCH RESULT

### The Concept of Learning Arabic According to Ibn Khaldun

The concept of learning Arabic according to Ibn Khaldun defines "language" as "a speaker's expression of what he means. The expression above is an oral/oral act that appears to convey a specific purpose by using a sentence. So mastery of the language or what is called "malakah" must reside in the limbs of the person who carries out the "malakah" activity, namely "oral/mouth" of this member in every nation with different terms. Ibn Khaldun said that language is the speaker's expression of what is intended. Namely that language is a "means" owned by speakers of language that are used to express their ideas, requests, and feelings. There is a limitation of "language" that he is a "means of human expression" is a limitation that is returned in several places in Ibn Khaldun's "muqoddimah" book.<sup>19</sup>

Through the definition that language is "malakah verbaliyah", Ibn Khaldun argues that language is not a character or character, it is different from what most people think, meaning that if 'mastery of language' has settled in someone and is embedded in it, it will appear that it is a character or character. , because it is also a lot of people who neglect to think that I'rab, balaghah that is in the Arabs is natural. Malakah is a derivation of the Arabic words mim lam and kaf, and Imam Jurjani in his book "at ta'rifat" means "a character that sticks to the soul, the embodiment of behavior in the soul caused by the actions taken. And this behavior is called "soul quality" and if it quickly disappears then it is called "state" and if it occurs repeatedly, and the soul trains it and the quality of the soul sticks so that it does not easily disappear, then it becomes "malalah/mastered" this can be explained with normal work.<sup>20</sup>

Meanwhile, in mu'jam al wasiith it is stated that "malakah" is a trait that is embedded in a person or a special readiness of mind to perform certain actions intelligently and proficiently. Such as

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<sup>19</sup> Hamidi et al., "Pengembangan Media Pembelajaran Bahasa Arab Berbasis Video Animasi Interaktif Untuk Siswa Madrasah Aliyah," 123.

<sup>20</sup> M. Kholison et al., "PENGEMBANGAN BAHAN AJAR BAHASA ARAB DENGAN PENDEKATAN KEMAHIRAN BERBICARA," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 4, no. 1 (March 27, 2023): 134, <https://doi.org/10.35316/lahjah.v4i1.90-102>.

numeracy mastery and language mastery.<sup>21</sup> While in *Mu'jam al mushtholahaat al ilmiyah wa al fanniyah* written by Yusuf Khoyyath that reason, will and feelings are "malakah an nafsi/ mastery of the soul" According to Ibn Khaldun: "malakah/mastery" will not exist without repetition of jobs or actions, the work will occur the first time and the nature will return from the work before, then it will be repeated then it will become a "state" and this condition means the nature that sticks, then increases over and over again so it is called "malakah" namely "nature that sticks" From this it can be concluded that "malakah" can be obtained through practice and repetition.<sup>22</sup> It can be understood that the acquisition is in "sentence structures not in words, because the acquisition of "words" occurs through pronunciation and memorization obtained from the environment in which humans live. While the main work or principle of language acquisition is that it will be stored after word acquisition, namely in acquiring sentence structures and *uslub-uslub* words and changes in them. Ibn Khaldun argues: When Arabic speakers have "malakah lughawiyah" or mastery of language, they can listen to the sentences of the inhabitants of their generation and the sentence structures in their speech and the ways of expressing them about their intentions. Just as a child listens to the use of several words according to their meanings, initially pronounces them then listens to the sentence structures then pronounces the sentence structures earlier, then he always hears this so that there is renewal from one speaker and another and its use is repeated so that this become "malakah" and a sticking nature.<sup>23</sup>

Ibn Khaldun argues that language is "malakah/mastered" meaning that language is not a talent and nature is different from what most humans think. The explanation is that when the mastery persists and sticks in place it seems as if it is a character and character, because of that some people have the wrong opinion about the nature of "malakah/mastery" earlier, that what is true is *I'rob* and *balagah* which are practiced by people - Arab people is something that is natural, meaning it is not a business process, because that is certain. This is not true, because language is "malakah lisaaniyyah/oral mastery" in the form of permanent and embedded sentences.<sup>24</sup> The word "malakah" is a derivation of the Arabic word from the letters mim, lam, kaf. Imam Jurjani in his book "at ta'riifat" argues that "malakah" is a trait that sticks in one's soul.<sup>25</sup> The realization of the existence of this trait

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<sup>21</sup> Wanti Widyastuti, M. Fauzi Lubis, and Rijal Sabri, "THE CONCEPT OF EDUCATION ACCORDING TO IBN KHALDUN," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (July 31, 2023): 135, <https://doi.org/10.46576/almufida.v8i2.3564>.

<sup>22</sup> Heru Fradana, "Insights into Khaldun's Legacy: Ideal Methods in Arabic Language Instruction," *لساننا (LISANUNA): Jurnal Ilmu Bahasa Arab Dan Pembelajarannya* 13, no. 2 (December 26, 2023): 245, <https://doi.org/10.22373/lis.v13i2.20700>.

<sup>23</sup> Muhammad Rusydi, "PARADIGMA PEMBELAJARAN BAHASA ARAB DALAM INTEGRASI ILMU: KOMPARASI PEMIKIRAN IMAM SUPRAYOGO DAN AZHAR ARSYAD," *Lughawiyah: Journal of Arabic Education and Linguistics* 2, no. 2 (December 30, 2020): 342, <https://doi.org/10.31958/lughawiyah.v2i2.2258>.

<sup>24</sup> Ratih Haryati, Muhammad Jailani, and Muhammad Fadli Ramadhan, "Relevansi Konsep Pembelajaran Perspektif Ibnu Khaldun pada Pembelajaran Bahasa Arab Era Modern," *Al-Jawhar : Journal of Arabic Language* 1, no. 1 (June 30, 2023): 75.

<sup>25</sup> Baiq Tuhfatul Unsi, "Konsep Metode Pembelajaran Ibn Khaldun Dalam Pengajaran Bahasa Arab," *Muróbbi: Jurnal Ilmu Pendidikan* 2, no. 1 (August 1, 2018): 78, <https://doi.org/10.52431/murobbi.v2i1.125>.



will foster behavior because of the actions taken. This behavior is called "soul quality", this is called "state" if its existence quickly disappears, but if its existence is repeated and trained by the soul so that the "soul quality" is embedded in the soul and becomes difficult to disappear then it becomes "malalah". so that it can be empowered by actions that have become habits and become character. As for "mu'jam al mushtholahaat al 'ilmiyyah wa al fanniyyah by Yusuf Khoyyath, after Al Jurjani's opinion above, he argues that reason, will and feelings are "malakah an nafsi/mastery of an inner nature" As for "mu Al Wasiith's opinion that "malakah" is a trait that sticks to the soul or a special form of intellectual readiness to be able to carry out certain activities intelligently and proficiently, such as mastering numbers and mastering language. According to Ibn Khaldun, these mastery will not exist except through repetition of actions, because an action occurs first then the nature of the action will be repeated due to several things, then it becomes repeated so that it becomes "a condition". earlier was "there is a sticking nature" then the "repetition" was added so that it becomes "malalah / sticking nature" From some of the descriptions above, it can be concluded that "malakah" can be obtained through "practice and repetition". obtained from the environment in which humans live. However, the "principle actions" in language acquisition will be stored after the acquisition of several words in several sentence structures and sentence forms and the changes that exist in these sentences. When speakers from among the Arabs have "malakah/mastery of the Arabic language" then they can listen to the narratives of the inhabitants of their generation, the language structures in their speech and the procedures for expressing their intentions.<sup>26</sup>

Ibn Khaldun argues that language grows gradually and in phases, this can be seen through his words: When speakers from among the Arabs have "malakah/mastery of Arabic" then they can listen to the narrative of the people of their generation, the arrangement of the language in the conversation. them and the manner of expressing their intentions. From this opinion that with "mastery" the standards used are sentences not words. And from this it can be understood that language is subject to development and improvement. This is what is meant by the expression "the emergence of other language procedures which are different from the procedures of the first language. This gives rise to the idea that language is in a process of continuous formation through the act of turning back and forth by the owners of the language and the owners of their civilization.

The character of "growing and developing" in language is that language is a social phenomenon that is sustainable with the term "dhohiroh 'imroonah ta'aawuniyyah/mutualism cultural phenomenon". and down, forward and backward. The attention of linguists to the character of language has been formed and emerged together with the emergence of the 20th century with a special form. This is

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<sup>26</sup> Sri Ujjana Putri and Siti Aisyah, "Pelaksanaan Kerja Sama Musāqāh (Studi Komparatif Antara Mazhab Syāfi'iyyah Dan Ḥanafiyyah);" *AL-KHIYAR: Jurnal Bidang Muamalah Dan Ekonomi Islam* 3, no. 1 (May 19, 2023): 78, <https://doi.org/10.36701/al-khiyar.v3i1.915>.

because the 20th century has witnessed the emergence of linguistics as containing clear and deep terms and understandings. Meanwhile attention to language does not only come from linguists, even philosophers, psychology scholars, sociologists, mantiq and the exact sciences. The priority for Ferdinand D Saussure is that he is the person who establishes the principles of language based on fixed scientific supports, when he makes references that linguistics is an intermediate science (tool science). In principle, the study of language as a reality of science that stands alone and a commitment to the priority of study of language at that time and not as history of language. So the principle objective of the study of language is the study of language as a living reality based on the reality of the people who use it. It is natural that linguists are preoccupied with this goal by defining language, showing the characteristics and roles of language. From this it is clear that linguists are required to provide a definition of language and provide guidance on the point of view that explains language before starting to analyze language. The following are some definitions of language that have been put forward by linguists, including Ferdinand D Saussure, Edward Sapir, Leonardo Bloomfield, and Noam Chomsky.<sup>27</sup>

Ferdinand de Saussure is one of the leading Swiss linguists who introduced linguistic studies through the book *Course de Lingistique Generale* or in Indonesian means Introduction to General Linguistics. He is called the "father" of structuralism because he made major changes in the linguistic field. He was the first to systematically formulate a way of analyzing language, which can also be used to analyze sign or symbol systems in people's lives, using structural analysis. In a book compiled by his former student *Cours de Linguistique Generale*, De Saussure wants to argue that language can be studied with an independent theory which he calls "*linguistique*". Language determines the style of a society, or does society determine the style of a language. In general, people are more inclined to choose the second idea. However, it is different with Whorf and Sapir. These two experts determined a hypothesis known as the "Whorf-Sapir Hypothesis". According to this hypothesis, it is language that determines the style of a society. Leonard Bloomfield The object of language study is a language that is still alive in society, not a dead language. There are special features that distinguish Chomsky's theory from other theories. Chomsky's method is very concerned with aspects of reason. He discusses the problems of language and psychology, then frames them into one frame with the form of cognitive language. Chomsky As a result, researchers find it difficult to distinguish between language, psychology, and philosophy. Language according to Ibn Khaldun "*allughoh hiya al malakah*" Ibn Khaldun defines "language" as "a speaker's expression of his meaning. The expression above is an oral/oral action that appears to convey a specific purpose by using a sentence. Then the mastery of the language or what is called "malakah" must reside in the limbs of the person who carries out the "malakah" activity, namely "oral/oral" members of this exist in every nation with different

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<sup>27</sup> Wahyuni Simarmata, "TAHLIL THARIQAH AT-TADRIS ALMUSTAKHDAMAH FII MADDATIL MUTHALAAH," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 4, no. 1 (February 23, 2023): 68, <https://doi.org/10.35316/lahjah.v4i1.11-19>.

terms, while the method of education is the same as learning method (teaching), in which Ibn Khaldun's thoughts on educational methods are revealed through his four reactive attitudes towards the style of educators (teachers) in his time on the basis of four basic educational issues.

#### Four basic educational issues Ibn Khaldun<sup>28</sup>

<p><b>First</b>, the habit of educating students with the "indoctrination" method, educators start with basic scientific issues to be taught to students without considering their readiness to accept and master them. So Ibn Khaldun prefers a gradual method little by little, first conveying the main issues of each chapter, then explaining them globally by considering the level of intelligence and readiness of students, until the material is finished per chapter.</p>	<p><b>Second</b>, to distinguish between sciences that have intrinsic value, such as religious sciences, natural sciences, and divinity, and instrumental sciences, such as Arabic language sciences, and arithmetic sciences, and logic required by philosophy</p>	<p><b>Third</b>, Ibn Khaldun does not like educational methods related to strategies for interacting with children that are "militaristic" and harsh, students must be like this and like that, because it has a negative impact on students in the form of psychological disorders and naughty behavior.</p>	<p><b>Fourth</b>, Ibn Khaldun taught educators to be polite and gentle to their students. This includes the attitude of parents towards their children, because parents are the main educators. Furthermore, if circumstances force you to beat the child, then the beatings may not be more than three times</p>
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#### The Concept of Learning Arabic According to Azhar Arsyad

In an effort to accelerate the communicative dimension of the use of Arabic, Azhar Arsyad emphasized the need for carefulness in selecting *mufradat* to be taught to students such as popularity, universality, and accessibility. very inspiring to learn Arabic for beginners by publishing two Arabic books, *Basics of Arabic Mastery through Popular Arabic Nouns* and *Mastering Popular Arabic Verbs and Prepositions*. Some of the main ideas that inspired Azhar Arsyad in carrying out renewal of learning Arabic, namely:

- a. Language is a kind of behavior, both verbal and non-verbal, which has a specific purpose among humans.
- b. People who have a defensive attitude in learning a language will have difficulty learning if not failure.
- c. Students must be preoccupied with language learning activities.
- d. Active and communicative use of language from the start can accelerate students' integrative motivation in learning language.
- e. And students will only succeed in learning a foreign language if they are fully involved

As a practical framework for this main idea, Azhar Arsyad then provides several special tricks to make it happen at a practical level, namely:

- a. Adequate preparation.

<sup>28</sup> S. S. Elizabeth Ika Hesti Aprilia Nindia Rini and Ittaqy Tafuzy Nurul Aini, "Analisis Kontrastif Partikel Bahasa Jepang dan Bahasa Jawa," *KIRYOKU* 7, no. 1 (April 1, 2023): 90, <https://doi.org/10.14710/kiryoku.v7i1.%p>.

- b. Educators use Arabic in class.
- c. Educators may not move on to the next material before it settles down and may not be influenced by shared answers.
- d. Textbooks are not the only source of learning.
- e. Students are familiarized with a lot of language exercises.
- f. Students are trained to ask many questions using Arabic.
- g. Educators always give enthusiasm for learning to students.
- h. As well as the need to create a fun learning atmosphere.<sup>29</sup>

Responding to Azhar Arsyad's commitment to strengthening the Arabic language learning paradigm in the integration of knowledge, Mansyur Ramly stated that one of Azhar Arsyad's brilliant ideas in his leadership vision was to develop various superior programs based on inner strengthening . *capacity* . The concept of *inner capacity* offered by Azhar Arsyad reflects the iceberg theory which illustrates that human potential that is seen in the form of *hard skills* may still be like the tip of an iceberg that appears slightly at sea level while the larger part of the iceberg still doesn't look like a bigger potential. in the form of *soft skills* still need to be further explored in students. One of the leading programs offered by Azhar Arsyad in accelerating this *inner capacity* is the *Enlightenment of Faith and Life Skills Program (PIKIH)*, a foreign language learning program in the first year of studying at UIN Alauddin Makassar. , both Arabic and English, combined with strengthening character values through various words of wisdom to motivate motivation. Through the Enlightenment of Faith and Life Skills Program (PIKIH), Azhar Arsyad has strengthened the Arabic language learning paradigm in the integration of knowledge where students are directed to learn Arabic starting with the introduction of simple Arabic communication to learning Arabic adapted to the participants' scientific background. students in the form of *Ta'lim al-Lughah al- Arabiyah li al-Agradh al-Khassah*.

The concept of " *inner capacity* " according to Azhar Arsyad and Mauhammad Sabri is built on physical strength, heart power, thinking power, and life force. As a practical consequence, the paradigm of learning Arabic in the integration of knowledge must be able to produce students who are strong (physical strength), kind (heart power), intelligent (thinking power), and creative (life force). During his leadership at UIN Alauddin Makassar, Azhar Arsyad emphasized more on the implementation of the concept of " *inner capacity* " with its three components namely vitality, heart power, and thinking power.

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<sup>29</sup> Rusydi, "PARADIGMA PEMBELAJARAN BAHASA ARAB DALAM INTEGRASI ILMU," 78.

**Concept Education according to Azhar Arsyad<sup>30</sup>**

<p>Efforts to realize the ideal concept of knowledge integration, both " <i>ulul albab</i> " and " <i>inner capacity</i> ", are very possible to do by strengthening the paradigm of learning Arabic through strengthening the ontological, epistemological, and axiological framework of learning.</p>	<p><i>Azhar Arsyad also strongly supports it as he stated that the application of the concept of ma'had - based student development really needs to be applied to PTKI to intensify coaching for them with various knowledge and skills such as mastery of foreign languages, Arabic and English, a culture of orderly and clean living, multicultural insight, entrepreneurship, and the like.</i></p>
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**Similarities and Differences in the Concept of Learning Arabic According to Ibn Khaldun and Azhar Arsyad**

**Table 1**

**Similarity in The Concept of Learning Arabic According to Ibn Khaldun and Azhar Arsyad**

No	Ibn Khaldun	Azhar Arsyad
1	The concept of Arabic learning initiated by Ibn Khaldun puts forward the concept of the Arabic language itself	who stated that language is a kind of behavior, both verbal and non-verbal, which has a specific purpose between humans
2	this is because the discussion of language has attention specifically by Ibn Khaldun, in his view, mentions that language is included in "malakah/mastered" meaning that language is not a talent and nature is different from what most humans think	
3	states that people who establish language principles are based on fixed scientific supports, when he makes references that linguistics is an intermediary science. (tool science)	he stated that the application of the concept of coaching <i>ma'had</i> -based students really needs to be applied to PTKI to intensify coaching for them with various knowledge and skills such as mastery of foreign languages, Arabic and English, a culture of regular living and clean, multicultural insight, entrepreneurship, and the like, we know that the learning developed in ma'had is very

<sup>30</sup> Fitriya, Magdalena, and Fadhillahwati, "Konsep Pembelajaran Daring Di Era Pandemi Covid-19," 90.

		closely related to tool science, because the habits built in ma'had are based on reading the yellow book.
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The concept of Arabic learning initiated by Ibn Khaldun puts forward the concept of the Arabic language itself, so that in terms of language Ibn Khaldun states that an expression is fixed and cannot be changed but can change a behavior not a person's character, this is because the discussion of language has attention specifically by Ibn Khaldun, in his view, mentions that language is included in "malakah/mastered" meaning that language is not a talent and nature is different from what most humans think. The explanation is that when these mastery settles and sticks in place it seems as if it is a character, in line with Azhar Arsyad who stated that language is a kind of behavior, both verbal and non-verbal, which has a specific purpose between humans. So that in the study of language researchers found similarities between Ibn Khaldun and Azhar Arsyad agreed that language affects a person's behavior, so that language needs to be used in accordance with certain aims and objectives.

Another similarity that can be seen from Ibn Khaldun and Azhar Arsyad relates to tool science, such as nahwu and shorof, Ibn Khaldun states that people who establish language principles are based on fixed scientific supports, when he makes references that linguistics is an intermediary science. (tool science). In principle, the study of language as a reality of science that stands alone and a commitment to the priority of study of language at that time and not as history of language. So the principle objective of the study of language is the study of language as a living reality based on the reality of the people who use it. It is natural that linguists are preoccupied with this goal by defining language, showing the characteristics and roles of language. This is in line with what was conveyed by Azhar Arsyad he stated that the application of the concept of coaching *ma'had* -based students really needs to be applied to PTKI to intensify coaching for them with various knowledge and skills such as mastery of foreign languages, Arabic and English, a culture of regular living and clean, multicultural insight, entrepreneurship, and the like, we know that the learning developed in ma'had is very closely related to tool science, because the habits built in ma'had are based on reading the yellow book.

**Table 2**

**Difference in The Concept of Learning Arabic According to Ibn Khaldun and Azhar Arsyad**

No	Ibn Khaldun	Azhar Arsyad
1	states that the habit of educating students with the "indoctrination" method, educators start with basic scientific issues to teach to	students must have readiness, but in this case Azhar Arsyad did not mention readiness in detail, whether it was the same

	students without considering their readiness to accept and master it	as what was conveyed by Ibn Khaldun or was there another readiness, what was clear was that Azhar Arsyad Azhar in his leadership vision was to develop various excellent programs based on <i>inner strengthening capacity</i>
2	mentions sorting out between the sciences that have intrinsic value, such as religious sciences, natural sciences, and divinity, with instrumental sciences, such as Arabic language sciences, and Islamic sciences. arithmetic required by religious science, as well as logic required by philosophy	who has strengthened the paradigm of learning Arabic in the integration of knowledge where students are directed to learn Arabic starting with the introduction of simple Arabic communication to learning Arabic which is adapted to the scientific background of students in the form of <i>Ta'lim al- Lughah al-Arabiyah li al-Agradh al-Khassah</i>
3	Ibn Khaldun taught educators to be polite and gentle to their students. This also includes the attitude of parents towards their children	Azhar Arsyad 's efforts to realize the ideal concept of integrating knowledge, both " <i>ulul albab</i> " and " <i>inner capacity</i> ", are very possible to do by strengthening the language learning paradigm. Arabic through strengthening the ontological, epistemological, and axiological framework of its learning

The two figures have very significant differences, this is according to the researcher's analysis, these differences are in the learning structure, Ibn Khaldun states that the habit of educating students with the "indoctrination" method, educators start with basic scientific issues to teach to students without considering their readiness to accept and master it. So Ibn Khaldun prefers a gradual method little by little, first conveying the main issues of each chapter, then explaining them globally by considering the level of intelligence and readiness of students, until the material is finished per chapter. Meanwhile, according to Azhar Arsyad, students must have readiness, but in this case Azhar Arsyad did not mention readiness in detail, whether it was the same as what was conveyed by Ibn Khaldun or was there another readiness, what was clear was that Azhar Arsyad Azhar in his leadership vision was to develop various excellent programs based on *inner strengthening capacity* .

The main basis that is the difference between the two, Ibn Khaldun mentions sorting out between the sciences that have intrinsic value, such as religious sciences, natural sciences, and divinity, with instrumental sciences, such as Arabic language sciences, and Islamic sciences. arithmetic required by religious science, as well as logic required by philosophy. This is in contrast to Azhar Arsyad who has strengthened the paradigm of learning Arabic in the integration of knowledge where students are directed to learn Arabic starting with the introduction of simple Arabic

communication to learning Arabic which is adapted to the scientific background of students in the form of *Ta'lim al- Lughah al- Arabiyah li al-Agradh al-Khassah*, this is what will be the difference between the two, namely on the principle that it must be about interdependence with previous scholarship.

In the field of education, both of them have different views. Ibn Khaldun taught educators to be polite and gentle to their students. This also includes the attitude of parents towards their children, because parents are the main educators, while Azhar Arsyad 's efforts to realize the ideal concept of integrating knowledge, both " *ulul albab* " and " *inner capacity* ", are very possible to do by strengthening the language learning paradigm. Arabic through strengthening the ontological, epistemological, and axiological framework of its learning.

## CONCLUSION

Based on the analysis of the problem formulation, and using the comparative method and collecting data using documentation and library research so that the researchers concluded that based on the results of the research the researchers found that the concept of learning Arabic as put forward by the two figures had similarities in view of language, where the two figures agreed that language as a concrete form to change one's behavior, not only that, both agree about language as a tool for communication.

Even though the two have similarities, the researcher found differences in the views of the two regarding learning Arabic, both of them have different views on the side of students in a lesson, in which Ibn Khaldun is more selective in the concept of learning Arabic, in the sense that religious knowledge and Arabic cannot be combined. into one unit, while Azhar arsyad is exactly the opposite of what was expressed by Ibn Khaldun, where Azhar Arsyad is of the view that students must first know their scientific background, whether this is related to religion or not, which certainly cannot be separated from Arabic knowledge. with Religion.

Another thing that the researchers found from the two figures was the concept of learning Arabic in the learning itself, where Ibn Khaldun put more emphasis on the character patterns of students and the abilities of students, while Azhar Arsyad put more emphasis on the readiness of students in learning, if they are less able then students may not move learning materials.

So that the final conclusion from the researcher is that the two figures complement each other completely, so the two figures regarding the concept of learning Arabic need to be combined so as to produce students' abilities according to the expectations of Ibn Khaldun and Azhar Arsyad and the researchers themselves.



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