



THE PERTINENCE AND IMPLEMENTATION OF IBN KHALDUN'S HISTORICAL PHILOSOPHICAL THOUGHT IN CONTEMPORARY SOCIETY

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Abstract

The objective of this research is to ascertain the contemporary relevance of the historical philosophical ideas put forth by Ibn Khaldun. This research employs the historical method, with a literature review serving as the research subject and data collection instrument. When composing articles, both primary and secondary sources are utilized. The primary reference utilized is the Indonesian translation of Ibnu Khaldun's Muqaddimah. The author consults archival materials and periodicals whose titles correspond to those of the secondary sources. The research findings comprised the musings of Ibnu Khaldun as presented in his book Muqaddimah, which provides insights into historical knowledge regarding civilization and social society. Ibn Khaldun actually criticized history in his philosophy of history by cautioning against hastening to believe the news. Appropriate for the current era, in which false news is frequently encountered. Ibn Khaldun's method must be applied to ensure that no historical falsities exist.

Abstrak

Tujuan kajian ini untuk mengetahui tentang pemikiran filsafat sejarah Ibnu Khaldun pada konteks modern. Metode yang digunakan pada penelitian ini yaitu metode sejarah dengan objek penelitian studi pustaka sebagai cara mengumpulkan data. Penulisan artikel menggunakan 2 sumber, sumber primer dan sekunder. Sumber primer yang digunakan yaitu kitab Muqaddimah karya Ibnu Khaldun yang sudah diterjemahkan ke dalam bahasa Indonesia. Sumber sekunder penulis gunakan jurnal-jurnal maupun arsip yang sesuai dengan judul penelitian. Hasil penelitian yang ditemukan adalah pemikiran Ibnu Khaldun pada kitab Muqaddimah karya beliau berisi tentang peradaban dan masyarakat sosial berlandaskan dari ilmu sejarah. Dalam filsafat sejarah, Ibnu Khaldun benar-benar mengkritisi sebuah sejarah, tidak langsung mempercayai berita tersebut. Relevan dengan kondisi modern saat ini, dimana sering ditemukan berita-berita yang keliru. Kita perlu menggunakan metode Ibnu Khaldun agar tidak ada kepaluan sejarah.

Introduction

Speculative philosophy is one component of the larger field of philosophy. Analysis of historical events is a necessary component of the study of history; this objective can be accomplished by employing the philosophy of history. The philosophy of history explicates and provides broad interpretations of the mechanisms through which historical events transpired. The purpose of speculative thought in philosophy is to analyze the naturally structured process by which an event transpires (Putri & Aziz, 2023). The scientific study of history is inextricably linked to the advancements made in philosophical inquiry.

Philosophy contributes to the development of morals and character because it examines the societal character. The study of philosophy can yield beneficial outcomes, according to the findings of Marlina et al. (2022). Contemporary scholars posit that the phenomenon referred to as "historical animals" engendered the philosophical study of history. Human beings have engaged in the analysis of events since antiquity,



endeavoring to discern their significance and establish correlations between their causes and consequences (Prayogi, 2022).

Although philosophy and history are fundamentally distinct disciplines, they are interdependent scientific fields. The subject of philosophy is the development of rational, critical, and analytical thought, whereas history is a scientific discipline that examines past events. Philosophy and history will have renewed impetus to solve the myriad problems that have emerged and will continue to arise in the contemporary era when they unite.

Historiography provides an account of past events in which a problem of any kind—social, economic, political, or otherwise—was identified. Thus, it is possible to assert that historical science has the capacity to forecast forthcoming events. Philosophy functions as a touch of thought that imbues individuals with a critical perspective regarding all past events. Philosophy then demonstrates how insights from the past can serve as a teaching tool for the present and future.

The combination of philosophy and history has the potential to solve problems. Philosophy and history will provide a picture of the future and explain and seek the truth regarding current events by analyzing past events. Humans are consequently capable of deriving guidance for contemporary human existence from messages received in the past. The objective of philosophy and history is to inspire human thought processes to engage in the reconstruction of the past in order to inform the present and formulate future plans (Prayogi, 2022).

Ibnu Khaldun, a renowned 14th-century AD Muslim philosopher, devoted his scholarly attention to the investigation of the philosophy of history. Ibnu Khaldun, of Yemeni Arab ancestry from the city of Hadramamut, was born in Tunisia in 732 H, at the onset of the holy month of Ramadan. Ibnu Khaldun embodied a lifelong passion for knowledge. Since his youth, his father instructed him in the process of committing the Koran to memory. Subsequently, an examination of manthiq (Hadith, Fiqh, Ushul, literary language, history, philosophy, and logic) ensues (Khaldun, 1994).

Ibnu Khaldun was a philosopher whose ideas frequently coincided with contemporary events. If a character can typically experience his highest point of popularity, he can also experience his lowest point as he declines. An analogous occurrence befell the philosopher Ibn Khaldun as well. The name Ibnu Khaldun is not unfamiliar when Islamic, historical, or social scholarship is discussed. Despite being virtually unknown and considered antiquated at the time, Ibn Khaldun eventually became a contemporary point of reference in discussions regarding the philosophy of history (Sujati, 2018).

Throughout his lifetime, Ibn Khaldun made numerous scientific contributions. His scholarly output comprised the book *Syarh al-Burdah*, which offered a comprehensive compilation of notes on the science of manthiq, a synopsis of the works of Ibn Rushd, the concluding remarks of Fakhr al-din al-razi's *al-Mahsul*, a treatise on mathematics, and a history book. Notably, *al-Ibar wa Diwan al-mubtada'wa al-khabar fi Tarikh al-Arabwa al-Ajam wa al-Barbar* continues to this day. Of his numerous works, *Muqaddimah* stands as the preeminent. At one point, the *Muqaddimah* comprised the entirety of *al-Ibar*; however, due to its significance, it was subsequently omitted and replaced with the *Muqaddimah* book (Andiansyah, 2021).

The relevance of Ibn Khaldun's ideas in the contemporary social and historical milieu is evident in the content of his seminal work, *Muqaddimah*, which continues to enjoy immense popularity. His revelations concerning the notion of history have perpetually served as a benchmark for sociologists and historians across the globe.

Regarding the function of historical science, Ibnu Khaldun expounded in the book *Muqaddimah*. Numerous historical writers were subject to his criticisms, which historians must now consider.

Ibnu Khaldun asserts that historical writers continue to commit errors in their research; consequently, there is concern that the records may be tainted and the historical accounts may lack credibility. History is comprised primarily of in-depth research, reasoning, and thought concerning the existence of society and its foundations. Consequently, since history is an authentic scientific discipline endowed with significance, it is also deserving of classification within the family of sciences that encompass philosophy. Prominent historians of the Muslim faith have documented the entirety of modern history.

Nevertheless, as Ibn Khaldun asserts, the outcomes of their writings were muddled by naive individuals who tainted history with fallacy and deceit, thereby enabling those who arrived later to be followed. At that juncture, the known history ceases to be authentic and accurate. Historiographers of the past did not investigate the causes and effects of events, nor did they eliminate unsubstantiated accounts. These endeavors were not executed in their entirety; flaws surfaced, the information communicated diverged from reality, and persisted persistently. Amidst a decline in scientific inquiry, an epidemic of ignorance is afflicting humanity.

Ibnu Khaldun revised the historical context, which had previously been limited to military and political affairs within the kingdom. As per his assertion, these entities are exceedingly susceptible to manipulation; the reactions of the general public will differ when the writing is read. The public's reaction stems from the historical writing tradition, which occasionally exhibits a bias towards a particular progressive era or is swayed by the author's personal views (Ahmad et al., 2002).

To this day, history continues to be a scientific discipline that is studied by every nation on earth. Knowledge of history remains crucial, not only for intellectuals but also for the general populace. By studying the science of history, one can acquire significant news regarding past events. As such, Ibnu Khaldun's writings on history continue to be highly pertinent and can be utilized as a guide for the composition of historical works.

As evidenced by the fact that numerous Western and Muslim thinkers hold his concepts in high regard, Ibnu Khaldun's thought structure requires further refinement. In his 1970 article "The Islamic Review & Arabic Affairs," Dr. Brayan S. Turner, a sociology professor at the University of Aberdeen in Scotland, stated, "The historical and social ideas advanced by Ibn Khaldun are the only legacy of knowledge that is acknowledged and accepted by Western people" (Khaldun, 1994).

Ibnu Khaldun was the sole Muslim scientist who recognized the significance of avoiding presumptuous attitudes when debating the resolution of intellectual issues. Fuad Baali posits that Ibn Khaldun's philosophy represented a revitalization of pragmatic logic in contrast to the idealistic logic of Aristotle. Scholars concur that the books authored by Ibnu Khaldun are integral components of the global repository of knowledge, warranting conservation and advancement in order to further scientific progress (Sujati, 2018). Therefore, the purpose of this study is to investigate and apply Ibn Khaldun's central ideas to the historical and social context of the present day.

Metode

This research focuses on the study of literature and employs historical methods. There are two distinct types of sources utilized in literature studies: primary and secondary. The principal source utilized in this study is the Indonesian translation of

Ibnu Khaldun's *Muqaddimah*, which was published by Pustaka Al-Kautsar. This book serves as the primary reference for the author's historical research. The author consults archival materials and periodicals whose titles correspond to those of the secondary sources.

The author situates Ibn Khaldun's ideas within a contemporary framework through a comparison of the present-day circumstances of historical writing and contemporary social society. The applicability of the concepts and theories introduced by Ibnu Khaldun will be assessed by the author in light of contemporary social phenomena

Result and Discussion

Ibn Khaldun's Historical and Social Concepts

According to Ibn Khaldun's philosophical framework, history can be comprehended by examining it from two distinct perspectives: the external and the internal. Externally, history is perceived as a mere recurrence of previous eras and powers. Obtaining the truth requires critical thinking if one is on the side of history. Historiography comprises elucidations concerning the origins and causes of occurrences. Historiography imparts understanding of the causes and mechanisms underlying an occurrence.

The philosophical foundation of history is evident from Ibn Khaldun's definition of history. Consequently, history merits the classification of a branch of philosophy (Sujati, 2018). Historical science informs Ibn Khaldun's views on civilization and social society in the *Muqaddimah*. Ibnu Khaldun posits that history serves as a fundamental repository of knowledge regarding the condition of social society, which in turn establishes the foundation for the progression of global civilization. The publication encompasses current events and developments in science, labor, peace, ethnicity, dominant groups, the establishment of kingdoms, and other social conditions that are fundamental to human civilization.

Prior to its application to social society, historical analysis involves the eradication of misinformation and fabricated events. Investigating the truth by comparing multiple versions of historical accounts in order to weed out fallacies and uncover accurate information that can be used as a foundation. Once falsehoods have been removed from the information, history becomes intertwined with the social conditions of the time.

As mere knowledge, Ibnu Khaldun believed that the purpose of historical bookkeeping was not to preserve recollections of matters pertaining to religion and rulers. The purpose of history writing is to gather as much information as possible about past events so that they may serve as a lesson and a source of understanding for the future. The statement in question is an element of Ibn Khaldun's critique of historical writing. Historiography authored by historical writers is occasionally erroneous and rife with errors.

When recounting events and writing history, historical authors only use quotation marks colloquially. Failing to distinguish between right and wrong, failing to relate identical events, and failing to reason and offer incisive criticism. Inaccurate historical knowledge resulted from the influence of these errors. Illustratively, it is impermissible to record the magnitude of a leader's affluence and the quantity of military personnel, occasionally employing exaggeration to extol the ruler.

When writing about history, authors should utilize accurate methods and principles. When news remains true and does not exaggerate, deviates from the truth, or violates legal regulations, it is considered to be accurate. Failing to implement this would

be tantamount to spreading false information and lying. Similar to how Ath-Thabari, Al-Bukhari, and other scholars employed these techniques, they were once regarded as having significant historical significance (Khaldun, 1994).

The philosophy of history, as Ibnu Khaldun defined the concept of history, can be applied to the study of history. From the perspective of the philosophy of history, history consists of cyclical records of bygone eras. With the assistance of a logical and aesthetically pleasing force, philosophy can make history appear more dynamic. A past occurrence has the potential to impart knowledge and hold significance for present and future generations (Sujati, 2018).

On the basis of Ibn Khaldun's ideas, it is possible to deduce that his ideas contributed to the development of historical philosophy, including the social school. His philosophical historical reasoning demonstrates that social phenomena are interpretable and that conclusions regarding his theories can be drawn from historical veracity. Additionally, an economic school of thought exists, which offers a pragmatic interpretation of history and applies economic principles to elucidate social phenomena (Sujati, 2018).

Ibn Khaldun stated in the realm of society that human beings constitute civilization. This means that human beings are accommodated in various settings, including cities, villages, and other locations, so that they may enjoy the tranquility of family life and have everything they require for sustenance. Primitive and urban are the two characteristics that Ibn Khaldun distinguished between civilizations. Primitive characteristics proliferate among those who inhabit remote desert regions, mountains, and mountainous terrain. In contrast, city dwellers have boundaries to protect themselves in urban environments, including small towns and large cities.

Human civilizations are diverse due to the social interactions that occur between them. Therefore, in comparison to other human beings, they must possess a greater variety of abilities to survive. Their needs can be ensured through the formation of social relationships in which they reciprocate assistance. Without a reciprocal aid relationship, the sustenance required by the human body remains unattainable, thereby precluding human survival.

It is imperative to emphasize that human beings maintain social connections in order to attain the khalifah status of perfection on earth, as desired by Allah SWT (Khaldun, 1994). As a result of their position as caliphs of Allah, humans, according to Ibn Khaldun, significantly contribute to the development of civilization. Human nature dictates that one will always be more inclined toward good than evil; one's daily conduct shapes his identity and character (Putra, 2018). Consequently, learning is inherently a social endeavor due to the inherent social nature of humans, according to the views of Ibnu Khaldun on social concepts (Asyasyauqi & Arifin, 2023).

The Relevance of Ibn Khaldun's Concepts in the Modern Context

Ibnu Khaldun defines Ashabiyah as a connection established on the basis of genetic similarity; alternatively, it may be characterized as a blood bond. Ibnu Khaldun posits that the establishment of solidarity is an organic consequence of lineage unity. Through the unification of groups, cultures, languages, and races, solidarity is created. Hence, the objective of asabiyah is to foster stronger familial bonds and is indispensable for the development of a unified nation under a single leader (Rolis & Harnadi, 2021).

Ibn Khaldun expounded that the establishment and sustenance of a state could be accomplished by a tribe that possessed particular sociopolitical attributes. In contrast to the village culture where these sociopolitical characteristics are prevalent, when a

nation is established and centered in a city, city culture takes precedence; consequently, the asabiyah vanishes, which contributes to the nation's decline.

Ashabiyah serves as the foundation for the establishment of a nation or dynasty and is the driving force behind state authority. When a nation or dynasty attains its pinnacle of development, however, Ashabiyah will start to be eradicated. Indeed, in addition to serving as the foundation for the rise of a dynasty, Ashabiyah significantly influenced its expansion. The extent of a dynasty's territory is proportional to the strength of its Ashabiyah; if the Ashabiyah is weak, the territory will be limited (Khaldun, 1994).

Ibidun Khaldun provides an elucidation of the term "asabiyah" within the Muqaddimah. Asabiyah (tribe) is said to have a significant impact on state leadership. Science has evolved into a requirement in the modern era; every aspect must be understood in depth. When considering the perspective of Ibnu Khaldun, asabiyah was frequently characterized as a manifestation of racism and oppression. However, in the present day, this notion is regarded favorably and influences the course of state governance due to his reasoning (Hafizuddin et al., 2022).

Individualism has become ingrained in the human species as a result of the expansion of the economy in the modern era. Individualism is a mindset characterized by a disregard for the interests of others and a prioritization of one's own interests. An individualist generally lacks interest in participating in group activities (2023; Maula et al.). When examined through the lens of modernity, the philosophical ideas of Ibn Khaldun can be applied to individualistic concerns.

As stated by Ibnu Khaldun, the expansion of materialistic individualism will result in a decline in collective consciousness. This condition, according to Ibnu Khaldun, is extremely concerning because the human race is beginning to lose its sense of unity (Thalib, 2020). It is possible for the character of a group of people to shape the character of an individual, and conversely, the character of an individual can influence the character of a society. In contemporary times, society is confronted with a multitude of intricate challenges.

Therefore, individuals with responsible natures and the capacity to make positive contributions to society are required. Instructed in value-agnostic principles, including integrity, reverence for wisdom, and reciprocal regard for fellow human beings. In the contemporary context, even for an individual to attain leadership status, they must possess strong character, fairness, and accountability—qualities that enable them to serve as a model for society (Sajidin et al., 2023).

Ibnu Khaldun's ideas are pertinent to Indonesian legislation as stated in Articles 1 and 3 of the Education Law 20 of 2003: "Education seeks to cultivate students into individuals who are not only intellectually and practically proficient, but also possess a strong sense of community and religious devotion." (Wantini & Adina, 2023). This indicates that an individual has received upbringing instilling in them a belief in God Almighty, a positive character, and an aversion to individualism, which entails possessing a strong sense of community and individualism.

In the modern era, Ibn Khaldun's concept of thought is extremely pertinent. Despite having lived in the 14th century AD, his ideas remain pertinent and can be implemented in a contemporary setting. According to Ibnu Khaldun, the character of a leader has a significant impact on the formation of a nation's society. A leader with a strong sense of accountability, impartiality, and high moral standards is essential in the contemporary era. A positive social community can be established when a leader

possesses commendable character, as this enables others to perceive him favorably (Sajidin et al., 2023).

Historical writers in the twenty-first century ought to employ the approaches to writing history that Ibn Khaldun formulated. Thus, historical errors and the adage "history is written by the winners" would cease to exist. This demise was the consequence of disregarding the methodology of historical writing; history was composed, read, and memorized by commoners. The result is the mixing of truth and falsehood, as well as skin and content. Negligence in the discipline of history entails disregarding the dynamic circumstances and conditions that transpire within a nation and generation throughout an era. This ignorance, according to Ibn Khaldun, is a perilous circumstance that is not recognized.

Ibn Khaldun, a Muslim figure, significantly influenced scientific progress during his era by disseminating pioneering ideas through his scientific writings, which were in the form of books. He possesses the ability to alter the extraordinary mindset of a civilization with the outcomes of his endeavors. His capacity to captivate a great deal of interest from other characters is evident. One can draw a comparison between the contributions of Aristotle and the magnum opus of Ibn Khaldun.

Ibn Khaldun's status as a Muslim intellectually challenged individual is seminal in numerous fields of study, particularly the philosophy of history. In order to achieve a unification of philosophy and history, wherein both can be acknowledged as an impartial scientific foundation. Ibnu Khaldun, in addition to being renowned as a brilliant philosopher, was also fruitful in expanding his knowledge in every field. His prominence in the scientific community in no way compromised his reputation as a devout individual.

The teachings of Ibn Khaldun have yielded numerous patterns and concepts that are both pertinent to the contemporary era and reflective of the advancements that have occurred since his time. Recognized as a conduit for all knowledge in order to unite and gain the acceptance of diverse groups. Never forget that he is an individual who is universally esteemed. Due to the fact that the foundation of scientific reasoning is inextricably linked to verses from the Quran, such as the shared philosophy of Islam (Yulianti & Nurhalisah, 2019).

Ibn Khaldun's ideas serve as a valuable point of reference when confronted with a multitude of contemporary challenges. Ibnu Khaldun, being a Muslim figure, assumed the role of an intermediary between Muslim-populated countries and conflict matters. By drawing upon empirical evidence and data that stem from Ibn Khaldun's reflections on the social fabric of contemporary society, this approach continues to provide avenues for the advancement of human thought. Hence, Ibn Khaldun emerges as a historical figure deserving of serving as a source of inspiration for succeeding generations of the nation on account of his erudition, piety, and monumental contributions.

Conclusion

Ibnu Khaldun posits that history serves a purpose beyond mere scientific recollection of matters pertaining to religion and rulers. The purpose of history writing is to gather as much information as possible about past events so that they may serve as a lesson and a source of understanding for the future. When writing about history or recounting events, historians commit the error of casually quoting sources. Failing to distinguish between right and wrong, failing to relate identical events, and failing to reason and offer incisive criticism. These errors influence historical knowledge that ultimately proves to be inaccurate. In contemporary times, historians ought to

implement the approaches to writing history that Ibnu Khaldun originally conceived of in order to prevent the revelation of historical misinformation.

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