



## The Construction of Ibnu Hazm al-Andalusiy's Holistic-Integrative Curriculum: Addressing the Problem of the Dichotomy of Knowledge in Contemporary Islamic Education

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### Abstract

Ibnu Hazm al-Andalusiy is widely known as a prominent fiqh scholar of the Zhahiri School, which has led to a lack of research on his educational thoughts, particularly regarding the curriculum. Meanwhile, his educational ideas hold significant urgency amidst the current dichotomy of modern education. This study aims to analyze Ibnu Hazm's concept of the Islamic educational curriculum and its relevance to contemporary education. This study used a qualitative library research approach with a historical method to analyze primary works of Ibnu Hazm, such as *Risalah Maratib al-'Ulum* and *Al-Akhlaq wa As-Siyar*. The results indicate that Ibnu Hazm formulated a curriculum with a holistic-integrative-spiritual approach. He emphasized the commencement of formal education at the age of five, starting with basic literacy materials (reading and writing). Furthermore, his curriculum strictly integrates religious and worldly sciences. He did not place Sharia sciences at the end; rather, he made them the core axis studied concurrently with supporting exact sciences (mathematics, astronomy, logic, and medicine). In conclusion, Ibnu Hazm's curriculum concept is highly relevant to contemporary Islamic education, serving as an alternative solution to bridge the dichotomy of knowledge and comprehensively build students' characters.

**Keywords:** Curriculum; Holistic-Integrative; Ibnu Hazm; Islamic Education

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### Introduction

The comprehensive concept of Islamic Sharia possesses the flexibility and universality to be applied in various parts of the world and across every dimension of civilization. Throughout history, the advancement of Islamic education and civilization has not been

confined to the Middle East or Asia; rather, it has also left an indelible mark on the European continent. History clearly records that Islam once existed, flourished, and served as a beacon of civilization in Al-Andalus (the Iberian Peninsula, or the region of modern-day Spain and Portugal) for approximately eight centuries. During its golden age, Al-Andalus—particularly the city of Córdoba—became a global center of civilization. Hundreds of thousands of scholarly books in various languages were translated and neatly stored in the libraries of Cordoba. This attracted scholars from all corners of the world, who came one after another to drink from the fountain of knowledge.<sup>1</sup> This highly conducive intellectual climate, in turn, gave rise to many great scholars and thinkers, such as Imam al-Shatibi, al-‘Izz ibn ‘Abd al-Salam, Ibn ‘Abd al-Barr, and the polymath whose ideas have stood the test of time, Abu Muhammad Ibn Hazm al-Andalusiy.

His full name was Abu Muhammad Ali ibn Ahmad ibn Sa‘id ibn Hazm ibn Ghalib ibn Shalih ibn Sufyan ibn Yazid. He was born on Wednesday night, at the end of the month of Ramadan in the year 384 AH, which corresponds to November 7, 994 CE, in Córdoba.<sup>2</sup> He was born and raised in the palace, as his father was serving as a minister at the time. Although he grew up surrounded by the wealth and luxury of a political elite family, Ibn Hazm focused all his attention and life’s ambitions on seeking knowledge, rather than pursuing status, wealth, or worldly splendor. His early education began in his own home, where he memorized the Qur’an under the guidance of the caregivers who looked after him. His father paid extraordinary attention to the direction of Ibn Hazm’s education, ensuring that his talents and intellectual abilities were channeled appropriately. The combination of Andalusia’s dynamic intellectual atmosphere and the sociocultural support from his immediate environment became the determining factors that led Imam Ibn Hazm to the pinnacle of his scholarly authority.

As a highly prolific scholar, Ibn Hazm was known for his outstanding reputation across various fields of study. Various historical sources report that he wrote more than 400 books.<sup>3</sup> Among Muslims in general, Ibn Hazm is closely associated with and identified as a representative of the Zahiri school of thought. His esteem and fame in this field stem from his monumental works in the realms of fiqh and usul al-fiqh, such as the books *Al-Muhalla* and *Al-Ihkam fi Ushul al-Abkam*. However, his intellectual capacity actually far exceeded the boundaries of fiqh. He was a leading expert in the fields of comparative religion, history, philosophy, hadith, tafsir, and even logic (*mantiq*).<sup>4</sup> Ibn Hazm’s formidable reputation in the field of textual jurisprudence has, in practice, often led to inaccurate assumptions, with the result that his brilliant works and ideas in the field of education—particularly regarding the design of academic curricula—are frequently sidelined in mainstream Islamic educational discourse.<sup>5</sup> Ibn Hazm was a prolific multidisciplinary scholar closely associated with the Zahiri school of thought. However, the prominence of his reputation in the field of fiqh

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<sup>1</sup> F Rahman and S Qamar, “Pendidikan Islam Pada Zaman Abbasiyah,” ... : *Jurnal Pendidikan Agama Islam* 1, no. 2 (2021): 1–12.

<sup>2</sup> Very Nanda Sahputra and Muhammad Daud Farma, “Ibnu Hazm: (384h / 994m - 456h / 1064m) Epistemologi Dalam Pendidikan,” *Al Mabats : Jurnal Penelitian Sosial Agama* 8, no. 2 (2023): 105–24, <https://doi.org/10.47766/almabats.v8i2.2076>.

<sup>3</sup> Taufiqul Hadi, “Fikih Dan Metode Istimbāṭ Ibn Hazm,” *Jurnal Syarah* 8, no. 2 (2019): 108.

<sup>4</sup> Achmad Abdi Ilhami et al., “Legal Theory COMPARATIVE FIQH ANALYSIS : IBN HAZM AND AL-NAWAWI REGARDING THE VALIDITY OF COMBINING,” 2025, 3336–51.

<sup>5</sup> Fadhlina Arief Wangsa and I Gusti Bagus Agung Perdana Rayyn, “Pemikiran Ibn Hazm: Mazhab Zhahiri Dan Filsafat,” *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 24, no. 1 (2022): 47–57, <https://doi.org/10.24252/jumdpi.v24i1.27071>.

has led to an academic bias that often results in his brilliant contributions and ideas regarding the design of Islamic education curricula being overlooked.

In fact, Ibn Hazm's educational philosophy plays a crucial role when addressing the challenges facing Islamic education today. One of the greatest problems in contemporary Islamic education is the persistence of the dichotomy of knowledge—that is, the rigid separation between religious sciences (*‘ulum al-din*) and secular sciences (*‘ulum al-dunya*). Many educational institutions still marginalize the exact sciences, or conversely, general institutions marginalize Sharia values.

Islamic education has long been swept up in secular thought, leading it to unconsciously create a dichotomy between faith-based education (religious studies), general education (science), and moral education (ethics). Secular education develops knowledge through strict specialization, causing connections with other fields of study to be lost and giving rise to a dichotomy between religious studies and general studies. This separation has led to differing attitudes among Muslims toward these two disciplines. Religious studies are treated as the sacred knowledge of God and are considered obligatory to study, whereas general studies—whether natural or social sciences—are viewed as secular and not mandatory.<sup>6</sup>

Through an analysis of his original works, Ibn Hazm has in fact offered a highly holistic and integrative concept of education for over a thousand years.

Previous research on Ibn Hazm has indeed been conducted extensively by scholars; however, a critical review of the existing literature reveals significant limitations and differing focuses. Abdul Malik's (1994) study, titled “*Al-Araa at-Tarbawiyah Li Ibni Hazm al-Andalusiy wa Tathbiqotuba*,” provides a strong foundational overview of Ibn Hazm's general views on education based on the Qur'an and Hadith. However, its limitation lies in its overly broad scope, failing to operationalize these general views into a concrete and systematic curriculum structure.<sup>7</sup>

Meanwhile, the studies by Very Nanda Sahputra and Muhammad Daud Farma (2023) and by Syahrir (2007) successfully map Ibn Hazm's realist-rationalist epistemology, highlighting the roles of reason and the senses in acquiring knowledge. While these studies excel in outlining his theory of knowledge, they remain trapped in abstract philosophical discourse. Their major weakness is the failure to translate this epistemology into practical pedagogical steps or a comprehensive curriculum design.<sup>8</sup>

Another study by HM. Mawardi Djalaluddin (2015) touches upon the sequence of acquiring knowledge. Although it provides a good basic hierarchy, it is purely descriptive and lacks a critical analysis of how Ibn Hazm uniquely integrated Sharia and exact sciences simultaneously.<sup>9</sup> Similarly, Abdul Khobir's (2017) study excellently highlights the moral and ethical dimensions of Ibn Hazm's thought, but it completely isolates ethics from the

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<sup>6</sup> S F Nida, D Al Hamdani, and S S Rizal, “Upaya Ilmiah Menggali Dan Mengembangkan Pendidikan Islam Kontemporer,” ... : *Jurnal Ilmu Pendidikan* 6, no. 2 (2024): 1484–95, <https://www.edukatif.org/index.php/edukatif/article/view/6334>.

<sup>7</sup> Abdul Malik Al-Makki, “الآراء التربوية لابن حزم الأندلسي وتطبيقها” 1994.

<sup>8</sup> Sahputra and Farma, “Ibnu Hazm: (384h / 994m - 456h / 1064m) Epistemologi Dalam Pendidikan.”

<sup>9</sup> Mawardi Djalaluddin, “Pemikiran Pendidikan Islam Ibnu Hazm,” *Al-Rivayah: Jurnal Kependidikan* 11, no. 1 (2015): 147–169.

cognitive and scientific subjects, thus missing the holistic nature of Ibn Hazm's educational framework.<sup>10</sup>

Based on the relevant research presented above, a substantial gap in the literature is evident. Nearly all previous studies have focused primarily on the epistemological analysis of Ibn Hazm's philosophy of knowledge or on the realm of ethics alone. No study has yet specifically and rigorously reconstructed the "Content and Curriculum" of education proposed by Ibn Hazm, including how he formulated the simultaneous integration of the exact sciences (mathematics, medicine, logic) with Islamic jurisprudence, as well as its application across different age groups. Therefore, the novelty of this article lies in its in-depth examination of Ibn Hazm's concept of an integrative curriculum. Based on this background, this study aims to explore the construction of educational materials and curriculum in Islamic education from the perspective of Ibn Hazm al-Andalusi, as well as to contextualize the relevance of his thought as an alternative solution to the challenges facing Islamic education in the contemporary era.

To address this objective, this study employs a qualitative research method known as library research. The study aims to gain an in-depth understanding of the figures' ideas through texts and qualitative narratives, without relying on statistical calculations.<sup>11</sup> The approach applied is the historical approach. The historical approach is a conscious and systematic effort to examine the past by taking into account the elements of time, place, sociological background, and the subject matter of events. Through this approach, Ibn Hazm's thought is traced and analyzed without detaching it from the social and societal context of Andalusia in his time, thereby avoiding a historically biased interpretation of the text.<sup>12</sup>

The implementation of this historical research involves four methodological stages. *First*, the heuristic phase, or source collection. The researcher tracks down and collects primary data of high authority. The primary data sources in this study include printed manuscripts of Ibn Hazm's original works, such as *Risalah Maratib al-'Ulum*, *Al-Akblaq wa As-Siyar fi Mudawat al-Nufus*, *Al-Muhalla*, *At-Taqrīb Li Haddi al-Mantiq*, *Thauq Al-Hamamah*, and *Al-Fashl fi Al-Milal wa al-Ahwa wa an-Nihal*. Meanwhile, secondary sources were drawn from biographical literature such as *Siyar A'lam An-Nubala*, *Wafayat al-A'yan*, and relevant contemporary journals.<sup>13</sup>

*Second*, historical criticism (verification). The validity of the collected data is tested through both external criticism (examining the physical authenticity of the literature/texts) and internal criticism (examining the credibility of the information within the texts to prevent distortion of meaning). *Third*, interpretation, which involves providing philosophical and pedagogical interpretations of Ibn Hazm's texts. *Fourth*, historiography, which is the stage of systematically and argumentatively presenting the research analysis report. Data analysis was conducted using descriptive-critical analysis techniques, in which the researcher dissected the implicit and explicit messages of Ibn Hazm's works, synthesized his

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<sup>10</sup> Abdul Khobir, "Pandangan Ibnu Hazm Al-Andalusi Tentang Etika Religius Dan Aktualisasinya Dalam Pendidikan," *Edukasia Islamika* 2, no. 2 (2017): 252-272.

<sup>11</sup> Ahmad Rijali, "Analisis Data Kualitatif," *Alhadbarah* 17, no. 33 (2018): 82.

<sup>12</sup> Sri Haryanto, "Pendekatan Historis Dalam Studi Islam," *Manarul Quran* 17, no. 1 (2017): 130-131.

<sup>13</sup> Sukmana, "Metode Penelitian Sejarah," *Seri Publikasi Pembelajaran* 1, no. 2 (2021): 162-163.

curriculum, and then provided critical arguments regarding the relevance of these ideas to the current objective conditions of Islamic education.<sup>14</sup>

## Result and Discussion

### *The Nature and Purpose of Islamic Education According to Ibn Hazm*

Before formulating the curriculum technically, Ibn Hazm al-Andalusiy laid the philosophical foundation regarding the nature and primary purpose of seeking knowledge. He viewed education not as a means to seek material wealth or social status, but rather as a spiritual path to attain eschatological salvation (the afterlife). In *Risalah Maratib al-'Ulum*, Ibn Hazm emphasized the priority of knowledge by stating:

فَأَفْضَلُ الْعُلُومِ مَا أَدَّى إِلَى الْخَلَاصِ فِي دَارِ الْخُلُودِ وَوَصَلَ إِلَى الْفَوْزِ فِي دَارِ الْبَقَاءِ. فَطَالِبُ هَذِهِ الْعُلُومِ لِهَذِهِ النَّيَّةِ هُوَ الْمُسْتَعِيضُ بِتَعَبٍ يَسِيرٍ رَاحَةً الْأَبَدِ، وَهُوَ ذُو الصَّفَقَةِ الرَّابِحَةِ وَالسَّعْيِ الْمُنْجِحِ الَّذِي بَدَلٌ قَلِيلًا وَاسْتَحَقَّ كَثِيرًا

*"Therefore, the best knowledge is that which leads to salvation in the realm of eternity and to happiness in the eternal realm. Thus, the seeker of knowledge with this intention is one who exchanges a little fatigue for eternal happiness, and he is one who reaps great rewards and achieves success—giving little but gaining much."*<sup>15</sup>

Furthermore, he strongly criticized students and educators who treat education merely as a means of reaping worldly gains. He regarded this as a real loss and a moral disease:

وَإِنَّمَا الدَّاءُ العِيَاءُ، وَالدَّمُّ الكَامِلُ، وَالخَسَارَةُ المَحْضَةُ، حَالٌ مَنِ افْتَنَى أَرْفَعَ الْعُلُومِ لِيَحْصُلَ بِهِ عَلَى كَسْبٍ مِنْ غَيْرِ وَجْهِهِ، وَصَرَفَ مَا عَلِمَ فِي غَيْرِ طَرِيقِهِ، فَإِنَّ حَالَ الْجَاهِلِ الْخَامِلَةِ أَجَلٌ مِنْ حَالِ الْعَالِمِ

*"And indeed, the true affliction, the true failure, the ultimate disgrace, and the purest loss lie in the state of one who possesses the highest knowledge yet seeks to gain advantage through improper means, and uses what he knows for wrongful purposes. Thus, the state of the ignorant and unknown is indeed better than that of the learned."*<sup>16</sup>

The statement above reflects Ibn Hazm's educational vision, which places great emphasis on intention. According to him, the purpose of Islamic education is to manifest devotion to Allah (worship), to understand Islamic law, and to elevate the dignity of humanity so

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<sup>14</sup> Rifki Imanullah et al., "Model Penelitian Sejarah Islam," *ARIMA: Jurnal Sosial Dan Humaniora* 1, no. 3 (December 16, 2023): 29–35, <https://doi.org/10.62017/arima.v1i3.436>.

<sup>15</sup> Ibnu Hazm, *Risalah Maratib Al-'Ulum (Rasail Ibnu Hazm Al-Andalusiy)* (Beirut: Al-Muassasah Al-Arabiyyah Liddirosat wa al-Nasyr, 1983).

<sup>16</sup> Hazm.

that humans are not equated with animals that live solely on the basis of their survival instincts.

Education is a process of activities aimed at achieving a specific goal, because work without a clear goal will lead to uncertainty in the process. This is especially true in educational processes that focus on the psychological development of students who are still in the developmental stage; in such cases, the objective is the most important factor in the educational process. Therefore, with clear objectives, the lesson content and methods used acquire a character, substance, and potential that align with the ideals embodied in educational goals.<sup>17</sup>

Education and Islam can serve as a means to enhance human faith, understanding, spiritual depth, and experience, thereby fostering individuals who are faithful and God-fearing toward Allah and possess noble character in their personal lives, within society, and as citizens of the nation. Of course, to achieve this, certain educational models must be implemented in accordance with the principles of education and Islam. These models are developed by emphasizing the integration of education and Islam, as the two are inseparable.<sup>18</sup>

Furthermore, Ibn Hazm offers a very incisive analogy regarding those who seek knowledge solely for the sake of wealth and prestige. He regards this as a waste of intellectual potential. He said:

فَإِذَا ذَاكَ كَذَلِكَ، فَالْشُّغْلُ بِطَلَبِ الْعِلْمِ لِيَكُونَ سَبَبًا إِلَى كَسْبِ الْمَالِ وَالتَّعَبِ فِيهِ يَهْدِيهِ النِّيَّةَ عَنَاءً  
وظَلالًا... وَكَانَ كَمَنْ أَتَعَبَ نَفْسَهُ وَأَسْهَرَ لَيْلَهُ وَأَطَالَ كَدَّهُ فِي إِقَامَةِ سَيْفٍ هِنْدِيٍّ قَاطِعِ نَفِيسٍ، وَبَنَى  
دَارًا سَرِيَّةً أُنِيقَةً الْبِنَاءِ مُحْكَمَةً النُّقُوشِ

*"When that happens, busying oneself with seeking knowledge merely as a pretext for acquiring wealth—and striving with that intention—is a source of hardship and misguidance. The main mistake is that he uses the perfect virtue that distinguishes him from animals solely to acquire a stone. He is like someone who exhausts himself, stays up all night, works hard to forge a very sharp and valuable Indian sword, and builds a magnificent house with a beautiful design, yet does not use them for their true purpose."<sup>19</sup>*

The tradition that developed in the early days of Islam, namely *thalab al'ilm*, has inspired Muslims to persistently seek knowledge, undertake long and risky journeys to verify the authenticity of a hadith, seek out teachers in various places, and so on. This indicates that the characteristic of early Muslim scholars in their pursuit of knowledge was that they were knowledge-oriented. Thus, it is not surprising that during that era, many great figures emerged who made numerous valuable contributions, scholars of encyclopedic knowledge, and timeless masterpieces.<sup>20</sup>

<sup>17</sup> Muhammad Rusmin B., "KONSEP DAN TUJUAN PENDIDIKAN ISLAM," *Inspiratif Pendidikan* 6, no. 1 (June 1, 2017): 72-73, <https://doi.org/10.24252/ip.v6i1.4390>.

<sup>18</sup> Muhammad Turmuzi, "Konsep Pendidikan Dan Islam Sebagai Alternatif Dalam Memanusiakan Manusia," *Al-Isblah: Jurnal Pendidikan Islam* 19, no. 2 (2021): 267-82.

<sup>19</sup> Hazm, *Risalah Maratib Al-'Ulum (Risail Ibnu Hazm Al-Andalusiy)*.

<sup>20</sup> Wal Adi Yati and Muhammad Rizki Ramadhan, "Pendidikan Islam Kontemporer: Menggagas Pendidikan Untuk Proyek Kemanusiaan," *Jurnal At-Tazakki* 4, no. 1 (2020): 131-48.

Heart management that effectively manages the heart has the potential to foster the fullest development of one's thinking and help cultivate a positive attitude, while its negative potential is immediately identified and controlled so that it does not manifest as negative behavior.<sup>21</sup>

In addition to good intentions, Ibn Hazm emphasized that education must foster social awareness (*ta'awun*). The knowledge gained must be dedicated to building civilization and mutual aid. Quoting his teacher, Ibn al-Hasan, Ibn Hazm expressed his astonishment at learned individuals who are reluctant to contribute to society:

أَمَا يَرَى الْحَرَاثَ يَحْرُثُ لَهُ وَالطَّحَّانَ يَطْحَنُ لَهُ وَالنَّسَاجَ يَنْسِجُ لَهُ... أَفَمَا يَسْتَعِي أَنْ يَكُونَ عِيَالًا عَلَى  
كُلِّ الْعَالَمِ لَا يُعِينُ هُوَ أَيْضًا بِشَيْءٍ مِنَ الْمَصْلَحَةِ

*"Does he not see the farmers plowing, the millers grinding, the weavers weaving, the tailors, the butchers, the building contractors, and all the people who work for his benefit and whose services he needs? Is he not ashamed to be a burden on the whole world while he himself contributes nothing with his knowledge?"<sup>22</sup>*

Based on this quote, it is clear that Ibn Hazm's educational philosophy centers on two things: individual piety (an orientation toward the afterlife) and social piety (providing practical benefits to civilization).

This is in line with what the Prophet Muhammad (peace be upon him) did, as he taught the revelations of the Qur'an and the hadith, and provided lessons on Islamic law (*fiqh*), ethics, and the basic principles of life. In addition, the Prophet also conveyed other fields of knowledge, such as astronomy, mathematics, and social sciences, albeit with a simpler approach relevant to the context of society at that time. The education provided by the Prophet at the mosque also included character building and the spiritual development of the Muslim community.<sup>23</sup>

#### *The Construction of Ibn Hazm's Holistic-Integrative Educational Curriculum*

An in-depth study of Ibn Hazm's works dispels the historical perception that labels him merely as a rigid textualist scholar adhering to the Zahiri School. In the discourse of education, Ibn Hazm was a revolutionary philosopher. He formulated an educational curriculum that fully integrates Islamic jurisprudence (sharia) with rational-empirical sciences.

Critically speaking, when compared to his contemporaries, Ibn Hazm's approach is notably distinct. While prominent figures like Al-Ghazali in his *Ihya 'Ulum al-Din* placed a heavy emphasis on esoteric intuition (*kashf*) and Sufism, creating a somewhat sharp dividing line between *fardh 'ayn* (obligatory religious sciences) and *fardh kifayah* (worldly sciences), Ibn

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<sup>21</sup> Sudarto Sudarto, "MANAJEMEN HATI SEBAGAI INTI PENDIDIKAN AKHLAK," *Al-Lubab: Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, no. Vol 5 No 2 (2019): Al Lubab (2019): 118–29, <https://ejournal.kopertais4.or.id/mataraman/index.php/allubab/article/view/3909/2896>.

<sup>22</sup> Hazm, *Risalah Maratib Al-'Ulum (Rasail Ibnu Hazm Al-Andalusiy)*.

<sup>23</sup> Nola Ariesta Elvan, Duski Samad, and Zuheldi, "Sejarah Pendidikan Islam Dari Klasik, Pertengahan, Dan Modern," *QOUBA: Jurnal Pendidikan* 1, no. 1 (December 14, 2024): 294–304, <https://doi.org/10.61104/qouba.v1i1.128>.

Hazm virtually collapsed this dichotomy. Furthermore, while many traditionalist scholars and Ash'arite theologians of his era viewed Aristotelian logic (*mantiq*) with deep suspicion, Ibn Hazm embraced it, mandating it as a prerequisite for defending the Sharia. He did not separate mathematics from Islamic law but instrumentalized it.

Ibn Hazm's curriculum design does not dichotomize religion and science. Nor does he postpone or marginalize Islamic jurisprudence to the final phase of learning. Instead, he positions Islamic jurisprudence as the core curriculum, studied simultaneously and continuously alongside supporting exact sciences (auxiliary sciences) in tandem with the cognitive maturation of the students. He formulated these stages as follows:

*First*, the Basic Literacy and Spiritual Foundation Phase. Ibn Hazm stipulated that formal education must begin at an early age (around five years old). The initial curriculum is strictly focused on mastering basic literacy, namely listening, writing (*kitab*), and reading. He explained:

فَالْوَاجِبُ عَلَى مَنْ سَاسَ صِبْغَانَ وَلَدَانِهِ وَغَيْرِهِمْ أَنْ يَبْدَأَ مُنْذُ أَوَّلِ اسْتِدَادِهِمْ وَفَهْمِهِمْ مَا يَخَاطَبُونَ بِهِ... وَذَلِكَ يَكُونُ فِي خَمْسِ سِنِينَ أَوْ نَحْوِهَا مِنْ مَوْلِدِ الصَّبِيِّ فَيُسَلِّمُهُمْ إِلَى مُؤَدِّبٍ فِي تَعْلِيمِ الْخَطِّ وَتَأْلِيفِ الْكَلِمَاتِ مِنَ الْحُرُوفِ، فَإِذَا دَرَبَ الْغُلَامَ فِي ذَلِكَ، دَرَسَ وَقَرَأَ

"Therefore, it is the duty of those who care for young children to begin educating them from the very beginning, so that they become enthusiastic and understand what is being taught... This applies from around the age of five, or thereabouts, after the child's birth. They should then be entrusted to a teacher to learn calligraphy, write words using letters, and learn to read."<sup>24</sup>

As soon as he had mastered literacy, Ibn Hazm immediately integrated it with the obligation to memorize the Qur'an. Memorizing the Qur'an was prioritized in order to shape spiritual character and perfect pronunciation (*makharij al-buruf*).

وَحَدَّ تَعَلُّمِ الْقِرَاءَةِ أَنْ يُمَهَّرَ فِي الْقِرَاءَةِ... وَيَحْفَظُ مَعَ ذَلِكَ الْقُرْآنَ، فَإِنَّهُ يَجْمَعُ بِذَلِكَ وَجُوهًا كَثِيرَةً عَظِيمَةً

" Learning to read requires mastering reading skills... and in the process, he also memorizes the Quran, because it contains many tremendous benefits."<sup>25</sup>

*Second*, the Grammar and Exact Sciences Phase (Mathematics & Astronomy). Once the foundation of the Qur'an has been established, students are guided to study Arabic grammar (*nahwu* and *lughab*). After that, the curriculum makes a radical shift to the realm of the exact sciences, namely Mathematics (*'ilm al-'adad*). Here, Ibn Hazm's wisdom in integrating knowledge is evident; he did not separate mathematics from Islamic law. Mathematics is studied because it is a prerequisite (an absolute requirement) for applying

<sup>24</sup> Hazm, *Risalah Maratib Al-'Ulum (Rasail Ibnu Hazm Al-Andalusiy)*.

<sup>25</sup> Hazm.

the science of *Faraidh* (inheritance) and *zakat*. Similarly, astronomy is taught so that Muslims can be precise in their worship:

وَلَا بُدَّ أَنْ يُعْرَفَ مِنَ الْحِسَابِ مَا يُعْرَفُ بِهِ الْقِبْلَةُ وَالرَّوَالُ إِلَى أَوْقَاتِ الصَّلَوَاتِ... وَلَا بُدَّ أَنْ يُعْرَفَ مِنَ  
الْحِسَابِ أَيْضًا كَيْفَ قِسْمَةُ الْمَوَارِيثِ وَالْغَنَائِمِ، فَإِنَّ تَحْقِيقَ ذَلِكَ فَرَضٌ لَا بُدَّ مِنْهُ

"One must have a basic understanding of mathematics to determine the direction of the qiblah and the times of prayer... One must also know how to distribute inheritances and spoils of war, as fulfilling these obligations is an unavoidable duty."<sup>26</sup>

Students are encouraged to read Arithmetica and the works of Euclid to understand the nature of the universe, numbers, and geometric measurements.

Third, the Phase of Logical Reasoning (*Mantiq*) and Natural Sciences. To safeguard students' faith from deviant thinking, Ibn Hazm mandated the study of logic (*mantiq*). He said:

فَإِذَا بَلَغَ الْإِنْسَانُ حَيْثُ ذَكَرْنَا، أَخَذَ فِي النَّظَرِ فِي حُدُودِ الْمُنْطِقِ... لِيَعْرِفَ الْمَرْءُ مَا الْبُرْهَانُ وَمَا الشَّغْبُ

"Once a person has reached the stage we have described, they must focus on the limits of logic... so that they may distinguish between what is known as a sound argument (*burhan*) and what is flawed or confusing (*syaghab*)."<sup>27</sup>

Once critical thinking has been developed, students study biology, zoology, mineralogy, and even medical anatomy to empirically observe the marvel of the human body's creation, which ultimately points to the manifestation of monotheism. This stands in contrast to the traditional approach to thinking used in theology, which is based on the premise that everything happens by Allah's will—and even as a result of human effort. This approach leads Muslims to lack creativity and to easily give in to circumstances.<sup>28</sup>

Fourth, the Historical and Sharia Specialization Phase. History (*Tarikh*) is taught as a subject so that students may draw lessons (*ibrab*) from the downfall of kings and the triumphs of the pious. Ibn Hazm viewed history not merely as tales of the past, but as a laboratory of life. He critically analyzed the validity of history:

فَأَصْحُ التَّوَارِيخِ عِنْدَنَا تَارِيخُ الْمِلَّةِ الْإِسْلَامِيَّةِ وَمَبْدُوهَا وَفَتْوحُهَا وَأَخْبَارُ خُلَفَائِهَا... وَأَخْبَارُ الرُّومِ إِنَّمَا  
تُصْحُ مِنْ عَهْدِ الْإِسْكَندَرِ لَا مَا قَبْلَ ذَلِكَ

"In our view, the most authentic history is that of the Muslim community—the origins of its ideology, its conquests, the stories of its caliphs, and its scholars. The stories of the Jews contain some truth, particularly

<sup>26</sup> Hazm.

<sup>27</sup> Hazm.

<sup>28</sup> Abdan Rahim, "SISTEM DAN KELEMBAGAAN PENDIDIKAN ISLAM DI MASA DINASTI MUGHAL INDIA SERTA RELEVANSINYA PADA MASA SEKARANG," *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan* 10, no. 1 (June 1, 2019): 27–39, <https://doi.org/10.62815/darululum.v10i1.31>.

regarding their time in Syria. The history of the Romans is only reliable from the time of Alexander the Great onward...."<sup>29</sup>

As the culmination of this integration, Ibn Hazm classified scholarly disciplines in a highly detailed and specific manner. He divided Islamic jurisprudence into four main fields that must be mastered comprehensively, not piecemeal:

وَعِلْمُ شَرِيْعَةِ الْإِسْلَامِ يَنْقَسِمُ أَفْسَاْمًا أَرْبَعَةً: عِلْمُ الْقُرْآنِ، وَعِلْمُ الْحَدِيثِ، وَعِلْمُ الْفِقْهِ، وَعِلْمُ الْكَلَامِ

" Islamic jurisprudence is divided into four categories: Quranic studies (understanding how to recite the Quran and its meanings), Hadith studies (understanding the text and identifying its chains of transmission), Fiqh (understanding the legal rulings derived from the Quran, Hadith, Muslim consensus, and the interpretation of verses), and Islamic theology (understanding doctrines and arguments, whether supported by strong evidence or not)."<sup>30</sup>

Even within the realm of rational medicine, Ibn Hazm offered profound psychological insights by integrating the science of logic into medical science:

وَعِلْمُ الطَّبِّ: يَنْقَسِمُ إِلَى قِسْمَيْنِ: طَبُّ النَّفْسِ وَهُوَ مِنْ نَتِيْجَةِ عِلْمِ الْمَنْطِقِ بِإِصْلَاحِ الْأَخْلَاقِ وَمُدَاوَاتِهَا...  
طَبُّ الْأَجْسَامِ وَهُوَ يَتَنَاوَلُ مَعْرِفَةَ الطَّبَائِعِ الْجَسْمِيَّةِ وَمَعْرِفَةَ تَرْكِيْبِ الْأَعْضَاءِ

" The medical sciences are divided into two branches: Psychiatry (the study of the mind), which draws on the principles of logic to improve ethics, cultivate moral character, and restore balance; and Physical Medicine, which encompasses an understanding of physical properties, organ structures, diseases, and medications."<sup>31</sup>

Although he was very open to science, Ibn Hazm rigorously filtered out and rejected those branches of knowledge he considered flawed, irrational, manipulative, and lacking in substantive benefit. He strongly opposed astrology (fortune-telling through the stars), alchemy (the magical claim of turning base metals into gold), and the science of talismans. He issued a stern warning:

فَاعْلَمُوا أَسْعَدَكُمْ اللهُ بِتَوْفِيْقِهِ أَنْ مَنْ رَأَيْتُمُوهُ يَدْعُو عِلْمَ الْمَوْسِيْقَى وَاللَّحْوَنِ، وَعِلْمَ الطَّلَسْمَاتِ،  
فَإِنَّهُ مُمَخْرِقٌ كَذَّابٌ وَمُشْعَوْذٌ وَقَاخٌ

" Know this... that anyone who claims to possess knowledge of music or songs, and knowledge of talismans (sorcery or amulets), is in fact a liar, a sorcerer, and an insolent person."<sup>32</sup>

Ibn Hazm viewed alchemy (such as turning copper into gold) as intellectual fraud and economic forgery:

إِذْ مِنَ الْمَحَالِّ الْمُمْتَنَعِ قَلْبُ نَوْعٍ إِلَى نَوْعٍ، وَلَا فَرْقَ بَيْنَ أَنْ يُقْلَبَ نَحَاسٌ إِلَى أَنْ يَصِيْرَ ذَهَبًا

" Since it is impossible to transform one substance (essence) into another, claiming that copper can become gold or a human can become a donkey is no different. It is absolutely impossible."<sup>33</sup>

<sup>29</sup> Hazm, *Risalah Maratib Al-Ulum (Risail Ibnu Hazm Al-Andalusiy)*.

<sup>30</sup> Hazm.

<sup>31</sup> Hazm.

<sup>32</sup> Hazm.

This rejection further underscores Ibn Hazm's rational-realist approach. The knowledge included in the Islamic education curriculum must be knowledge that stands up to the test of rationality, is grounded in natural experimentation (*sunnatullah*), and has a positive impact on the well-being of the community—not knowledge based on superstition that fosters fatalism.<sup>34</sup>

These educational goals can be translated into more concrete and actionable learning objectives, including: the development of faith and piety; knowledge and understanding; noble character; discipline and perseverance (*mujahada*); the ability to work and interact socially; and the ability to work using one's skills and physical capabilities. These learning objectives have, in fact, influenced Bloom's taxonomy, which outlines three modern learning objectives comprising three domains: Cognitive, Affective, and Psychomotor.<sup>35</sup>

#### *Critical Methodology and the Art of Dialectics (Debate) in Education*

An integral part of Ibn Hazm's educational curriculum is the development of students' character and academic ethics, particularly in scientific forums and debates (*mujadalah*). Holistic education does not merely transfer knowledge but fosters proper conduct in responding to differing opinions.

In the pursuit of knowledge and intellectual discourse, Ibn Hazm divided academic responses into three levels. *First*, remaining silent to listen. *Second*, asking questions as a student seeking to learn what he does not yet know, not to test the teacher's prowess. *Third*, debating like an expert who presents valid arguments (*burhan*). He strictly forbade forms of argumentation aimed at winning without a foundation in knowledge:

وَإِيَّاكَ وَسُؤَالَ الْمُعْنَتِ وَمُرَاجَعَةَ الْمَكَابِرِ الَّذِي يَطْلُبُ الْعَلْبَةَ بِغَيْرِ عِلْمٍ، فَهِيَمَا خُلُقًا سُوءًا، دَلِيلَانِ عَلَى قِلَّةِ الدِّينِ وَكَثْرَةِ الْفُضُولِ وَضَعْفِ الْعَقْلِ وَقُوَّةِ السَّخْفِ

*"Avoid asking questions like a nuisance and making arguments like a stubborn person seeking victory without knowledge. These two traits are vices that indicate a lack of faith, excessive and pointless curiosity, weak reasoning, and deep ignorance.."*<sup>36</sup>

When responding to an opponent's writings or opinions, he teaches absolute objectivity:

فَإِيَّاكَ أَنْ تُقَابِلَهُ مُقَابِلَةً الْمُعَاضِبَةِ الْبَاعِثَةَ عَلَى الْمُغَالَبَةِ قَبْلَ أَنْ تَتَبَيَّنَ بَطْلَانَهُ بِبُرْهَانٍ قَاطِعٍ

*"Avoid reacting to an opinion with anger that could spark an argument before you have confirmed its error with clear (qathi') evidence. Instead, respond with a calm heart, like someone who wants to understand what they hear and see."*<sup>37</sup>

<sup>33</sup> Hazm.

<sup>34</sup> Mahmud Ali Himayah, *Ibnu Hazm: Biografi, Karya, Dan Kajiannya* (Jakarta: Lentera, 2001).

<sup>35</sup> Khairan Muhammad Arif, "ANALISA KONSEP DAN TUJUAN PENDIDIKAN ISLAM PERSPEKTIF AL-QUR'AN, AS-SUNNAH DAN PARA ULAMA," *Tahdzib Al-Akblaq: Jurnal Pendidikan Islam* 5, no. 1 (June 25, 2022): 22–35, <https://doi.org/10.34005/tahdzib.v5i1.1952>.

<sup>36</sup> Hazm.

<sup>37</sup> Hazm.

Methodologically, Ibn Hazm laid out the guidelines for scholarly discourse. One is not permitted to employ logical fallacies, such as circular reasoning—which proves a point by referring back to itself—or to arbitrarily apply human sensory standards to determine the nature of the unseen. It is this method of inquiry (*istijham taqriri*) that forms the foundation of Ibn Hazm’s critical curriculum, ensuring that students do not become intellectual parrots (mindless followers) but rather objective, critical thinkers grounded in evidence.

*Academic Ethics: The Conduct of Educators, Students, and the Circle of Learning*

According to Ibn Hazm, a perfect curriculum must be accompanied by moral ethics (*adab*) in the process of knowledge transfer. For students, Ibn Hazm emphasizes objectivity and humility when attending a circle of learning. Discussions must not be used as a platform to find fault with opponents. He advises:

إِذَا حَضَرْتَ مَجْلِسَ عِلْمٍ فَلَا يَكُنْ حُضُورَكَ إِلَّا حُضُورَ مُسْتَزِيدٍ عِلْمًا وَأَجْرًا، لَا حُضُورَ مُسْتَعْنٍ بِمَا  
عِنْدَكَ طَالِبًا عَثْرَةً تُشِيعُهَا

*"If you attend a gathering of knowledge, use your presence to gain more knowledge and rewards. Don't attend thinking that the knowledge you already have is enough, and then look for others' faults to spread around."<sup>38</sup>*

Students are also taught the proper way to ask questions (*istijham*). Questions should be asked to resolve confusion, not to engage in baseless arguments (logical fallacies). Conversely, Ibn Hazm demands that educators adopt a democratic attitude. Educators must not be authoritarian figures who reject criticism. Teachers who force students to accept their opinions without engaging in dialogue are considered dictators:

وَلَا تَنْصَحْ عَلَى شَرْطِ الْقَبُولِ مِنْكَ، فَإِنْ تَعَدَّيْتَ هَذِهِ الْوُجُوهَ، فَأَنْتَ ظَالِمٌ لَا نَاصِحٌ... وَلَيْسَ هَذَا حُكْمَ  
الْعَقْلِ وَلَا حُكْمَ الصِّدْقَةِ، وَلَكِنْ حُكْمُ الْأَمِيرِ مَعَ رَعِيَّتِهِ

*"Don't offer advice on the condition that it must be followed. If you do, you are a tyrant, not an advisor... That is the right of a ruler over his people, and of a master over his slave."<sup>39</sup>*

Furthermore, Ibn Hazm asserted that the teaching profession is a noble one and that educators are entitled to compensation (honoraria) for their teaching services, in order to support their livelihood so they can continue to enhance their knowledge (lifelong learning).

Educators are responsible not only for teaching, but also for learning. After finishing a lesson or before beginning one, educators review the day's material so that everything is prepared, such as the teaching materials to be used and the teaching methods aligned with the curriculum.<sup>40</sup>

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<sup>38</sup> Hazm.

<sup>39</sup> Hazm.

<sup>40</sup> Yuliana Hermawanti, Nisrokha Nisrokha, and Wahyudin wahyudin, "KONSEP PENDIDIKAN ISLAM MENURUT K.H. AHMAD DAHLAN," *Promis* 1, no. 1 (March 31, 2020): 20–30, <https://doi.org/10.58410/promis.v1i1.161>.

There is a historical paradox in his pedagogical ethics. While his writings advocate for objectivity, calm discourse, and avoiding anger in debates, historical accounts show that Ibn Hazm himself possessed a notoriously harsh, unforgiving, and sharp rhetorical style when debating his opponents. This gap between his ideal ethical theory and his personal practice highlights a limitation in the implementation of his own educational character-building framework.

### *The Relevance of Ibn Hazm's Curriculum to Contemporary Islamic Education*

Ibn Hazm's educational philosophy—encompassing epistemology, curriculum, and pedagogical ethics—gains significant relevance when applied to the realities of contemporary Islamic education today. Going beyond surface-level relevance, his ideas strongly resonate with several modern educational theories:

1. *Deconstructing the Scientific Dichotomy through the Holistic Education Paradigm*

The greatest structural challenge facing Islamic education today is the legacy of dichotomous thinking. Religious schools are often hostile toward the exact sciences, while general education marginalizes religious studies. Ibn Hazm introduced a paradigm in which the exact sciences are the “tools” of the Sharia itself. Viewed through the lens of modern educational philosophy, Ibn Hazm's approach aligns with the Holistic Education Paradigm and Perennialism, which advocate for the interconnectedness of all knowledge. Modern Islamic institutions (such as Integrated Islamic Schools) can utilize his framework not merely to place science and religion side-by-side, but to epistemologically fuse them, producing graduates who are simultaneously scientists and theologians.<sup>41</sup>

2. *The Development of Critical Thinking and Constructivist Pedagogy*

In the Society 5.0 era, which is inundated with a flood of information (hoaxes) and the resurgence of sectarian fanaticism (taqlid a'ma), the inclusion of Mantiq (logic) and inquiry-based learning in Ibn Hazm's curriculum is highly contextual. This maps directly onto modern Constructivist Learning Theory (championed by theorists like Jean Piaget and Lev Vygotsky), which emphasizes that learners must actively construct their own understanding and critical thinking rather than passively receiving dogmas. By requiring students to understand the premise of an argument (burhan) and rejecting logical fallacies, Ibn Hazm anticipated the modern pedagogical push for Higher Order Thinking Skills (HOTS). Furthermore, his blend of high literary artistry (Uslub Adabi) and empirical analysis (Uslub 'Ilmi) predates Howard Gardner's Theory of Multiple Intelligences, demanding that schools nurture both analytical and linguistic-artistic capacities.<sup>42</sup>

3. *Classroom Democratization and Humanistic Education Theory*

Ibn Hazm's severe critique of teacher authoritarianism—stating that a teacher who demands blind obedience is acting like a tyrant—was remarkably progressive. In contemporary terms, this mirrors Carl Rogers' Humanistic Education Theory and

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<sup>41</sup> Khairil Anwar, “Pendidikan Islam Kontemporer: Antara Konsepsi Dan Aplikasi” (UIN Raden Intan Lampung, 2018).

<sup>42</sup> Mohammad Muchlis Solichin, “PENDIDIKAN ISLAM KLASIK (Telaah Sosio-Historis Pengembangan Kurikulum Pendidikan Islam Masa Awal Sampai Masa Pertengahan),” *TADRIS: Jurnal Pendidikan Islam* 3, no. 2 SE-Articles (July 5, 2008): 208-210, <https://doi.org/10.19105/tjpi.v3i2.237>.

Paulo Freire's Pedagogy of the Oppressed, which fundamentally reject the "banking model" of education where students are treated as empty vessels. Ibn Hazm advocated for a student-centered, dialogical approach where the teacher-student relationship is built on mutual inquiry. Furthermore, Ibn Hazm's support for the economic professionalism of educators (permitting them to receive a teaching salary) implies a modern message regarding institutional governance: stable financial well-being directly correlates with an educator's capacity for lifelong learning and professional development.<sup>43</sup>

## Conclusion

Based on a comprehensive analysis of the primary works of Ibn Hazm al-Andalusi, particularly *Risalah Maratib al-'Ulum*, this study concludes that his educational philosophy offers a holistic-integrative paradigm that actively deconstructs the dichotomy between religious and secular sciences. Rather than proposing a general theoretical framework, Ibn Hazm provided specific, evidence-based pedagogical stages. He mandated that formal education commence at the age of five with basic literacy and Quranic memorization, which function not merely as religious rites but as essential linguistic and spiritual scaffolding. Crucially, Ibn Hazm did not relegate Islamic jurisprudence (Sharia) to the final phase of a student's education as a detached specialization. Instead, he epistemologically bound the exact sciences to religious obligations. For instance, he explicitly mandated the study of mathematics (*'ilm al-'adad*) to execute the laws of inheritance (*faraidh*) and astronomy to determine prayer directions, positioning Sharia as the continuous core axis around which all rational disciplines revolve. His rigorous realist-rationalist epistemology is further evidenced by his explicit rejection of alchemy and astrology, condemning them as logical impossibilities and manipulative practices that contradict both empirical reason and Islamic monotheism.

Consequently, the relevance of Ibn Hazm's thought to contemporary Islamic education is exceptionally strong because it addresses specific modern pedagogical crises. His model of interdisciplinary integration provides a historical and epistemological justification for modern integrated Islamic schools and universities to dismantle academic secularism, proving that scientific competence and scholarly religious integrity are mutually reinforcing. Furthermore, his pedagogical ethics directly combat modern educational challenges. By enforcing the study of logic (*mantiq*) to distinguish sound arguments (*burhan*) from fallacies (*syaghab*), and by strictly condemning authoritarian educators who demand blind obedience, Ibn Hazm's framework perfectly aligns with the modern necessity to shield students from digital misinformation, hoaxes, and blind fanaticism (*taqlid*). His anti-authoritarian stance provides a classical theological basis for fostering democratic, student-centered classroom environments oriented toward Higher Order Thinking Skills (HOTS). To operationalize these findings, practical recommendations must be implemented by modern educational stakeholders. Islamic educational institutions, particularly State Islamic Universities (UIN) and integrated boarding schools, should practically redesign their syllabi by implementing cross-disciplinary teaching—such as explicitly combining bio-ethics with Fiqh or Aristotelian logic with Islamic theology (*Kalam*) within the same semester. Institutional policymakers should also develop teacher-training modules based on Ibn Hazm's anti-authoritarian pedagogical ethics, training educators to facilitate inquiry-based learning (*istifham*) rather than demanding passive memorization. For future researchers,

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<sup>43</sup> Muhamad Faizul Amirudin and Yesi Arikarani, "Relasi Pendidik Dengan Peserta Didik Di Era Millennial Dalam Pendidikan Islam," *EL-Ghiroh* 18, no. 2 (October 2, 2020): 119–35, <https://doi.org/10.37092/el-ghiroh.v18i2.236>.

empirical studies must move beyond textual analysis. It is highly recommended to design and test specific debate-class modules based on Ibn Hazm's dialectical ethics (*uslub al-mujadalah*) in high schools, measuring their exact statistical impact on students' critical thinking and resilience against digital misinformation.

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