



THE CONCEPT OF MALAKAH IBN KHALDUN IN THE CONTEXT OF TEACHING THAT APPLIES HIGH ORDER THINKING SKILLS (HOTS)

Mohd Syaubari Bin Othman

Sultan Idris Education University (UPI), Perak, Malaysia
Email: syaubari@fpm.upsi.edu.my

Hasrul Hoshan

Sultan Idris Education University (UPI), Perak, Malaysia
Email: hoshan@fpm.upsi.edu.my

Abu Bakat Yusof

Sultan Idris Education University (UPI), Perak, Malaysia
Email: bakat@fpm.upsi.edu.my

Zaini Abdullah

Sultan Idris Education University (UPI), Perak, Malaysia
Email: abdullah@fpm.upsi.edu.my

Abd Talib Mohamed

Sultan Idris Education University (UPI), Perak, Malaysia
Email: talib@fpm.upsi.edu.my

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Abstract

The high order thinking skills (HOTS) is a transformation in the education system in Malaysia this century in line with the implementation of the Malaysia Education Blueprint 2013-2025. The practice of implementing HOTS has outperformed the entire subject content concept by focusing on several HOTS theories in particular the Bloom and Taxonomy Marzano taxonomy. However, for the Islamic Education subjects based on the Quran and As-Sunnah, the implementation of this HOTS element needs to be translated through the basis of the Islamic Education Philosophy that puts the perfectional of the intellectual education as the main thrust in driving this thinking culture. The emergence of figures such as Ibn Khaldun, which speaks thoroughly of the mind-based concept of Malakah, has sparked diversity in the perspective of the understanding of HOTS understanding. For this reason, this study uses the analysis process by analyzing the literature by examining the contents of a synonymy or summarized in the meaning of the poor

concept of Ibn Khaldun in the context of the teaching of Islamic education subjects. The results of this study resulted in four basic concepts in the application of HOTS through the use of Malakah combined with the use of aql tamyiz, aql tajribi, aql nazori and insaniyah fact. In general, the implementation of Islamic Education PdP which implements HOTS should focus on the process and philosophy of teaching that Ibn Khaldun has established to ensure that students' understanding, appreciation and practice assesses the requirements set out on the basis of the Islamic Education Philosophy. The conclusions of the findings of this study contribute the implementation of HOTS in Islamic Education Pedagogy should focus on the teaching process and philosophy established by Ibn Khaldun, ensuring that students' understanding, appreciation, and practice align with the requirements based on the Islamic Education Philosophy.

Keywords: *Higher Order Thinking Skills (HOTS), Islamic education, Thought of Ibn Khaldun*

1. Introduction

Education is a field that is constantly undergoing change sourced from collisions with the environment that determines how the direction of change can be implemented. Therefore, based on the learning transformation movement based on the 21st century, every change that is formed must be in accordance with the developments that occur in the environment because any changes that occur will affect the entire component of education, including in the pedagogical aspects of Islamic education. Therefore, Islamic education is an important pulse to the development of a country, especially from the aspect of the formation of quality human capital.¹

In the context of the implementation of HOTS in Malaysia has undergone several transformations starting with the application of thinking skills (KB) around the initial year of the introduction of KBSR and KBSM. This policy continued with the implementation of critical and creative thinking skills (CCTS) around 1994. However, higher order thinking skills (HOTS) was first known when the first stream with focus on core subjects such as Malay language, English, science, and mathematics.

Higher-order thinking skills go beyond the mere act of memorizing and recalling information. Instead, they focus on the application of knowledge in various contexts, emphasizing reasoned and critical thinking. Individuals who possess strong higher-order thinking skills can effectively analyze and evaluate complex information, categorize and manipulate facts, combine knowledge to find innovative solutions, understand abstract concepts, transfer and connect knowledge across different domains, approach problem-solving with a broad perspective, and generate creative ideas supported by insightful reasoning. These skills are often associated with the top three levels of Bloom's taxonomy, namely analyzing, evaluating, and creating. They are considered essential for 21st-century learning and are highly valued in educational settings.

The implementation of High Order Thinking Skills (HOTS) in education has gained prominence, going beyond basic memorization and comprehension to focus on critical thinking, analysis, evaluation, and creativity. HOTS enables students to engage in deeper levels of understanding, problem-solving, and decision-making. The concept of

¹ Asmawati Suhid, "Gagasan Pemikiran Falsafah dalam Pendidikan Islam: Hala Tuju dan Cabaran," *JIAE: Journal of Islamic and Arabic Education* 2, no. 4 (2012): 57–70; Fathiyah Fakhruddin, "Penerapan Elemen Falsafah Pendidikan Islam Dalam Pengajaran Pendidikan Islam" (Tesis, Malaysia, Universiti Putra Malaysia, 2010).

Malakah Ibn Khaldun offers valuable insights into nurturing HOTS within educational settings. Ibn Khaldun emphasized the development of intellectual abilities through disciplined study, rigorous mental training, and the pursuit of knowledge. He recognized the importance of nurturing students' cognitive skills to enable them to become independent thinkers and problem solvers.

By integrating the concept of Malakah into teaching practices, educators can design instructional strategies and learning experiences that promote HOTS. This involves creating opportunities for students to engage in activities that require analysis, synthesis, evaluation, and the application of knowledge to real-world situations. Thought-provoking questions, discussions, and challenging tasks and projects can encourage critical thinking, creativity, and higher-level reasoning among students.

The integration of the concept of Malakah Ibn Khaldun in the teaching-learning process empowers students to actively participate in their education, fostering a growth mindset, embracing challenges, and striving for continuous intellectual growth. By nurturing HOTS through the lens of Malakah, educators prepare students to think critically, solve complex problems, and make informed decisions in various domains of knowledge.

2. Literature Review

2.1. The historical and philosophical foundations of the concept of Malakah Ibn Khaldun

Ibn Khaldun was born in Tunis in 1332 and was a prominent figure in the Islamic world during the 14th century.² He is best known for his work, "Muqaddimah," which is considered a seminal work on the philosophy of history.³ In this work, Ibn Khaldun introduced the concept of Malakah, which refers to the knowledge and skills that are required for effective leadership and governance.⁴

The concept of Malakah can be traced back to the Islamic concept of "ahl al-hall wal-aqd," which refers to the people who are responsible for solving the problems of the community. This concept was first introduced in the Quran and was later developed by Islamic scholars, including Ibn Khaldun.

Ibn Khaldun believed that effective leadership requires not only knowledge and expertise, but also moral character and ethical behavior. He argued that leaders must possess a certain level of moral authority in order to inspire trust and respect among their followers. The concept of Malakah also has roots in the Islamic concept of "ilm," which refers to knowledge and wisdom. According to Islamic tradition, knowledge is a divine gift that is bestowed upon humanity, and it is the duty of individuals to seek knowledge and use it for the betterment of society.

² Waseem El-Rayes, "The Political Aspects of Ibn Khaldun's Study of Culture and History," 2008, <https://www.semanticscholar.org/paper/The-Political-Aspects-of-Ibn-Khaldun's-Study-of-and-El-Rayes/45732d4c2fcc357cef9016cb0bcd2317d9021e5>.

³ Y. Lacoste, "Ibn Khaldun: The Birth of History and the Past of the Third World," 1984, <https://www.semanticscholar.org/paper/Ibn-Khaldun%3A-The-birth-of-history-and-the-past-of-Lacoste/ec5bdf79fb1cad023c9d5b05f6e008a94a1e00a3>.

⁴ George Katsiaficas, "Ibn Khaldun: A Dialectical Philosopher for the 21st Century*," *New Political Science* 21, no. 1 (March 1999): 45–57, <https://doi.org/10.1080/07393149908429851>.

In contemporary times, the concept of Malakah Ibn Khaldun continues to be influential in the Islamic world, particularly in the context of leadership and governance. Many Islamic scholars and leaders draw upon the teachings of Ibn Khaldun to guide their approach to leadership and decision-making.⁵

2.2. Understanding the importance of high order thinking skills (HOTS) in modern education

High order thinking skills (HOTS) are defined as the cognitive skills required for critical thinking, problem-solving, and decision-making. These skills go beyond basic rote learning and require students to analyze, synthesize, and evaluate information in order to develop a deeper understanding of the subject matter. The development of HOTS in students is critical for preparing them for success in the 21st century job market, which requires individuals to be creative, innovative, and adaptable. Employers are seeking individuals who can think critically, analyze complex problems, and make sound decisions based on available information.

The development of HOTS in students also has important implications for personal growth and development. Students who develop these skills are better equipped to navigate complex social and political issues, make informed decisions about their lives, and contribute meaningfully to society. However, the development of HOTS in students is not without its challenges. Teachers must be trained and equipped to teach these skills effectively, and curriculum and assessment methods must be developed to support the development of HOTS. In addition, there may be cultural and linguistic barriers that hinder the development of these skills in certain populations.

Despite these challenges, there is growing recognition of the importance of HOTS in modern education. Schools and educational institutions are adopting teaching strategies that promote the development of HOTS, such as problem-based learning, inquiry-based learning, and project-based learning.

2.3. The role of problem-based learning in developing HOTS in students

PBL is a student-centered approach to learning that encourages students to take responsibility for their own learning. In this approach, students are presented with a problem or challenge that requires them to apply their knowledge and skills to find a solution. Students work in groups to research and analyze the problem, identify potential solutions, and develop a plan of action. PBL has been shown to be effective in promoting the development of HOTS in students. By engaging students in real-world problems and challenges, PBL helps students to develop critical thinking skills, problem-solving skills, and creativity. Students are also able to develop communication skills, teamwork skills, and leadership skills, which are essential for success in the 21st century job market. In addition, PBL promotes deep learning by helping students to make connections between different areas of knowledge and to apply their learning in new and unfamiliar contexts. This approach also encourages students to take ownership of their learning, which can lead to increased motivation and engagement.

⁵ Tarif Khalidi and W. J. Fischel, "Ibn Khaldun in Egypt," *Journal of the American Oriental Society* 89, no. 3 (July 1969): 659, <https://doi.org/10.2307/596649>.

However, there are challenges associated with implementing PBL. Teachers must be trained and equipped to design and facilitate PBL activities effectively, and curriculum and assessment methods must be developed to support this approach. In addition, PBL can be time-consuming and may require significant resources, which can be a barrier to adoption in some contexts.

2.4. The application of Malakah Ibn Khaldun in the context of teaching critical thinking and decision-making skills

The concept of Malakah Ibn Khaldun has important implications for the development of critical thinking and decision-making skills in students. By emphasizing the importance of collaboration, problem-solving, and decision-making, this concept provides a framework for teaching students how to work effectively in teams, analyze complex problems, and make informed decisions based on available information.⁶

In order to apply the concept of Malakah Ibn Khaldun in the context of teaching critical thinking and decision-making skills, teachers must use instructional strategies that promote active learning and student engagement. These strategies include problem-based learning, inquiry-based learning, and project-based learning, which all emphasize the development of critical thinking and decision-making skills.⁷

In addition, teachers can use case studies and simulations to provide students with real-world examples of complex problems and decision-making scenarios. By analyzing these cases and simulations, students can develop their critical thinking and decision-making skills in a collaborative and supportive learning environment.

However, there are challenges associated with applying the concept of Malakah Ibn Khaldun in the context of teaching critical thinking and decision-making skills. Teachers must be trained and equipped to design and facilitate instructional activities that promote collaboration, problem-solving, and decision-making, and assessment methods must be developed to evaluate student learning outcomes in these areas.

2.5. Critiques and challenges in applying the concept of Malakah Ibn Khaldun in modern education systems

One critique of the concept of Malakah Ibn Khaldun is that it is rooted in a historical and cultural context that may not be applicable to modern education systems. While the concept emphasizes the importance of collaboration and collective problem-solving, it may not take into account the individualistic culture of many modern societies. Another challenge is that the concept of Malakah Ibn Khaldun is not well-defined and can be interpreted in different ways. This can lead to confusion and inconsistency in how the concept is applied in modern education systems.⁸

⁶ Anna Rosefsky Saavedra and V. Darleen Opfer, "Learning 21st-Century Skills Requires 21st-Century Teaching," *Phi Delta Kappan* 94, no. 2 (October 1, 2012): 8–13, <https://doi.org/10.1177/003172171209400203>.

⁷ Giovanni Patriarca, "A Medieval Approach to Social Sciences: The Philosophy of Ibn Khaldun," *The Journal of Markets and Morality*, March 22, 2010, <https://www.semanticscholar.org/paper/A-Medieval-Approach-to-Social-Sciences%3A-The-of-Ibn-Patriarca/d325da46a3eb7e80dc9f531efb8432cb542a9c3>.

⁸ Ahmad Nabil Amir, "Pemikiran Ibn Khaldun Tentang Rasionalisme Islam: Suatu Penelitian Ringkas," *Ishlah: Jurnal Ilmu Usbuluddin, Adab Dan Dakwah* 3, no. 2 (December 28, 2021): 201–16, <https://doi.org/10.32939/ishlah.v3i2.94>.

Furthermore, the implementation of the concept of Malakah Ibn Khaldun in modern education systems may be hindered by structural and systemic issues, such as rigid curricula, standardized testing, and bureaucratic processes. These issues can limit the ability of teachers and students to engage in collaborative problem-solving and decision-making activities. In addition, the application of the concept of Malakah Ibn Khaldun may require significant resources, including teacher training and development, the creation of new instructional materials, and the implementation of new assessment methods. These resources may not be readily available in many education systems, particularly those in developing countries.

2.6. Future directions for research and practice in applying the concept of Malakah Ibn Khaldun in the context of teaching HOTS.

One future direction for research is to explore effective instructional strategies for applying the concept of Malakah Ibn Khaldun in the context of teaching HOTS. This includes investigating the use of project-based learning, inquiry-based learning, and other active learning strategies to promote collaborative problem-solving and decision-making skills.⁹ Another area for future research is the development of assessment methods for measuring the impact of the application of the concept of Malakah Ibn Khaldun on student learning outcomes. This includes exploring the use of performance-based assessments, such as portfolios and case studies, as well as developing standardized tests that assess HOTS.

In addition, there is a need for further research on the cultural and contextual factors that may influence the application of the concept of Malakah Ibn Khaldun in different education systems. This includes investigating how cultural differences and structural issues may impact the implementation and effectiveness of this concept in promoting HOTS.¹⁰ Furthermore, future research should also explore the role of technology in supporting the application of the concept of Malakah Ibn Khaldun in the context of teaching HOTS.

3. Research Method

The proposed research aims to explore the concept of malakah Ibn Khaldun in the context of teaching that applies high order thinking skills (HOTS). This study uses the analysis process by analyzing the literature by examining the contents of a synonymy or summarized in the meaning of the poor concept of Ibn Khaldun in the context of the teaching of Islamic education subjects. The research will begin with a review of the literature on Ibn Khaldun's concept of malakah, HOTS, and the intersection between the two. This will help to establish the theoretical foundations of the study and provide insights into the factors that contribute to effective teaching that applies HOTS.

⁹ Salah Machouche and Benaouda Bensaïd, "The Roots and Constructs of Ibn Khaldūn's Critical Thinking," *Intellectual Discourse*, December 19, 2015, <https://www.semanticscholar.org/paper/The-roots-and-constructs-of-Ibn-Khald%C5%ABn%E2%80%99s-critical-Machouche-Bensaïd/b134b7860218e6cfcdd4aa0537630622c20f11f1>.

¹⁰ Swartz Robert et al., *Thinking-Based Learning: Activating Students' Potential* (Norwood, MA: Christopher-Gordon Publishers, 2008).

4. Findings and Discussion

4.1. The Concept of Implementation of High Order Thinking Skills (HOTS).

The concept of teaching that involves the integration of HOTS in the classroom can only be implemented after the teacher successfully creates learning based on orderly planning, concentration and comprehensive involvement of each student.¹¹ To that end, teachers need strategy -based approaches, approaches and methods that can promote students' ability to generate a process of idea exploration, justify each statement and compare fundamental differences of learning constructs.¹²

For the production of teaching that integrates HOTS, it is necessary for teachers to form a knowledge base first based on the principle of High Order Lower Thinking (HOLT) which is to remember and know. This is because, cognitive ability cannot be developed if there are limitations in the knowledge base and adaptive skills, this is because the process of cognitive structuring needs to be implemented with the level of remembering, improved with the level of knowing and further towards applying, analyzing, evaluating and creating.¹³ To that end, table 2. displays the definitions and details of each HOTS construct.

A clear guide on these levels of thinking has been detailed as an objective requirement for each student to achieve and is a result of the effectiveness of the teaching process that integrates HOTS.¹⁴ This clear comparison shows the extent to which the dominant KBAT approach can be applied by GPI in teaching and why the approach is used. Therefore, the comparative details between conventional teaching methods and teaching that integrate HOTS.

4.2. The Concept of Malacca According to the Context of Ibn Khaldun.

Explanation Ibn Khaldun in his work *Al-Muqaddimah* states that the ability to think is: "Awareness in a person of what is perceived is something that is specifically possessed by living beings only"

Ibn Khaldun stressed the importance of knowledge (*makrifah*) and the nature of knowing (*idarah*) can distinguish between humans and other creatures called animals. The five senses namely hearing, sight, taste, kiss and touch help human beings to attain

¹¹ Yusmarwati Yusof, Rohayu Roddin, and Halizah Awang, "What Students Need, and What Teacher Did: The Impact of Teacher's Teaching Approaches to the Development of Students' Generic Competences," *Procedia - Social and Behavioral Sciences*, The 4th World Congress on Technical Vocational Education and Training (4thWoCTVET), 5-6 December 2014, Universiti Tun Hussein Onn Malaysia, MALAYSIA, 204 (August 24, 2015): 36-44, <https://doi.org/10.1016/j.sbspro.2015.08.107>.

¹² Marie-France Daniel And Emmanuelle Auriac, "Philosophy, Critical Thinking and Philosophy for Children," *Educational Philosophy and Theory* 43, no. 5 (January 1, 2011): 415-35, <https://doi.org/10.1111/j.1469-5812.2008.00483.x>; Chew Fong Peng and Shashipriya Nadaraja, "Pelaksanaan Kemahiran Berfikir Kreatif Dan Kritis Dalam Pengajaran Dan Pembelajaran KOMSAS Di Sekolah Menengah," *Jurnal Pendidikan Bahasa Melayu* 4, no. 2 (January 13, 2016): 10-24.

¹³ Robert et al., *Thinking-Based Learning: Activating Students' Potential*.

¹⁴ Kamarul Azmi Jasmi and Ab. Halim Tamuri, *Pendidikan Islam: Kaedah Pengajaran Dan Pembelajaran (Islamic Education: Teaching and Learning)* (Skudai, Johor: Penerbit UTM Press, 2011); Mok Soon Sang, *Penyelidikan Dalam Pendidikan* (Pachong: Penerbitan Multimedia Sdn Bhd, 2010); Esah Sulaiman, *Pengenalan Pedagogi* (Skudai: Universiti Teknologi Malaysia, 2012); Mohd Aderi bin Che Noh, "Pelaksanaan Kelas Kemahiran Al-Quran Di Malaysia: Satu Analisis," *JIAE: Journal of Islamic and Arabic Education* 3, no. 1 (2011): 47-58.

knowledge.¹⁵ Ibn Khaldun clearly states that these five tools of knowledge are supported by the use of human intellect or thought as a source of knowledge and every knowledge produced through the intellect must be based on human nature.¹⁶ It is sourced based on the following verses of the Qur'an

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Say, "He it is Who created you and made for you hearing, sight, and intellect, but little is your gratitude" (Surah Al-Mulk: 67; 23).

The whole comprehensive framework in explaining how the value of practicing the ranking of knowledge through the teaching process with the integration of the function of the mind can be explained.

4.3. The Concept of Thinking Skills According to Ibn Khaldun.

Islam has placed the process of knowledge based on thinking skills is supported by combining the sources of aqli and naqli, the source of Rabbani, which includes the guidance of revelation, inspiration and human resources, namely the intellect and senses.¹⁷ According to al-Ghazali, all knowledge available to man is from Allah s.w.t and not sourced from man himself. The task of man is only to make discoveries to a knowledge that has existed through the human mind that can distinguish between the right and the wrong.¹⁸

Should the application of knowledge or teaching methodology in the subject of Islamic Education, the focus should be seen on the figures of Islamic scholars have discussed about the education of the mind or about thinking in their writings. Among the figures is Ibn Khaldun who discusses matters related to thought in his book *Al-Muqaddimah*.¹⁹ Similarly, al-Ghazali through the book of *Ihya Ulumuddin* also discusses the thoughts in his writings.²⁰ However, based on this title, the focus will be on the level of thinking pioneered by Ibn Khaldun through the aspect of its suitability with the elements of high-level thinking skills (HOTS).

Ibn Khaldun in his work *Al-Muqaddimah* states that thinking is: "Awareness in a person of what is perceived, something that is specifically possessed by living beings only" Ibn Khaldun stressed the importance of knowledge (makrifah) and the nature of

¹⁵ Abdullah al-Amin Al-Na'miy, *Kaedah Dan Teknik Pengajaran Menurut Ibn Khaldun Dan Al-Qabisi*, Mohd Ramzi Omar Penterjemah (Kuala Lumpur: Dewan Bahasa dan Pustaka., 1994); Hasan Langgulung, *Al-Ghazali Dan Ibn Thufail Vs Rosseau Dan Piaget Dalam Psikologi Perkembangan*. Jibad 20-25 (Malaysia: Univeristi Sains Malaysia, 1975); Muhsin Mahdi, *Falsafah Sejarah Ibnu Khaldun: Kajian Tentang Dasar Falsafah Ilmu Budaya* (Kuala Lumpur: Institut Terjemahan & Buku Negara, 2014).

¹⁶ Ibnu Khaldun, *Muqaddimah Ibn Khaldun*, Terjemah (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1993); Ibrahim Abu Bakar, *Falsafah Ibnu Khaldun: Falsafah Dan Klasifikasi Ilmu* (Kuala Lumpur: Institut Terjemahan dan Buku Negara, 2015).

¹⁷ Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: Institut Antarabangsa Pemikiran dan Tamadun Islam (ISTAC), 2001); Hasan Langgulung, *Al-Ghazali Dan Ibn Thufail Vs Rosseau Dan Piaget Dalam Psikologi Perkembangan*. Jibad 20-25; Ibnu Khaldun, *Muqaddimah Ibn Khaldun*.

¹⁸ Muhammad 'Uthman El Muhammadiyah, "Building The Human Capital In The 'Malakah' Concept Of Ibn Khaldun : A Historical Study Based On His 'Muqaddimah'" (Pembinaan Modal Insan Dalam Konsep 'Malakah' Ibn Khaldun: Kajian Sejarah Berdasarkan Kitab 'Muqaddimah')," 2008, <https://www.semanticscholar.org/paper/>

¹⁹ Ibnu Khaldun, *Muqaddimah Ibn Khaldun*; Bakar, *Falsafah Ibnu Khaldun: Falsafah Dan Klasifikasi Ilmu*.

²⁰ Abū Hāmid Muḥammad ibn Muḥammad Al-Gahzali, *Ihya' 'Ulum al-Din* (Tahqiq: Muhammad Sa'id Muhammad. Qahirah: Dar al-Bayan al-'Arabi, 2004).

knowing (idarah) can distinguish between humans and other creatures called animals. The five senses namely hearing, sight, taste, smell and touch will help human beings to achieve knowledge. He clearly stated that the human intellect or thought is a source of knowledge and the knowledge produced through the human intellect is limited and limited.²¹

Ibn Khaldun brought a verse from the Qur'an which means: He said, "I will destroy you, and will give you the twelve tribes, and the elders, and the mighty men." Say, "He it is Who created you and made for you hearing, sight, and intellect, but little is your gratitude" (Surah Al-Mulk: 67; 23). According to Ibn Khaldun, the ability to think has several levels, namely four levels.²² The first stage is the human intellect's understanding of something that is outside the universe, which is self-perception. This stage allows the intellect to make a distinction (aql 'al-tamyiz) through which man acquires everything that is beneficial for himself and his life, as well as rejects things that are harmful to him.²³ Rosenthal,²⁴ in Ibrahim translates this level of intellect to "the discerning intellect" which is:

"The ability to think has several degrees. The first degrees...the discerning intellect, with the help of which man obtains the things that are useful for him and his livelihood, and repels the things that are harmful for him". For the second level is the ability to think capable of providing humans with all the ideas and behaviors needed in human relationship with his environment and it is obtained through experience (tashdiqat) and is also known as experimental thinking. In this second stage, Rosenthal states it is the level of "the experimental intellect" with the explanation:²⁵

"The idea and the behaviour needed in dealing with his fellow men and in leading them"²⁶ The third level is the ability to think which equips man with knowledge (al-ilm) or knowledge of assumptions (dzann). This is called speculative (al-aql an-nadzari). This thought also contains perception, perception, tasawwur (worldview) and tashdid. At this stage one is able to make comparisons and combinations between several knowledge to produce new knowledge. At this third stage, Rosenthal puts it as "the speculative intellect" with the explanation:

"Provides the knowledge, or hypothetical knowledge, of an object beyond sense perception without any practical activity (going with it). This is speculative intellect. It consists of both perceptions and apperceptions"²⁷ The fourth stage is the stage to give the impression of the existence of a thing according to various intelligences, differences of cause and effect. With the ability to think at this level, man can achieve perfection in his truth, and become an intellectual human being who is purity of soul or (al-hakikah al-insaniyyah). Perfection for human beings through the mastery of these levels of thought will lead to an understanding of human reality through a quality intellect and a solid soul.

²¹ Bakar, *Falsafah Ibnu Khaldun: Falsafah Dan Klasifikasi Ilmu*.

²² Bakar; Yusof, Roddin, and Awang, "What Students Need, and What Teacher Did."

²³ Bakar, *Falsafah Ibnu Khaldun: Falsafah Dan Klasifikasi Ilmu*.

²⁴ Heinrich Simon, Review of *Review of The Muqaddimah. An Introduction to History*, by Ibn Khaldun and Franz Rosenthal, *Oriens* 15 (1962): 435-436, <https://doi.org/10.2307/1579869>.

²⁵ Simon. Review of *Review*...

²⁶ Simon. Review of *Review*...

²⁷ Simon. Review of *Review*...

The description given by Ibn Khaldun and Ibrahim of the levels of thought has its own limitations. Aql'tamyiz refers to the ability of the intellect to distinguish beneficial things from harmful things through the process of identifying the differences and truths found in the things being evaluated. Limits aql 'tamyiz to some things related to life. While aql 'tajribi is applied in identifying opinions and ideas obtained as a result of discussions among human beings. The result of this process can be turned into an experience.

Through the process of education of individual thinking, emphasizes the importance of knowledge and skills that are able to build the mind of an individual. He stated that the nourishment of the intellect and thinking can be enhanced through a combination of diversity of skills and talents (malakah). The integration between the process of skills and talent will produce a knowledge that can improve thinking.

4.4. The Relationship of Malakah with the Application of Higher Order Thinking Skills (HOTS) According to Ibn Khaldun.

The formation of a stream of thought that adapts to the current state of reality is central to the concept brought by Ibn Khaldun. An approach that is pragmatic and able to be applied determines the basis of problem solving exists can be understood as a whole.²⁸ Assignment to 4 levels in determining the level of thinking is the main basis in discussing each question with a solution that is thorough and comprehensive. According to Ibn Khaldun the need to solve teaching problems in support is based on three main elements namely 1) comprehensive and in -depth knowledge 2) knowing clear solution procedures 3) skills of integrating concepts to set situations. So, in this study, this element is integrated with the level of thinking to solve each problem that exists during Pdp implementation.

a. Comprehensive knowledge

The knowledge base is the main essence in ensuring the effectiveness of a program, policy and module. The necessary knowledge involves 4 basic things as detailed by Anderson et al, namely policy knowledge, knowledge in support of policy, knowledge of how the process to policy is implemented and knowledge of the overall implications when a policy is implemented.²⁹ Anderson et al. detail four basic components of knowledge related to policy. The first component is policy knowledge, which encompasses understanding the content and objectives of a policy, including its rules and procedures. The second component is knowledge in support of policy, which involves gathering data, information, and evidence to inform policy decisions. This includes scientific research, analysis, and a comprehensive understanding of the relevant issues. The third component is knowledge of how the process to policy is implemented, which involves understanding the steps and stakeholders involved in policy implementation, coordination mechanisms, workflows, and the overall implementation process. The fourth component is knowledge of the overall implications when a policy is implemented, which entails analyzing the social, economic, political, environmental, and cultural impacts that may result from policy implementation. Having a

²⁸ Bakar, *Falsafah Ibnu Khaldun: Falsafah Dan Klasifikasi Ilmu*.

²⁹ Lorin W. Anderson and David R. Krathwohl, *A Taxonomy for Learning Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives* (Longman, 2001).

comprehensive understanding of these four components is crucial for effective policy formulation, implementation, and evaluation. To connect with the use of aql 'tamyizi is through how knowledge is applied the basis of comparison that is the main basis and the basis of support such as effective PdP is PdP that prioritizes the ability of students compared to teaching that only focuses on teachers only.³⁰

b. Knowledge of clear settlement procedures

Knowledge that is not supported by a methodology to solve causes the prescribed method to not be able to achieve the set goals. The solution procedure is guided by a structured structuring starting with analysis, identification, method adaptation, evaluation and thorough reflection. The need for teachers to know in detail this needs to be linked to the basics of mind grading as it has been shaped.³¹

The solution procedure described entails a structured approach that begins with analysis, identification, method adaptation, evaluation, and thorough reflection. It starts with a comprehensive analysis of the problem or situation, where relevant information is gathered and examined. This analysis serves as the foundation for the subsequent step of identifying potential solutions or approaches to address the problem at hand. Once options are identified, the procedure emphasizes the importance of adapting or tailoring a specific method or approach that best fits the unique characteristics of the problem. Following this, a thorough evaluation is conducted to assess the feasibility, effectiveness, and potential outcomes of the chosen approach. Finally, the procedure encourages a comprehensive reflection on the entire problem-solving process, enabling individuals or teams to learn from their experiences, identify areas for improvement, and enhance their problem-solving skills for future endeavors. By following this structured approach, individuals and teams can approach problem-solving in a systematic and thoughtful manner, ultimately leading to more effective and successful outcomes.

c. Skills to integrate concepts into set situations

The concept discussed in the analysis pertains to the ability to integrate concepts into specific situations. This skill involves applying and utilizing understood concepts within real-life contexts or specific situations. The integration of concepts into situations requires a deep understanding of the concepts themselves and the ability to relate them to relevant contexts. It involves recognizing patterns, relationships, or principles underlying the concepts and accurately applying them to the given situation. The skill to integrate concepts also encompasses analytical and problem-solving abilities, such as identifying key elements within a situation, analyzing relevant information, and utilizing relevant concepts to understand and address the encountered issues. Effective communication skills are also crucial in integrating concepts into situations, as the ability to clearly explain, describe, or apply concepts to others aids in understanding and effectively applying those concepts. By mastering the skill to integrate concepts into situations, individuals can bridge theoretical understanding with real-world applications, utilizing learned concepts to solve problems, make informed decisions, and achieve goals in various every day and professional contexts.

³⁰ Zakaria Abdullah, "Pengajaran Dan Pembelajaran Berpusatkan Pelajar Dalam Pendidikan Islam Di Sekolah Menengah Kebangsaan Di Malaysia" (Tesis, Malaysia, Universiti Kebangsaan Malaysia, 2011).

³¹ Mohd Aderi bin Che Noh, "Pelaksanaan Kelas Kemahiran Al-Quran Di Malaysia."

The element of application to a real situation is a component that requires effective scrutiny of appropriate procedures. This is because, the formation of theory with translation with reality are two separate things and require an effective relationship to ensure that the implementation meets the standards that have been set. Therefore, based on the findings of several studies, this integration requires several elements, namely Ibn Khaldun's concept in the integration of HOTS.

5. Conclusion

Overall, the implementation of HOTS through the guideline framework that has been produced by Ibn Khaldun is the best solution approach to overcome all issues and problems that surround the emergence of students in the education system in Malaysia today. Therefore, the need to adapt the theory produced by Ibn Khaldun requires a deep commitment from the government, the ministry of education, non-governmental organizations (NGOs), the community, parents and students themselves. This is based on the explanation that states that the implementation of HOTS in the Malaysian education system still focuses on the application of the western theoretical framework presented by Benjamin Bloom and by Lorin Anderson. This theory is used extensively as a philosophical basis in determining the direction of thinking that needs to be formed by students through the structure of the elements of applying, analyzing, evaluating and creating. However, this structure of thought if viewed in depth and comprehensively has a similar value with the guide formed by Ibn Khaldun. This proves that Islam has laid a major foundation in the structuring of thought ahead of the foundations put forward by western scholars. Therefore, if the approach of western scholars and Ibn Khaldun can be integrated and integrated, the implementation of HOTS in the education system, especially Islamic education in Malaysia can produce the best and effective results.

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