DEVELOPING HUMAN CAPITAL QUALITY ISLAMIC EDUCATION TEACHERS THROUGH IBN KHALDUN'S FIVE MALAKAH FRAMEWORK

Mohamad Zarkhuan Zainol

Institut Penyelidikan dan Pendidikan Tahfiz & Turath Islami (i-Furqan), Fakulti Sains Kemanusiaan, Universiti Pendidikan Sultan Idris, 35900, Tanjong Malim, Perak.
mzarkhuan@fsk.upsi.edu.my

ABSTRACT

This conceptual study examines the development of quality Islamic Education Teachers (IET) through Ibn Khaldun's Malakah framework as articulated in the Muqaddimah. Unlike Western educational models that primarily emphasize material outcomes and cognitive performance, the Islamic perspective highlights holistic personal development encompassing intellectual, emotional, spiritual, and moral dimensions. Using qualitative document analysis, this study analyses Ibn Khaldun's writings alongside classical Islamic sources and contemporary literature to conceptualize five interrelated domains of Malakah, Lisaniyyah (linguistic proficiency), Sina'iyyah (professional expertise), Ilmiyyah (scholarly knowledge), al-Ta'ah (devotional obedience), and Imaniyyah (faith-based character). The findings indicate that quality IET formation occurs through the continuous cultivation of these malakah until they become firmly embedded in dispositions guiding professional practice and personal conduct. Malakah Lisaniyyah emphasizes Qur'anic recitation, Arabic language mastery, and effective communication, Malakah Sina'iyyah highlights pedagogical competence, ethical professionalism, and scholarly contribution, Malakah Ilmiyyah stresses deep, authoritative knowledge grounded in the Qur'an and Sunnah, Malakah al-Ta'ah focuses on consistent worship, sincerity, and spiritual discipline, while Malakah Imaniyyah underpins all domains through firm Aqidah and moral integrity. This study concludes that Ibn Khaldun's Malakah framework offers a coherent and integrative model for developing resilient, ethical, and spiritually grounded IET capable of nurturing balanced students and strengthening the holistic aims of Islamic education.

Keywords: Islamic Education Teachers, Ibn Khaldun, Malakah, Teacher Quality, Human Capital

INTRODUCTION

The definition of human capital in Islam is very different from the West. Islam emphasizes individual development over material development in forming balanced human capital. Human capital is seen as not merely focusing on intellectual and emotional development but also involving spiritual development (Abdullah et al., 2023). According to Jasmi et al. (2011) and Abdullah et al. (2023), human capital emphasizes intellectual and emotional development aspects as well as spiritual development based on faith (aqidah), Islamic law (shariah), and moral character (akhlak).

Among the main agendas to be strengthened is consolidating human capital development in education, which refers to teachers and students. Although attention needs to be given to both, priority should begin with developing teachers' character as quality human capital. Recognizing the important role that teachers must bear, teacher human capital development should be given attention to create truly quality and resilient individuals to continue the nation's educational agenda (Ornaghi et al., 2024). Islam requires all teachers to be in an excellent position, just as excellent as Allah's messengers sent to earth in preaching, educating, and developing humanity

(Mayada et al., 2023). Teacher excellence is closely related to the quality of teaching and learning approaches, quality of ICT use, quality of mastery of Islamic Education-specific knowledge, quality of personality, and the IET environment (Masuwai et al., 2024). IET with high quality are not only able to teach students well but also possess confident self-presentation, adhere to excellent work principles, and are wise in positioning themselves among the school community. The IET concept teacher as Mudarris, Muallim, Mursyid, Muaddib, and Murabbi, needs to be practiced and lived by each of them (Tamuri et al., 2016).

Despite the recognized importance of human capital development in Islamic education, there is a lack of comprehensive understanding and practical frameworks for cultivating teachers as quality IETs who embody intellectual, emotional, and spiritual excellence (Zainol et al., 2022). While existing studies emphasize human capital in terms of cognitive and emotional development, limited attention is given to spiritual dimensions, moral character, and the practical application of the IET concept as Mudarris, Muallim, Mursyid, Muaddib, and Murabbi (Kasmar et al., 2019; Ayub et al., 2020). Additionally, there is a gap in applying classical Islamic frameworks to modern teacher development, leaving uncertainties about how these categories can systematically guide the formation of resilient, competent, and exemplary teacher human capital (Muzaki et al., 2025). Without structured approaches that integrate intellectual, emotional, and spiritual development grounded in Islamic principles, the nation's educational agenda may be hindered by a shortage of high-quality teachers capable of nurturing balanced and ethically responsible students (Mubarak & Fauzi, 2024).

Quality human capital is also discussed by Ibn Khaldun in his Muqaddimah. The concept of human capital through Ibn Khaldun was first introduced by El-Muhammady (2008) through his writing on human capital development based on Ibn Khaldun's Malakah. His writing divided Malakah into five categories, Malakah Lisaniyyah, Malakah Sina'iyyah, Malakah Ilmiyyah, Malakah al-Ta'ah, and Malakah Imaniyyah. The formation of quality IET human capital is also appropriately explained based on these malakah categories because their details are closely related to the characteristics of an IET.

IBN KHALDUN'S MALAKAH FRAMEWORK

Ibn Khaldun used the terminology Malakah in several places in his Muqaddimah (Ibnu Khaldun, 2004). According to Abidin et al. (2021) the meaning of the word malakah is not the same from one to another. There are various meanings that have been defined based on Ibn Khaldun's presentation in his Muqaddimah, such as knowledge, skills, leadership, expertise, talent, habits, and perceptions. However, in conclusion, the meaning of Malakah as explained by Ibn Khaldun is summarized as:

<div dir="rtl">

و الملكة صفة راسخة تحصل عن استعمال ذلك الفعل و تكرره مرة بعد أخرى حتى ترسخ صورته

</div>

"Malakah is a firmly established quality that results from the practice of that action and its repetition time after time until its form becomes firmly established"
(Ibn Khaldun, 2004, p. 90)

The meaning of Malakah refers to a quality ingrained in the soul that results from an action and the repetition of that action mastered in a deep manner until it is firmly planted in the mind and easily manifested when desired (Abidin et al., 2021).

According to Ibn Khaldun (2004), the characteristics that distinguish civilized society from nomadic society are the characteristics of Malakah (Maidin & Ahmad, 2015; Ren & Abdullah,

2024). The cultivation of this Malakah requires the existence of a stable and safe urban culture, with its economic and social welfare based on community needs (El-Muhammady, 2008). Achievement in Malakah has a strong relationship with time and civilization in urban life, for example, Tunisia and Andalusia, which led to the perfection of Malakah due to the continuity of its repetition for centuries (Ren & Abdullah, 2024).

Malakah is mastery and expertise involving mental preparation for the process of holistic knowledge acquisition and subsequently successful application (A'thoina et al., 2025). Integration between Malakah processes will produce knowledge that can enhance a person's thinking. In brief, Malakah has mastery and expertise in a field of knowledge deeply and uniquely (Ren & Abdullah, 2024).

METHODOLOGY

This study employs a qualitative conceptual research design utilizing document analysis as the primary method (Bowen, 2009). The research analyzes Ibn Khaldun's Muqaddimah as the primary source, supplemented by classical Islamic texts and contemporary academic literature on Islamic education and teacher quality.

Data collection involves systematic content analysis of relevant chapters in the Muqaddimah, particularly those discussing education, human development, and the five Malakah concepts. Thematic analysis is used to identify, analyze, and interpret patterns related to the five Malakah: Lisaniyyah, Sina'iyyah, Ilmiyyah, al-Ta'ah, and Imaniyyah (Khirfan et al., 2020).

The analysis follows a hermeneutic approach, interpreting Ibn Khaldun's 14th-century writings within their historical context while exploring their relevance to contemporary Malaysian Islamic Education Teachers. Triangulation is achieved through cross-referencing with Quranic verses, Hadith, modern educational research, and Malaysian policy documents (Bowen, 2009).

Validity is ensured through peer debriefing with Islamic education scholars and systematic documentation of the analytical process. The study acknowledges limitations inherent in conceptual research and historical text interpretation (Thorpe & Holt, 2008).

Table 1: Five Malakah Analysis Matrix

Malakah	Key Concepts from Muqaddimah	IET Applications	Supporting Evidence
Lisaniyyah	Language, communication, eloquence	Arabic proficiency, Quranic recitation	Islamic sources, educational research, and academic studies
Sina'iyyah	Craftsmanship, professional teaching	Pedagogical skills, methods	
Ilmiyyah	Knowledge acquisition, scholarship	Deep subject mastery	
al-Ta'ah	Obedience, worship practice	Spiritual modelling	
Imaniyyah	Faith, belief system	Character, values	

RESULTS AND DISCUSSION

Malakah Lisaniyyah (Linguistic Proficiency)

Malakah Lisaniyyah, or according to Abdul Rahman and Mohamad Isa (2025), as 'tongue's management, encompasses communication efficiency and linguistic skills, namely using language correctly either through speech or writing. El-Muhammady (2008) states that Ibn Khaldun was very concerned about Malakah Lisaniyyah, which was mentioned in several chapters in his Muqaddimah.

According to Ibn Khaldun (2004), oral skills in reciting the Quran are one of the Malakah Lisaniyyah that must be mastered. He elaborated on the need for recitation based on seven specific methods (al-qiraat al-sab'ah) and knowing the science of Quranic script (Rasm al-Quran). He said:

و تنوقل ذلك و اشتهر إلى أن استقرت منها سبع طرق معينة تواتر نقلها أيضاً بأدائها و اختصت بالانتساب

إلى من اشتهر بروايتها من الجم الغفير فصارت هذه القراءات السبع أصولاً للقراءة.......... و ربما أضيف

إلى فن القراءات فن الرسم أيضاً و هي أوضاع حروف القرآن في المصحف و رسومه

"Eventually, seven specific methods of reading the Quran were established whose transmission was also carried out continuously in a practical way and specifically by linking them to people who were very famous in narrating them in very large numbers. These seven readings (al-qiraat as-sab'ah) have become the fundamental principles of Quranic recitation... Apparently, the science of al-Rasm is also included in the science of Qiraat as an addition. That science discusses the placement of Quranic letters in the mushaf and their calligraphic forms"

(Ibn Khaldun, 2004, pp. 173-176)

In Malaysia, Quranic science is based on Qiraat Hafs from Imam Asim and uses the Rasm Uthmani method (Al-Shiddieque & Mohamad, 2020). Both these skills need to be mastered by IET along with other oral skills such as reading fluency, mastery of fasahah (eloquence) skills, mastery of tajwid recitation skills, and reading skills such as tadwir and tartil (Sahmat & Zamri, 2024; Agung et al., 2024). IET must acquire knowledge related to Quranic skills in order to produce students who can master Quranic recitation effectively (Hermawan & Asnawi, 2023). However, according to Maidin et al., (2024), there are still IET who lack mastery of Quranic recitation knowledge because it involves asbab nuzul (reasons for revelation), tarannum (melodious recitation), and deep interpretation.

The consolidation of Quranic recitation oral skills must also go hand in hand with the ability to read Quranic Tafsir (exegesis). Ibn Khaldun (2004) explained that the Quranic Tafsir should be read using Arabic language skills. He stated:

علوم اللسان صناعية من الكلام في موضوعات اللغة و أحكام الإعراب و البلاغة في التراكيب فوضعت

الدواوين في ذلك بعد أن كانت ملكات للعرب لا يرجع فيها إلى نقل و لا كتاب فتنوسي ذلك و صارت

تتلقى من كتب أهل اللسان. فاحتيج إلى ذلك في تفسير القرآن لأنه بلسان العرب و على منهاج بلاغتهم

"Then, language sciences became specialized sciences. All language issues, rules of i'rab (grammatical inflection), and balagah (rhetoric) in word compositions were discussed. Books on Tafsir, which previously were already fields of expertise (Malakah) of the Arabs, were written. Now Tafsir is written without referring to any tradition (naql) or book. Tafsirs based on transmitted evidence have been forgotten and now rely on books by language experts. Quranic Tafsir is written based on linguistic discussion because the Quran was revealed in the language of the Arabs and based on their balagah systems"

(Ibn Khaldun, 2004, pp. 173-176).

According to Jaafar and Tamuri (2015), reading Quranic Tafsir is a taqarrub (drawing near to Allah) practice that must always be practiced by IET. Exposure to reading Tafsir of Quranic verses among IET as encouraged by Islam is very important so that its interpretation does not deviate from the true meaning (Mokodenseho et al., 2024). According to Ibn Khaldun (2004), the skill of reading Tafsir must go hand in hand with Arabic language skills. Therefore, interpretation is important to understand the essence of the Quran itself, especially for those who are not of Arab descent (Arrasyid et al., 2023). Thus, as carriers of Prophet Muhammad's teachings, every IET is the key opener to our understanding of the interpretation of stories in the Quran (Muhammed Thani et al., 2021).

Arabic language skills are also Malakah Lisaniyyah needs attention. Ibn Khaldun (2004) emphasized the importance of understanding nahwu (grammar), sorof (morphology), balagahah (rhetoric), and bayan (eloquence). He stated:

ثم بعد ذلك يتعين النظر في دلالة الألفاظ و ذلك أن استفادة المعاني على الإطلاق من الكلام على الإطلاق

يتوقف على معرفة الدلالات الوضعية مفردة و مركبة. و القوانين اللسانية في ذلك هي علوم النحو و التصريف

و البيان

"Then, after that, consideration of the meanings of words becomes necessary. This is because deriving meanings in general from word compositions in general depends on knowledge of conventional meanings, both singular and compound. The linguistic rules for this are the sciences of nahwu (grammar), tashrif (morphology), and bayan (eloquence)"

(Ibn Khaldun, 2004, p. 200)

According to Sulaiman (2013), Munshi Abdullah once said, "From the time of our ancestors, no one has ever set up a place to learn Malay except studying the Quran only. And it is appropriate to learn Arabic, because it is useful for religion and also in the hereafter." The need for an IET to delve into nahwu, Arabic language, and so on is because it is a Fardu Kifayah (collective obligation) that must be pursued (Mohamed et al., 2020). According to Aluwi and Abdul Ghani (2023), IET need to be more confident and prepared in carrying out their responsibilities and trust toward their duties in Arabic language skills from vocabulary mastery for communication. Practicing Arabic language knowledge is one element of an IET's professionalism skills (Rahman & Hehsan, 2025).

In addition, Arabic language skills are also important for understanding Islam itself. This is because the texts and evidence from the Quran and Sunnah are written in Arabic. Ibn Khaldun (2004) emphasized this as follows:

و كان السلف يستخرجونها من تلك الأدلة على اختلاف فيما بينهم. و لا بد من وقوعه ضرورة. فإن الأدلة

غالبها من النصوص و هي بلغة العرب و في اقتضاءات ألفاظها لكثير من معانيها و خصوصاً الأحكام

الشرعية اختلاف بينهم معروف

"The early scholars derived them from those evidences despite differences among them. This is inevitable. Most of the evidence comes from Arabic-language texts. Regarding the implications of their words for many of their meanings, especially Islamic legal rulings, there are known differences among them"

(Ibn Khaldun, 2004, p. 185)

Setting Arabic language learning goals for IET is to study and understand Islamic sciences such as Quranic studies, Hadith, Shariah, and so on, which are sourced from Arabic texts or reference books (Abdul Ghani, 2020). By possessing Arabic language knowledge, IET can certainly elevate the

dignity of their profession as religious teachers who have the strength of both specific and general knowledge and reconnect with the glory of previous Islamic scholars (Nurhadi & Harahap, 2021).

Furthermore, Ibn Khaldun (2004) also emphasized in his Muqaddimah the ability to communicate and language eloquence. He stated:

<div dir="rtl">

إعلم أن اللغات كلها ملكات شبيهة بالصناعة إذ هي ملكات في اللسان للعبارة عن المعاني و جودتها و تصورها بحسب تمام الملكة أو نقصانها. و ليس ذلك بالنظر إلى المفردات و إنما هو بالنظر إلى التراكيب. فإذا حصلت الملكة التامة في تركيب الألفاظ المفردة للتعبير بها عن المعاني المقصودة و مراعاة التأليف الذي يطبق الكلام على مقتضى الحال بلغ المتكلم حينئذ الغاية من إفادة مقصوده للسامع و هذا هو معنى البلاغة.

</div>

"Know that all languages are habits similar to crafts, as they are proficiencies in the tongue for expressing meanings, and their excellence and perfection depend on the completeness or deficiency of the habit. This is not with regard to individual words but rather with regard to compositions. When a complete habit is achieved in composing individual words to express intended meanings and observing the composition that makes speech conform to contextual requirements, the speaker then reaches the goal of conveying his purpose to the listener. This is the meaning of eloquence"

(Ibn Khaldun, 2004, p. 378)

According to Masuwai et al. (2022), a quality IET needs to use appropriate language and effective communication and maintain language courtesy when communicating. This view is supported by Abu Bakar and Che Noh (2022), who found that quality IET have high communication skills and are capable of conveying ideas and messages effectively in various situations. In addition, they are capable of creating effective communication between teacher and student during teaching and learning, making it easier for students to understand the knowledge conveyed by the teacher (Muhiddin et al., 2024)

Malakah Sina'iyyah (Professional Expertise)

Ibn Khaldun (2004) elaborated on Malakah Sina'iyyah in the fifth and sixth chapters of his Muqaddimah at great length, especially regarding the teacher's role. He divided Malakah Sina'iyyah into three parts: related to manual craftsmanship, teaching knowledge, and specific jobs such as the military. The second expertise is closely related to an IET's professional skills. He explained:

<div dir="rtl">

و على قدر جودة التعليم و ملكة المعلم يكون حذق المتعلم في الصناعة و حصول ملكته.

</div>

"The quality of expertise acquired through learning depends on the quality of the teacher and the method used to teach it"

(Ibn Khaldun, 2004, p. 90)

Ibn Khaldun also advocated teaching knowledge through field implementation and training after the knowledge understanding process is conducted, so these skills and mastery will be formed if the teacher is skilled in the art of teaching (Mujahidah & Hascan, 2023). Ibn Khaldun wrote about a teacher's role through how knowledge teaching should be implemented through several teaching methods such as talqin (direct instruction), tadrij (gradual progression), focused teaching, muhakah or taklid (imitation), tajribah (experimentation), tikrar (repetition), not taking too long, not using violence, and rihlah (educational journey) (Zainal Abidin et al., 2017; Solikhah & Purnomo, 2023). The educational methods proposed by Ibn Khaldun in the Muqaddimah are indeed beneficial to be practiced and implemented today by educators in all Islamic Education institutions (Mohamad et al., 2020).

In addition to teaching knowledge, IET also need to produce works as explained by Ibn Khaldun (2004):

فكثرت التآليف العلمية و الدواوين و حرص الناس على تناقلهما في الآفاق و الأعصار فانتسخت و جلدت.

و جاءت صناعة الوراقين المعانين للانتساخ و التصحيح و التجليد و سائر الأمور الكتبية. و الدواوين و

اختصت بالأمصار العظيمة العمران

"Scientific works and scholarly writings multiplied greatly. People were so earnest in transmitting them to most places and at all times. They were copied and bound. And there emerged the expertise of book preparation. What is taken into consideration is copying, correction, and binding as well as all matters related to books and writing. The expertise of producing books is limited to cities experiencing great civilization"

(Ibn Khaldun, 2004, p. 128)

Ibn Khaldun's science of crafts integrates revealed and intellectual knowledge within the soul, aligns with al-Ghazali's ethical thought, extends it to worldly civilization, and includes his philosophy of writing that links hand movement, imagination, and *nafs al-natiqah* in expressing meaning (Mohd Amin, 2022). Thus, writing text material must be seen as a package where its topics should be series that lead to the rationality of Islam as a mechanism (Septiyana et al., 2022). According to Bahron and Mohd Zhaffar (2022), writing and sending writings related to Islam in magazines is a community contribution that can be undertaken by an IET. However, findings from Hakim et al., (2022) show that IET on average only achieve a moderate level in writing engagement, especially writing articles related to Islam. Therefore, Bahron et al., (2022) suggest that IET be sent to attend seminars and workshops that allow them to socialize and share experiences with other academics. Space to create, reflect on knowledge and experience, whether in written or oral form, also needs to be provided continuously.

Malakah Ilmiyyah (Scholarly Knowledge)
Next, Ibn Khaldun (2004) also highlighted the importance of knowledge acquisition through generating Malakah Ilmiyyah as follows:

فتجد طالب العلم منهم بعد ذهاب الكثير من أعمارهم في ملازمة المجالس العلمية سكوتاً لا ينطقون و لا

يفاوضون و عنايتهم بالحفظ أكثر من الحاجة. فلا يحصلون على طائل من ملكة التصرف في العلم و التعليم

ثم بعد تحصيل من يرى منهم أنه قد حصل تجد ملكته قاصرة في علمه إن فاوض أو ناظر أو علم و ما أتاهم

القصور إلا قبل التعليم و انقطاع سنده. و إلا فحفظهم أبلغ من حفظ سواهم لشدة عنايتهم به، و ظنهم أنه

المقصود من الملكة العلمية و ليس كذلك.

"You find students spending much of their lives attending scholarly sessions, yet remaining silent, not speaking or discussing, and their concern for memorization is more than necessary. They do not obtain much proficiency in applying and teaching knowledge. Then, those who think they have achieved find their proficiency in their knowledge lacking when they discuss, debate, or teach. They only realize this limitation before teaching and the discontinuation of its tradition. Otherwise, their memorization is more thorough than others due to their intense attention to it, thinking it is the goal of scholarly proficiency, but it is not so"

(Ibn Khaldun, 2004, pp. 167-168)

IET need to cultivate knowledge in daily life. Not only limited to knowledge contained in the teaching syllabus, but IET needs to constantly add to existing knowledge, along with contemporary knowledge so that teaching can be done in a harmonious and interesting atmosphere (Awang Besar & Abdul Razak, 2024). IET should always strive to increase relevant knowledge and discuss it (Mohd et al., 2024). IET are also required to have sufficient competence in the field of knowledge taught to their students (Mohd Rashid & Mohd Jamil, 2025). Furthermore, they should not issue any ruling or opinion without deep knowledge (Norzi et al., 2024). Thus, Mokhtar et al. (2024) concludes that an IET's scholarship depends on mastery of knowledge disciplines, linking knowledge with experience, sensitivity to students' mastery of learning, sincerity in delivery, and ensuring knowledge sources are authoritative.

The most important thing in this Malakah Ilmiyyah is adherence to knowledge sources. If examined, this is consistent with the objectives of Islamic Education itself, which include elevating the status of the Quran and Sunnah as pillars in lifelong learning to obtain knowledge, skills, and appreciation (Wan Abdullah, 2022). Ibn Khaldun (2004) commented:

في تعليم الولدان و اختلاف مذاهب الأمصار الإسلامية في طرقه اعلم أن تعليم الولدان للقرآن شعار الدين أخذ به أهل الملة و درجوا عليه في جميع أمصارهم لما يسبق فيه إلى القلوب من رسوخ الإيمان و عقائده من آيات القرآن و بعض متون الأحاديث. و صار القرآن أصل التعليم الذي ينبني عليه ما يحصل بعد من الملكات. و سبب ذلك أن التعليم في الصغر أشد رسوخا و هو أصل لما بعده لأن السابق الأول للقلوب كالأساس و للملكات

"On teaching children and the differences in methods of Islamic cities. Know that teaching children the Quran is a symbol of religion. The people of the faith have adopted it and practiced it in all their cities because it precedes hearts with the establishment of faith and its beliefs from Quranic verses and some hadith texts. The Quran has become the foundation of teaching upon which subsequent habits are built. The reason for this is that teaching in childhood is more deeply rooted and is the foundation for what comes after, because what first enters the heart is like a foundation for habits"

(Ibn Khaldun, 2004, p. 353)

Malakah Ilmiyyah needs to be strengthened in IET through proper knowledge source selection according to the Islamic knowledge framework, namely the Quran and Sunnah. IET are individuals who convey knowledge to students based on absolute sources as primary sources without denying the right of reason in achieving knowledge. Strong knowledge from various sources is needed to realize this aspiration. In general, mastery of correct knowledge must begin with an IET before the knowledge transfer process is carried out in the classroom (Muhammad, 2015; Trisnawaty, 2022).

Malakah al-Ta'ah (Devotional Obedience)
Ibn Khaldun also added that Malakah Al-Ta'ah is a skill that needs to exist in a person to become a superior Muslim human capital. Al-Ta'ah, which means obedient, submissive, compliant, and humble to Allah SWT according to regulations, carrying out commands and avoiding prohibitions as stipulated in the Quran and Sunnah of the Prophet SAW. This obedience should be done continuously at all times until the end of life. It encompasses the meaning of submission and love for Allah SWT (Sahibu et al., 2025). This elaboration is as transcribed by Ibn Khaldun (2004):

كما أن المطلوب من الأعمال و العبادات أيضا حصول ملكة الطاعة و الانقياد و تفريغ القلب عن شواغل

ما سوى المعبود حتى ينقلب المريد السالك ربانيا

"Likewise, what is required from actions and worship is also the achievement of the habit of obedience and submission, and emptying the heart from preoccupations with anything other than the One worshipped until the aspiring traveler becomes divinely spiritual"

(Ibn Khaldun, 2004, p. 207)

In general, worship is divided into two: specific worship and general worship. Specific worship consists of mandatory commands that must be performed as contained in the Pillars of Islam such as prayer, fasting, zakat, hajj, and several specific practices such as reading the Quran, dhikr (remembrance), and the like. It is taufiqiyyah in nature, that is, implemented according to the guidelines shown by the Prophet SAW and stops at the limits determined by Islamic law and as performed by the Prophet SAW himself without being able to add, subtract, or make any changes to it. General worship consists of all matters or practices other than the specific worship group performed solely to seek Allah's pleasure (Mohd Zuki et al., 2024). Based on worship priorities according to the Prophet's guidance, Ibn Khaldun (2004) stated:

فاتهم إدراكك و مدركاتك في الحصر و اتبع ما أمرك الشارع به من اعتقادك و عملك فهو أحرص على

سعادتك

"Therefore, be suspicious of your perception and its results in restriction, and follow what the lawgiver commanded you in your belief and action, for it is more concerned with your happiness"

(Ibn Khaldun, 2004, p. 207)

As IET, they need to practice all the best practices and obey all commands, not just giving knowledge, but also as Murabbi, Muaddib, Mursyid who will form students who are obedient to Allah SWT (Tamuri, 2021). Quality IET human capital is not only excellent in performing obligatory worship but also excellent in performing supererogatory worship such as tadabbur (contemplation) of the Quran, supererogatory prayers, supererogatory fasting, dhikr, and including various other types of general worship (Hamisu & Kumo 2024). In addition, an IET also needs to be sincere in teaching, that is, by positioning teaching as a form of worship for Allah SWT (Abdullah et al., 2023).

Malakah Imaniyyah (Faith-based Character)
Finally, the malakah needed to build quality IET human capital is Malakah Imaniyyah. To achieve perfection in all practices, a person needs to instill faith in the soul and spirit as Ibn Khaldun (2004) stated:

فقد تبين لك من جميع ما قررناه أن المطلوب في التكاليف كلها حصول ملكة راسخة في النفس يحصل عنها

علم اضطراري للنفس هو التوحيد و هو العقيدة الإيمانية و هو الذي تحصل به السعادة و أن ذلك سواء في

التكاليف القلبية و البدنية

"It has become clear to you from all that we have established that what is required in all religious obligations is achieving a firmly established habit in the soul from which emerges essential knowledge for the soul, which is Tawhid (monotheism), which is the belief of faith, and it is what brings about happiness, and that this is the same in both spiritual and physical obligations"

(Ibn Khaldun, 2004, pp. 208-209)

A teacher's character possessing firm faith always encourages someone to be in goodness (Zakaria & Ismail, 2023). According to al-Qaradawi (2005), the appreciation of faith occurs when a person's devotion to Allah SWT permeates the heart and feelings, dominates the intellect and thoughts to the point of triggering a sense of responsibility to carry out Allah's commands and urge others to also do good. This appreciation is belief in absolute reality and values, which are fixed and eternal, certain and true, holy and pure as required by Islam, namely belief that is firmly and strongly embedded in the soul so that it is impossible to be dissolved or severed by any circumstances or situations (Ebrahimi & Yasin, 2017). Thus, IET human capital development is a continuous effort to nurture and develop human potential so that faith in the pillars of faith is fertile and firm and able to contribute toward goodness, welfare of self, others, and the universe.

**Domains of Malakah from Ibn Khaldun's and Their Application in IET**

Table 2 and figure 1 synthesizes Ibn Khaldun's concept of malakah into five domains, linguistic, professional, scholarly, devotional, and faith-based and maps them to Islamic Education and Training. It demonstrates that IET excellence emerges from the integrated development of knowledge, pedagogy, spirituality, and moral character.

Table 2: Ibn Khaldun's Five Malakah Framework for Quality Islamic Education Teachers

Malakah Category	Definition & Core Concept	Key Components from Muqaddimah	Application to IET Context
Malakah Lisaniyyah (Linguistic Proficiency)	Mastery of language and communication skills that become habitual and natural	• Quranic recitation (*Qiraat al-Sab'ah*) • Quranic script (Rasm Uthmani) • Arabic grammar (Nahwu, Sorof) • Rhetoric (Balagah, Bayan) • Tafsir reading skills • Eloquent communication	• Arabic language proficiency • Tajwid mastery • Effective communication • Language courtesy • Contextual speech • Interpretation skills
Malakah Sina'iyyah (Professional Expertise)	Professional craftsmanship and expertise in teaching methodology	• Quality teaching methods • Gradual instruction (Tadrij) • Direct instruction (Talqin) • Repetition (Tikrar) • Experimentation (Tajribah) • Educational journey (Rihlah) • Scholarly writing	• Pedagogical competence • Innovative teaching methods • Professional conduct • Academic writing • Research contribution • Continuous improvement
Malakah Ilmiyyah (Scholarly Knowledge)	Deep mastery of knowledge with proper understanding and application	• Quran and Sunnah as primary sources • Holistic knowledge acquisition • Beyond memorization • Discussion and debate • Linking theory to practice • Authoritative sources	• Subject matter expertise • Integration of knowledge • Critical thinking • Lifelong learning • Contemporary issues awareness • Source verification

Malakah al-Ta'ah (Devotional Obedience)	Consistent practice of worship and obedience to Allah SWT	• Obligatory worship (Fard) • Supererogatory worship (Sunnah) • Heart purification • Following Prophetic guidance • Continuous spiritual practice • Sincerity (Ikhlas)	• Excellence in fard worship • Regular sunnah practices • Quranic contemplation • Sincere teaching intention • Spiritual role modeling • Worship consistency
Malakah Imaniyyah (Faith-based Character)	Deep-rooted faith that permeates thought and action	• Firm belief in Tawhid • Pillars of Iman • Character excellence • Moral integrity • Ultimate happiness (Sa'adah) • Spiritual consciousness	• Strong aqidah foundation • Prophetic character (Akhlaq) • Moral exemplar • Faith integration • Value-driven behavior • Authentic witness

Figure 1: Ibn Khaldun's Five Malakah Framework for Quality Islamic Education Teachers

QUALITY IET BASED ON IBN KHALDUN FRAMEWORK
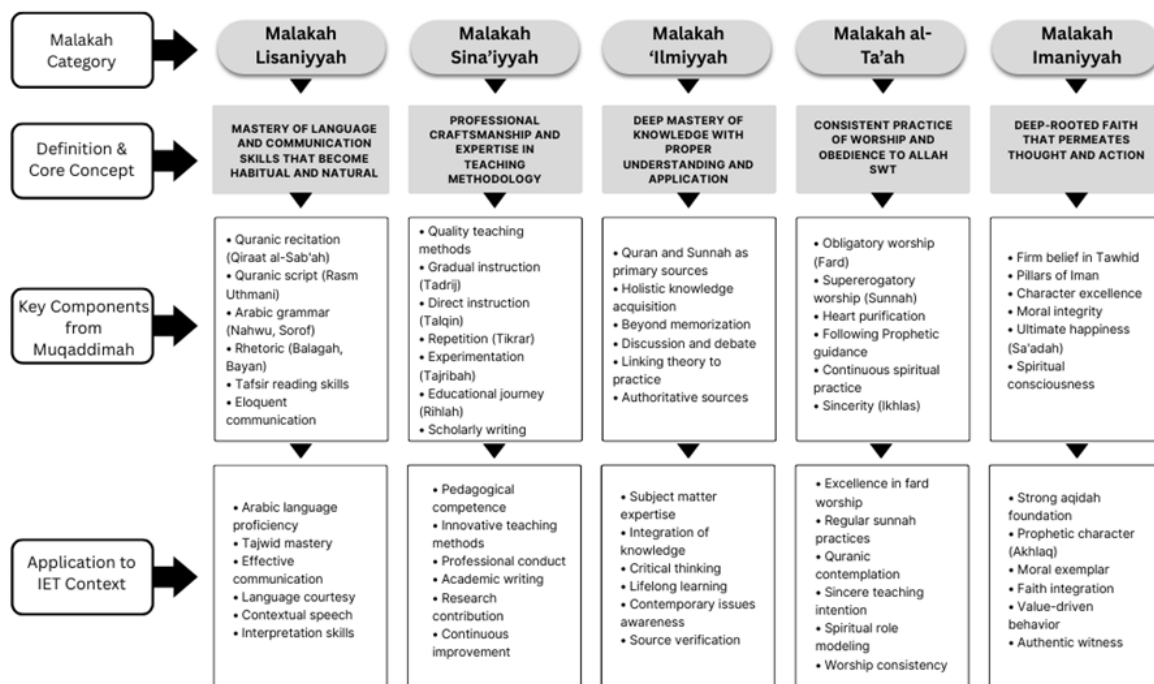
CONCLUSION

In conclusion, the need for quality IET human capital development as emphasized by Ibn Khaldun is based on quality characteristics that can be produced through five malakah elements: Lisaniyyah, Sina'iyyah, Ilmiyyah, al-Ta'ah, and Imaniyyah. As IET, understanding the role and function of malakah within themselves is the most important aspect to produce and develop balanced teacher human capital consistent with religious life. In pursuing progress, balance between physical and spiritual achievement needs to be emphasized. The purpose is only to form and produce noble

individuals who are able to bear the responsibility and trust from Allah SWT to develop and lead this world according to Islamic law to achieve true happiness in this world and the hereafter.

REFERENCES

Abdul Ghani. K. (2020, June 16-17). *Pengajaran Mata Pelajaran Agama Berasaskan Bahasa Arab dalam Kurikulum Bersepadu Dini* (Conference presentation). Seminar Kebangsaan Penyelidikan Pendidikan Dini dan Tahfiz 2020, Cyberjaya, Selangor.

Abdul Rahman, S.S. & Mohamad Isa, A.A. (2025). Ibn Khaldun's Views on Language Learning: Towards a Broader Perspective. *Al-Qanatir: International Journal of Islamic Studies, 34*(3), 75-86.

Abdullah, N. @ Boey, N.S., Mastor, K. A., Muhamat @ Kawangit, R., & Awang, A. (2023). Development of Human Capital Through the Islamic Education of Our Brothers (Mu'alaf) in Terengganu. *Afkar: Jurnal Akidah dan Pemikiran Islam, 25*(1), 159–198. https://doi.org/10.22452/afkar.vol25no1.6

Abidin, M. Z. H. Z., Ibrahim, N., Mohd Noh, Abd. M., Mohd Yaacob, H. R., Hassan, A. R. A., & Mohd Amin, J. (2021). The Impact of Malakah Based on Halaqah at Pondok Learning Institutions. *International Journal of Academic Research in Business and Social Sciences, 11*(5). https://doi.org/10.6007/ijarbss/v11-i5/10017

Abu Bakar, M. & Che Noh, MA. (2022). Kepentingan Kemahiran Komunikasi dan Personaliti Guru Pendidikan Islam Kelas Al-Quran dan Fardhu Ain (GPI KAFA) Di Malaysia. *Tinta Artikulasi Membina Ummah, 8*(2), 168-178.

Agung, E.D.P., Yousof, I., Alpy, M., Sopa, Busahdiar, Lubis, A.F, Gani, R., Nurhadi, Darto & Zakiyah. (2024, November 28). *Enhancing Al-Quran Reading Skills in Islamic Education at An-Nikmah Al-Islamiyah Institute Phnom Penh Cambodia*. International Conference on Community Services for Applied and Technology, Universitas Muhammadiyah Jakarta, Indonesia.

Al-Qaradawi, Yusuf. (2005). *Iman dan Kehidupan*. Terj. Fachrudin HS. Shah Alam: Dewan Pustaka Fajar.

Al-Shiddieque, M.H. & Mohamad, K.A. (2020). Quranic Printing Issues in Malaysia: An Examination at the Ministry of Home Affairs. *International Journal of Psychosocial Rehabilitation, 24*(6), 2209-2217.

Aluwi, A.M. & Abdul Ghani, M.T. (2023). Penguasaan Kosa Kata Terhadap Penulisan Bahasa Arab dalam Kalangan Pelajar Sekolah Menengah Agama Khairiah: Kajian daripada Perspektif Guru. *Sains Insani, 8(*2), 294-303.

Arrasyid, A., Markos, T. & Aqilah, S. (2023). Concepts of Translation of Takwil, Tafsir, and Hermeneutics in the Science of the Al-Qur'an. *Jurnal Kawakib, 4*, 1-12. https://doi.org/10.24036/kwkib.v4i1.130

A'thoina, I., Hasballah, F. & Fadillah, N. (2025). Bridging Revelation and Algorithm: Integrating Artificial Intelligence and Malakah in the Epistemology of Ḥadīth Criticism. *Digital Muslim Review, 3*, 40-57. https://doi.org/10.32678/dmr.v3i1.38

Awang Besar, S.N. & Abdul Razak, K. (2024). Pengetahuan dan Amalan Guru Pendidikan Islam dalam Pengajaran Terbeza. *Malaysian Journal of Social Sciences and Humanities, 9*(6), 1-15. https://doi.org/10.47405/mjssh.v9i6.2886

Ayub, N.S., Hamzah, M.I., & Abdul Razak, K. (2020, December). *The Characteristics of Islamic Education Teachers and Its Influences on Student's Development*. International Conference on Business Studies and Education (ICBE).

Bahron, S., Mohd Zhaffar, N. & Ahmad Ubaidah, A.F. (2022). *Sumbangan Penulisan Dakwah dalam Meningkatkan Profesionalisme Guru Pendidikan Islam*. In Ab Hamid, M.H., Adenan, F., Mohd Arif, M.I.A & Mat Rani, M.A. (Eds). Sinergisme Filantropi Islam Kontemporari di Malaysia (pp. 32-48). Universiti Teknologi MARA.

Bowen, G.A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal, 9*(2), 27–40. https://doi.org/10.3316/qrj0902027

Ebrahimi, M. & Yasin, Z. (2017). Islamic Identity, Ethical Principles and Human Values. European Journal of Multidisciplinary Studies, 6, 325-336. doi.10.26417/ejms.v6i1.p325-336

El-Muhammady, M.U. (2008). Building the Human Capital in the 'Malakah' Concept of Ibn Khaldun: A Historical Study Based on His 'Muqaddimah'. *Jurnal Hadhari*, 75-104

Hakim, R., Ritonga., Khodijah, K., Zulmuqim, Z., Remiswal, R. & Jamalyar, A.R. (2022)., Learning Strategies for Reading and Writing the Quran: Improving Student Competence as Preservice Teachers at The Faculty of Tarbiyah and Teacher Training. *Education Research International*, 2022, 1-7. https://doi.org/10.1155/2022/3464265

Hamisu, S. & Kumo, A.A. (2024). Upliftment of Spirituality and Its Impacts on the Life of Muslim. International *Journal of Emerging Issues in Islamic Studies, 4*, 41-53. doi.10.31098/ijeiis.v4i1.2386

Hermawan, Z. & Asnawi, M. (2023). The Role of Teachers in Improving the Quality of Reading the Qur'an for Early Class Santri. *Educazione: Journal of Education and Learning, 1*(1), 1-12. doi.10.61987/educazione.v1i1.493

Ibn Khaldun, A.R. (2004). Muqaddimah. Damsyiq: Maktabah Al-Hidayah.

Jaafar, N. & Tamuri, A.H. (2015). Perbezaan Kualiti Guru Pendidikan Islam Sekolah Menengah Kebangsaan Berdasarkan Jantina, Lokasi Sekolah dan Kekerapan Menyertai Latihan dalam Perkhidmatan. *The Online Journal of Islamic Education, 3*(2), 1-13.

Jasmi, K.A., Ilias, M.F., Tamuri, A.H. & Hamzah, M.I. (2011). Amalan Penggunaan Bahan Bantu Mengajar dalam Kalangan Guru Cemerlang Pendidikan Islam Sekolah Menengah di Malaysia. *Journal of Islamic And Arabic Education 3*(1), 59-74.

Kasmar, I., Amnda, V., Mutathahirin, M., Maulida, A., Sari, W., Kaputra, S., Anwar, F., Taufan, M. & Engkizar, E. (2019). The Concepts of Mudarris, Mu'allim, Murabbi, Mursyid, Muaddib in Islamic Education. *Khalifa: Journal of Islamic Education, 3*(2), 107-125. doi.10.24036/kjie.v3i2.26.

Khirfan, L., Peck, M., & Mohtat, N. (2020). Systematic Content Analysis: A Combined Method to Analyze the Literature on the Daylighting (De-Culverting) of Urban Streams. *Methodsx, 7*(12), 100984. https://doi.org/10.1016/j.mex.2020.100984

Maidin, D., Marni, N., & Ajmain@Jima'ain, M. T. (2024). 21st Century Islamic Education Teachers' Teaching Practice in Teaching Recitation of the Qur'an. *International Journal of Academic Research in Progressive Education and Development, 13*(1), 2749-2755. https://doi.org/10.6007/ijarped/v13-i1/21209

Maidin, P. & Ahmad, T. (2015). Kemahiran Kejuruteraan Perahu Melayu: Keahlian Jurubinanya Berdasarkan Teori Malakah Ibn Khaldun. *Journal of Contemporary Islamic Studies, 1*, 97-113.

Masuwai A., Zulkifli, H. & Hamzah, M.I. (2024). Self-Assessment for Continuous Professional Development: The Perspective of Islamic Education. *Heliyon, 10*(19), E38268. https://doi.org/10.1016/j.heliyon.2024.e38268

Masuwai, A., Zulkifli, H. & Tamuri, A.H. (2022). Elements of Teacher Quality for Islamic Education Teacher in Malaysia. *International Journal of Special Education. 37*(3s), 934-946.

Mayada, R.S., Hanifah, N., Putri, S.C., Zuhdi, B.Z., Rafiqi, F.M., & Muhammadiyah, S.U.U. (2023). *The Position and The Role of the Teacher in Perspevtif of Islam Education*. Proceeding International Seminar on Islamic Studies, 4(1), 1446-1456.

Md. Noor, R. (2014). Peranan Institut Pengajian Tinggi Islam dalam Pembangunan Modal Insan di Malaysia: Satu Analisis. *Jurnal Kemanusiaan, 22*, 1-20.

Mohamad, N., Ibrahim, S.Z. & Abd. Razak, S.R. (2020, 24-25 November). *Aplikasi Kaedah Pengajaran Berasaskan Model Pengajaran Ibnu Khaldun (732h/1332m – 808h/1406m)*. Persidangan Antarabangsa Sains Sosial dan Kemanusiaan ke-5, Universiti Islam Selangor (UIS), Bangi, Selangor.

Mohamed, Y., Hoque, M., Ismail, S. & Muhamad Saad, N. (2020). Keperluan Bahasa Arab Ulum Islamiyyah dari Perspektif Pensyarah. *Jurnal Islam dan Masyarakat Kontemporari 21*(1): 120-133.

Mohd Amin, W. M. A. (2022). Ibn Khaldūn's Concept of Science of Crafts ('Ilm al-Sanā'i') and the Discourse of the Integration of Knowledge. *Al-Itqan: Journal of Islamic Sciences and Comparative Studies, 6*(1), 31–48.https://journals.iium.edu.my/al-itqan/index.php/al-itqan/article/view/223

Mohd Rashid, S.M. & Mohd Jamil, N.R. (2025). Kompetensi Profesional Guru Pendidikan Islam dalam Pengajaran Tilawah al-Quran Bagi Murid Berkeperluan Pendidikan Khas (MBPK) Pendengaran. *Journal of Quran Sunnah Education and Special Needs, 9*(1), 83-95. doi:10.33102/jqss.vol9no1.261

Mohd Zuki, N.S., Hoque, M. & Mohamed, Y. (2024). The Role of Intention (Niyyah) in Education: Based on Al-Quran and Sunnah. *Al-Azkiyaa: International Journal of Language and Education, 3*(2), 207-219. https://doi.org/10.33102/alazkiyaa95

Mohd, R., Zulkifli, H. & Hamzah, M.I. (2024). Lifelong Learning Practices of Primary School Teachers: A Systematic Literature Review. *International Journal of Evaluation and Research in Education, 13*(6), 3872-3883. doi.13. 3872. 10.11591/ijere.v13i6.29597

Mokhtar, F., Tumiran, M.A. & Zabidi, M.M. (2024). Innovative Prospective Approaches to Future Islamic Education. *Insight Journal, 11*(2), 442-453.

Mokodenseho, S., Mokoagow, H., Pobela, P.R., Kobandaha, C.P. & Sabir, R. (2024). Analysis of the Effectiveness of the Use of Tafsir in Islamic Religious Education on the Achievement of Character Education of Junior High School Students in Central Java. *The Eastasouth Journal of Learning and Educations, 2*(1), 1-11. doi: 10.58812/esle.v2i01

Mubarak, M. & Fauzi, M. (2024). Islamic Religious Education in the National Education System: Opportunities and Challenges for Character Building. *Atthulab: Islamic Religion Teaching and Learning Journal, 9*, 258-269. doi.10.15575/ath.v9i2.33377

Muhammad, N.A.F. (2015). *Pengaruh Tahap Kepercayaan Epistemologi Islam dan Tahap Konsep Kendiri Terhadap Tahap Amalan Pengajaran Guru Pendidikan Islam*. Tesis PhD. Universiti Kebangsaan Malaysia.

Muhiddin, N., Balakirusnan, N. & Abdul Kadir, A. (2024). An Analysis of the Effectiveness of Teacher-Student Relationships on Student Behavior and Academic Performance at an International School in Subang Jaya. *Asian Journal of Research in Education and Social Sciences, 6*(7), 1-7.

Mujahidah, N. & Hascan, M. (2023). The Concept of Education According to Ibnu Khaldun and Its Paralelism to Indonesian Education. Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian. *Jurnal Evaluasi Pendidikan Dan Penelitian, 4*(1), 177-189. https://doi.org/10.56806/jh.v4i1.120

Muzaki, I., Nurhasan, Faizin, M., Saefullah, A., Hakim, A. & Ellias, M.S. (2025). Teachers as Murabbi: An Analysis of the Teacher's Role in Character Formation from the Perspective of Islamic Educational Philosophy at SD Persatuan Islam Karawang. *Jurnal Iqra': Kajian Ilmu Pendidikan, 10*(2), 68–81. https://doi.org/10.25217/ji.v10i2.6402

Nurhadi, N. & Harahap, M. (2021). Teacher's Responsibility in Islamic Education (Relevance of Hamka and Hasan Langgulung Thought). *PALAPA : Jurnal Studi Keislaman dan Ilmu Pendidikan, 9*(1),137-181. doi.10.36088/palapa.v9i1.1065

Ornaghi, V, Conte, E. & Cavioni, V. (2024). *Supporting Teachers' Professional Growth and Wellbeing in the Field of Social and Emotional Learning*. Policy Recommendations for Decision-makers and Stakeholders.

Rahman, S.N.H. & Hehsan, A. (2024). *Profesionalisme Guru Bahasa Arab di Malaysia*. Penerbit Universiti Teknologi Malaysia.

Ren, H., & Abdullah, S. (2024.). The Perspective of Human Nature in Ibn Khaldun's Muqaddimah. *International Journal of World Civilizations and Philosophical Studies (IJWCPS), 1*, 77-94. https://ejournal.usm.my/ijwcps/

Sahibu, M., Yusuf, M., Ghany, A. & Salaeh, F. (2025). The Concept of Submission is Based on the Term Mukhbitīn and its Derivation in the Qur'an: An Analysis of the Interpretation of Maudū'ī. *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir, 4*, 347-366. doi.10.58363/alfahmu.v4i2.522

Sahmat, M.S. & Zamri, F. A. (2024). Enhancing Al-Quran Reading Proficiency in Higher Education: The implementation of the Focused Mad & Idgham Technique. *Journal of Cognitive Sciences and Human Development, 10*(1), 72–86. https://doi.org/10.33736/jcshd.6599.2024

Septiyana, L., Ninsiana, W., Yuniasih, E. & Laily, F. (2022). Development of Islamic Text-Based Reading Materials with a Genre-Based Approach. *Pedagogy: Journal of English Language Teaching*. doi.10. 169. 10.32332/joelt.v10i2.5228

Solikhah, P. & Purnomo, P. (2023). The Concept of Education According to Ibn Khaldun and Its Implementation in Children's Education in Kuttab Permata Qur'an Kartasura. *TARBAWY: Indonesian Journal of Islamic Education, 10*, 33-42. doi.10.17509/t.v10i1.54989.

Sulaiman, M. (2013, June 4-5). *Islam dan Transformasi Sosial Masyarakat Melayu Malaysia: Suatu Kajian Eksploratori*. Proceedings of the International Conference on Social Science Research, Penang, Malaysia.

Tamuri, A.H. (2021). Teaching Practices of Islamic Education Teachers Based on 5 Mim Concept in Religious Secondary Schools in Indonesia. *Jurnal YADIM, 1*(1), 1-24.

Tamuri, A.H., Abdul Razak, K., Che Noh, M.A. & Hamzah, M.I. (2016). Persepsi Murid-Murid Terhadap Amalan Guru Pendidikan Islam di Malaysia. *e-Jurnal Penyelidikan dan Inovasi, 3*(2), 18-40.

Thorpe, R. & Holt, R. (2008). *Historical Analysis*. The SAGE Dictionary of Qualitative Management Research. SAGE Publications Ltd, https://doi.org/10.4135/9780857020109.n50

Trisnawaty, T., Herawati, H. & Hidayat, T. (2022). The Role of Teachers in Realizing the Goals of Islamic Education. Jurnal Kajian Peradaban Islam, 5, 157-163. Doi.10.47076/jkpis.v5i2.117.

Wan Abdullah, W.A.A. (2022). *Guru Inovatif Pendidikan Islam dalam Inovasi Pengajaran*. Tesis PhD. UKM.

Zainal Abidin, M.Z.H., Maidin, P., Yusof, M.Y., Hassan, P., Mohd Yaacob, H.R., Mohd Noh, A.M. & Abd Razak, M.I. (2017). Pandangan Ibnu Khaldun Berkaitan Kaedah Pendidikan dalam Kitab Al-Muqaddimah. *Idealogy, 2*(1), 26-35.

Zainol, M.Z. & Hashim, A. & Abd. Rahim, M & Othman, M.S. (2022). The Effects of Islamic Teachers Education Training on Teachers Human Capital Quality among Novice Teachers. *International Journal of Academic Research in Progressive Education and Development, 11*(2), 494-506. doi.10.6007/ijarped/v11-i2/13267.

Zakaria, Z. & Ismail, A. (2023). Akhlak Guru Muslim: Antara Realiti dan Ideal. *ISLĀMIYYĀT, 45*(Isu Khas), 3 – 18. https://doi.org/10.17576/islamiyyat-2023-45IK-01