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## **Student-Centered Learning Approach from Ibn Khaldun's Perspective: A Philosophical Study of the Concept of Learning in Islamic Education**

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### **Abstract**

This article aims to analyze the concept of the Islamic Education Learning Approach from Ibn Khaldun's perspective. This study uses a library research method with a qualitative descriptive approach. Data collection uses a documentation method with content analysis techniques to systematically analyze the message content and reveal the symbolic meanings hidden in primary sources. The results of the study show that the Islamic education learning approach from Ibn Khaldun's perspective is strongly imbued with humanism that is oriented towards honoring students as whole human beings. Ibn Khaldun views students as thinking creatures, social creatures, having developing potential, requiring motivation to learn, needing affection, requiring a variety of learning methods, and involvement in the educational process. Students are perfect creatures in the learning center by maximizing the assistance of the educational environment and are able to develop all their potential by maintaining spiritual balance.

**Keywords.** Learning Approaches, in Islamic Education

### **Abstrak**

Artikel ini bertujuan untuk menganalisis konsep Pendekatan Pembelajaran Pendidikan Islam dalam perspektif Ibnu Khaldun. Penelitian ini menggunakan metode penelitian pustaka dengan menggunakan pendekatan deskriptif kualitatif. Pengumpulan data menggunakan metode dokumentasi dengan teknik analisis isi untuk menganalisis isi pesan secara sistematis dan mengungkapkan makna simbolik yang tersamar dalam sumber primer. Hasil penelitiannya menunjukkan bahwa pendekatan pembelajaran pendidikan Islam dalam perspektif Ibnu Khaldun kental dengan faham humanisme yang

berorientasi pada memuliakan peserta didik sebagai manusia seutuhnya. Ibnu khaldun memandang bahwa peserta didik merupakan makhluk yang berfikir, makhluk sosial, memiliki potensi yang berkembang, membutuhkan motivasi untuk belajar, membutuhkan kasih sayang, membutuhkan ragam metode pembelajaran, serta keterlibatan proses pendidikan. Peserta didik sebagai makhluk yang sempurna dalam pusat pembelajaran dengan memaksimalkan bantuan lingkungan pendidikan dan mampu mengembangkan segenap potensi yang dimiliki dengan menjaga keseimbangan ruhani.

**Kata Kunci.** Pendekatan Pembelajaran, dalam Pendidikan Islam

## A. INTRODUCTION

The student-centered approach (SCA) is an approach based on the view that teaching is considered a process of managing the environment with the expectation that students will learn. The concept of the student-centered approach focuses on the learning process of students. Educators consciously place more attention on the involvement, initiative, and social interaction of learners. The learning approach and the educator's perspective on the learning process accommodate, inspire, strengthen, and underpin learning methods with a specific theoretical scope. Student-centered learning is "a teaching and learning process based on the needs and interests of students." The characteristics of the student-centered approach are that students are at the center of the teaching and learning process, educators guide students or participants, and educators teach with an emphasis on deep understanding.<sup>1</sup>

Translated with DeepL.com (free version) The student-centered approach is the philosophical basis of the independent curriculum developed by the Ministry of Education and Culture. Educators and students in independent learning are subjects in the learning system. Collaboration is the driving force behind the development of students' critical thinking skills in relation to phenomena and developments. The independent curriculum embodies the concepts of independence and freedom for Indonesian education. The concept of the independent curriculum is similar to Paulo Freire's concept of freedom in education. The similarity can be seen in the goal of humanization, which is to provide freedom of opinion and thought in the learning process, education that can bring humans to physical and spiritual independence.<sup>2</sup>

Education is one of the most important assets in determining the quality and sustainability of human civilization. U.S. News and World Report summarizes the rankings of the best education systems in the world. Indonesia ranks 55th out of 73 countries. The Ministry of Education and Culture, through the Alibaca Ministry of Education and Culture study, states that Indonesia is still in the low literacy category, which is the root cause of this lag. Therefore, there needs to be a push for renewal, change, and solutions to the national education gap.<sup>3</sup>

The philosophy of education can be said to solve fundamental problems in education, such as determining educational goals, curriculum, learning methods, people, society, and culture, which cannot be separated from the world of education.

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<sup>1</sup> Nurul Kusumadewi Suwarjo and Ika Budi Maryatun, "Penerapan Student Centered Approach pada Pembelajaran Taman Kanak-Kanak Kelompok B (Studi Kasus di Sekolah Laboratorium Rumah Citta)," *Jurnal Pendidikan Anak* Volume 1, (2012), <https://doi.org/10.21831/jpa.v1i1.2924>.

<sup>2</sup> Abu Hasdi, et al, "Pendektan Strategi Pembelajaran Kurikulum Merdeka," *ANTHOR: Education and Learning Journa* Vol 2 No 3 (2023), <https://doi.org/https://doi.org/10.31004/anthor.v2i3.174>.

<sup>3</sup> Alfina Eka Pratiwi, et al, "Penerapan Metode Pembelajaran Student Centered Learning (SCL) dalam Pembelajaran di SDN Kedungpeluk 2 Sidoarjo," *Ilmiah Pendidikan Dasar* Volume IX (2022), <https://doi.org/10.30659/pendas.9.2.99-114>.

Ibn Khaldun was an Islamic philosopher who had interactive and easily accepted ideas. Ibn Khaldun is regarded as the only Muslim scientist who remained creative in reviving Islamic intellectualism during the Middle Ages. Ibn Khaldun's monumental work is *al-Muqaddimah*. The first draft of *al-Muqaddimah*, along with parts of *al-'ibar*, was presented by Ibn Khaldun to Sultan Abu al-Abbas.<sup>4</sup>

In his book *Muqaddimah*, Ibn Khaldun explains the approach taken by educators towards students in order to develop their potential. Ibn Khaldun defines students as thinking beings and gives them the opportunity to express their full cognitive abilities. He also honors students as perfect beings of high status. "Know that Allah distinguishes humans because of their ability to think, which is the source of all perfection and the pinnacle of all glory and superiority over other beings."<sup>5</sup> Learners in the student-centered approach are at the center of learning so that they can learn actively according to their interests and desires. The student-centered approach provides a perspective on the learning process to develop communication skills, a deep understanding of topics, research, and problem-solving in the learning process. This can be a step to improve the literacy skills of learners.

Based on this background, the author attempts to analyze the concept of the student-centered approach from Ibn Khaldun's perspective in the book *Al-Muqaddimah*. This research is expected to be an in-depth study of the concept of the student-centered approach and an effort to revive the figure of Islamic scholars in the world of education.

## **B. LITERATURE REVIEW**

The Student-Centered Learning (SCL) approach is a learning paradigm that places students as the main subjects in the learning process. This approach emphasizes learners' active involvement in constructing knowledge through experience, reflection, and social interaction. In modern educational contexts, SCL is often associated with constructivist and humanistic learning theories. However, the concept of learner-centered education has long existed within the intellectual tradition of Islamic education. One prominent figure who articulated educational ideas relevant to SCL is Ibn Khaldun. Ibn Khaldun's thoughts on learning provide a strong philosophical foundation for the development of contextual and humanistic Islamic education.

Ibn Khaldun is widely known as a Muslim historian, sociologist, and philosopher whose ideas transcended his time. In his monumental work, the *Muqaddimah*, Ibn Khaldun discussed various aspects of human life, including education and the learning process. He viewed education as a gradual process that must be adapted to students' abilities and readiness. This perspective aligns closely with the main principle of Student-Centered Learning, which emphasizes individual differences in learning. Ibn Khaldun rejected teaching methods that were coercive and overly burdensome for learners. According to him, effective learning must take into account students' psychological and intellectual conditions.

The concept of learning according to Ibn Khaldun originates from an understanding of human nature as possessing innate potential for development. This potential cannot develop optimally if the learning process is conducted in an authoritarian manner. He emphasized the importance of meaningful habituation and repetition in learning. Learning should be carried out gradually, moving from simple concepts to more complex ones. This principle reflects an adaptive learning approach

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<sup>4</sup> Aris, "*Filsafat Pendidikan Islam*," (Cirebon: Yayasan Wiyata Bestari Samasta, 2023).

<sup>5</sup> Ibnu Khaldun, "*Muqaddimah*," (Jakarta: Pustaka Firdaus, 1986).

that is responsive to students' cognitive development. In the context of SCL, this demonstrates that Ibn Khaldun acknowledged the importance of students' active roles in constructing understanding.

Student-Centered Learning requires teachers to act as facilitators rather than the sole sources of knowledge. Ibn Khaldun also criticized teachers who excessively dominated the learning process. He argued that teacher domination could suppress students' creativity and critical thinking abilities. In his view, teachers should guide and direct rather than exert pressure. Such a role for teachers is highly consistent with the philosophy of modern SCL. Therefore, Ibn Khaldun's educational thought can be considered an early form of learner-oriented pedagogical approaches.

In Islamic education, the purpose of learning is not limited to the mastery of knowledge but also includes the formation of character and moral values.<sup>6</sup> Ibn Khaldun emphasized that education must pay attention to students' moral and social dimensions. He regarded knowledge as a means to achieve human perfection. Student-Centered Learning also provides space for the development of values, attitudes, and social skills. This indicates a strong alignment between the goals of Islamic education and the principles of SCL. Therefore, integrating SCL into Islamic education can strengthen the achievement of holistic educational goals.

Ibn Khaldun's philosophical approach to education highlights the importance of direct experience in learning. He believed that knowledge acquired through practice is more enduring than knowledge gained through rote memorization. This principle aligns with active learning, which is a key characteristic of Student-Centered Learning. Students are encouraged to engage directly in the learning process through discussion, experimentation, and problem-solving. In this way, learning becomes more meaningful and contextual. Ibn Khaldun's perspective reinforces the legitimacy of SCL within the framework of Islamic epistemology.

Ibn Khaldun also addressed the negative impact of punishment and violence in education. He argued that harsh treatment could damage students' mental well-being and character. This view is highly relevant to the SCL approach, which emphasizes a safe and supportive learning environment. In SCL, intrinsic motivation is prioritized over external pressure. A positive learning environment enables students to develop optimally. Thus, Ibn Khaldun's thought supports learning principles that prioritize student well-being.

The social dimension of learning was another major concern for Ibn Khaldun. He emphasized that humans learn through interaction with their social environment. This concept aligns with collaborative learning approaches in Student-Centered Learning. Cooperative learning allows students to learn from one another and develop social skills. In the context of Islamic education, social interaction also functions as a means of internalizing moral values. Therefore, collaborative SCL approaches can be enriched by Ibn Khaldun's social perspective on learning.

From an epistemological standpoint, Ibn Khaldun viewed knowledge as the result of human reasoning and experience. He did not separate intellect from empirical reality. This approach aligns with SCL, which encourages students to construct knowledge based on learning experiences. Knowledge is not passively transferred but actively built by learners. This demonstrates a shared paradigm between Ibn Khaldun's thought and modern learning theories. Such similarities strengthen the relevance of

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<sup>6</sup> Ahmad Ahmad et al., "Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia," *International Journal of Social Science and Human Research* 6 (2023), <https://doi.org/10.47191/ijsshr/v6-i8-57>.

classical Islamic thought in contemporary educational contexts, in studies of Islamic educational philosophy, Ibn Khaldun's thought is often regarded as a bridge between tradition and modernity. The learning concepts he proposed are contextual and dynamic. Student-Centered Learning, as a modern approach, can be understood as an actualization of these principles. Integrating SCL with Ibn Khaldun's thought enables the development of an authentic Islamic learning model. This model not only follows global educational trends but also remains rooted in Islamic intellectual tradition. Consequently, Islamic education can progress without losing its identity.

The implementation of Student-Centered Learning in Islamic education requires a strong philosophical foundation.<sup>7</sup> Ibn Khaldun's thought can serve as a primary reference in constructing this foundation. He offered a learning concept that respects students' potential, freedom, and development. These principles are highly relevant to the needs of twenty-first-century education. Islamic education that adopts SCL based on Ibn Khaldun's ideas has the potential to produce critical and morally grounded generations. This highlights the significance of philosophical studies in the development of educational practice.

Modern literature on Student-Centered Learning emphasizes the importance of learner autonomy. Ibn Khaldun implicitly addressed the importance of independence in the learning process. He viewed learning as an activity that grows naturally through habituation. This independence allows students to develop curiosity and responsibility. In the context of Islamic education, learner autonomy is also closely linked to individual moral responsibility. Therefore, SCL and Ibn Khaldun's thought share a strong convergence in terms of student autonomy.

Ibn Khaldun's approach to education also emphasizes the relevance of learning materials to real-life contexts. He criticized learning that was overly abstract and disconnected from social reality. Student-Centered Learning demands contextual and meaningful learning experiences. Learning materials are adapted to students' needs and experiences. This helps students understand the practical benefits of knowledge in everyday life. Thus, learning relevance becomes one of the key commonalities between SCL and Ibn Khaldun's educational philosophy.

A philosophical study of Ibn Khaldun's concept of learning shows that education should be humanistic in nature. Students are viewed as whole human beings rather than mere objects of instruction. Student-Centered Learning is also grounded in a humanistic paradigm that respects learners' dignity. This approach emphasizes the development of intellectual, emotional, and spiritual potential. In Islamic education, such a humanistic approach is essential for achieving the ideal of *insan kamil*. Therefore, Ibn Khaldun's thought makes a significant contribution to strengthening the SCL approach, based on the literature review, it can be concluded that Ibn Khaldun's thought has strong relevance to Student-Centered Learning. The learning concepts he proposed align with the principles of modern pedagogy. Integrating both perspectives can enrich Islamic educational practices philosophically and practically. This approach enables the development of active, contextual, and learner-oriented education. Thus, this study emphasizes the importance of exploring classical thought to address contemporary educational challenges. Ibn Khaldun remains a relevant source of inspiration for the development of student-centered Islamic education.

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<sup>7</sup> Zumzianah, Usman, and Wahab, "Islamic Religious Education Based On Local Culture: Strategy For Developing Islamic Religious Education Materials In Madrasah Ibtidaiyah," *IJGIE (International Journal of Graduate of Islamic Education)* 5, no. 1 (2024): 39-45, <https://doi.org/10.37567/ijgie.v5i1.2727>.

## C. METHOD

This research is classified as library research, which is research conducted by collecting data from various literature.<sup>8</sup> The approach used is descriptive qualitative. The data collected is in the form of words or images, so it does not emphasize numbers.<sup>9</sup> The data collection method used was documentation. Data collection was not directed at the research subjects, but through documents. This was useful as a source of data, evidence, and natural information that was difficult to obtain, and opened up opportunities to further expand knowledge of the subject being studied. The data analysis method uses content analysis, a systematic technique for analyzing message content and message management to obtain results or understanding of various message contents conveyed by information sources objectively, systematically, and relevantly.<sup>10</sup>

The data analysis conducted includes the concept of the student-centered approach (SCA) from the perspective of Ibn Khaldun in the book *Muqaddimah*. The collected library data was analyzed in several stages. The first stage involved reading the entire contents of the *Muqaddimah* and the student-centered approach concept. Then, quotations related to the required research objects were determined, data display and coding were performed, the student-centered approach (SCA) concept from Ibn Khaldun's perspective in the *Muqaddimah* was analyzed, and conclusions were drawn.

## D. RESULTS AND DISCUSSION

### I. Biography of Ibn Khaldun

Ibn Khaldun, whose full name was Abu Zayd 'Abd al-Rahman ibn Muhammad ibn Khaldun al-Hadram, was born in 1332 and died on March 19, 1406. He came from an Andalusian family residing in Silvia. His ancestors came from the Bani Wa-il tribe from Hadramaut, Yemen, who are believed to have migrated to Andalusia in the 3rd century AH. In the 7th century AH, Ibn Khaldun's family moved from Silvia to Tunis. From an early age, he was taught by his parents to learn the basics of understanding the Qur'an. His well-known teachers included: Sheikh Abu Abdillah bin Araby Al-Hashoyiry, Abu Abdillah Muhammad bin Asy-Syawas Az-Zarzaly, Abu Al-Abbas Ahmad bin Al-Qashar, and Abu Abdillah Muhammad bin Bahr. Therefore, Ibn Khaldun was an interactive thinker whose ideas were easily accepted due to his proficiency in Arabic. Ibn Khaldun is regarded as the only Muslim scholar who remained creative in reviving Islamic intellectualism during the Middle Ages. He is recorded in history as the first Muslim scholar to seriously use a historical approach in Islamic scientific discourse.<sup>11</sup>

Ibn Khaldun's monumental work is *al-Muqaddimah*. The first draft of *al-Muqaddimah*, along with parts of *al-'ibar*, was presented by Ibn Khaldun to Sultan Abu al-Abbas (Sultan of Tunisia) in 784 AH. After that, he revised it and supplemented it with various chapters that did not exist before. *Al-Muqaddimah* was written in two manuscripts: one was presented to al-Zahir Barquq, Sultan of Egypt, while the other was presented to Sultan Faziz Abdul Aziz, Sultan of Maghrib, around 799 AH. The latter manuscript later became a reference for most manuscripts in various European libraries. This manuscript was also revised once again by Ibn Khaldun.<sup>12</sup>

<sup>8</sup> Mahmud, "Metode Penelitian Pendidikan," (Bandung: Cv Pustaka Setia, 2011).

<sup>9</sup> Sugiyono, "Metodologi Penelitian Pendidikan," (*Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2014).

<sup>10</sup> Mahmud, "Metode Penelitian Pendidikan".

<sup>11</sup> Aris, *Filsafat Pendidikan Islam*.

<sup>12</sup> Aris. *Filsafat Pendidikan Islam*.

## 2. Student-Centered Approach (SCA) The Philosophical Perspective of Ibn Khaldun in Islamic Education

### a. Students as Thinking Beings

Ibn Khaldun defines students as thinking beings, giving them the opportunity to express their full cognitive abilities. He also honors students as perfect beings of high status. "Know that Allah distinguishes humans because of their ability to think, which is the source of all perfection and the pinnacle of all glory and superiority over other beings."<sup>13</sup> The humanistic understanding prioritizes an approach that focuses on learning experiences directed towards the interests, needs, and abilities of students. The success of education is not measured by the process of transmitting material values. Educational material is a means to gradually shape the humanization of students, both physically and spiritually.<sup>14</sup>

Ibnu khaldun menjelaskan bahwa potesi peserta didik sebagai makhluk yang berfikir merupakan kemampuan yang mulia dan menjadikan faktor peserta didik sebagai manusia yang mampu untuk berubah dengan menerima ilmu pengetahuan. "Kemampuan berfikir manusia dapat memperoleh petunjuk, saling membantu dalam kesatuan sosial. kemampuan berfikir menjadikan manusia siap menerima segala yang dibawa nabi dari Allah. Berpulang pada orang yang lebih dahulu memiliki ilmu dan menyampaikan ilmu pengetahuan serta menerimanya dari mereka dengan penuh perhatian."<sup>15</sup>

Thinking is a mental process that is more than just remembering and understanding. Remembering and understanding are more passive activities than thinking. According to Plato, thinking is talking in your heart. This means that thinking is a psychological process that connects or compares situations, facts, ideas, or events with other facts, ideas, or events.<sup>16</sup>

In philosophical studies, deep thinking means a thinking process that has meaning, purpose, and is able to provide benefits in many ways. As part of metacognitive education, philosophical thinking can be implemented in the form of critical thinking, which is a thinking process that produces quality outcomes.<sup>17</sup> Ibn Khaldun realized that the thinking abilities possessed by students are a noble potential. Providing opportunities for students to engage in deep and critical thinking will help develop their full potential, thereby creating individuals of high quality.

### b. Students as Social Beings

Ibn Khaldun believed that every student is born with the innate trait of being a social being, and that their full potential can only be developed with the help of others. In the educational process, students need space to interact with their peers and educators, as well as other components of education. "Humans are social beings; a person cannot live alone, and their existence cannot be fulfilled unless they live together. And they will not be able to perfect their existence and manage their lives perfectly on their own."<sup>18</sup> Sufficient space for students to build social

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<sup>13</sup> Khaldun, *Muqaddimah*.

<sup>14</sup> Hasdi, et al., "Pendekatan Strategi Pembelajaran Kurikulum Merdeka."

<sup>15</sup> Khaldun, *Muqaddimah*.

<sup>16</sup> Marwan Salahuddin dan Fatimatul Asroriyah, "Kecakapan Berpikir Dalam Konteks Pendekatan Pembelajaran Pada Kurikulum Sekolah Di Indonesia," *Al-Adabiya* Vol 14 Nom (2019), <https://doi.org/https://doi.org/10.37680/adabiya.v14i01.104>.

<sup>17</sup> Asri Rahmatillah, "Filsafat: Sarana Berpikir Pada Manusia Philosophy: Means of Thinking in Humans," *Manhajuna: Jurnal Pendidikan Agama Islam Pascasarjana* Volume 1 N (2020).

<sup>18</sup> Khaldun, *Muqaddimah*.

relationships and connections with all components of education will help achieve educational goals.

Ibn Khaldun emphasized that another factor influencing the development of students' minds and souls is the educational environment. In addition to talent and heredity, as social beings, students are influenced by environmental factors. Students need an appropriate educational environment to develop their potential. Attention to an educational environment that suits the circumstances, talents, interests, and needs of students is paramount. "Those who are not educated by their parents and educators will be educated by the times; they will learn with the help of nature from the events that occur throughout the ages."<sup>19</sup> It can be seen that Ibn Khaldun's opinion is in line with other philosophers such as Ibn Miskawaih and William Stern's convergence theory. Ibn Khaldun refuted the empiricism of John Locke, who argued that only environmental factors influence a person's personal development, and the nativism of Schopenhauer, who argued that hereditary factors greatly influence a person's potential development.<sup>20</sup> Educators in the learning process provide ample opportunity for students to interact with the educational social environment, constructing their knowledge through learning experiences and exploration.

### c. **Students Have the Potential to Develop**

Students in Islamic education are raw materials that transform throughout their lives in the educational process. Ibn Khaldun believed that students have the gift of potential within themselves that can be developed. "Human abilities are a special gift from Allah, just as He created all His creatures. Human abilities, actions, and movements in the human soul use a force in the middle cavity of the brain."<sup>21</sup> In Ibn Khaldun's view, students are individuals who must be observed and understood in terms of their psychological and intellectual development from a physical, intellectual, social, talent, interest, and environmental perspective..

Ibn Khaldun wanted the educational process to take into account the principles of the abilities or potential of students to receive knowledge. The process of transferring knowledge should be based on the psychological development of students. Ibn Khaldun believed in the importance of paying attention to the development of students' minds and their ability to receive the various knowledge and skills taught by educators.<sup>22</sup> Ibn Khaldun divided the development of human reason into three areas of thinking, namely *al'aql at-tamyizi*, *al aql at taghribi*, and *al aql an nadzori*. "Allah distinguishes humans from animals because of their ability to think, which was created as a human ability to regulate actions in an orderly manner, referred to as the distinguishing intellect (*al'aql at-tamyizi*). The ability to help obtain ideas or things that are beneficial or harmful to them is called the experimental intellect (*al aql at taghribi*). The ability to help obtain perceptions about something that exists as it is, whether invisible or visible, is called speculative reason (*al aql an nadzori*)."<sup>23</sup> The ability to think that students possess is a privilege as a gift that can be developed.

The learning process will be successful after studying the nature of students' minds at various stages of development. Educators deliver material using simple

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<sup>19</sup> Khaldun.

<sup>20</sup> Heris Hermawan, " *Filsafat Pendidikan Islam*," (Jakarta Pusat: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2012).

<sup>21</sup> Khaldun, *Muqaddimah*.

<sup>22</sup> Heris Hermawan, *Filsafat Pendidikan Islam*.

<sup>23</sup> Khaldun, *Muqaddimah*.

forms that gradually become more sophisticated, while paying attention to the abilities and readiness of students. Students develop step by step, following their own developmental path. Learning is a process that involves gradual changes. These changes occur through stages that are sequentially and functionally related to one another. Ibn Khaldûn strongly criticized educators who did not master educational methods, presenting difficult problems to students who were not yet able to understand them. This has an impact on the learning process, which does not achieve educational goals. Education is limited to teaching by educators who focus on imparting knowledge to students, without paying attention to the learning process of the students.<sup>24</sup>

#### d. Students Need Motivation to Learn

Ibn Khaldun believed that in the educational process, there is a phase where students need support and motivation to learn. Educators, as facilitators, mentors, and leaders, play an active role in addressing the mental and emotional state of students so that they have high enthusiasm and interest in learning. "If your mind is full of difficulties and confusion, to the point that you begin to doubt whether you will reach the truth or not, then cast it far away, remove the veil of doubt. Let your mind move to a space of empty and pure thoughts created by Allah and follow in the footsteps of your great ancestors. If you stop at the level of exchanging ideas and then waver and doubt in your efforts to distinguish between what is true and what is false, you will never reach your desired goal."<sup>25</sup> The message conveyed by Ibn Khaldun explains that in the learning process, there is a phase where students' enthusiasm for learning declines. Ibn Khaldun provides steps to eliminate hesitation and draw closer to Allah's guidance, as well as to look to Islamic figures who have a high enthusiasm for learning. If hesitation and enthusiasm for learning cannot be properly controlled, educational goals will be difficult to achieve..

Learning motivation is essential for students in the learning process; high learning motivation is directly proportional to good learning outcomes. Learning motivation is a holistic psychological force that encourages students to engage in learning activities and guides them toward achieving educational goals. Educators have the task of motivating students to maintain a high level of enthusiasm and interest in learning. Steps educators can take to foster and develop students' interest in learning (1) Use existing interests to connect learning with what students want. (2) Create new interest in learning by providing students with information about the relationship between the material presented in the past and the material that students will use in the future. (3) Connect with emotional events. (4) Using incentives in efforts to achieve educational goals.<sup>26</sup>

The concept of motivation in Islam is referred to as *niyyah*, which is the key to interpreting and giving birth to human actions. The intention to do something for Allah becomes the circle of human actions in worship. The relationship between motivation and worship is one of the strongest motives for performing actions and the educational process. From an Islamic perspective, there are three types of motivation: physical motivation, psychological motivation, and spiritual motivation. Physical motivation is related to physical and biological needs, psychological motivation is related to the fulfillment of psychological needs, and spiritual

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<sup>24</sup> Heris Hermawan, *Filsafat Pendidikan Islam*.

<sup>25</sup> Khaldun, *Muqaddimah*.

<sup>26</sup> Yusak Ratunguri, et al., "Peran Guru Sebagai Motivator Dalam Meningkatkan Minat Belajar siswa," *Jurnal Pendidikan Indonesia* Vol. 4 No. (2023), <https://doi.org/10.36418/japendi.v4i03.1632>.

motivation is related to spiritual needs. According to Abraham Maslow, there are three main motivations for human behavior, namely biological motivation, psychological motivation, and meta-motivation or spiritual motivation. Spiritual motivation is the highest motivation in the Islamic concept of spiritual needs. Learning with sincere intentions to seek Allah's pleasure will be meaningful as worship and produce a strong and deep-rooted driving force within students.<sup>27</sup>

**e. Students Need Love in the Educational Process**

Ibn Khaldun believed that educators should treat their students with love. The love shown by educators makes it easier for students to learn. "Educators should not treat students harshly or forcefully. Correct them with compassion and gentleness; if they refuse to comply, then you must use force."<sup>28</sup> Ibn Khaldun believed that the learning process must be carried out with love and compassion. When students make mistakes, guide them gently. Students need affection in the learning process to create a comfortable and enjoyable learning atmosphere..

Love in Aristotle's philosophical studies is a movement generated in the heart; once it moves, it will shift and grow. When mature, it will be connected by the desire to love. If the depth of the lover's heart increases, it will bring forth perseverance, joy, hope, or desire. Plato refers to love with the term Eros, also known as daimon, which has great divine qualities because the entire divine realm is in the middle between eternal gods and mortal beings. Love is the desire to satisfy and reconcile one's own heart and the hearts of others. Thomas Aquinas stated that love is the source of happiness. Happiness itself is a lasting state and not a passing feeling or emotion.<sup>29</sup> Love is an attitude that comes from the deepest heart and will bring happiness, enthusiasm, and perseverance in achieving goals.

According to Umar ibn Khattab, an educator must have compassion for students. Such an attitude is a step toward creating stability in the minds of students in receiving knowledge. Teaching with compassion is very important in the world of education. In the Qur'an, guidance on being an educator with compassion is presented in QS. Al-Rahman. The description of God's message that there is an educational process makes the word Rahman the actor. The mention of the word Rahman at the beginning of the surah indicates teaching activities, so in the world of education with various models and teaching methods, compassion is a basic asset and is demonstrated by educators. A loving attitude is necessary to create a pleasant learning atmosphere for students in receiving knowledge. Educating with love is very much needed because the object of education is human beings, with all their potential. The education received by human beings must be managed well so as to create whole human beings who are able to emulate the attributes of God in accordance with their position as His creation.<sup>30</sup>

Student who is taught harshly, rudely, and with insults will suffer psychological distress. Students will tend to become lazy and deceitful, gloomy and insecure, and behave badly, saying things that are not true because they are afraid. Ibn Khaldun advised educators to be polite and gentle with their students "Harsh punishment in teaching is dangerous for students."<sup>31</sup> especially young students, because it is an

<sup>27</sup> Muh Idris, "Konsep Motivasi Dalam Pendidikan Islam," *Ta'dibi* Volume VI (2017).

<sup>28</sup> Khaldun, *Muqaddimah*.

<sup>29</sup> Azam Syukur Rahmatullah, "Pendidikan Cinta Kasih Anak Dalam Perspektif Filsafat Ilmu," *Jurnal Filsafat Indonesia* 4, no. 1 (2021): 72–77, <https://doi.org/10.23887/jfi.v4i1.31772>.

<sup>30</sup> Ahmad Haromaini, "Mengajar Dengan Kasih Sayang," *Rausyan Fikr* Vol. 15 No (2019), <https://doi.org/10.31000/rf.v15i2.1806>.

<sup>31</sup> Ahmad Syar'i, "*Filsafat Pendidikan Islam*," (Jakarta: Pustaka Firdaus, 2005).

action that can cause bad habits to develop. Violence itself will dominate the soul and prevent the personal development of the students concerned."<sup>32</sup> Ibn Khaldun explains that educators must have a loving attitude and, when punishing students, must take into account their mental state and condition.

**f. Collaborative Methods Attract Students' Interest in Learning**

Ibn Khaldun believed that the learning process requires teaching methods that are appropriate to the circumstances and conditions of the students. Ibn Khaldun advised educators to use good teaching methods with all their advantages and disadvantages. The difficulties experienced by students in learning are due to educators' lack of understanding of the students' psychology.<sup>33</sup> In conducting the educational process for each subject matter presented, it is necessary to adapt to the circumstances and conditions of the students. Therefore, to create conducive learning conditions, various educational methods need to be adapted to achieve educational goals.

The collaborative learning model is considered to have learning characteristics that are appropriate and relevant for training and improving critical thinking skills in mathematics. The stages in this learning model are expected to stimulate students to develop critical thinking skills. Proper problem solving requires deep critical thinking skills to solve the problem at hand. The collaborative learning model is an appropriate effort to improve cognitive skills and higher-order thinking skills, especially critical thinking and analytical skills in learning.<sup>34</sup>

The learning model applied can encourage students to create new knowledge built from the results of their creative thinking, namely by applying a collaborative learning model of problem-solving techniques. According to experts, collaborative learning can develop higher-order thinking skills. Students are committed to the learning process, working together to represent effective interactive relationships. Learners can be said to have collaborative skills if they fulfill the three components of collaborative skills, which include: (1) being able to work effectively and respect different team members; (2) showing flexibility and a desire to be useful in making compromises to achieve common goals; and (3) taking responsibility in collaborative work and appreciating the contributions of each team member. Collaborative learning was introduced by George Jardine, a professor of logic and philosophy at the University of Glasgow.<sup>35</sup>

Collaborative learning is a personal philosophy, not just a classroom learning technique. According to him, collaboration is a philosophy of interaction and lifestyle that makes cooperation a structure of interaction designed to facilitate collective efforts to achieve common goals. The main idea underlying collaborative learning is consensus built through cooperation among group members as opposed to competition that prioritizes individual excellence. Collaborative learning is a teaching philosophy, not a series of techniques to reduce the tasks of educators and shift their tasks to students. Thus, collaborative learning can be defined as a

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<sup>32</sup> Khaldun, *Muqaddimah*.

<sup>33</sup> Ahmad Syar'i, *Filsafat Pendidikan Islam*.

<sup>34</sup> Abdillah Hartika Aulia, et al., "Efektifitas Metode Pembelajaran Kolaboratif Dalam Meningkatkan Kemampuan Berpikir Kritis Siswa" (Seminar Nasional Paedagoria Universitas Muhammadiyah Mataram, 2023).

<sup>35</sup> Hartika Aulia, Atin Nurhalimah, Vera Mandailina, Mahsup, Syaharuddin and Zaenudin. et al., "Efektifitas Metode Pembelajaran Kolaboratif Dalam Meningkatkan Kemampuan Berpikir Kritis Siswa."

learning philosophy that makes it easier for students to work together, nurture each other, learn and change together, and progress together.<sup>36</sup>

**g. Direct Learning Involving Students**

Learning means doing activities or stuff that involve your mind and body. The physical movements you do go along with the mental process of getting change. The goals of learning include wanting to get knowledge, developing relevant skills, and forming and strengthening the mental attitudes and values needed as a result of interacting with your environment. Ibn Khaldun explains that in the learning process, personal contact is an important factor in the success of education. "Humans often acquire knowledge, morals, attitudes, and virtues through studying books, direct teaching and lectures, or by imitating an educator and establishing personal contact with them. The skills acquired through personal contact with educators are usually more solid and deeper, because the more educators a student is directly connected to, the more deeply rooted their skills will be."<sup>37</sup>

Learning activities are needed in the learning process. Students think while doing verbal activities, visual activities, listening activities, writing activities, and mental activities so that they are able to solve problems and think critically. Emphasis on more meaningful learning activities will lead to memorable learning experiences, improve learning outcomes, and enhance the quality of education. Direct learning involving students can develop their knowledge, thinking skills, and abilities. The use of appropriate learning models and methods will determine the effectiveness and efficiency of learning.<sup>38</sup> Ibn Khaldun explains that when students are given the opportunity to learn directly in an educational environment, their potential will be embedded and easier to explore. "A young student who is allowed to grow and be educated in their own environment will certainly learn the language of that environment, and thus its grammar and rhetoric will become ingrained and they will truly master it."<sup>39</sup>

Problem-based learning helps students become independent learners, choose appropriate learning strategies, skillfully use those strategies to learn, control their learning process, and be motivated to complete their learning. Problem-Based Learning (PBL) is a learning method that uses real and open-ended problems as a context for students to develop problem-solving and critical thinking skills and build new knowledge. The focus of learning is on students and authentic or relevant problems that they solve by utilizing their existing knowledge or other sources. The advantage of problem-based learning is that students feel the benefits of learning because the problems they face are related to real life.<sup>40</sup>

**h. Developing the Spirituality of Students**

Islamic education, viewed from the structure of human personality, aims to optimally develop physical, spiritual, intellectual, emotional, and spiritual potential so that human existence becomes perfect. In terms of its nature as a social being, Islamic education aims to educate humans to live side by side with society and, with

<sup>36</sup> Husain Nasr, *Tiga Pemikir Islam*, trans. A. Mujahid (Bandung: Risalah, 1986).

<sup>37</sup> Khaldun, *Muqaddimah*.

<sup>38</sup> Hartika Aulia, et al., "Efektifitas Metode Pembelajaran Kolaboratif Dalam Meningkatkan Kemampuan Berpikir Kritis Siswa."

<sup>39</sup> Khaldun, *Muqaddimah*.

<sup>40</sup> Zaka Hadikusuma Ramadhan Tara Paratiwi, "Model Pembelajaran Problem Based Learning Untuk Meningkatkan Aktivitas Dan Hasil Belajar Siswa Pada Pembelajaran IPAS Kelas V Sekolah Dasar," *Journal of Education Action Research* Vol 7, Nor (2023), <https://doi.org/https://doi.org/10.23887/jear.v7i4.69971>.

the knowledge and abilities they possess, to build an advanced civilized society. In terms of its function and role as servants of Allah and caliphs on earth, Islamic education aims to develop spiritual aspects, educate humans to carry out worship-like activities, and carry out their duties as caliphs.<sup>41</sup> Ibn Khaldun interprets students undergoing the educational process as always prioritizing spiritual aspects. "Take lessons from it and ask for Allah's mercy if you have difficulty understanding the issue, so that Allah's light will shine upon you and give you true inspiration and guidance towards His mercy."<sup>42</sup>

The philosophy of idealism is derived from metaphysical idealism, which emphasizes spiritual growth. Idealists believe that children or students are part of the spiritual realm, possessing spiritual qualities in accordance with their potential. Education must emphasize the inner harmony between children and the universe. Socrates, Plato, and Kant argued that the best knowledge is knowledge that is drawn out from within the learner, not put into the learner. Idealists believe that the human mind can acquire knowledge and true truth. The knowledge imparted is intellectual, and in the learning process, educators view learners as the goal.<sup>43</sup>

Spiritual intelligence is the ability of humans to recognize their potential as spiritual beings by elevating the essence of humanity. Students with high spiritual intelligence will live a structured life with a clear purpose, namely true happiness. The spiritual dimension is a dimension that shows aspects of humanity and is a supporting component in the development of other dimensions in students. In enhancing spiritual intelligence, worship rituals are generally used as a method to optimize the role of the human soul. Spiritual intelligence has the function of cleansing the soul, as seen in the activity of cleansing the soul through worship rituals. Students with spiritual intelligence find it easy to appreciate life and recognize their inner potential.

In formal education, good spiritual intelligence is essential for students to be able to see the positive side of every situation. Spiritual intelligence will guide students to have a clear mind and a big heart so that they can easily accept knowledge and develop a desire to expand their knowledge, thereby enabling instructional goals in learning to be achieved. There is a positive and influential relationship between students with high spiritual intelligence and their academic achievement. The relationship between spiritual intelligence and academic achievement has a positive correlation. The higher the spiritual intelligence, the easier and more focused students are in developing their academic achievement.<sup>44</sup>

## E. CONCLUSION

Ibn Khaldun's thoughts on the student-centered approach in the Muqaddimah are imbued with humanism, which is oriented towards honoring and understanding students as whole human beings. The humanistic approach in the educational process is rooted in the idea of humanizing humans. Creating a context that will provide opportunities for humans to become more human, to elevate human dignity. Ibn Khaldun prioritizes the affective development of students as a prerequisite and an integral part of the learning process. His priority is a student-centered approach to learning experiences that are directed towards the interests, needs, and abilities of students. The success of students is not measured by the process of material

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<sup>41</sup> Dhikrul Hakim, "Khazanah Filsafat Pendidikan Barat dan Islam," (Malang: CV Humanis, 2017).

<sup>42</sup> Khaldun, *Muqaddimah*.

<sup>43</sup> Marjuni, "Filsafat Pendidikan Islam," (Sulawesi Selatan: Alauddin University Press, 2021).

<sup>44</sup> Hasbi Ashshidieqy, "Hubungan Kecerdasan Spiritual Terhadap Prestasi Belajar Siswa," *Vol 07, No 02 Jurnal Pen* (2018), <https://doi.org/doi.org/10.21009/JPPP>.

transmission, but rather the educational material is a means of shaping the humanization of students. The goal of education is to bring about change in students, both physically and spiritually. Ibn Khaldun's humanism towards students can be seen from his view of students as thinking beings, social beings, beings with potential, in need of motivation, affection, a variety of methods, direct involvement, and spiritual balance in the educational process. Ibn Khaldun's humanism in viewing students as the center of education is colored by idealism. Students are part of the spiritual realm, possessing spiritual traits in accordance with their potential. Idealism in Ibn Khaldun's thinking views students as perfect beings in the center of learning who can reach the pinnacle of perfection with the help of the educational environment. As spiritual beings, students will be able to develop their full potential by maintaining spiritual balance.

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