



RELEVANCE OF IBN KHALDUN'S HUMANISTIC EDUCATION CONCEPT WITH CONTEMPORARY ISLAMIC EDUCATION PRACTICES: A CASE STUDY AT MADRASAH ALIYAH AL HIKMAH BANDAR LAMPUNG

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Abstract

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This study aims to analyze the relevance of Ibn Khaldun's concept of humanistic education to contemporary Islamic educational practices through a case study at Madrasah Aliyah Al Hikmah Bandar Lampung. Previous studies have extensively discussed Ibn Khaldun's educational philosophy from theoretical and conceptual perspectives. However, limited research has examined its practical implementation in contemporary Islamic educational institutions, particularly in integrating intellectual, spiritual, and social dimensions within the learning process. This study addresses this gap by exploring the extent to which Ibn Khaldun's humanistic educational principles are reflected in educational practices at the madrasah level. A qualitative case study approach was employed. Data were collected through participant observation, in-depth interviews with teachers, students, and the principal, as well as document analysis of the curriculum and learning activities. The findings reveal that the educational practices at MA Al Hikmah Bandar Lampung substantially align with Ibn Khaldun's humanistic educational principles, including the integration of religious and general knowledge, gradual learning, teacher role modeling, and attention to students' social contexts. Nevertheless, several challenges remain, particularly regarding limited educational resources and resistance to the adoption of innovative teaching methods. This study concludes that Ibn Khaldun's educational thought remains highly relevant for strengthening humanistic and contextual Islamic education. The novelty of this research lies in its empirical examination of Ibn Khaldun's educational philosophy within the context of a contemporary Islamic secondary school, providing practical evidence of the continued applicability of his ideas in modern Islamic education.

Keywords: Ibn Khaldun; Humanistic Education; Islamic Education; Contemporary Education; Qualitative Case Study.



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INTRODUCTION

Islamic education in the contemporary era faces complex challenges, particularly in responding to the dynamics of modernization, globalization, and the development of information technology. On one hand, Islamic education is expected to produce competitive graduates equipped with 21st-century skills. On the other hand, Islamic education must not lose its identity as a system that prioritizes human values and spirituality. This condition creates a dilemma that often traps Islamic educational institutions into a dualism between religious and general sciences, as well as between worldly and otherworldly orientations.¹

In this context, the classical ideas of Muslim scholars such as Ibn Khaldun become highly relevant for re-examination. Ibn Khaldun, who lived in the 14th century, formulated an educational concept that was remarkably advanced for his time.² He not only addressed the transfer of knowledge but also character formation, the holistic development of human potential, and the importance of aligning teaching methods with the developmental levels of students. This concept is often termed humanistic education because it positions humans as both the subject and the goal of the educational process.³

Humanistic education in Ibn Khaldun's view stems from the philosophy that humans are beings with intellectual, spiritual, and physical potentials that must be developed harmoniously. He rejected educational approaches that merely emphasized memorization without understanding, arguing that beneficial knowledge is that which leaves an imprint on the soul and is capable of transforming behavior.⁴ This principle is highly relevant to critiques of contemporary Islamic educational practices that often appear formalistic and lack transformative impact.

In *Muqaddimah*, Ibn Khaldun asserts that the educational process must proceed gradually according to the readiness levels of students. He criticized teaching methods that immediately present difficult material because they hinder intellectual development and reduce learning interest. According to him, effective learning begins with basic concepts, then gradually progresses until students achieve comprehensive understanding. This view demonstrates that education is not solely oriented toward mastery of material but also considers the psychological development and cognitive abilities of students, thus becoming one of the important foundations of humanistic education concepts.

¹ Muhammad Candra Syahputra, "Quo Vadis Islamic Religious Education: Opportunities and Challenges of Islamic Religious Education Learning in the Digital Native Generation Era," *SITASI: Journal of Islamic Studies and Inclusive Education* 1, no. 1 (2026): 89–105.

² A Ansorullah et al., "Konsepsi Pendidikan Dalam Filsafat Sosial Ibnu Khaldun Dan Relevansinya Terhadap Transformasi Pendidikan Modern," *Tarbawi: Jurnal Pendidikan Islam* 1, no. 1 (2025): 35–44.

³ Muhtadi Abdul Mun'im and Uswatun Hasanah, "The Main Principles of Ibn Khaldun's Thoughts in the Formation of Islamic Education," *Al-Fadlan: Journal of Islamic Education and Teaching* 3, no. 1 (2025): 63–75., <https://doi.org/https://doi.org/10.61166/fadlan.v3i1.81>.

⁴ Harmina et al., "Dialog PAI Dan Filsafat Pendidikan Barat (Al-Ghazali, Ibnu Khaldun, Dewey, Freire, Habermas)," *Advances In Education Journal* 2, no. 3 (2025): 453–1465.

Ibn Khaldun in *Muqaddimah* emphasizes that the educational process must proceed gradually (*tadarruj*), in accordance with the intellectual readiness levels of students. He states that excessive learning in the early stages will actually hinder the development of thinking abilities and cause learning fatigue. Furthermore, Ibn Khaldun emphasizes that experience, habituation, and social interaction are important elements in the formation of human knowledge and character. This view demonstrates that education is not only oriented toward knowledge transfer but also toward holistic personality formation, thus remaining relevant to contemporary Islamic education paradigms.⁵

Numerous studies on Ibn Khaldun's educational thought have been conducted. Nurandriani and Alghazal examined the relevance of Ibn Khaldun's Islamic education concept to the National Education System through a literature study approach.⁶ Similarly, Adina and Wantini examined the relevance of Ibn Khaldun's educational thought to modern Islamic education, focusing on educational objectives, curriculum, teaching methods, and the educator's role.⁷ Another study by Uluwiyah examined the history of Ibn Khaldun's educational thought and its relevance to education in Indonesia.⁸ Additionally, Nasution and Ukhtin analyzed Ibn Khaldun's contributions to the development of contemporary Islamic education curricula.⁹

Although these studies make important contributions to the development of research on Ibn Khaldun's educational thought, they are generally still dominated by normative-conceptual approaches through literature studies. Studies that empirically examine how Ibn Khaldun's humanistic education concept is implemented in learning practices at Islamic educational institutions remain relatively limited, particularly at the madrasah aliyah level.

Departing from this research gap, this study positions itself to analyze the relevance of Ibn Khaldun's humanistic education concept through a case study approach at Madrasah Aliyah Al Hikmah Bandar Lampung. Unlike previous research, this study not only discusses the relevance of Ibn Khaldun's thought theoretically but also explores its implementation in learning practices, madrasah culture, teacher-student interactions, and the integration of religious and national curricula. Thus, this research is expected to make an empirical contribution to the development of contextual humanistic Islamic education.

⁵ Ibnu Khaldun, *Muqaddimah Terjemahan*, Pustaka Al Kautsar, 2011, 792-804, 994-997.

⁶ Riri Nurandriani and Sobar Alghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Jurnal Riset Pendidikan Agama Islam*, 2024, 27-36.

⁷ Rika Nia Adina and Wantini Wantini, "Relevansi Pemikiran Pendidikan Ibnu Khaldun Pada Pendidikan Islam Era Modern," *Ideguru: Jurnal Karya Ilmiah Guru* 8, no. 2 (2023): 312-18, <https://doi.org/10.51169/ideguru.v8i2.514>.

⁸ Tarbyatul Uluwiyah, "Sejarah Pendidikan Islam: Perspektif Pemikiran Ibnu Khaldun Dan Relevansinya Dengan Pendidikan Di Indonesia," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 13, no. 2 (2024): 67-77, <https://doi.org/10.18592/jtipai.v13i2.9616>.

⁹ Isma Nurul Ukhtin and MY Nasution, "Relevance of Ibn Khaldun's Thought in Curriculum Development" 5, no. 1 (2025): 211-15, <https://doi.org/10.30596/jcositte.v1i1.xxxx>.

THEORETICAL FRAMEWORK

In *Muqaddimah*, Ibn Khaldun explains that education must consider the stages of child development, progressing from simple to complex.

*"Conveying knowledge is very beneficial if done gradually, step by step, and little by little, by starting to teach fundamental issues in each chapter of knowledge. What the teacher must pay attention to is understanding the thinking capacity and readiness of the student to receive the lessons presented to them."*¹⁰

Furthermore, he criticized methods that force overly difficult material upon children because it would "make them lazy and try to avoid it and distort their understanding".¹¹ This principle is now known as cognitive development theory and progressive pedagogy. However, the implementation of this principle in Islamic education is still often neglected due to the pressure of dense curriculum targets.

In addition, Ibn Khaldun emphasized the importance of travel (*rihlah*) in seeking knowledge as a means of broadening perspectives and honing direct experience. He stated that:

*"The results obtained from direct meetings are stronger and better. The more teachers, the better the results that will be achieved."*¹²

Although literal physical travel is not easily applicable in all institutions, the spirit of this concept is the importance of learning from reality and social context, not merely from texts.¹³ In contemporary Islamic educational practice, project-based learning and community service are modern forms of this scientific *rihlah*.

One important aspect of Ibn Khaldun's educational humanism is his attention to the economic aspect of education. He recognized that teachers must be given proper compensation so they can focus on teaching, but also cautioned against education becoming merely a commodity.¹⁴ Its relevance today is the need for balance between teacher professionalism and the values of sincerity in an increasingly capitalistic educational world.

Furthermore, Ibn Khaldun emphasized the importance of social interaction in the learning process. According to him, humans are social beings (*al-insan madaniyyun bi al-thab'i*), so education must take place within a mutually supportive community.¹⁵ This principle serves as the foundation for collaborative learning and student-centered learning approaches that are now trending in modern pedagogy. However, their

¹⁰ Khaldun, *Mukadimah Terjemahan*, 994.

¹¹ Khaldun, 995.

¹² Khaldun, 1008–1009.

¹³ Lely Nurarifah, Syaefudin, and Sedyas Sentosa, "Implementasi Kurikulum Merdeka Di Indonesia: Analisis Relevansi Penerapan Metode Pendidikan Ibnu Khaldun," *Potensia: Jurnal Kependidikan Islam* 10, no. 1 (2024): 13–31, <https://doi.org/10.24014/potensia.v10i1.25731>.

¹⁴ Husni Ismail, "Tuhan, Manusia Dan Masyarakat Perspektif Ibn Khaldun," *Studi Multidisipliner* 9, no. 2 (2022): 108–20.

¹⁵ Ayang Utriza Yakin, *Islam Moderat Dan Isu-Isu Kontemporer: Demokrasi, Pluralisme, Kebebasan Beragama, Non-Muslim, Poligami, Dan Jihad* (Jakarta: Kencana, 2016).

application in madrasahs is still hampered by individualistic and competitive learning cultures.

Contemporary Islamic education often faces criticism for being unable to form humanistic characters, such as tolerance, empathy, and social justice. Yet these values are the essence of the teachings of *Islam rahmatan lil 'alamin* (Islam as a mercy to all worlds).¹⁶ Ibn Khaldun's concept of education that liberates human potential and encourages contribution to civilization can serve as a reference for overcoming this character crisis.

In Ibn Khaldun's view, an educator should not merely be an information transmitter but must be a *murabbi* (educator) who understands the psychological, social, and intellectual conditions of each student. This individual approach is highly relevant to the concept of differentiated learning now being developed in the Merdeka Curriculum.¹⁷ Therefore, studying the relevance of Ibn Khaldun's thought to current Islamic educational practices is not merely theoretical but has practical implications.

Several previous studies have examined Ibn Khaldun's educational thought normatively, but few have conducted in-depth field research to see the gap between concept and practice. This research attempts to fill this gap by conducting a case study at a dynamic Islamic educational institution. The focus is to identify humanistic elements in educational practices at MA Al Hikmah and compare them with Ibn Khaldun's theoretical framework.

Furthermore, this research is also important because it can provide concrete recommendations for curriculum development and teaching methods in madrasahs. It is not enough to merely admire the brilliance of Ibn Khaldun's thought; systematic steps are needed to implement it. Through field studies, we can identify supporting and inhibiting factors that might not be visible in theoretical studies.

The main questions in this research are: (1) How are contemporary Islamic educational practices at MA Al Hikmah Bandar Lampung in terms of learning approaches, teacher-student interactions, and character development? (2) To what extent is Ibn Khaldun's humanistic education concept relevant to these practices? (3) What are the supporting and inhibiting factors in realizing humanistic education at MA Al Hikmah based on Ibn Khaldun's perspective?

This research is expected to contribute to the development of Islamic education theory based on classical intellectual heritage while remaining responsive to contemporary needs. Practically, the results of this research can serve as evaluation material and improvement for MA Al Hikmah and other madrasahs with similar visions.

¹⁶ Aboubacar Barry et al., "Contemporary Educational Trends in Islamic Education: An Analytical Review of Pedagogical Challenges and Strategic Opportunities," *LECTURES: Journal of Islamic and Education Studies* 4, no. 3 (2025): 375–385, <https://doi.org/10.58355/lectures.v4i3.163>.

¹⁷ Wakib Kurniawan et al., "Analisis Kompetensi Guru Pendidikan Islam Dalam Pengembangan Kurikulum Merdeka Menuju Local Genius 6.0 Ideas Internet Of Things (IOT)," *An-Nawa: Jurnal Studi Islam* 06, no. 01 (2024): 103–18, <https://doi.org/https://doi.org/10.37758/mv3yd479>.

Theoretically, this research enriches the discourse on the Islamization of knowledge and the contextualization of classical Islamic thought.

The structure of this article consists of an introduction presenting the background, problem formulation, and research objectives; research methods explaining the approach and data collection techniques; results and discussion presenting theoretical studies, field findings, and analysis of their relevance to Ibn Khaldun's concept; and conclusions summarizing key findings and suggestions.

RESEARCH METHOD

This research employs a qualitative approach with a case study design.¹⁸ This approach was chosen because the research aims to understand in-depth and contextually the implementation of humanistic educational values at MA Al Hikmah Bandar Lampung, as well as to analyze its relevance to Ibn Khaldun's concept. The case study design allows researchers to explore phenomena in real settings with clear boundaries between the phenomenon and its context. MA Al Hikmah was selected as the research locus based on purposive sampling, as this madrasah is considered to have more humanistic learning characteristics compared to typical madrasahs in Bandar Lampung.

Data collection techniques included participant observation over three months (January-March 2026), in-depth interviews with 6 informants consisting of the madrasah principal, the Curriculum Vice Principal who also serves as a general subject teacher (Economics), a religious subject teacher (Fiqh), one 11th-grade student, and two 12th-grade students who are also OSIS (student council) officials, and document analysis covering the curriculum, Lesson Plans (RPP), textbooks, and extracurricular activity records. The collected data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing. Data validity was ensured through source triangulation, technique triangulation, and extended researcher presence in the field.¹⁹

RESULTS AND DISCUSSION

Humanistic education in Ibn Khaldun's perspective is rooted in his anthropological view of humans as perfect beings with innate potential for development. In *Muqaddimah*, Ibn Khaldun explains that humans differ from other creatures because they possess reason (*'aql*) that enables abstract thinking, as well as social ability (*'umran*) that drives them to live in groups and build civilization. This potential will not develop optimally without a planned and humanistic educational process. Education, for

¹⁸ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, Edisi Revi (Bandung: Remaja Rosdakarya, 2018), 72.

¹⁹ Matthew B Miles and Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta: Universitas Indonesia, 2007), 32.

him, is not merely filling heads with information but a systematic effort to actualize all dimensions of humanity.²⁰

The first principle of Ibn Khaldun's humanistic education is *tadrij* (gradualness). He teaches that learning materials must be adapted to the cognitive and emotional abilities of students. Forcing difficult material at an early age will cause boredom and hatred toward knowledge. The second principle is *tajribah* (empiricism). Ibn Khaldun strongly emphasizes that authentic knowledge is obtained through sensory experience and observation of reality, not merely through textual authority alone. The third principle is the integration of knowledge. He rejects the dichotomy between religious and worldly sciences, as both originate from the same source of truth.²¹

The fourth principle is *qudwah* (role modeling). For Ibn Khaldun, the teacher is a model of behavior, not merely a teacher. The character, honesty, and gentleness of the teacher are more influential than their teaching methods. The fifth principle is justice (*'adalah*). Education must provide equal treatment to all students without discrimination, while also giving special attention to those who learn slowly. The sixth principle is *rihlah* (intellectual journey). Learning is not sufficient within the classroom alone; students need to explore the real world to enrich their perspectives and experiences.

The seventh principle is *tawazun* (balance). Ibn Khaldun's humanistic education does not only develop the intellectual aspect but also the spiritual through worship and morality, as well as the physical through sports and health. The eighth principle is *malakah* (habit formation). The knowledge and skills taught must be practiced continuously until they become ingrained characteristics. The ninth principle is *mura'at al-waqi'* (considering context).²² Education must be relevant to the social, economic, and cultural conditions of the society in which students reside.

These nine principles serve as the theoretical framework for analyzing educational practices at MA Al Hikmah Bandar Lampung. In the following discussion, field findings will be presented descriptively and then analyzed based on these principles to determine the extent of relevance and gaps. This approach allows researchers not only to identify alignment but also to formulate practical recommendations based on contextual classical thought.

Educational Practices at MA Al Hikmah Bandar Lampung

Madrasah Aliyah Al Hikmah Bandar Lampung is a private madrasah established in 1998 under the Al Hikmah Foundation. The madrasah holds accreditation B and serves

²⁰ Muhammad Kosim, *Pemikiran Pendidikan Islam Ibn Khaldun: Kritis, Humanis Dan Religius* (Jakarta: Rineka Cipta, 2012), 12.

²¹ Wawan Hernawan, "Ibn Khaldun Thought: A Review of Al-Muqaddimah Book," *Jurnal Ushlududdin* 23, no. 2 (2015): 173–84, <https://doi.org/10.24014/jush.v23i2.1197>.

²² Ahmad Rofiq, "Revitalisasi Pemikiran Pendidikan Islam Perspektif Ibnu Khaldun Dalam Rekonstruksi Peradaban Islam Kontemporer," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 10, no. 3 (2025): 173–1185, <https://doi.org/10.48094/raudhah.v10i3.997>.

approximately 420 students with 30 permanent teachers. The madrasah's vision is "To realize a generation of Muslims who are knowledgeable, moral, and globally competitive." The curriculum used is the Merdeka Curriculum combined with a *pesantren* (Islamic boarding school)-style curriculum in the afternoon. Observation results indicate that the madrasah atmosphere is relatively conducive, with warm and flexible interactions between teachers and students.

Learning Approaches at MA Al Hikmah

Based on interviews with the Madrasah Principal, MA Al Hikmah implements project-based learning (PjBL) for several subjects, such as Sociology and Craftsmanship. Students are assigned to conduct social observations in their surrounding environment and then present their findings. This method aligns with Ibn Khaldun's emphasis on the importance of concrete experience in learning. In *Muqaddimah*, he asserts that the understanding of knowledge should be conveyed "with realistic and tangible examples,"²³ and criticizes learning methods that rely solely on memorization without forming real skills/instincts in students.²⁴ The social observations conducted by MA Al Hikmah students are a concrete form of learning from reality.

*"We strive to implement learning that does not only focus on theory in the classroom but also provides opportunities for students to learn from reality in the field. Therefore, in several subjects such as Sociology and Craftsmanship, we use the Project Based Learning (PjBL) model so that students can conduct direct observation, collect data, and develop solutions based on the conditions they encounter in society."*²⁵

The learning methods applied at MA Al Hikmah demonstrate fundamental alignment with Ibn Khaldun's concept of humanistic education. In his monumental work, *Muqaddimah*, Ibn Khaldun explicitly emphasizes that authentic knowledge acquisition is not sufficient through textual memorization alone but must actively involve the senses and reason. The social observation process conducted by MA Al Hikmah students—from observing phenomena, collecting data, to analyzing findings—is a concrete embodiment of the empiricist principle highly valued by Ibn Khaldun. In other words, learning from reality (*al-ta'allum min al-waqi'*) is the essence of this approach.²⁶

Thus, the social observation activities that are part of the learning projects at MA Al Hikmah are not merely ordinary academic assignments but possess a strong philosophical foundation in the classical Islamic scholarly tradition. This approach simultaneously critiques educational models that overly prioritize memorization without contextual understanding, which unfortunately remain prevalent in various educational institutions. This field finding strengthens the argument that Ibn Khaldun's thought on empirically-based humanistic education remains relevant and can be

²³ Khaldun, *Mukadimah Terjemahan*, 995.

²⁴ Khaldun, 796.

²⁵ Muhtaruddin, Head of MA Al Hikmah Bandar Lampung, Interview, February 7, 2026, at 09:30 WIB.

²⁶ Hernawan, "Ibn Khaldun Thought: A Review of Al-Muqaddimah Book."

operationalized in contemporary Islamic educational practice. MA Al Hikmah, through its PjBL, has become a concrete example of how Ibn Khaldun's intellectual heritage can be revived in modern and contextual learning design.

The Still Dominant Lecture Method

Although innovations have been introduced, the lecture method remains dominant, especially for religious subjects such as Fiqh and Islamic Cultural History. A Fiqh teacher acknowledged that time constraints and extensive material targets make it difficult to switch to discussion or project-based methods.

*"We realize that the lecture method is still quite dominant, especially in religious subjects that have broad material coverage. This is often influenced by limited learning time and the demands of completing curriculum targets. However, we continue to encourage teachers to combine lectures with discussions, questions and answers, and other active methods so that students are more engaged in the learning process."*²⁷

This acknowledgment raises an important question: is the dominance of lectures solely caused by structural limitations (time and curriculum targets), or is it also shaped by the pesantren pedagogical culture that historically places lectures—through *bandongan* and *sorogan* traditions—as the most legitimate method of transmitting religious knowledge? If it is solely a structural factor, then teachers are essentially *capable* but *lack time* to implement participatory methods; however, if cultural factors also play a role, the issue shifts from mere time management to the willingness to abandon methods that have been proven effective over generations. The informant's statement, which still emphasizes the importance of "encouraging" method combinations rather than expressing rejection of active methods, indicates that the obstacles faced tend more toward structural factors (time and curriculum load) rather than cultural resistance alone—although this research has not gathered sufficient data to clearly separate these two factors.

This condition is criticized by Ibn Khaldun, who emphasizes that teaching methods that force extensive material coverage without considering the students' readiness for understanding will actually "make them lazy and try to avoid it."²⁸ In other words, material-dense lectures without space for interaction are not merely a matter of methodological preference but risk producing counterproductive pedagogical effects—precisely as Ibn Khaldun warned eight centuries ago. This finding shows a gap between Ibn Khaldun's humanistic ideals and field realities, while also confirming that time limitations are not a standalone reason but are intertwined with the madrasah curriculum structure that needs further evaluation.

²⁷ Aan Azhari, Fiqh Teacher at MA Al Hikmah Bandar Lampung, Interview, 8 February 2026, at 09:35 WIB.

²⁸ Khaldun, *Mukadimah Terjemahan*, 995.

Teacher-Student Interaction

Interaction between teachers and students at MA Al Hikmah is generally humanistic. Teachers address students by familiar nicknames, and students do not feel afraid to ask questions. One student stated:

*"We feel comfortable learning in class because the teachers here not only explain the material but also invite us to discuss. If there is something we don't understand, the teacher will explain it again in a different way until we understand. We are also not hesitant to ask questions or express opinions because teachers always appreciate every question and respond patiently."*²⁹

This patient and empathetic attitude is the essence of humanistic education in Ibn Khaldun's view. In *Muqaddimah*, he asserts that "harshness in education can have a bad effect on students, especially when they are still young,"³⁰ and calls for teachers to understand students' limitations and not act arbitrarily when they are slow to understand lessons.

*"One of the cultures we build at the madrasah is a close and humanistic relationship between teachers and students. We want students to feel comfortable asking questions, discussing, and expressing their opinions without fear. Our teachers strive to be patient and open learning companions so that the learning atmosphere becomes more conducive and enjoyable."*³¹

The patient and empathetic attitudes demonstrated by teachers at MA Al Hikmah are essentially the core of humanistic education in Ibn Khaldun's view. In his framework, a true educator should not merely act as a material transmitter but must understand the cognitive and emotional limitations of each student. Ibn Khaldun explicitly criticized teachers who easily scold students for being slow to understand, because such actions would wound the students' souls and kill their learning motivation.³² Field findings at MA Al Hikmah show that Ibn Khaldun's humanistic principles have been quite well implemented in the madrasah's daily life. Teacher patience in repeating explanations and the absence of fear among students are tangible evidence that a safe and psychologically supportive learning environment can be created, serving as an important foundation for a successful transformative educational process.

The Teacher's Role as a Role Model

Teachers at MA Al Hikmah not only teach in the classroom but also serve as mentors for extracurricular activities such as ROHIS (Islamic Spirituality), Scouting, and reading clubs. They arrive early and often interact outside of class hours. This reflects the

²⁹ Tio Bagus Oka, Student at MA Al Hikmah Bandar Lampung, Interview, 12 February 2026, at 09:35 WIB.

³⁰ Khaldun, *Mukadimah Terjemahan*, 1007.

³¹ Muhtaruddin, Head of MA Al Hikmah Bandar Lampung, Interview, February 7, 2026, at 09:30 WIB.

³² Keisya Alifia Salsabilla and Dani Fadillah, "Pola Komunikasi Persuasif Guru Dalam Membangun Motivasi Belajar Siswa Dalam Studi Pendekatan Teori Komunikasi Persuasif," *Borobudur Communication Review* 5, no. 2 (2025): 152–84, <https://doi.org/10.31603/bcrev.13866>.

concept of *uswah hasanah* (good example), which in Ibn Khaldun's framework becomes a primary condition for educational success. According to Ibn Khaldun, knowledge is not only transferred through words but through behavioral role modeling. Students learn about honesty, discipline, and empathy by directly observing their teachers' attitudes.

Field findings at MA Al Hikmah show that the teacher's role is not limited to teaching activities within the classroom but extends to various activities outside class hours. Teachers at this madrasah actively serve as mentors for extracurricular activities such as ROHIS (Islamic Spirituality), Scouting, and reading clubs, which require them to arrive early and interact with students in a more relaxed yet educational atmosphere. The physical presence and direct involvement of teachers in non-academic activities create an interaction space different from the formal teacher-student relationship in the classroom. Students can observe teacher behavior in more diverse contexts, from how teachers lead discussions in reading clubs, discipline Scout members, to demonstrating perseverance in religious activities in ROHIS.

*"For us, teachers are not only educators in the classroom but also role models in daily life. Therefore, teachers actively accompany extracurricular activities, religious activities, and student character development. We believe that values such as discipline, responsibility, honesty, and empathy will be more easily understood by students when they see direct examples from their teachers."*³³

The multifunctional role of teachers at MA Al Hikmah perfectly reflects the concept of *uswah hasanah* (good role modeling), which in Ibn Khaldun's framework becomes a primary condition for educational success. Ibn Khaldun explicitly states that the transfer of knowledge does not occur effectively only through words or lectures in the classroom but through the real behavioral role modeling of the educator. When MA Al Hikmah students see their teachers arriving early, being honest in extracurricular activities, disciplined in following rules, and showing empathy toward others, these values will gradually become internalized as part of their character. This learning process through observing teacher behavior is what Ibn Khaldun considered the most authentic and lasting form of education, because the knowledge gained is not merely cognitive but also ethical and spiritual. Thus, teacher involvement outside class hours is not merely an additional task but a highly strategic pedagogical investment in shaping morally noble generations.³⁴

Integration of Religious and General Knowledge

One of MA Al Hikmah's strengths is curriculum integration. General subjects such as Economics are infused with Islamic values, for example by using exam questions based on market mechanisms with *mu'amalah* (Islamic transactional) principles. Conversely,

³³ Vestiana Anistasia, Curriculum Vice Principal of MA Al Hikmah Bandar Lampung, Interview, 10 February 2026, at 10:00 WIB.

³⁴ Sylvia Ramadhani et al., "Keteladanan Sebagai Model Pengembangan Kebiasaan Disiplin Siswa," *PEMA: Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat* 5, no. 2 (2025): 521–36, <https://doi.org/10.56832/pema.v5i2.1204>.

religious subjects are also discussed using scientific and social approaches. This integration is highly relevant to Ibn Khaldun's concept, which rejects the dichotomy of knowledge. He argued that all knowledge essentially comes from God and should not be separated into sacred and profane. The implementation of integration at MA Al Hikmah is a form of actualizing holistic Islamic humanism. As the Curriculum Vice Principal, who also serves as an Economics teacher, explained:

*"In curriculum development, we encourage every teacher to integrate Islamic values into the subjects they teach. For example, in Economics, discussions about markets and pricing mechanisms do not only emphasize economic concepts but also connect them to the values of honesty, justice, and business ethics in Islam, so that students understand that knowledge and religious values cannot be separated."*³⁵

The curriculum integration that is one of MA Al Hikmah's strengths demonstrates a deep alignment with Ibn Khaldun's epistemological concept of the unity of knowledge. Analysis of the Madrasah Aliyah Al Hikmah Bandar Lampung Curriculum documents shows that the implementation of the Ministry of Religious Affairs' Love-Based Curriculum (Kurikulum Berbasis Cinta-KBC) has been integrated into the learning process through the integration of general subjects and religious subjects.

This integration is not only evident in learning planning documents but also in the formulation of learning objectives, materials, methods, and assessments that prioritize holistic character formation of students. In Economics, for example, in the material on markets and pricing mechanisms, learning is connected to the value of honesty in economic transactions. The teacher emphasizes that buying and selling activities must be based on the principle of mutual consent (*an-taradin minkum*) as taught in Islam, so that students understand that business ethics are an important part of economic activity.

Gradual Learning (Tadrij)

Based on the analysis of Lesson Plans (RPP), teachers at MA Al Hikmah design learning with increasing levels of difficulty gradually. At the beginning of the lesson, the teacher provides an overview and simple examples, then slowly moves toward more abstract concepts. This approach is exactly as Ibn Khaldun recommended. He likened the learning process to feeding a baby: starting with soft and small portions, then gradually increasing. Unfortunately, not all teachers consistently apply this principle, especially those accustomed to instant methods.

*"In designing learning, we encourage teachers to apply a gradual principle according to students' abilities. Materials begin with easy-to-understand basic concepts, then develop toward more complex discussions. This approach is important so that students do not feel burdened and can build understanding systematically."*³⁶

³⁵ Vestiana Anistasia, Interview.

³⁶ Muhtaruddin, Head of MA Al Hikmah Bandar Lampung, Interview, February 7, 2026, at 09:30 WIB.

The results of the analysis of the Lesson Plans (RPP) at MA Al Hikmah show that in documentation, teachers have designed the teaching and learning process with the principle of increasing difficulty levels gradually, starting from overviews and simple examples at the beginning of the lesson, then slowly moving toward more abstract and complex concepts. This gradual approach (*tadrij*) perfectly aligns with Ibn Khaldun's teaching, who in his *Muqaddimah* likened the learning process to feeding a baby—it must start with soft food in small portions, then gradually increased.³⁷

This analogy emphasizes that forcing difficult material from the start will make students intellectually "choke," killing their motivation and curiosity. However, field findings reveal a gap between the ideal design in RPPs and actual classroom implementation; not all teachers consistently apply the *tadrij* principle, especially those accustomed to "instant methods"—that is, directly presenting complex material without building a foundation of understanding slowly. This condition indicates that although teachers have theoretical understanding of the importance of gradual learning (reflected in RPP documents), factors such as teaching habits, curriculum target pressure, and perhaps a lack of metacognitive awareness about students' learning processes remain serious obstacles in consistently realizing Ibn Khaldun's humanistic education.

The Principal's Role in Promoting Humanism

The Principal of MA Al Hikmah has a strong vision of enjoyable and empowering education. He regularly holds evaluation meetings and internal training on active learning methods. He also provides appreciation for innovative teachers. This type of leadership aligns with Ibn Khaldun's thought on the importance of just and visionary authority in educational institutions. Without leadership support, humanistic ideas would remain mere rhetoric.³⁸

*"As the madrasah principal, I strive to create a humanistic and empowering learning environment. We regularly conduct learning evaluations, hold teacher training sessions, and provide appreciation to teachers who demonstrate innovation in teaching. I believe that changes in learning culture must begin with the collective commitment of the entire madrasah community."*³⁹

Leadership at MA Al Hikmah demonstrates a genuine commitment to humanistic education, reflected in the principal's strong vision of building a learning culture that respects each student's potential. This commitment is realized through the organization of In-House Training (IHT) two to three times each semester. These activities are not only oriented toward improving teachers' professional competence but also emphasize the importance of active, dialogical, student-centered learning, and building positive

³⁷ Rofiq, "Revitalisasi Pemikiran Pendidikan Islam Perspektif Ibnu Khaldun Dalam Rekonstruksi Peradaban Islam Kontemporer."

³⁸ Ribhil Mafatih and Siti Aimah, "Model Kepemimpinan Islam Humanistik: Studi Implementasi Nilai Rahmatan Lil 'Alamin Dalam Manajemen Pendidikan," *Jurnal Media Akademik* 4, no. 1 (2026): 1–13.

³⁹ Muhtaruddin, Head of MA Al Hikmah Bandar Lampung, Interview, February 7, 2026, at 09:30 WIB.

relationships between teachers and students. Thus, teacher development is understood not merely as fulfilling administrative competence but as an effort to form educators capable of humanizing students in every learning process. One teacher expressed:

*"The Principal pays great attention to teacher competency development. Every semester we participate in In-House Training about two to three times, inviting external resource persons who are experts in their fields. The material provided is not only about learning administration but also about how to create active, enjoyable, and student-centered learning, how to become teachers capable of building students' character, and how to manage educational institutions professionally. From these activities, we gain many new insights that we then apply in the classroom learning process."*⁴⁰

These findings indicate that the principal does not only act as an administrator but also as an instructional leader who actively builds teacher capacity through sustainable professional development programs. This leadership practice aligns with Ibn Khaldun's thought, which places the leader as someone responsible for creating an educational environment conducive to the development of knowledge, character formation, and institutional progress.⁴¹ Thus, the implementation of humanistic education at MA Al Hikmah does not solely depend on individual teacher competence but is also supported by leadership with a vision for sustainable human resource development.

This claim receives support from the students' perspective. One student stated:

*"What I feel during my time studying at MA Al Hikmah is that the Principal always wants a comfortable school atmosphere. He often provides motivation during assemblies or school activities so that we don't only pursue grades but also become individuals with good character who are beneficial to others. Teachers also often invite us to discuss and are not hesitant to listen to our opinions. In my opinion, that makes us more enthusiastic about learning."*⁴²

The student's statement shows that the principal's leadership is not only felt by teachers through various professional development programs but also by students through the creation of a safe school culture that respects opinions and encourages character development. In Ibn Khaldun's perspective, a conducive educational environment is one of the important factors in the success of the learning process because it allows students to develop intellectually and morally. Thus, the principal's leadership functions as a driver of humanistic educational culture felt directly by all madrasah community members.

Alignment with the Principle of "Al-Tadrij fi al-Ta'lim"

One of Ibn Khaldun's famous principles is *al-tadrij fi al-ta'lim* (gradualness in teaching). At MA Al Hikmah, this principle is evident in the curriculum structure for

⁴⁰ Aan Azhari, Fiqh Teacher at MA Al Hikmah Bandar Lampung, Interview, 8 February 2026, at 09:35 WIB.

⁴¹ Khaldun, *Mukadimah Terjemahan*, 802–803.

⁴² Aura Rora Malika, Student at MA Al Hikmah Bandar Lampung, Interview, 12 February 2026, at 09:30 WIB.

grades X, XI, and XII. In grade X, materials are more introductory and foundational. Grade XI begins with simple group projects. Grade XII already includes mini-research assignments. However, within one class, teachers rarely differentiate individual students' learning speeds. As a result, slower students may fall behind. Ibn Khaldun emphasized that gradualness must also be individual, not merely collective.

*"In terms of curriculum, we implement gradual learning from grade X to grade XII. Students are first introduced to basic concepts, then gradually directed toward projects, analysis, and simple research. However, we also realize that the next challenge is how to provide more optimal attention to differences in each student's learning ability."*⁴³

The findings at MA Al Hikmah show that the application of Ibn Khaldun's principle of *al-tadrij fi al-ta'lim* (gradualness in teaching) has only been implemented at the macro curriculum structure level, namely grades X, XI, and XII, where materials are designed to increase from basic introduction to mini-research assignments. However, at the micro level within the same class, this gradual principle is actually neglected because teachers rarely differentiate individual students' learning speeds. Consequently, slower-learning students risk falling behind even though they have progressed to the next grade level according to the curriculum. This gap shows that MA Al Hikmah, and contemporary Islamic educational institutions in general, have not fully understood Ibn Khaldun's fundamental message that authentic *tadrij* must be individual, not merely collective. In other words, gradualness should not be measured by duration of study or grade level but must be based on the readiness and unique capacity of each student.⁴⁴

Experiential Learning (Tajribah)

In Economics lessons, MA Al Hikmah students are asked to interview street vendors and write reports on social inequality. This method strongly aligns with Ibn Khaldun's concept of *tajribah*. Direct experience makes knowledge more lasting. An Economics teacher, who also serves as the Curriculum Vice Principal, explained that after conducting interviews, students' understanding of economic principles was much sharper compared to only reading textbooks. This is evidence that Ibn Khaldun's humanistic-empirical approach proves effective.

*"We believe that direct experience (practice) is one of the most effective ways of learning. Therefore, students are often involved in field observations, interviews, and simple research activities. When students interact directly with the community, they not only understand theory but are also able to see social reality more tangibly and deeply."*⁴⁵

⁴³ Muhtaruddin, Head of MA Al Hikmah Bandar Lampung, Interview, February 7, 2026, at 09:30 WIB.

⁴⁴ Mun'im and Hasanah, "The Main Principles of Ibn Khaldun's Thoughts in the Formation of Islamic Education."

⁴⁵ Vestiana Anistasia, Curriculum Vice Principal of MA Al Hikmah Bandar Lampung, Interview, February 10, 2026, at 10:00 WIB.

The field findings at MA Al Hikmah show that the implementation of direct interview methods with street vendors in Economics lessons is concrete evidence of the effectiveness of Ibn Khaldun's concept of *tajribah* (empirical experience). By going directly into the field, students not only obtain factual data about social inequality but also experience emotional and contextual experiences that cannot be gained from merely reading textbooks. The Economics teacher's acknowledgment that students' understanding of economic principles became much sharper after conducting interviews strengthens the argument that learning through direct experience makes knowledge more deeply embedded in the soul compared to theoretical memorization. This simultaneously proves that the humanistic-empirical approach pioneered by Ibn Khaldun in the 14th century remains highly relevant and proven effective when implemented in contemporary Islamic educational practice.⁴⁶

Strengthening Social Skills through Extracurricular Activities

Extracurricular activities at MA Al Hikmah, such as English debate, Islamic theater, and journalism clubs, have proven effective in increasing students' self-confidence and communication skills. Ibn Khaldun viewed education as a socialization process. Through extracurricular activities, students learn to cooperate, compromise, and resolve conflicts. This is the humanistic aspect often overlooked in formal classroom learning. MA Al Hikmah has successfully developed this aspect quite well.

*"We view extracurricular activities as an important part of character education. Through debate, journalism, theater, scouting, and student organizations, they learn to cooperate, communicate, lead, and resolve conflicts. Social skills like these are highly needed so that students can adapt to community life in the future."*⁴⁷

The findings at MA Al Hikmah show that extracurricular activities such as English debate, Islamic theater, and journalism clubs successfully develop humanistic aspects often overlooked in formal classroom learning, namely increasing students' self-confidence and communication skills. This aligns with Ibn Khaldun's view that education is a socialization process, not merely individual knowledge transfer. Through involvement in extracurricular activities, students naturally learn to work in teams, compromise when differences of opinion arise, and resolve conflicts maturely—all essential social skills that cannot be taught solely through lectures or written exams. MA Al Hikmah's success in developing this aspect proves that Ibn Khaldun's humanistic education, which emphasizes social interaction and collective experience, has strong relevance in addressing the need for holistic character development in the contemporary era.⁴⁸

⁴⁶ Harmina et al., "Dialog PAI Dan Filsafat Pendidikan Barat (Al-Ghazali, Ibnu Khaldun, Dewey, Freire, Habermas)."

⁴⁷ Muhtaruddin, Head of MA Al Hikmah Bandar Lampung, Interview, February 7, 2026, at 09:30 WIB.

⁴⁸ Ansorullah et al., "Konsepsi Pendidikan Dalam Filsafat Sosial Ibnu Khaldun Dan Relevansinya Terhadap Transformasi Pendidikan Modern."

Relevance of the Rihlah Concept in the Modern Context

MA Al Hikmah has a study visit program to government agencies, companies, the tombs of the Wali Songo, or other pesantren. This program is a modern form of rihlah. According to student recognition, this experience opened their horizons about the relationship between school knowledge and the world of work and society. Ibn Khaldun viewed rihlah as a prerequisite for becoming a true scholar. In the digital era, rihlah could also take the form of virtual exploration, but physical experience still has greater impact.

*"We organize study visit activities to various institutions, companies, pesantren, and Islamic historical sites. This program aims to broaden students' horizons and connect the knowledge they learn in class with life realities. We see that direct experience like this has a much stronger impact compared to only learning through books or digital media."*⁴⁹

The study visit program organized by MA Al Hikmah to various government agencies, companies, the tombs of the Wali Songo, and other pesantren is a modern form of actualizing the concept of rihlah (intellectual journey) highly valued by Ibn Khaldun. In Ibn Khaldun's view, rihlah is not merely traveling but an absolute prerequisite for someone to become a true scholar, because through such journeys, knowledge seekers can directly observe social reality, compare various scholarly traditions, and broaden their intellectual horizons. Student recognition that this experience opened their horizons about the relationship between school knowledge and the world of work and society proves that physical rihlah still has advantages over virtual exploration because it involves sensory, emotional, and direct human interaction. High appreciation is due to MA Al Hikmah because, despite limited funds, this madrasah still consistently provides space for rihlah as a manifestation of its commitment to contextual and liberating humanistic education.⁵⁰

Most Relevant and Consistently Implemented Concepts

- ❖ *Tajribah* (empirical experience): Supported by the strongest evidence, through the practice of field interviews in Sociology subjects, which was proven to significantly improve student understanding.
- ❖ *Qudwah* (role modeling): Consistently reflected in teacher involvement in extracurricular activities (Rohis, Scouting, reading clubs) outside formal teaching hours.
- ❖ Integration of knowledge: Implemented through infusing Islamic values into general subjects and vice versa, although evidence still relies on the principal's acknowledgment without support from explicit RPP documents.
- ❖ *Rihlah* (intellectual journey): Realized through study visit and pilgrimage programs, although implementation is limited by funding constraints.

⁴⁹ Muhtaruddin, Head of MA Al Hikmah Bandar Lampung, Interview, February 7, 2026, at 09:30 WIB.

⁵⁰ Hernawan, "Ibn Khaldun Thought: A Review of Al-Muqaddimah Book."

Principles Most Difficult to Implement

- ❖ *Tawazun* (intellectual-spiritual-physical balance): The principle with the weakest empirical evidence in this research. No specific field data was found regarding the structured development of students' physical/health aspects; this research only succeeded in documenting intellectual and spiritual dimensions, while the physical dimension (sports, health) was not observed.
- ❖ *Tadrij* at the individual level: Although *tadrij* appears good at the macro curriculum level (grades X-XII) and RPP design, in practice teachers rarely differentiate each student's learning speed, so slower students risk falling behind.
- ❖ *Malakah* (habit formation): Hindered by the dominance of lecture methods in religious subjects (especially Fiqh) due to curriculum target pressure, thus limiting space for discussion and repeated practice.
- ❖ *Mura'at al-waqi'* (considering context): Ironically, the existing socio-economic context itself becomes an obstacle, not a supporter, of realizing humanistic education: pragmatic parental orientation toward report card grades and state university acceptance, as well as the burden of the national curriculum, limit teachers' space to implement more humanistic and participatory approaches.

Priority Recommendations

Based on the mapping above, this research recommends three priority steps for MA Al Hikmah and similar Islamic educational institutions:

- ❖ Short-term priority: Addressing the individual *tadrij* gap by training teachers in differentiated learning techniques, as data shows this gap is the most concrete and most easily intervened through internal training already regularly conducted by the principal.
- ❖ Medium-term priority: Revising the time allocation of the religious subject curriculum so that lecture methods can be combined with discussion without sacrificing material target achievement, thus allowing the *malakah* principle to be more optimally realized.
- ❖ Long-term priority: Developing explicit programs for the physical *tawazun* dimension (e.g., structured sports activities or regular health check-ups), as this dimension receives the least attention in practice and in this research.

Synthesis: Substantive Relevance and Practical Challenges

Substantively, this research finds that Ibn Khaldun's humanistic education concepts have a very high level of relevance to the educational practices taking place at MA Al Hikmah. Fundamental values such as gentleness in interaction, fairness in treating students, integration of religious and general knowledge, gradual learning (*tadrij*), and emphasis on empirical experience (*tajribah*) were all identified as present in the madrasah's daily life, albeit with varying degrees and intensities across subjects and teachers. This finding indicates that Ibn Khaldun's thought is not merely outdated

theory worthy only of historical study but a living value system that can still be operationalized in the context of 21st-century Islamic education.

However, behind this substantive alignment, there are several practical challenges that significantly hinder the optimal implementation of Ibn Khaldun's humanistic concepts at MA Al Hikmah. These challenges include limited educational facilities and infrastructure such as laboratories and interactive learning facilities, the very dense national curriculum load that leaves little room for exploration and deepening, internal resistance from some senior teachers accustomed to traditional lecture methods and reluctant to shift to more participatory approaches, as well as external pressure from parents who tend to measure educational success through report card grades and acceptance into state universities. The combination of these factors creates a gap between conceptual ideals and field realities that cannot be simply ignored.

Therefore, the relevance of Ibn Khaldun's thought to contemporary Islamic education should not be understood as a demand for literal adoption or rigid application of concepts without adjustment. Instead, this relevance is more appropriately positioned as a critical framework—a philosophical and pedagogical lens—for evaluating existing educational practice weaknesses while simultaneously formulating systematic improvement steps. MA Al Hikmah, with all its strengths and weaknesses, has proven that classical Islamic humanism in the style of Ibn Khaldun is not merely an idealistic discourse but something truly achievable contextually, adaptively, and gradually. This madrasah's success in integrating classical humanistic values into modern learning design serves as inspiration for other Islamic educational institutions to undertake similar transformations.

Research Limitations

This research has several limitations that should be considered when reading its findings. *First*, direct quotations from student informants in this research are still limited in number compared to the total informants involved, so perceptions regarding teacher-student interaction have not fully reflected the diversity of experiences of all students who served as informants. *Second*, this research is designed as a single-site case study at MA Al Hikmah Bandar Lampung in accordance with the focus and title of the research, so its findings are contextual and in-depth for that specific location, but cannot necessarily be generalized directly to other madrasahs with different social, economic, and cultural characteristics. *Third*, this research has not yet covered field data regarding the physical dimension of the tawazun (balance) principle, such as the development of sports and health aspects of students, so the claim of comprehensive implementation of Ibn Khaldun's humanism still needs to be complemented by further research. These limitations are open for further research, particularly through comparative studies across madrasahs, to strengthen generalizability and enrich the scope of findings.

CONCLUSION

This research concludes that Ibn Khaldun's humanistic education concept has strong relevance to contemporary Islamic educational practices at MA Al Hikmah Bandar Lampung, both at philosophical and operational levels. Principles such as the integration of religious and general knowledge, gradual learning (*tadrij*), empirical experience (*tajribah*), teacher role modeling, fairness in treatment, and strengthening of social character are proven to be reflected in various policies and learning practices at this madrasah. However, this relevance is partial and dynamic, as there remain gaps between conceptual ideals and field realities, especially regarding the dominance of lecture methods, evaluation systems oriented toward outcomes, limited laboratory facilities, as well as resistance from passive learning culture and pragmatic external pressure from parents.

This research recommends the need for continuous teacher training in humanistic pedagogy based on Ibn Khaldun's thought, reform of assessment systems to place greater emphasis on processes and portfolios, and strengthening dialogue between madrasahs, parents, and the community to align perceptions about holistic educational goals. For future researchers, it is recommended to conduct comparative studies across several madrasahs with different characteristics, as well as classroom action research to test the effectiveness of implementing Ibn Khaldun's principles in specific learning settings. Thus, Ibn Khaldun's intellectual heritage will not only remain a historical artifact but will truly live and take root in humanistic and contextual Islamic educational practice.

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