



The Qur'anic Student-Centered Learning Humanistic (QSCLH) Model: A Synthesis of Carl R. Rogers' and Syed Naquib Al-Attas' Thought for Indonesian Education

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Abstract

This study aims to critique the conventional concept of Student-Centered Learning (SCL) from the Qur'anic perspective and to reconceptualize the Qur'anic Student-Centered Learning Humanistic (QSCLH) model as a solution to the problem of educational dehumanization in Indonesia. This research employs library research with a qualitative-interpretive approach. Primary data sources consist of 28 Qur'anic verses containing four humanistic terms (al-Basyar, an-Nas, al-Insan, bani Adam), the work of Carl Ransom Rogers (1983), and the work of Syed Naquib Al-Attas (1996). Data analysis was conducted using Emilio Betti's hermeneutic approach and thematic interpretation (maudhu'i) referring to four authoritative books of Qur'anic exegesis. The findings reveal three main points. First, humanistic education from the Qur'anic perspective has a strong foundation through four key terms referring respectively to the physical, social, psychological-spiritual dimensions, as well as the common origin and fundamental dignity of human beings. Second, the formulated QSCLH model represents an original synthesis of Rogers' Person Centered Theory and Al-Attas' concept of ta'dib within the Qur'anic framework, consisting of six basic principles: tauhidic, fitrah-based, holistic-transcendental, religious-humanistic, contextual, and freedom to learn. Third, the QSCLH model is relevant to addressing the problems of bullying (41.1%) and intolerance (87%) in Indonesia, as its religious-humanistic principle creates an inclusive and non-discriminatory learning environment. The contributions of this research include theoretical aspects (QSCLH as a novel synthesis), methodological aspects (integration of hermeneutics and thematic exegesis), and practical aspects (implementation guidelines for teachers and educational institutions). This study is limited to library research, so the QSCLH model remains conceptual and requires empirical testing in the field.

Keywords

Qur'anic; Student-centered learning; Humanistic education; Carl R. Rogers; Syed Naquib Al-Attas



Introduction

The term humanistic is defined operationally as an educational approach which sees the learner as a whole person including all the various aspects of humankind physical, social, psychological and spiritual while recognizing the dignity, potential and responsible freedom of each individual. In the QSCLH framework, humanistic does not simply mean the kind of humanism associated with Western humanistic psychology (Maslow, 1954; Rogers, 1983) a psychology which is anthropocentric, but rather refers to a theocentric humanism based on the Qur'an, in which respect for human beings arises from the fact that they have been created and honored by Allah (QS. Al-Isra/17:70; Shihab, 2002; Hamka, 1982). As a result, the humanistic element in this study has two aspects: (a) a horizontal dimension, marked by egalitarian, empathetic and non-discriminatory interpersonal relationships (Rogers, 1983; Klipfel & Cook, 2017); and (b) a vertical dimension, which describes the relationship between the human being and God as the source of values and as the final aim of education (Al-Attas, 1996; Mas'ud, 2002). This definition is essential for distinguishing QSCLH from ordinary, secular SCL models and for maintaining the coherence of the study (Deci & Ryan, 1985, 2000).

Humanistic education has gained prominence in the academic world amid the failure of the education system to humanize people. The phenomenon of bullying against students due to differences in economic status, ethnicity, religion, and skin color serves as a clear indicator that education has lost its spirit (Tilaar, 2005). Data shows that Indonesia ranks fifth globally, with a bullying rate reaching 41.1% (OECD, 2019). Even more alarming, a survey reveals that 87% of students agree the government should ban minorities deviating from mainstream Islam. Education, which should serve as a tool to humanize people, is instead producing a generation that is intolerant and lacking in empathy.

This failure of education is inseparable from the dominance of the Teacher-Centered Learning (TCL) model, which positions students as passive objects. Paulo Freire (in Ahmad, 2017) refers to this as the banking concept of education students are viewed as empty piggy banks constantly filled with knowledge according to the teacher's will. Carl Ransom Rogers (1983) asserts that ideal learning must shift from the expert teacher to the expert student, where students are given the freedom to think critically, creatively, and responsibly (freedom to learn).

Student-Centered Learning (SCL) has been recognized as a more effective learning model compared to TCL (Weimer, 2013; Klipfel & Cook, 2017). Various previous studies have examined the humanistic approach in education. Salazar (2013) identified ten principles of humanistic pedagogy, including the importance



of students' reality, critical awareness, and trusting relationships. Chen et al. (2017) found that humanism in education encompasses individual dignity, autonomy, freedom, integrity, as well as the development of students' potential and creativity. Moate & Cox (2015) assert that student-centered learning emerges from constructivist theory and represents a counter movement against traditional teaching practices. In Indonesia, Sanusi (2013) examined the implementation of the humanistic approach at the Cigugur Kuningan Model State MTs and found that this model still leaves some students unable to keep up with the learning material. Meanwhile, Hartono et al. (2018) describe humanistic education as constructive learning that positions human potential to be further developed through a scientific approach.

Beyond the realm of SCL, several researchers have also examined humanistic education from a Qur'anic perspective. In his dissertation, Abwa found that humanistic education in the Qur'an is grounded in the recognition that every human possesses innate potential (*fitrah*), and its focus is on character development, conscience, and the ability to critically analyze social phenomena. Hadziq (2004), in his study of the thought of Al-Ghazali and Abraham Maslow, concluded that every child possesses inner potential related to psychological attitudes, and the success of education depends heavily on the humane treatment of that potential. Abdurrahman Mas'ud (2002) in his book *Envisioning Non-Dichotomous Education* asserts that religious humanism must be taught in Islamic education to produce students who are democratic and a mercy to all the worlds.

However, among the many studies conducted, none have specifically integrated the humanistic values of the Qur'an into an applicable Student-Centered Learning model. Research on SCL still predominantly uses Western humanistic theories (Rogers, Maslow, Combs) without addressing transcendental foundations. Meanwhile, studies on humanistic education in the Qur'an remain at a philosophical level and have not yet been operationalized into a learning model ready for implementation in the classroom. In fact, the Qur'an is rich in humanistic concepts through its four main terms: *al-Basyar* (human as a physical being), *an-Nas* (human as a social being), *al-Insan* (human as a harmonious being), and *bani Adam* (human as descendants of the same origin). These four terms serve as fundamental references for understanding how the Qur'an views education that humanizes humanity.

The Islamic education scholar, Syed Naquib Al-Attas, through his concept of *ta'dib*, offers a more comprehensive alternative than merely *tarbiyah*, as *ta'dib* encompasses the recognition and acknowledgment of the proper place of everything within the order of creation a crucial foundation for religiously grounded



humanistic education. The integration of Person-Centered Theory (Rogers) and ta'dib (Al-Attas) within the framework of the Qur'an has not been explored in previous research.

Therefore, this study aims to: (1) critique the conventional SCL concept from a Qur'anic perspective by referencing relevant prior research, and (2) reconceptualize the Qur'anic Student-Centered Humanistic Learning (QSCLH) model as an alternative solution to the problem of dehumanization in education in Indonesia. Using library research methods and a hermeneutic approach, this study analyzes verses of the Qur'an, the works of Carl Rogers, the thought of Syed Naquib Al-Attas, and evaluates empirical findings from previous research to produce an applicable theoretical synthesis.

The novelty of this study lies in: first, the integration of Person-Centered Theory (Rogers) and ta'dib (Al-Attas) into the Qur'anic framework; second, the operationalization of the Qur'anic humanistic concepts (al-Basyar, an-Nas, al-Insan, bani Adam) into a learning model; and third, the emergence of the QSCLH model, which not only develops students' cognitive and psychomotor potential but also fosters a humanistic-religious character capable of respecting differences, rejecting violence, and becoming a blessing for all creation.

Method

1. Type and Approach of Research

This study employs a literature review (library research), which is a type of research where data sources are derived from books, journal articles, dissertations, and other written documents relevant to the topic of study (Zed, 2018). Library research was chosen because the primary focus of this study is to examine, analyze, and reconceptualize the Qur'anic Student-Centered Humanistic Learning (QSCLH) model based on Qur'anic texts, the scholarly works of Carl Ransom Rogers, and the thought of Syed Naquib Al-Attas, without conducting empirical field testing.

The approach used is a qualitative approach with an interpretive paradigm. The qualitative approach was chosen because this study aims to understand and interpret the meaning behind the texts serving as data sources, rather than to measure or count phenomena statistically (Creswell & Poth, 2018). The interpretive paradigm allows the researcher to explore a deep understanding of humanistic concepts in the Qur'an and how these concepts are integrated into the Student-Centered Learning model.

2. Data Sources



Data sources in this study are clearly distinguished between primary and secondary.

Primary data sources consist of three main pillars. First, verses of the Qur'an containing four humanistic terms: al-Basyar (human as a physical being), an-Nas (human as a social being), al-Insan (human as a harmonious being), and bani Adam (human as descendants of the same lineage). From these four terms, the researcher identified and analyzed a total of 28 verses spread across various surahs. Second, the works of Carl Ransom Rogers, particularly *Freedom to Learn for the 80's* (1983), a 210-page volume, and *Client-Centered Therapy*, serve as the primary references for Person-Centered Theory (PCT). Third, the works of Syed Naquib Al-Attas, particularly *The Concept of Education in Islam* (1996), a 150-page volume that comprehensively covers the concept of ta'dib.

Secondary data sources consist of 35 references, including: 15 articles from Sinta 1–4 accredited journals and reputable international journals, 10 textbooks on humanistic education, the philosophy of Islamic education, and research methodology, 5 relevant doctoral dissertations, and 5 proceedings from international seminars. All of these secondary sources serve to strengthen, enrich, and confirm the findings from the primary sources (Moleong, 2017)(Moleong, 2017).

3. Data Analysis Method

To analyze the Qur'anic texts, this study employs a hermeneutic approach based on Emilio Betti's (1980) four canons. These four canons are applied systematically. The canon of object autonomy is applied by understanding the text according to the author's original intent or the context in which the verse was revealed, for example, interpreting QS. Al-Hujurat/49:13 within the pre-Islamic Arab social context, which was deeply tribal. The canon of coherence of meaning is applied by understanding a text segment in relation to the entire text, for example, interpreting the word al-Insan by referring to all verses that use that term. The canon of the actuality of understanding is applied by connecting the text's meaning to contemporary reality, for example, relating the concept of bani Adam to the problem of intolerance in Indonesia today. The canon of adequacy of meaning is applied by maintaining harmony between the researcher's understanding and the object of study, namely by ensuring that the interpretation does not deviate from the established (mu'tabar) framework of exegesis.

In order to make clear how these four canons are to be applied, the following examples show their application in the case of Surah Al-Hujurat (49:13) (Shihab, 2002; Hamka, 1982). The canon of the autonomy of the object is used by interpreting the verse in the light of pre-Islamic Arab society described as having a feudal



structure according to which nobility is based on piety rather than on lineage (Ibn Kathir, 1999). The canon of the coherence of meaning is applied by relating this verse to Surah An-Nisa (4:1), Surah Al-Isra (17:70) and Surah Al-Baqarah (2:213), all of which speak about human equality and dignity (Shihab, 2002). The canon of the actuality of understanding is applied by connecting the meaning of the verse with the situation in Indonesia where the level of intolerance is 87% and that of bullying is 41.1% (OECD, 2019; Tirta.id, 2019) so as to establish the verse as a basis for inclusive and anti-discriminatory education (Mas'ud, 2002). The canon of the sufficiency of meaning is applied by referring to four authoritative exegeses (Shihab, 2002; Hamka, 1982; Ibn Katsir, 1999; Al-Maraghi, 1974) to make sure that the interpretation does not go outside the established and credible (*mu'tabar*) framework (Betti, 1980).

In addition to hermeneutics, this study also employs the thematic exegesis (maudhu'i) approach to analyze Quranic verses. A total of four authoritative exegetical works serve as primary references: Tafsir Al-Misbah (Shihab, 2002), Tafsir Al-Azhar (Hamka, 1982), Tafsir Ibnu Katsir (Ibnu Katsir, 1999), and Tafsir Al-Maraghi (Al-Maraghi, 1974). Each verse analyzed is examined using at least three different exegetical works to ensure the objectivity of the interpretation.

4. Data Collection Techniques

Data collection was conducted through documentation. The researcher collected, recorded, and identified all texts relevant to the research topic from various sources, both print and electronic. The entire documentation process resulted in 78 data cards systematically documented with codes D-01 through D-78, with the following breakdown: 28 data cards for Quranic verses (D-01 to D-28), 25 data cards for the works of Carl Rogers (D-29 to D-53), 15 data cards for the works of Syed Naquib Al-Attas (D-54 to D-68), and 10 data cards for inter-figure synthesis (D-69 to D-78). Each data card includes information on the source, direct quotes or paraphrases, initial interpretation, and relevance to the research focus. Example of a Data Card (D-01) in the table below:

Table 1. Example of a Data Card (D-01)

Code	Term	Translation	Exegesis (Shihab, 2002)	Exegesis (Hamka, 1982)	Relevance
D-01 / QS. Al- Hujurah /49:13	<i>An-Nas</i> (social humanity)	O mankind, indeed We have created you from a male and a female	This verse affirms the equality of all humans without distinction of	This verse forms the basis of tolerance in Islam.	The Qur'anic foundation for anti- bullying education



		and made you into nations and tribes so that you may know one another	tribe, race, or religion. Differences were created for mutual understanding, not for mutual disparagement	All humans originate from the same source, so no group is superior to another	and tolerance. It forms the basis of the humanistic-religious principles in the QSCLH model
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5. Stages of Data Analysis

Data analysis was conducted in four stages following the model by Miles, Huberman, and Saldaña (2014) over a total duration of 7 weeks. The first stage is data reduction, which lasted 2 weeks. In this stage, the researcher sorted and focused the data on information most relevant to the research focus (the development of the spirit, intellect, and body). Irrelevant data was set aside, while the selected data was coded based on its category.

The second stage is data organization, which lasted 1 week. The reduced data was arranged into systematic patterns or categories in the form of a thematic matrix. This matrix illustrates the relationship between humanistic concepts in the Qur'an, the SCL principles according to Rogers, and the concept of ta'dib according to Al-Attas.

The third stage is hermeneutic interpretation, which lasts for 3 weeks. In this stage, the researcher applies Betti's four canons alternately to each piece of data that has been organized. Interpretation of Qur'anic verses is always grounded in four authoritative exegetical works, while interpretation of Rogers' and Al-Attas' texts is conducted by considering the historical and intellectual contexts of each figure.

The fourth stage is drawing conclusions, which lasts for 1 week. In this stage, the researcher formulates the main findings in the form of the QSCLH conceptual model along with its implementation principles, then compares them with previous research to affirm the novelty of this study.

6. Data Validity and Reliability

To maintain the research's credibility, eleven validity criteria adapted from Lincoln and Guba (1985) and Creswell and Poth (2018) were employed. These eleven criteria, along with concrete evidence of their application, are presented in Table on the below.

Table 2. Research Credibility



No	Credibility Criteria	Application Techniques	Concrete Evidence in the Study
a.	Appropriateness of Research Type	Library research for the reconceptualization of a theoretical model	Focus on the integration of 3 sources: the Qur'an (28 verses, 4 humanistic terms), Rogers (Freedom to Learn for the 80's, 210 pages), Al-Attas (The Concept of Education in Islam, 150 pages)
b.	Clarity & Completeness of Data Sources	The authenticity of primary and secondary data sources has been verified	28 verses of the Qur'an + 210 pages by Rogers (1983) + 150 pages by Al-Attas (1996) + 35 secondary references (15 Sinta journals, 10 books, 5 dissertations, 5 conference proceedings)
c.	Validity of the Qur'anic Interpretation	Thematic exegesis (maudhu'i) referencing 4 authoritative exegetical works	4 exegetical works: Tafsir Al-Misbah (Shihab), Tafsir Al-Azhar (Hamka), Tafsir Ibn Kathir, Tafsir Al-Maraghi. Each verse is examined using at least 3 of these works
d.	Validity of Interpretations of Western & Islamic Texts	Hermeneutics of Betti's 4 canons (1980)	Application: (1) autonomy of the object, (2) coherence of meaning, (3) relevance of understanding (linked to Indonesian issues: bullying 41.1% & intolerance 87%), (4) adequacy of meaning
e.	Source Triangulation	Triangulation of sources, theories, and researchers	Sources: The Qur'an vs. Rogers vs. Al-Attas. Theories: PCT vs. ta'dib. Researchers: Discussions with 2 experts (1 exegesis scholar, 1 Islamic education scholar) to verify the final interpretation
f.	Audit Trail (Audit Trail)	Documentation of the entire process in digital data card format	78 data cards (D-01 to D-78): 28 verse cards, 25 Rogers cards, 15 Al-Attas cards, 10 synthesis cards. All cards are stored on a hard drive and in cloud storage
g.	Researcher Reflectivity	Daily reflection journal for the 3-	Reflection notes include: (a) potential biases due to an Islamic educational background, (b)



		month research period	efforts to read exegeses from various schools of thought, (c) discussions with experts to test interpretations
h.	Peer Review	Confirmation of interpretations with experts in their respective fields	The final interpretation of the QSCLH model was confirmed by 1 expert in exegesis (Dr. A, Sinta 2) and 1 expert in Islamic education (Dr. B, Sinta 1)
i.	Transferability	Thick description of the Indonesian context	Specific data: bullying at 41.1% (OECD, 2019) and intolerance at 87% (Tirto.id, 2019) in formal educational institutions in Indonesia (elementary schools, junior high schools, senior high schools, madrasahs, universities)
j.	Reliability (Consistency)	The analysis process followed a documented workflow	Workflow: data reduction (2 weeks) → data presentation (1 week) → hermeneutic interpretation (3 weeks) → drawing conclusions (1 week). Total of 7 weeks of documented process
k.	Confirmability (Objectivity)	Raw data is stored and accessible	All raw data (28 verses, 78 data cards, 35 secondary references) is available. Other researchers can access it to confirm the findings;

Results

The results of this study were obtained through a literature review of 28 verses of the Qur'an containing four humanistic terms (al-Basyar, an-Nas, al-Insan, bani Adam), the work of Carl Ransom Rogers (1983) on Person-Centered Theory (PCT), and the work of Syed Naquib Al-Attas (1996) on the concept of ta'dib. The following are the main findings identified.

1. Results of the Analysis of Humanistic Terms in the Qur'an

The Term Al-Basyar

From the analysis of 8 verses containing the term al-Basyar (QS. Al-Hijr/15:26, 28, 33; QS. Ar-Rahman/55:14; QS. As-Sajdah/32:7-8; QS. Al-Mu'minun/23:12-14; QS. Al-Baqarah/2:34; QS. Maryam/19:16-21), it was found that al-Basyar refers to



the physical and sensory aspects of humanity (Shihab, 2002; Hamka, 1982). These verses consistently describe that humans were created from clay, dry earth, or the essence of the earth (Ibn Kathir, 1999). This finding indicates that the Qur'an acknowledges the material dimension of humanity as a fact that cannot be ignored in the educational process (Al-Maraghi, 1974). Education must not focus solely on spiritual or intellectual aspects but must also address physical needs, physical health, and the development of practical skills involving the five senses (Chotimah & Fathurrohman, 2018).

The Term An-Nas

From an analysis of 8 verses containing the term an-nas (QS. An-Nisa/4:1; QS. Al-Hujurat/49:13; QS. Al-Baqarah/2:21; QS. Yunus/10:57; QS. Al-Hajj/22:1; QS. Luqman/31:33; QS. An-Nas/114:1-6; QS. Al-Isra/17:70), it was found that an-nas refers to the social dimension of humanity (Shihab, 2002). These verses emphasize the equality of all human beings without distinction of tribe, race, skin color, or religion, particularly in QS. Al-Hujurat/49:13 (Hamka, 1982). This finding indicates that the Qur'an establishes the principles of egalitarianism and respect for diversity as the foundation of human relationships (Ibn Kathir, 1999). In the context of education, the term an-nas serves as the foundation for creating an inclusive learning environment, free from discrimination, and upholding tolerance (Mas'ud, 2002).

The term Al-Insan

From the analysis of 8 verses containing the term al-insan (QS. Al-Insan/76:1-3; QS. Al-Alaq/96:1-5; QS. Al-Insyirah/94:5-8; QS. Al-Ashr/103:1-3; QS. Al-Balad/90:4; QS. Al-Isra/17:11; QS. Fushshilat/41:49; QS. Az-Zumar/39:8), it was found that al-insan refers to the complex psychological and spiritual dimensions of humanity (Al-Maraghi, 1974). These verses depict humans as beings with a dualistic nature: sometimes grateful, sometimes ungrateful; sometimes patient, sometimes complaining; sometimes mindful, sometimes heedless (Shihab, 2002). This finding indicates that the Qur'an acknowledges the existence of human inner dynamics that need to be managed through education (Hude, 2006). Humanistic education from the Qur'anic perspective must be able to guide students to recognize their best potential (ahsan taqwim) as emphasized in Surah At-Tin/95:4 and actualize it in daily life (Chotimah & Fathurrohman, 2018).

The Term Bani Adam

From an analysis of the 4 verses containing the term bani Adam (QS. Al-Isra/17:70; QS. Al-A'raf/7:26-27; QS. Al-A'raf/7:31; QS. Yaasin/36:60), it was found that Bani Adam refers to the unity of human origin and fundamental dignity (Hamka, 1982). The verse QS. Al-Isra/17:70 explicitly states that Allah has honored all of the



Children of Adam without exception (Ibn Kathir, 1999). This finding indicates that every human being, regardless of their background, possesses inherent dignity that must not be degraded by anyone, including within the educational process (Shihab, 2002). Consequently, teachers must not treat students in a manner that demeans their dignity, even under the pretext of discipline (Susanto, 2020).

2. Results of the Analysis of Person-Centered Theory (Carl Ransom Rogers)

From the analysis of Carl Ransom Rogers' (1983) work, particularly *Freedom to Learn* for the 80's, five main principles of Person-Centered Theory (PCT) relevant to humanistic education were identified (Rogers, 1983; Anwar, 2017):

Table 3. Results of the Analysis of Person-Centered Theory (Carl Ransom Rogers)

No	PCT Principles	Description	Implications for Learning
a.	Unconditional Positive Regard	Unconditional positive acceptance of students (Rogers, 1983)	Teachers do not judge students based on their mistakes or shortcomings
b.	Empathy	The ability to understand students' feelings and perspectives (Rogers, 1983)	Teachers listen actively and value students' subjective experiences
c.	Congruence	Teachers' openness and authenticity in interactions (Rogers, 1983)	Teachers are themselves; they do not pretend or act defensively
d.	Freedom to Learn	Students' freedom to take responsibility for their own learning (Rogers, 1983)	Students are given autonomy to choose learning materials, methods, and pace
e.	Experiential Learning	Learning through meaningful direct experience (Rogers, 1983)	Learning is connected to the reality of students' lives

The five principles above have been confirmed by previous research. Klipfel and Cook (2017) assert that Carl Rogers' concepts of empathy and humanism form the core of humanistic education and therapy as the heart of learning. Moate and Cox (2015) also state that learner-centered learning stems from constructivist theory and represents a counter movement to traditional teaching practices.

3. Results of the Analysis of the Concept of Ta'dib (Syed Naquib Al-Attas)

From the analysis of Syed Naquib Al-Attas's (1996) work, *The Concept of Education in Islam*, three main pillars of the concept of ta'dib were identified (Al-Attas, 1996; Al-Attas in Bagir, 1996):

Table 4. Results of the Analysis of the Concept of Ta'dib (Syed Naquib Al-Attas)



No	Pillar of <i>Ta'dib</i>	Description	Implications for Learning
a.	Recognition (<i>ma'rifah</i>)	Recognizing the proper place of everything within the order of creation (Al-Attas, 1996)	Students are guided to understand their position as servants of God (<i>abd</i>) and vicegerents on earth
b.	Acknowledgment (<i>i'tiraf</i>)	Consciously acknowledging the truth of this order (Al-Attas, 1996)	Students not only know, but also believe in and internalize the values of truth
c.	Upholding (<i>iqamah</i>)	Upholding this order through concrete behavior (Al-Attas, 1996)	Knowledge and belief are manifested in righteous deeds and noble character

Al-Attas (1996) asserts that *ta'dib* is more comprehensive than *tarbiyah* because it encompasses both knowledge and action, and emphasizes that education is a process of instilling *adab* (wisdom and propriety) within the human person, not merely a transfer of knowledge (Mas'ud, 2002). This aligns with Tilaar's (2005) view that the essence of education lies in instilling humanistic values within the human being.

4. Logical Framework of the QSCLH Model

According to the results obtained from the three sources referred to above, the logical structure of the QSCLH model is as set out below. The model is based on the idea that each learner has a distinct innate nature *fitrah* (QS. At-Tin/95:4) and inherent dignity (QS. Al-Isra/17:70); it follows that education should promote all aspects of humanity spirit, intellect, and physique in a balanced way (QS. An-Nahl/16:78; Chotimah & Fathurrohman, 2018). The QSCLH model combines the practical advantages of Rogers' (1983) Student-Centered Learning (SCL) with the philosophical basis of Al-Attas's *ta'dib* within a Qur'anic context (Shihab, 2002; Hamka, 1982). The elements of this model are: (1) Input: learners who have a unique innate nature, teachers who act as facilitators, and integrative learning materials; (2) Process: the implementation following six principles (monotheistic/*tauhidic*, *fitrah*-based, holistic-transcendental, religious-humanistic, contextual, and *merdeka belajar* or freedom to learn; (3) Output: learners who are intellectually capable, physically healthy, and have a religious-humanistic character; and (4) Outcome: a decrease in bullying and intolerance, together with the development of an inclusive and civilized society (Mas'ud, 2002; Tilaar, 2005). This logical



framework forms the basis for the QSCLH model that is synthesized in the following subsection.

5. Synthesis Results: The Qur'anic Student-Centered Humanistic Learning (QSCLH) Model

Based on the integration of findings from the three sources above, the QSCLH model was formulated, consisting of six basic principles:

Table 5. Six basic principles QSCLH Model

No	QSCLH Principle	Source	Brief Description
a.	Tawhidic	Al-Attas (1996); Quran 96:1-5	Learning centered on the recognition of Allah as the source of all knowledge
b.	Fitrah-based	QS. At-Tin/95:4; Hadith narrated by Abu Hurairah (in Chotimah & Fathurrohman, 2018)	Recognizing and developing the unique potential of each learner
c.	Holistic-transcendental	QS. An-Nahl/16:78; Chotimah & Fathurrohman (2018)	Developing the spirit, mind, and body in a balanced manner
d.	Humanistic-religious	QS. Al-Hujurat/49:13; Mas'ud (2002)	Humanizing people through Islamic values (empathy, tolerance, anti-bullying)
e.	Contextual	Rogers (1983); Salazar (2013)	Learning materials are relevant to the reality of students' lives
f.	Independent learning	Rogers (1983); Weimer (2013)	Students are given the freedom to take responsibility for their learning

In order to strengthen the psychological basis of the QSCLH model, this synthesis also incorporates Self-Determination Theory (SDT), which was developed by Deci and Ryan (1985, 2000) and which identifies three basic psychological needs: autonomy, competence, and relatedness (Ryan & Deci, 2017; Niemiec & Ryan, 2009). In the QSCLH framework, these three needs are met by: (a) the principle of *merdeka belajar* (freedom to learn), which satisfies the need for autonomy within the context of *tauhid* as responsible freedom (Al-Attas, 1996; Quran, Al-Isra/17:36); (b) the *fitrah*-based and holistic-transcendental principle, which fulfils the need for competence by holistically developing students' potential (Chotimah & Fathurrohman, 2018; Quran, An-Nahl/16:78); and (c) the religious-humanistic principle, which fulfils the need for relatedness by means of an inclusive and non-



discriminatory learning environment (Quran, Al-Hujurat/49:13; Mas'ud, 2002). The integration of these elements ensures that QSCLH is based not only on the Quran and Islamic educational philosophy but also on established theories of motivation and well-being (Deci & Ryan, 2000; Rogers, 1983).

Discussion

This discussion will interpret the above findings, relate them to the theoretical framework used, compare them with previous research, and explain the theoretical and practical implications of the QSCLH model.

1. Integration of the Four Humanistic Terms of the Qur'an as the Foundation of Education

Findings regarding the four humanistic terms in the Qur'an indicate that the concept of humanistic education does not originate solely from the West but has deep roots in Islamic tradition (Shihab, 2002; Hamka, 1982). This reinforces Mas'ud's (2002) argument that religious humanism must be taught in Islamic education. However, this study goes beyond Mas'ud (2002) by specifically identifying the Qur'anic terms that form the foundation of this religious humanism.

The fundamental difference between Western humanism (Rogers, 1983; Maslow in Goble, 1987) and Qur'anic humanism lies in their source of authority. Western humanism is anthropocentric humans are the center and measure of all things (Goble, 1987; Anwar, 2017). In contrast, Qur'anic humanism is theocentric respect for humanity stems from the fact that humans were created by Allah and honored by Him (Quran 17:70) (Shihab, 2002). Consequently, in the QSCLH model, students' freedom is not absolute as in Rogers (1983), but rather a responsible freedom before God and society (Al-Attas, 1996).

This finding is also consistent with Saihu (2022), who concluded that the Qur'an recommends a greater emphasis on the student-centered approach. However, Saihu's (2022) study has not operationalized the four humanistic terms specifically as done in this study. Hadziq (2004), in his study of the thought of Al-Ghazali and Abraham Maslow, also emphasizes that every child possesses inner potential related to psychological attitudes, and educational success heavily depends on the humane treatment of that potential a finding consistent with the fitrah-based principle in QSCLH.

2. Critique of Conventional SCL and the Advantages of QSCLH

Analysis of Rogers (1983) indicates that conventional SCL has advantages, such as fostering students' independence, creativity, and responsibility (Weimer, 2013; Klipfel & Cook, 2017). This aligns with the findings of Chen and Schmidtke



(2017) that humanism in education encompasses individual dignity, autonomy, and freedom, as well as the development of students' potential and creativity.

However, this study found that conventional SCL has fundamental weaknesses when applied in the context of a religious society such as Indonesia (Sanusi, 2013). First, Rogers' SCL lacks a transcendental foundation, so students' freedom has the potential to lead to unbridled liberalism (Al-Attas, 1996). Second, Rogers' SCL overlooks the spiritual dimension (*ruh*) as the center of human consciousness (Hude, 2006). Third, Rogers' SCL does not provide clear value guidance regarding what is good and bad (Mas'ud, 2002).

The QSCLH model developed in this study addresses these three weaknesses by: (a) incorporating the monotheistic foundation from Al-Attas (1996), (b) integrating the development of the spirit (*ruh*) as a fundamental element, as in QS. An-Nahl/16:78 and Chotimah & Fathurrohman (2018), and (c) providing value guidance from the Qur'an, particularly QS. Al-Hujurat/49:13 regarding equality and anti-discrimination (Hamka, 1982; Shihab, 2002).

3. The Relevance of the QSCLH Model to the Problem of Dehumanization in Indonesian Education

Findings regarding the problem of dehumanization in Indonesian education (bullying at 41.1% and intolerance at 87%), as presented in the introduction (OECD, 2019; Tirta.id, 2019), serve as a crucial context for this discussion. Research results indicate that the QSCLH model offers solutions through the humanistic-religious principle derived from QS. Al-Hujurat/49:13 regarding equality (Hamka, 1982) and the autonomous learning principle from Rogers (1983).

A comparison with Sanusi's (2013) research is worth noting. Sanusi (2013) found that the humanistic approach at MTs Cigugur Kuningan still left some students unable to keep up with the learning process. This occurred because the humanistic approach used remained general in nature and had not been adapted to Islamic values (Sanusi, 2013). The QSCLH model, with its *fitrah*-based principle, addresses this issue by acknowledging that every student possesses unique and distinct potential, meaning that learning cannot be standardized (Chotimah & Fathurrohman, 2018).

Furthermore, the holistic-transcendental principle in QSCLH develops all three human elements simultaneously (spirit, mind, and body), not just the cognitive aspect as in the National Examination system criticized in the introduction (Tilaar, 2005). This aligns with Hadziq's (2004) findings that every child possesses inner potential related to psychological attitudes, and educational success heavily depends on the humane treatment of such potential. Hartono et al. (2018) also



explain that humanistic education is a constructive learning process that enables human potential to be further developed through a scientific approach.

4. Theoretical Synthesis: Rogers and Al-Attas within the Framework of the Qur'an

One of the main novelties of this study is the synthesis between Person-Centered Theory (Rogers, 1983) and the concept of *ta'dib* (Al-Attas, 1996) within the framework of the Qur'an (Shihab, 2002; Hamka, 1982). At the theoretical level, this synthesis is possible because the two figures share common ground: they both reject teacher-centered educational models and both emphasize the importance of valuing the individual potential of learners (Rogers, 1983; Al-Attas, 1996).

The main differences between the two actually serve to complement one another (Anwar, 2017). Rogers (1983) excels in the technical-methodological aspects of SCL, such as how to create a safe learning environment, how to be an empathetic facilitator, and how to provide freedom in learning (Weimer, 2013; Klipfel & Cook, 2017). Meanwhile, Al-Attas (1996) excels in the philosophical-transcendental aspects, such as what the ultimate goal of education is, what values should be instilled, and how education shapes civilized human beings (Mas'ud, 2002).

A reconciliation between Rogers (1983) and Al-Attas (1996) is made possible through the principle of *tauhid*, which serves as an integrative framework (Al-Attas, 1996; Shihab, 2002). First, Rogers' concept of freedom in learning is not absolute; rather, it is a freedom exercised with accountability before Allah (QS. Al-Isra/17:36; Hamka, 1982). Second, human dignity within the QSCLH model does not stem solely from individual autonomy (Rogers, 1983) but arises from Allah's honoring of humanity (QS. Al-Isra/17:70; Shihab, 2002). Third, Rogers' concept of self-actualization is transformed into the actualization of *fitrah* (innate human nature), oriented toward devotion to Allah and the welfare of the community (Mas'ud, 2002; Chotimah & Fathurrohman, 2018). Through this approach, QSCLH avoids syncretism and maintains its theological coherence as a model of humanistic Islamic education (Al-Attas, 1996; Tilaar, 2005).

The integration of both within the framework of the Qur'an yields a model that is not only humanistic horizontally (interpersonal relationships) but also humanistic vertically (the relationship between humans and God) (Al-Attas, 1996; Shihab, 2002). This is what distinguishes QSCLH from the conventional SCL model (Rogers, 1983) as well as from previous Qur'an-based humanistic educational models (Saihu, 2022; Abwa, 2022).

5. Theoretical and Practical Implications



The theoretical implications of this study are the enrichment of Islamic educational literature with the QSCLH model, which is an original synthesis between Western humanistic psychology (Rogers, 1983) and Islamic educational philosophy (Al-Attas, 1996). This model offers an alternative to the long-standing dichotomy between proponents of SCL (who tend to be secular) and proponents of traditional Islamic education (who tend to be teacher-centered) (Mas'ud, 2002; Tilaar, 2005).

The practical implications of this study are the availability of guidelines for implementing QSCLH in Indonesian formal educational institutions (Susanto, 2020). Teachers can apply QSCLH principles without having to abandon Islamic values (Hartono et al., 2018), while students gain the freedom to learn responsibly (Rogers, 1983; Weimer, 2013). Salazar (2013) asserts that the principles and practices of humanistic pedagogy can strengthen and foster students' knowledge and skills, a finding that supports the implementation of QSCLH.

6. Limitations and Agenda for Further Research

As acknowledged in the methods section (Moleong, 2017; Creswell & Poth, 2018), this study has limitations because it is a literature review and has not yet conducted an empirical test (Zed, 2018). Therefore, a highly recommended agenda for further research is testing the QSCLH model in formal educational institutions, for example through classroom action research or quasi-experiments (Miles, Huberman, & Saldaña, 2014). Such testing should measure the effectiveness of QSCLH in reducing rates of bullying and intolerance (OECD, 2019; Tirto.id, 2019), as well as in improving students' academic achievement and religious character (Susanto, 2020).

The researchers intend to carry out a number of further studies, which will include: (1) a check on content validity by means of expert judgement (Aiken, 1985); (2) small-scale tests concerning readability and practicality; (3) an evaluation of effectiveness based on a quasi-experimental design and using adapted forms of the Academic Motivation Scale (Vallerand et al., 1992) and the Spiritual Well-Being Scale (Ellison, 1983); and (4) classroom action research in order to look at the long-term effects. Success will be measured by a fall in the rate of bullying from 41.1% (OECD, 2019) to below 20%, a reduction in intolerant attitudes from 87% (Tirto.id, 2019) to below 30%, and by improvements in students' academic achievement and in their spiritual awareness. The researchers themselves admit that, in the absence of field testing, any assertions about the effectiveness of QSCLH are still confined to the conceptual-theoretical area (Creswell & Poth, 2018), and that it is only after the follow-up studies have been carried out that empirical claims can be made.



Conclusion

This study yielded three main findings. First, humanistic education from the Qur'anic perspective has a strong foundation through four key terms: al-Basyar, which refers to the physical and sensory dimensions of humanity; an -Nas, which refers to the social dimension and equality among humans; al-Insan, which refers to the complex psychological and spiritual dimensions; and bani Adam, which refers to the unity of origin and the fundamental dignity of every human being without exception. Second, the Qur'anic Student-Centered Humanistic Learning (QSCLH) model formulated in this study is an original synthesis between Carl Ransom Rogers' Person-Centered Theory and Syed Naquib Al -Attas within the framework of the Qur'an, consisting of six basic principles: tauhidic, fitrah-based, holistic-transcendental, humanistic-religious, contextual, and independent learning. This model addresses the weaknesses of conventional SCL, which lacks a transcendental foundation, neglects the spiritual dimension, and fails to provide clear value guidance, while simultaneously adopting the strengths of Rogers' SCL in fostering students' independence, creativity, and responsibility. Third, the QSCLH model is relevant and applicable for addressing the problem of the dehumanization of education in Indonesia, characterized by high rates of bullying and intolerance, as its humanistic-religious principle serves as the foundation for creating an inclusive and discrimination-free learning environment, while its holistic-transcendental principle offers an alternative to an educational system that has long been overly focused on cognitive aspects alone.

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