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Innovation of Mursyid ibn khaldun in immersive learning for islamic education

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Abstract. *The transformation of 21st-century Islamic education requires innovative, authentic, and value-based learning approaches to develop holistic and competent educators. This study discusses the Innovation of MURSYID Ibn Khaldun in immersive learning for Islamic Education as a pedagogical framework that integrates classical Islamic educational philosophy with contemporary learning practices. The MURSYID approach is based on seven core elements, namely Muhākah (modelling), Usaha (effort), Refleksi (reflection), Sintesis (synthesis), Yakin (confidence), Ilham (inspiration), and Dakwah (knowledge dissemination), inspired by Ibn Khaldun's educational principles in al-Muqaddimah. This study employed a qualitative approach through document analysis, course implementation observation, and reflective learning experiences among postgraduate students in the SGDI5053 Innovation, Teaching and Learning in Islamic Education course at Universiti Utara Malaysia. The findings reveal that the MURSYID approach successfully promotes immersive learning through authentic educational experiences, development of innovative teaching materials, integration of digital technology, and active student engagement in educational communities. In addition, the approach enhances students' creativity, communication skills, digital competencies, and confidence in producing meaningful Islamic Education innovations. The study also found that the MURSYID approach has strong potential to be transferable and scalable across schools, higher education institutions, and international educational settings. In conclusion, the Innovation of MURSYID Ibn Khaldun serves as a holistic and sustainable immersive learning model that supports the transformation of Islamic Education in the digital era.*

Keywords: MURSYID Ibn Khaldun; Immersive Learning; Islamic Education Innovation; Islamic Pedagogy; Digital Learning

INTRODUCTION

Pedagogical innovation has become an essential agenda in contemporary education as educators are increasingly expected to create meaningful learning experiences that foster creativity, critical thinking, collaboration and lifelong learning. Within Islamic Education, however, pedagogical innovation should extend beyond the adoption of new technologies or instructional strategies. It must also support the development of adab, spiritual awareness and holistic human development, which constitute the fundamental objectives of Islamic educational philosophy. Consequently, innovation in Islamic Education requires a balanced integration of knowledge, values, experience and character formation.

Recent educational research highlights the growing importance of immersive and experiential learning approaches in enhancing learner engagement and meaningful knowledge construction. Radianti et al. (2020) reported that immersive learning environments promote active participation and deeper learning experiences through authentic interaction and engagement. Similarly, Hamilton et al. (2021) found that immersive educational environments contribute positively to learner motivation, conceptual understanding and learning outcomes. These findings suggest that immersive learning has considerable potential to enrich contemporary pedagogical practices and support learner-centred education.

In addition, experiential and reflective learning have been widely recognised as important mechanisms for promoting professional growth and meaningful learning. Morris (2020) argued that effective learning occurs when learners engage in authentic experiences and critically reflect upon those experiences to construct new understanding. Likewise, recent studies emphasise that reflective practice contributes significantly to educator identity formation, professional development and continuous improvement in educational settings (Succarie, 2024). These perspectives indicate that meaningful learning is not solely concerned with acquiring knowledge but also involves reflection, self-development and professional transformation.

Despite these developments, many contemporary pedagogical innovation models, including Design Thinking, Problem-Based Learning and Experiential Learning, predominantly focus on problem-solving, creativity and technical competencies. While such approaches successfully enhance learner engagement and higher-order thinking skills, they often provide limited attention to spiritual development, ethical reflection and the formation of educator identity. As a result, pedagogical innovation is frequently discussed from cognitive and technological perspectives, with less emphasis on the integration of values, character and moral responsibility. This limitation is particularly significant within Islamic Education, where the educational process is inseparable from the cultivation of adab, spiritual consciousness and holistic human development.

The need for a more holistic pedagogical framework can be addressed through the educational philosophy of Ibn Khaldun. In *Al-Muqaddimah*, Ibn Khaldun emphasised that education should be grounded in authentic experience (*tajribah*), modelling (*muhākah*), gradual progression (*tadrij*) and meaningful reinforcement (*tikrar*) (Ibn Khaldun, 1967). These principles advocate a learner-centred approach that promotes intellectual growth, moral refinement and social responsibility simultaneously. Although Ibn Khaldun's educational ideas continue to receive scholarly attention, their application within contemporary pedagogical innovation and immersive learning environments remains relatively underexplored.

In response to this gap, the MURSYID Ibn Khaldun Framework was developed as a pedagogical innovation model that integrates Islamic educational philosophy with contemporary learning approaches. The framework was implemented in the SGDI5053 Innovation, Teaching and Learning in Islamic Education course at Universiti Utara Malaysia through innovation projects, reflective learning activities, innovation competitions and community-based dissemination initiatives. Preliminary reflections indicated that the framework enhanced students' creativity, reflective thinking, collaboration and confidence in developing educational innovations. More importantly, students reported greater awareness of the integration of Islamic values, digital technology and contemporary pedagogy in educational practice.

Therefore, this article aims to discuss the implementation of the MURSYID Ibn Khaldun Framework as an innovative pedagogical model that strengthens creativity, reflective practice and educator identity formation while contributing to the reconstruction of Islamic pedagogical innovation in the context of twenty-first-century education.

LITERATURE REVIEW

Pedagogical innovation has become an increasingly important focus in contemporary education as educators are expected to facilitate meaningful learning experiences that promote creativity, critical thinking, collaboration and lifelong learning. In higher education, various educational theories and pedagogical models have been developed to support active learning, learner engagement and innovation. Among the most influential approaches are Experiential Learning Theory, Social Constructivism, Immersive Learning, Design Thinking and Problem Based Learning. These approaches have contributed significantly to enhancing teaching and learning practices; however, their application within Islamic Education requires further examination to ensure alignment with the broader objectives of spiritual development, ethical formation and holistic human development. Therefore, this literature review critically examines contemporary pedagogical theories and innovation models alongside Ibn Khaldun's educational philosophy as the conceptual foundation for the development of the MURSYID Ibn Khaldun Framework.

Experiential Learning Theory

Experiential Learning Theory introduced by Kolb (1984) posits that learning occurs through a cyclical process involving concrete experience, reflective observation, abstract

conceptualisation and active experimentation. The theory emphasises that meaningful learning emerges when learners actively engage in experiences, reflect upon those experiences and subsequently apply newly acquired knowledge in different contexts. Contemporary research continues to support the relevance of experiential learning in promoting authentic learning experiences, critical thinking and learner engagement. Morris (2020) argues that experiential learning remains highly relevant in contemporary education because it enables learners to construct knowledge through meaningful experiences and reflective processes.

From a pedagogical perspective, experiential learning contributes significantly to active and learner centred education by encouraging students to participate directly in the learning process. Nevertheless, a critical examination of the theory reveals that its primary focus remains on cognitive development and individual learning experiences. Comparatively less attention is given to spiritual development, ethical formation and educator identity construction. Within Islamic Education, learning experiences are expected not only to facilitate knowledge acquisition but also to nurture moral responsibility, spiritual awareness and social consciousness. Consequently, experiential learning requires further enrichment through Islamic educational principles to support holistic human development.

Social Constructivism and Immersive Learning

Social Constructivism proposed by Vygotsky (1978) emphasises that learning occurs through social interaction, collaboration and the co construction of knowledge within communities of learning. The theory highlights the importance of guidance, scaffolding and peer interaction in facilitating meaningful learning experiences. This perspective has significantly influenced the development of collaborative learning and immersive educational environments in contemporary education.

Recent studies indicate that immersive learning environments enhance learner engagement, motivation and conceptual understanding through authentic and interactive learning experiences. Radianti et al. (2020) reported that immersive technologies facilitate active participation and improve learning experiences by enabling learners to interact with realistic educational scenarios. Similarly, Hamilton et al. (2021) found that immersive learning environments positively influence learner engagement and educational outcomes by creating meaningful and contextually rich learning experiences. Furthermore, Makransky and Petersen (2021) proposed the Cognitive Affective Model of Immersive Learning, which explains how immersive technologies support learning through cognitive engagement, emotional involvement and a sense of presence.

Despite these advantages, many immersive learning applications remain heavily technology oriented. Existing frameworks often prioritise engagement, usability and learning performance while providing limited attention to ethical reflection, spiritual development and character formation. In Islamic Education, technology should function as a means of enhancing learning while simultaneously supporting the cultivation of values and moral responsibility. Therefore, immersive learning requires a pedagogical framework capable of integrating technological innovation with spiritual and ethical development.

Design Thinking and Problem Based Learning as Pedagogical Innovation Models

Design Thinking and Problem Based Learning have emerged as influential pedagogical innovation models that support creativity, collaboration and problem solving skills. Design Thinking emphasises empathy, problem identification, ideation, prototyping and testing as mechanisms for generating innovative solutions. Meanwhile, Problem Based Learning encourages learners to investigate and solve authentic problems through collaborative inquiry and reflective engagement.

Recent scholarship highlights the effectiveness of these approaches in promoting innovation and higher order thinking skills. Henriksen et al. (2017) argue that Design Thinking provides educators with a structured framework for developing creative solutions to educational challenges. Similarly, Problem Based Learning has been recognised as an effective pedagogical approach for enhancing critical thinking, collaborative learning and learner autonomy. Within the context of Islamic Education, Amirudin (2025) found that Problem Based Learning contributes significantly to students' comprehension of Islamic religious knowledge by encouraging active inquiry, critical reflection and contextual problem solving. The study further demonstrated that learners become more engaged when educational activities are connected to authentic issues

and real life challenges.

Despite these strengths, both approaches remain predominantly pragmatic and solution oriented. Their primary emphasis lies in generating innovative products and solving practical problems rather than nurturing spiritual awareness, ethical responsibility and educator identity. Although Problem Based Learning has shown positive effects on Islamic religious understanding (Amirudin, 2025), existing applications continue to focus largely on cognitive achievement and problem solving competencies. Similarly, Design Thinking emphasises creativity and innovation processes but provides limited guidance regarding the integration of Islamic values, adab and holistic human development. Consequently, there remains a need for pedagogical frameworks that balance innovation and creativity with ethical, spiritual and character development. This gap provides the rationale for developing the MURSYID Ibn Khaldun Framework, which seeks to integrate pedagogical innovation with reflective practice, Islamic values and educator identity formation.

Ibn Khaldun's Educational Philosophy as the Foundation of the MURSYID Framework

Ibn Khaldun's educational philosophy, articulated in *Al Muqaddimah*, offers a comprehensive perspective on learning, human development and civilisation. He emphasised that education should occur progressively through authentic experiences (*tajribah*), modelling (*muhākah*), gradual development (*tadrij*) and meaningful reinforcement (*tikrar*) (Ibn Khaldun, 1967). Unlike many contemporary pedagogical approaches that focus primarily on academic achievement, Ibn Khaldun viewed education as a process of intellectual, moral and social transformation aimed at strengthening civilisation.

A critical examination of Ibn Khaldun's educational thought reveals strong parallels with contemporary educational theories. His emphasis on experience based learning resonates with Experiential Learning Theory, while his focus on modelling and gradual progression aligns with principles of social learning and scaffolding. More importantly, Ibn Khaldun integrates intellectual development with moral cultivation and social responsibility, offering a more holistic educational perspective than many contemporary pedagogical models.

Nevertheless, current scholarship on Ibn Khaldun's educational philosophy remains largely conceptual and historical in orientation. Although his educational ideas continue to receive scholarly attention, limited efforts have been made to operationalise these principles within contemporary pedagogical innovation and immersive learning environments. This gap highlights the need for educational frameworks that translate Ibn Khaldun's educational philosophy into practical pedagogical applications suitable for contemporary Islamic Education.

Towards the Development of the MURSYID Ibn Khaldun Framework

The review of literature demonstrates that contemporary educational theories and pedagogical innovation models have contributed significantly to enhancing learner engagement, creativity and meaningful learning experiences. Experiential Learning Theory emphasises authentic experiences and reflective engagement, Social Constructivism highlights collaboration and social interaction, while immersive learning environments promote active participation and contextualised learning. Design Thinking and Problem Based Learning further strengthen innovation, creativity and problem solving competencies.

Despite these contributions, a critical synthesis of the literature reveals that most contemporary pedagogical models primarily focus on cognitive development, technological engagement and innovation outcomes. Comparatively less attention is given to spiritual development, ethical reflection, educator identity formation and the cultivation of adab. As a result, existing pedagogical frameworks often address isolated dimensions of learning while overlooking the holistic educational objectives emphasised within Islamic educational philosophy.

The literature further reveals a significant gap concerning the application of Ibn Khaldun's educational philosophy in contemporary pedagogical innovation. While his principles of *tajribah*, *muhākah*, *tadrij* and *tikrar* provide valuable insights into holistic human development, their operationalization within immersive learning and innovation based educational practices remains limited. Consequently, there remains a need for a pedagogical framework capable of integrating experiential learning, immersive engagement, reflective practice and Islamic educational values within a unified model.

In response to these theoretical and practical gaps, this study proposes the development

of the MURSYID Ibn Khaldun Framework as a holistic pedagogical innovation model for Islamic Education. The framework synthesises the strengths of Experiential Learning Theory, Social Constructivism, Immersive Learning and contemporary pedagogical innovation models with Ibn Khaldun's educational philosophy. The synthesis of the literature led to the development of seven interrelated dimensions, namely Muhākah, Usaha, Refleksi, Sintesis, Yakin, Ilham and Dakwah. These dimensions collectively support the development of innovative, reflective, ethical and value oriented Muslim educators capable of addressing contemporary educational challenges. By bridging classical Islamic educational thought with contemporary pedagogical approaches, the MURSYID Ibn Khaldun Framework contributes to the reconstruction of Islamic pedagogical innovation and provides a theoretically grounded model for strengthening educator development within the context of twenty first century Islamic Education.

METHOD

This study employed a qualitative descriptive research design to explore the implementation of the MURSYID Ibn Khaldun Innovation Framework in developing innovative pedagogical practices in Islamic Education. A qualitative approach was deemed appropriate as the study focused on understanding students' learning experiences, innovation development processes, reflective practices and educator identity formation within authentic teaching and learning contexts. The approach further enabled an in depth exploration of how Ibn Khaldun's educational principles were operationalised in contemporary pedagogical innovation.

The study was conducted among postgraduate students enrolled in the SGDI5053 Innovation, Teaching and Learning in Islamic Education course at Universiti Utara Malaysia. The course emphasises the development of pedagogical innovations aligned with Course Learning Outcome 4, which focuses on students' ability to create innovative educational products integrating technology, creativity and Islamic educational values. Learning activities included innovation competitions, academic presentations, reflective learning tasks and the dissemination of educational innovations to schools and local communities.

Participants consisted of seven first semester Master of Islamic Education students selected through purposive sampling based on their active involvement in innovation development projects, reflective learning documentation and the implementation of educational innovations within schools and community settings. This sampling strategy enabled the collection of rich and meaningful data regarding immersive learning experiences, innovation practices and the implementation of the MURSYID Ibn Khaldun Framework.

Data were collected from multiple sources, including students' innovation products, reflective learning documents, innovation competition reports, evidence of innovation implementation in schools, academic presentation materials and records of community engagement activities. The innovation products analysed included educational websites, interactive videos, gamified learning applications, educational songs, digital modules and Islamic Education teaching resources developed collaboratively by students.

The data were analysed using thematic analysis following the six phase procedure proposed by Braun and Clarke (2006). The analysis involved repeated reading of the data, initial coding, theme generation, theme review, theme definition and report writing. The identified themes were subsequently interpreted to explain the relationship between the principles of the MURSYID Ibn Khaldun Framework and the implementation of pedagogical innovation within the SGDI5053 course. To enhance the credibility of the findings, document triangulation was employed through comparisons across reflective journals, innovation products, implementation reports and evidence of knowledge transfer to schools and communities. The use of multiple data sources strengthened the trustworthiness of the interpretations and provided comprehensive insights into the effectiveness of the framework in fostering innovative, reflective and value oriented Muslim educators.

RESULT AND DISCUSSION

Enhancing Pedagogical Innovation through the MURSYID Ibn Khaldun Framework

This finding supports Experiential Learning Theory, which emphasises that meaningful learning occurs through authentic experiences, reflection and application (Kolb, 1984). Similarly, Morris (2020) argues that experiential learning strengthens learners' ability to construct knowledge through direct engagement with real educational challenges. The findings are also consistent with Amirudin (2025), who reported that Problem Based Learning enhances students'

comprehension of Islamic religious knowledge through active inquiry, contextual problem solving and reflective engagement. In the present study, students were actively involved in identifying educational challenges, developing innovative pedagogical solutions and implementing their innovations in authentic educational settings. This process enabled them to transform theoretical knowledge into practical applications while strengthening their creativity and professional competence.

Furthermore, the findings support Mokhtar (2024), who emphasised that future oriented Islamic education requires innovative pedagogical approaches that integrate creativity, technology and values based learning. The successful development and implementation of more than twenty educational innovations in this study demonstrate that pedagogical innovation can be effectively enhanced through immersive and authentic learning experiences. The present study extends these perspectives by demonstrating that innovation within Islamic Education should not be confined to technological advancement or product development alone. Rather, it should incorporate reflective practice, educator development and the integration of Islamic values throughout the innovation process. Unlike conventional innovation models that primarily focus on innovation outcomes, the MURSYID Framework emphasises both innovation development and the holistic growth of educators, thereby contributing to a more balanced and sustainable model of pedagogical innovation in Islamic Education.

Strengthening Reflective Practice and Professional Identity Formation

Analysis of students' reflective documents revealed substantial changes in their perceptions of educational innovation and professional responsibility. Prior to participating in the course, most students perceived innovation primarily as an academic requirement. However, reflections collected throughout the course indicated that students gradually viewed innovation as a professional responsibility, a medium for educational improvement and a contribution to the wider educational community. Participants also reported increased confidence in presenting ideas, implementing innovations and engaging with educational stakeholders.

The findings suggest that the Refleksi and Yakin dimensions played a critical role in fostering reflective practice and professional identity formation. Reflection activities encouraged students to evaluate their strengths, weaknesses and challenges, while participation in innovation competitions, academic presentations and implementation activities strengthened their confidence and professional commitment as Islamic educators.

This finding is consistent with the principles of Reflective Practice, which view reflection as an essential mechanism for professional growth and continuous improvement (Schön, 1983). Previous studies have highlighted the importance of reflective engagement in strengthening teacher identity and professional learning (Succarie, 2024). Similarly, Amirudin, Muzaki and Nurhayati (2025) found that reflective digital pedagogy contributes significantly to the development of religious character, professional awareness and reflective learning among students in Islamic Religious Education. In addition, Noviani (2019) argues that reflective learning serves as an important foundation for educational innovation because it encourages learners to critically evaluate experiences and continuously improve their educational practices. The present findings provide further evidence that innovation based learning experiences can contribute significantly to the development of educator identity. Unlike many pedagogical innovation models that prioritise products and performance outcomes, the MURSYID Framework positions reflective growth and educator identity formation as central objectives of pedagogical innovation.

Integration of Islamic Values, Adab and Spiritual Awareness

The thematic analysis further revealed that students increasingly perceived innovation as a means of promoting educational values and contributing to human development. Reflective evidence indicated that students considered innovation not only as a technological or pedagogical endeavour but also as a form of educational responsibility grounded in Islamic values. Participants frequently highlighted the importance of ethics, adab and meaningful educational contribution when developing their innovations.

These findings indicate that the Sintesis, Yakin and Ilham dimensions facilitated the integration of educational theories, digital technologies and Islamic values into innovation development. The innovation process enabled students to connect pedagogical knowledge with ethical considerations and spiritual awareness, resulting in educational innovations that were

both creative and value driven.

The findings support Ibn Khaldun’s educational philosophy, which emphasises the integration of intellectual development, moral cultivation and social responsibility within educational processes (Ibn Khaldun, 2001). As discussed in the literature review, contemporary innovation models often focus on creativity, technology and problem solving while providing limited attention to spiritual development and ethical formation. Mokhtar (2024) similarly emphasises that future Islamic education should integrate innovation, technology and values based learning to ensure balanced human development. Furthermore, Amirudin et al. (2025) found that reflective digital pedagogy can strengthen religious character formation when educational innovation is guided by Islamic values and ethical considerations. The present findings therefore validate the theoretical gap identified in Section 2.5 and demonstrate how the MURSYID Framework addresses this limitation by integrating pedagogical innovation with adab, spirituality and educator responsibility. Consequently, the framework extends existing pedagogical innovation models by positioning ethical awareness, spiritual development and educator identity as central outcomes of innovation in Islamic Education.

Knowledge Transfer and Community Engagement

Analysis of implementation reports and dissemination activities revealed that students successfully extended their innovations beyond the university setting into schools and local educational communities. Several innovations were implemented in classroom teaching, teacher sharing sessions and community based educational programmes. Students also participated in academic conferences and innovation competitions, where they disseminated their innovations to broader educational audiences.

The findings suggest that the Dakwah dimension represents a distinctive component of the MURSYID Framework. Students perceived innovation not merely as a personal achievement but as a means of sharing knowledge and contributing to educational improvement. This orientation encouraged them to transfer educational innovations to schools and communities, thereby extending the impact of their learning experiences.

This finding reflects Ibn Khaldun’s view that education should contribute to the development of society and civilisation. It also supports contemporary perspectives that emphasise community engagement and authentic learning as essential elements of meaningful education. Unlike Design Thinking, Problem Based Learning and Experiential Learning, which primarily focus on individual learning and innovation outcomes, the MURSYID Framework explicitly incorporates knowledge dissemination and community contribution as integral components of pedagogical innovation.

Proposed Model of the MURSYID Ibn Khaldun Framework

Based on the thematic analysis, the findings support the development of the MURSYID Ibn Khaldun Framework as a holistic pedagogical innovation model for Islamic Education. The framework consists of seven interconnected dimensions, namely Muhākah, Usaha, Refleksi, Sintesis, Yakin, Ilham and Dakwah, which collectively facilitate the development of innovative, reflective and value oriented Muslim educators. The model emerged from the synthesis of students’ innovation experiences, reflective practices, implementation activities and community engagement initiatives throughout the SGDI5053 course.

Table 1. Relationship Between Themes and Dimensions of the MURSYID Framework

Theme	MURSYID Dimension	Evidence from Findings
Innovation Development	Muhākah and Usaha	Development of more than twenty educational innovations and active engagement in innovation projects
Reflective Practice	Refleksi	Continuous self evaluation, reflective learning and professional growth
Knowledge Integration	Sintesis	Integration of educational theories, digital technology and Islamic values

Theme	MURSYID Dimension	Evidence from Findings
Professional Confidence	Yakin	Increased confidence in presenting, implementing and defending innovations
Creativity and Inspiration	Ilham	Generation of creative educational solutions and innovative pedagogical ideas
Community Contribution	Dakwah	Dissemination of innovations to schools, conferences and educational communities

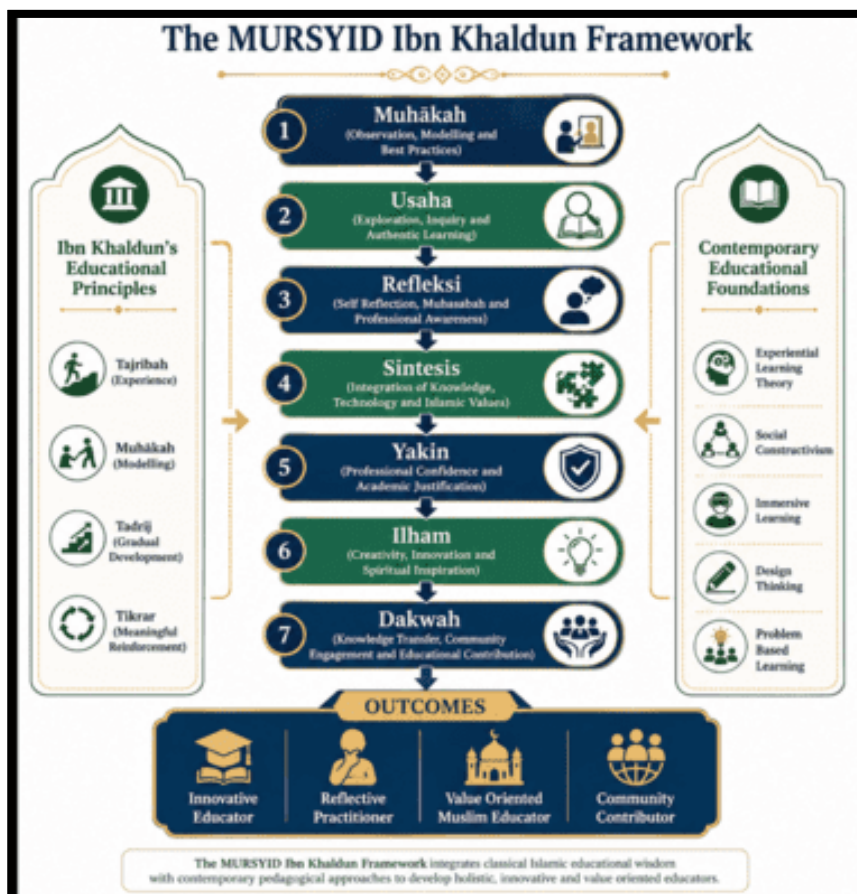


Figure 1. The MURSYID ibnu Khaldun Framework

The findings indicate that pedagogical innovation development occurs through a progressive process beginning with observation and modelling, followed by exploration, reflection, knowledge integration and professional confidence building. Subsequently, learners develop creativity and inspiration before extending the benefits of innovation to educational communities through knowledge sharing and dissemination activities. This developmental sequence reflects Ibn Khaldun’s educational principles of experience, modelling, gradual development and social contribution.

CONCLUSION

This article has demonstrated that the MURSYID Ibn Khaldun Framework offers a holistic and contextually relevant approach to pedagogical innovation in Islamic Education. Drawing upon Ibn Khaldun’s educational philosophy and contemporary learning theories, the framework integrates experiential learning, immersive engagement, reflective practice and Islamic educational values into a systematic model for educator development. The findings indicate that pedagogical innovation becomes more meaningful and sustainable when it is grounded not only

in creativity and technological advancement but also in ethical reflection, spiritual awareness and educator identity formation.

The study revealed that the seven dimensions of the MURSYID Framework, namely Muhākah, Usaha, Refleksi, Sintesis, Yakin, Ilham and Dakwah, function as an interconnected developmental process that supports innovation, reflective learning and community contribution. Through authentic learning experiences, innovation development and reflective engagement, students were able to integrate educational theories, digital technologies and Islamic values while simultaneously strengthening their confidence, professional identity and commitment as Muslim educators.

More importantly, the study highlights the continuing relevance of Ibn Khaldun's educational philosophy in addressing contemporary educational challenges. The integration of the principles of *tajribah*, *muhākah*, *tadrij* and *tikrar* with Experiential Learning, Social Constructivism and Immersive Learning demonstrates that classical Islamic educational thought remains capable of informing contemporary pedagogical innovation. This finding contributes to the growing discourse on the reconstruction of Islamic educational theories through the integration of classical intellectual heritage and modern educational practices.

Theoretically, the study contributes to the literature by proposing the MURSYID Ibn Khaldun Framework as a pedagogical innovation model that extends existing approaches beyond creativity, problem solving and technological competencies. The framework introduces educator identity formation, spiritual development, ethical responsibility and community engagement as central outcomes of pedagogical innovation. Practically, the framework provides educators, teacher education institutions and Islamic higher education programmes with a structured approach for developing innovative, reflective and value oriented educators capable of responding to the demands of twenty first century education.

In conclusion, the MURSYID Ibn Khaldun Framework represents a significant contribution to contemporary Islamic Education by bridging classical Islamic educational philosophy with modern pedagogical innovation. The framework not only strengthens pedagogical creativity and innovation but also reinforces the broader educational mission of nurturing knowledgeable, ethical and socially responsible Muslim educators who are able to contribute meaningfully to educational transformation and societal development.

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