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Philosophical Reconstruction of Ibn Khaldun's Education: Building the Integration of Moral and Intellectual Values in the 21st Century Education Paradigm

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Abstract:
21st century education faces the challenge of integrating the development of intellectual abilities with the formation of moral values in responding to social dynamics, scientific developments, and technological changes. An educational orientation that emphasizes the achievement of cognitive competencies without being balanced by character formation has the potential to produce individuals who are academically capable, but lack moral and social responsibility. This research aims to reconstruct Ibn Khaldun's educational philosophy as a conceptual foundation for the development of an educational paradigm that integrates moral and intellectual dimensions holistically. The research uses a library research method with a philosophical approach and comparative-thematic analysis through the review of the literature on Ibn Khaldun's educational thoughts, especially in Al-Muqaddimah, the Independent Curriculum document, and relevant research results. The analysis is focused on the balance of naqliyah and aqliyah knowledge, the formation of morals through habituation, the development of thinking skills, and the relationship of education with social realities and the needs of the times. The results of the study show that Ibn Khaldun's educational thinking has conceptual relevance to the 21st-century educational paradigm, especially in viewing education as a process of forming human beings who are knowledgeable, moral, and able to contribute to society. A philosophical reconstruction of his thinking resulted in a synthesis that the integration of moral values and intellectual development needs to be realized through contextual learning, habituation of values in educational culture, the development of critical reasoning, and the involvement of the social environment. In the context of the Independent Curriculum, the synthesis can be a foundation to strengthen the integration between competence mastery, character formation, and the social relevance of learning. This study concludes that the actualization of Ibn Khaldun's thought not only maintains the classical intellectual heritage, but also opens up space for the development of educational paradigms that are adaptive to the changing times without losing their moral

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and humanitarian orientation.

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INTRODUCTION

Education is the main pillar of sustainable civilization development; through the process of education, the nation builds intellectual capacity as well as the social and moral character of its citizens. In the context of the global challenges of the 21st century—including automation, information disruption, and social dynamics—the role of education is increasingly strategic to form citizens who are not only cognitively capable but also ethically and socially responsible. Therefore, the study of how curriculum policies and pedagogical practices form a balance between 21st-century competencies and character formation is important to ensure that education truly benefits Indonesia's human development. (Amalia Hayani, 2024)

The urgency of education in forming an adaptive and characterful generation requires attention to the dimensions of learning independence, critical thinking skills, creativity, and strong social morals. The state needs to prepare students who are able to adapt to technological and social changes without losing human values and diversity. Various studies and policy reviews emphasize that strengthening character education must run in parallel with the development of new literacy (digital, data, and human literacy) so that graduates are able to play a productive role in an increasingly complex society. Therefore, curriculum interventions and learning practices that place the integration of aspects of values and skills are urgent. (Kumullah & Mahmud, 2024)

The Independent Curriculum exists as Indonesia's policy response to the needs of 21st-century learning by emphasizing learning independence, differentiation, and flexibility for educational units and teachers to develop learning processes according to local contexts and students' potential. Recent policy documents and academic studies describe the Independent Curriculum as a reform that provides space for project development, experiential learning, and authentic assessment—an effort intended to address the challenges of Society 5.0 and the competency needs of the future. However, the success of this transformation depends on a strong philosophical foundation and pedagogical practice so that curricular freedom does not diminish the depth of values and ethical orientation of Education. (Revelation et al., 2024)

In the treasures of Islamic thought, Ibn Khaldun offers a comprehensive and relevant philosophical-pedagogical framework: education is seen as a gradual process rooted in nature, habituation, empirical experience, as well as the formation of collective habits that sustain civilization. Contemporary studies over the past few years have examined the relevance of Ibn Khaldun's ideas—especially the ideas about habituation, social experience, and the relationship between education and the development of society—as a source of insight to strengthen the ethical and

sociocultural foundations in modern educational practice. Therefore, the use of Ibn Khaldun's classical discourse can enrich interpretations of how the Independent Curriculum should balance pedagogical innovation and character building. (Stuttgart et al., 2024)

To bridge the values of classical education and modern demands, a systematic philosophical-pedagogical analysis is needed: such analysis allows for an in-depth understanding of the basic principles of education (goals, methods, and values) and their implications for curriculum design and learning practices. A philosophical-pedagogical perspective helps to assess whether the elements of the Independent Curriculum—such as independence, differentiation, and authentic judgment—are in harmony with the principles of character formation, moral habituation, and social context carried by classical thinkers such as Ibn Khaldun. With critical and evidence-based study, the integration between modern approaches and the legacy of Islamic thought can produce an adaptive, competitive, and strong-character educational model. (Langoday et al., 2024)

RESEARCH METHOD

This research uses a library *research method* with a qualitative-descriptive approach oriented to philosophical and pedagogical analysis. This approach was chosen because the research aims to explore the conceptual relevance between Ibn Khaldun's educational ideas and the principles contained in the Independent Curriculum. According to Zed (2014), literature research is a study that utilizes library sources such as books, scientific articles, and official documents as the main data that is then analyzed critically and in-depth to find the meaning and relationships between concepts. In this context, the data used is in the form of primary and secondary literature that is relevant to the theme of classical Islamic education and modern national curriculum policies.

The research stage begins with the collection of literature data which includes Ibn Khaldun's original works such as Muqaddimah, as well as official documents of the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia regarding the Independent Curriculum. In addition, the researcher also examines various cutting-edge research results that are relevant to the concept of Ibn Khaldun's education and the application of the Independent Curriculum in Indonesia (Hasanah & Abdullah, 2021; Widiastuti, 2022). The data collection process is carried out through the identification, classification, and selection of credible literature by paying attention to aspects of validity, actuality, and relevance to the focus of the research.

Furthermore, the data was analyzed using content *analysis* as described by Krippendorff (2019), which is a systematic research technique used to interpret the meaning of the text through the process of coding and contextual interpretation. In this study, content analysis was carried out to identify and classify the conceptual themes contained in Ibn Khaldun's thought and the Independent Curriculum, such as moral values, curriculum flexibility, social relevance, and educational goals. This analysis is interpretive-philosophical, meaning that the researcher seeks to understand the

substance of the thought not only from the literal text, but also from the philosophical meaning contained in it (Creswell & Poth, 2018).

The philosophical-pedagogical approach used in this study focuses on the study of the basic values of education as an effort to connect the normative dimension of classical education with the pragmatic orientation of the modern curriculum. In line with Kaelan's view, philosophical research in the field of education serves to examine the essence, values, and goals of education in depth in order to find theoretical relevance that can be implemented in the current context. Thus, the results of this research are expected not only to make a conceptual contribution to the development of Islamic education, but also to enrich philosophical perspectives in the development of national curriculum policies.

In the interpretation process, the researcher uses a comparative-thematic analysis method, which compares Ibn Khaldun's educational principles with the main components of the Independent Curriculum based on similarities and differences in values, goals, and pedagogical orientation. This approach as explained by Neuman (2020) in qualitative research, allows researchers to find the relationship of meaning between classical and modern concepts that have different contexts, but have philosophical alignment. Therefore, this research is interpretive-analytical, with an orientation to find a common point between Ibn Khaldun's classical ideas and the 21st century educational paradigm carried out by the Independent Curriculum.

RESULT AND DISCUSSION

Researchers need to inform several important (original) field data obtained from interviews, observations, questionnaires, surveys, documents, and other data collection techniques. The findings are presented in full and are related to the pre-determined scope of research. Findings can be supplemented with tables, graphs, and/or diagrams. Tables and figures are numbered and titled. Example:

1. **Alignment of the Independent Curriculum with Ibn Khaldun's Concept of Education**
   a. **Analysis of the Principles of Flexibility and Social Relevance in the Independent Curriculum and the Concept of Education of Ibn Khaldun**

      The Independent Curriculum was formally formulated to provide flexibility to educational units and teachers in designing learning processes that are contextual and relevant to the needs of students and local conditions. This flexibility includes simplifying content, emphasis on project-based learning, differentiation, and authentic assessments that allow for holistic measurement of competency achievements. Policy and evaluative studies in the period 2021–2024 confirm that this policy is indeed intended to respond to the demands of the 21st century and local social dynamics. (Revelation et al., 2024)

      Ibn Khaldun's thought also places the importance of contextuality: education must be adapted to customs, the social environment, and the needs of the times in order to produce individuals who are productive to civilization. In al-Muqaddimah he underlines the process of habituation, gradual practice,

and psychophysical adaptation as essential in learning—an approach that parallels the notion of flexibility in the Independent Curriculum because it both emphasize the adaptation of education to context. Contemporary literature (2020–2024) that examines the relevance of Ibn Khaldun's calls these contextual aspects a meeting point with the modern learning paradigm. (Hamirudin , 2024)

When analyzed in terms of functional goals, the flexibility of the Independent Curriculum aims to increase the social relevance of the curriculum—connecting learning in schools with the needs of society, the world of work, and local challenges—so that graduates are better prepared to contribute. Similarly, Ibn Khaldun views education as an instrument of social transformation that must provide useful skills and moral capacities for the economic and political structure of society. These two perspectives meet on the idea that an effective curriculum is one that is able to link learning with the real problems of society. (Aditomo et al., 2024)

However, there are differences in practical emphasis: the Independent Curriculum places an operational emphasis on the autonomy of teachers, modules, and projects as an implementation mechanism; while Ibn Khaldun's thinking emphasizes more on the process of cross-generational socialization and habituation as the foundation for the formation of collective habits. In the context of modern implementation, this distinction is meaningful — the Independent Curriculum requires structural support (teacher training, learning resources, monitoring) so that flexibility does not end up as quality variability, while Ibn Khaldun reminds that educational change must take into account social and historical factors to be effective and sustainable. The 2021–2024 field studies highlight the need for such systemic support. (Arribah Auliani et al., 2025)

In synthesis, the principles of flexibility and social relevance in the Independent Curriculum and Ibn Khaldun's concept of education show a high degree of alignment: both demand education that is contextual, adaptive, and oriented towards the formation of practical capacity and character. The thematic difference lies more in the level of emphasis—operational vs. historical-sociological—that both complement each other if designed and implemented in a mutually reinforcing manner (e.g., policies that support repetitive exercise, value habituation, and space for teachers to contextualize the material). An implementive recommendation that emerges from the literature is the need for synchronization between flexibility policies and school cultures that support value habituation, as noted by the 2019–2024 evaluative study. (Revelation et al., 2024)

b. The relationship between value-based education (Independent Curriculum) and morality and intellect (Ibn Khaldun)

The Independent Curriculum emphasizes the strengthening of the Pancasila Student Profile as the spirit of the curriculum—a value framework that emphasizes the moral dimensions (faith and noble character), diversity,

mutual cooperation, independence, critical reasoning, and creativity. Implementation through authentic projects and assessments aims to instill these values contextually and practically. The 2021–2024 empirical study shows that when projects are well designed, there is an increase in student involvement and opportunities for internalizing values through real experiences. (Saragih et al., 2025)

Ibn Khaldun placed morality as an integral part of the purpose of education: education must form social behavior and moral habits (habituation) that sustain the order and continuity of civilization. In addition, he also emphasizes the development of intellect through empirical experience and thinking exercises, so that morality and intellect go hand in hand. Thus, value-based education as sought by the Independent Curriculum has a fundamental conformity with Ibn Khaldun's educational goal framework—both of which require the integration of values and rational ability. (Hamirudin , 2024)

This relationship is evident in pedagogical practice: Pancasila Student Profile-based projects that demand collaboration, ethical reflection, and real-world problem-solving facilitate the formation of moral habits as well as problem-solving that relies on critical reason—exactly the aspects that Ibn Khaldun underlines regarding practice and habituation (tadrīb/riyāḍah) and the use of reason. Contemporary literature recommends explicit character assessment rubrics and structured reflection to reinforce these value-cognition linkages. (Setyowati & Princess Yanuarita Sutikno, 2024)

Although conceptual conformity is strong, practical challenges arise in the measurement and consistency of internalization of values: The Independent Curriculum demands authentic assessments for grades, but the 2019–2024 research shows the difficulties teachers have in designing valid and reliable rubrics for the affective dimensions and skills. Ibn Khaldun gives a philosophical answer that moral formation is a gradual process that requires social habituation and the role of the community—therefore, strengthening the school and community environment is crucial so that value instilling does not stop at project activities alone. Effective implementation requires synchronization between project design, school culture, and community participation.

Normatively, the integration of the Independent Curriculum and Ibn Khaldun's educational principles encourages a holistic educational model that combines the internalization of values and practical intellectual development. To synthesize the two in practice, important recommendations emerging from the 2019–2024 literature are: (1) developing projects explicitly targeting character and skill indicators, (2) training teachers in affective assessment design and reflection, (3) building a school culture consistent with those values, and (4) engaging local communities so that moral habituation continues outside of school—steps that are in line with policy directions and with Ibn Khaldun's principles of habituation. (Aditomo et al., 2024; Fauzan et al., 2023)

2. The Philosophical Value of Education in the Independent Curriculum and the Concept of Education of Ibn Khaldun

a. Integration of Universal Values in the Independent Curriculum Based on Ibn Khaldun's View

The Independent Curriculum places the Pancasila Student Profile as a reference for the main values to be developed—including moral dimensions, critical reasoning, creativity, independence, mutual cooperation, and diversity—and applies project-based learning mechanisms and authentic assessments to internalize these values. The official document emphasizes that character and competence must grow in an integrated manner through contextual learning practices and oriented to real experiences (Ministry of Education and Culture, 2022).

From Ibn Khaldun's perspective, ideal education must combine the moral dimension (habituation), intellectual development, and mastery of practical skills—a view that places universal values (ethics, social responsibility, justice) as an integral part of the learning process. Thus, the Independent Curriculum's emphasis on character and project-based practice shows a philosophical convergence with Ibn Khaldun's idea of a holistic educational goal. . (Indarta et al., 2022)

Pedagogically, the integration of universal values into the Independent Curriculum is realized through reinforcement projects deliberately designed to train collaboration, ethical reflection, and the application of knowledge in real social contexts—practices that are also in line with Ibn Khaldun's emphasis on repetitive practice (tadrīb) and social habituation as a mechanism for moral formation. Empirical evaluations of project implementation in several studies show increased student involvement and opportunities for value internalization when projects are implemented repeatedly and supported by explicit assessment rubrics. (Curriculum Development Team, 2022)

However, there is a difference in emphasis: The Independent Curriculum emphasizes operational flexibility for teachers and schools (curricular autonomy) so that pedagogical innovation can develop, while Ibn Khaldun places the process of socialization across generations and social structures as the foundation for broader and long-term value habituation. Therefore, in order for the integration of the universal values mandated by the curriculum to be effective, a synergy is needed between school autonomy (project implementation) and the formation of a social culture that supports moral habituation. (Kamil & Amin, 2023)

In synthesis, the Independent Curriculum and Ibn Khaldun's thought complement each other at the value level: both demand an education that combines moral virtues, freedom of thought, and social relevance. To make this integration operational, the cutting-edge literature recommends three things: (1) explicit projects directing character indicators, (2) reliable rubrics of affective assessment and reflection, and (3) strengthening the culture of schools and communities so that the process of value habituation is sustainable—a step that

contextualizes Ibn Khaldun's legacy in the practice of the Independent Curriculum. (Ihda Alfaeni et al., 2023)

b. The Relevance of Education to the Needs of the Times (from Ibn Khaldun's perspective to the Independent Curriculum)

Ibn Khaldun affirmed that education must be responsive to the social, economic, and cultural conditions of society; knowledge that is not relevant to the needs of society will lose its social benefits. This conception places social relevance and adaptation to the changing times as the main criteria for the success of education—an idea that reflects Ibn Khaldun's sociological thinking in al-Muqaddimah.

The Merdeka Curriculum is explicitly designed to respond to the demands of the 21st century: competency-based learning, content flexibility, differentiation, and project learning that hone critical thinking skills, collaboration, creativity, and problem-solving skills. This approach provides space for schools to adapt learning content to local needs and economic-technological changes so that graduates are more adaptive. (Satria et al., 2022)

The compatibility between Ibn Khaldun's ideas and the Independent Curriculum appears to be a common goal: education must prepare individuals who are able to contribute productively to society and adapt to the times. Ibn Khaldun adds emphasis that without a moral foundation, technical relevance alone will not bring about the advancement of civilization—so the modern curriculum must balance technical competence and moral formation. (Kamil & Amin, 2023)

In practice, the main challenge to actualizing this relevance is the readiness of institutions and education personnel: although the Independent Curriculum provides flexibility, many implementation studies in 2022–2023 identified a strong need for teacher training, contextual modules, and authentic assessment support in order for curriculum adjustments to truly improve students' readiness to meet local socio-economic demands. Without such capacity, flexibility risks becoming a quality inconsistency between schools.

Finally, the reconciliation of Ibn Khaldun's principles and the Independent Curriculum recommends a simultaneous curriculum model: adaptive to changing times (competencies and skills) while rooted in community-supported habituation. Practical recommendations from the 2019–2023 literature include: the integration of empowering community projects (project-community linkage), ongoing training for teachers in project design and value assessment, and the involvement of local stakeholders to ensure that curriculum relevance is ecosystemic—in line with the spirit of Ibn Khaldun's thought (Amiruddin et al., 2023) .

3. Pedagogical Principles That Can Be Adopted

a. Ibn Khaldun's Mode of Contextual Learning Approach in the Independent Curriculum

Ibn Khaldun's thoughts on education strongly emphasize the principle of contextuality in the learning process. According to him, knowledge must be

taught based on social reality and students' life experiences so that knowledge is not only theoretical, but also applicable in people's lives. In al-Muqaddimah, he emphasized that good education is one that is able to prepare humans to face the challenges of the times by associating knowledge with their social activities and needs. This view is in line with the essence of the Independent Curriculum which emphasizes learning based on real experiences and solving life problems.

The Merdeka curriculum itself carries a Contextual Teaching and Learning (CTL) approach that places students as active subjects in finding the meaning of learning through interaction with social, cultural, and environmental contexts. This approach reflects Ibn Khaldun's principle that knowledge should be obtained through empirical experience and observation of social phenomena. Teachers play the role of facilitators who help students construct knowledge based on concrete experiences and deep reflection.

Furthermore, both Ibn Khaldun and the Independent Curriculum reject the mechanistic and memorized learning model. Ibn Khaldun considers that learning that focuses on memorization actually weakens critical thinking and dulls students' analytical abilities. This view is in line with the spirit of the Independent Curriculum which demands active, reflective, and collaborative learning to foster higher order thinking skills (HOTS). Thus, the contextual principles in the Independent Curriculum can be seen as a modern actualization of Ibn Khaldun's pedagogy which is oriented towards the development of intellect and social experience. (Amin et al., 2023; Indarta et al., 2022; Kamil & Amin, 2023)

In addition, the Independent Curriculum also provides high flexibility for teachers and educational institutions to adapt learning materials to local socio-cultural conditions. This principle is in line with Ibn Khaldun's view that the success of education is highly dependent on the compatibility between the content of learning and the reality of students' lives. Therefore, the contextual approach carried out by the Independent Curriculum can be considered as a concrete manifestation of Ibn Khaldun's social theory which emphasizes the close relationship between education, society, and civilization.

Thus, the application of Ibn Khaldun's contextual approach in the Independent Curriculum not only strengthens the relevance of learning, but also affirms the position of education as a means of social transformation. Learning that departs from social reality makes students more adaptive, reflective, and able to contribute to their social environment. The synergy between Ibn Khaldun's classical thought and pedagogical innovations of the Independent Curriculum forms the basis of a dynamic, adaptive, and education-oriented philosophy that is characterized and useful for modern civilization. (Amiruddin et al., 2023; Riswanto , 2025)

b. Strengthening Moral, Spiritual, and Intellectual Aspects in Learning

One of Ibn Khaldun's great contributions to Islamic educational thought is his view of the integration of moral, spiritual, and intellectual aspects as the

main foundation of education. According to Ibn Khaldun, the main goal of education is not only to transfer knowledge, but also to form noble morals and wisdom that are born from the combination of rational knowledge and religious values. This view has similarities with the philosophy of the Independent Curriculum which places character formation (through the Pancasila Student Profile) as the main dimension of learning.

In the Merdeka Curriculum, the moral and spiritual dimensions are reflected in the six characters of the Pancasila Student Profile, especially in the values of faith and fear of God Almighty and noble character. These values serve as the ethical foundation for all learning activities. The moral aspect is not only taught theoretically, but also internalized through project activities and reflection of students. This approach is reminiscent of Ibn Khaldun's idea that moral education should be realized through ta'dib—the process of habituating values and strengthening one's personality through repeated practice and real examples.

Meanwhile, the intellectual aspect in the Independent Curriculum emphasizes the development of critical thinking, creativity, and problem solving. Ibn Khaldun also considered that the development of intellect is the essence of education, because human beings are created with the ability to think as the main instrument in understanding reality and revelation. Thus, the Independent Curriculum not only emphasizes cognitive intelligence, but also combines it with spiritual awareness and moral responsibility, so that education becomes a means of forming a complete human being. (Amin et al., 2023; Mujahidah et al., 2022; Tim Developer Curriculum, 2022)

The Independent Curriculum rejects the dichotomy between religious science and rational science. Ibn Khaldun introduced the concept of dualism of knowledge—naqliyah (revelation) and aqliyah (reason)—which must complement each other. This principle is reflected in the Independent Curriculum which emphasizes cross-disciplinary and integrative learning, so that students not only master scientific knowledge but also have a strong moral and spiritual foundation.

By bringing together the ideas of Ibn Khaldun and the principles of the Independent Curriculum, education can function not only as a vehicle for knowledge transfer, but also as a comprehensive human transformation. Strengthening moral, spiritual, and intellectual aspects is a tangible manifestation of humanistic and civilized education. With such a pedagogical model, the Independent Curriculum has the potential to be a bridge that connects the classical values of Islamic education with the modern learning paradigm of the 21st century. (Ihda Alfaeni et al., 2023; Riswanto , 2025)

4. Implementation Challenges and Opportunities

a. Obstacles in Integrating Classical Values with Modern Curriculum

The implementation of the Independent Curriculum still faces a number of significant obstacles in aligning class-values (such as moral, social, local

culture, and the legacy of classical thought such as Ibn Khaldun) with the demands of a competency-based modern curriculum. One of the main obstacles is the limited human resources—especially the readiness of teachers to understand the philosophy of classical education and then integrate it into project-based and contextual modern learning. A literature review stated that teachers' unpreparedness is an obstacle to the implementation of the Independent Curriculum at the elementary level.

Furthermore, infrastructure and technological barriers are also factors that hinder the integration of classroom values with modern curriculum. Schools in remote areas still face limited access to technology, relevant learning modules, and digital learning support that is in accordance with modern approaches but also respects Islamic values or local culture. This condition makes the implementation of learning that combines classical and modern values less optimal.

Then, there are obstacles related to the understanding of class-values that are not explicitly stated in the implementation of the modern curriculum. For example, the method of translating Ibn Khaldun's ideas about moral and social habituation into project learning design has not been systematically developed in schools. This creates a gap between the goals of classical education and modern learning practices that focus more on technical competencies and essential content. Some studies say that it is still difficult to translate the values of classical thought into modern curriculum rubrics, projects, and assessments. (Natasya et al., 2025; Sucipto et al., 2024; Zaelani et al., 2024)

On the curriculum management side, administrative and policy obstacles also arise. The Merdeka curriculum provides flexibility, but this flexibility requires schools to make many adjustments on their own (modules, projects, assessments), which require time, understanding, and support. Schools that do not have an established learning culture will have difficulty integrating classical values that usually require long-term habituation and reflection. The literature says that without the capacity and culture of supportive schools, the integration of classical values with modern curriculum has the potential to become an administrative "patchwork".

Finally, these obstacles show that to integrate classical values such as Ibn Khaldun's thought into the Independent Curriculum, a systemic strategy is needed: teacher capacity building, the provision of learning modules that link grades with 21st-century competencies, and policy support that facilitates collaboration between schools, communities, and local cultures. Without a comprehensive address, the opportunity to actualize classical values in modern curricula will be less than optimal.

b. Opportunities to Make the Independent Curriculum More Adaptive with Local and Universal Values

Despite the obstacles, there is a great opportunity in the implementation of the Independent Curriculum to adopt and integrate local values (culture, local

wisdom) and universal values (humanity, morals, character) in a more adaptive manner. Studies that examine the integration of local wisdom into the Independent Curriculum show that learning based on local and cultural literary works can strengthen cultural identity while improving the character of students.

The Independent Curriculum that gives educational units the flexibility to tailor projects and learning according to the local context is a strategic opportunity to combine local and universal values. Schools can design projects that not only hone 21st-century skills but also instill heritage values of classical thought or local culture—so that education is locally "useful" and globally meaningful. Examples of her research show that schools that use modules based on local wisdom are successful in increasing awareness of students' cultural values and character. (Soumena & Harahap , 2025; Yansah et al., 2023)

In addition, opportunities also arise in strengthening the collaboration of local schools and communities as part of the implementation of the project curriculum. By involving the community, local culture, and classroom values, schools can create a more adaptive and contextual learning ecosystem—in accordance with Ibn Khaldun's idea that education should be related to society and civilization. This is an opportunity to strengthen the social relevance of education and enrich students' learning experiences.

Finally, this opportunity can improve the quality of education inclusively. By combining local and universal values, the Independent Curriculum is able to produce graduates who are not only technically competent but also have character, cultural awareness, and adaptive skills. Research shows that schools that take advantage of these opportunities get more meaningful and sustainable learning outcomes, especially in integrating values into student learning and reflection projects. (Wahyudi et al., 2024)

Overall, the opportunity for the implementation of the Independent Curriculum to integrate class-class and local/universal values is enormous, but it requires system readiness, teacher capacity, the right modules, and a supportive school culture. With the right strategy, the Independent Curriculum can be a transformative medium that unites the legacy of classical education (such as Ibn Khaldun's thought) with the demands of modern and global education.

CONCLUSION

Ibn Khaldun's concept of education has a strong relevance to the paradigm and orientation carried by the Independent Curriculum, especially in terms of flexibility, contextuality, and social relevance of education. Ibn Khaldun emphasized that education must be based on social reality and directed to form moral, knowledgeable, and productive human beings in their society. This view is in line with the spirit of the Independent Curriculum which places students as independent, creative, and empowered learning subjects according to the socio-cultural context in which they live.

Thus, both have philosophical similarities in viewing education as an integral humanization process between moral, intellectual, and social aspects.

From a philosophical-pedagogical perspective, Ibn Khaldun's thinking can enrich the implementation of the Independent Curriculum because it contains universal principles that remain relevant to the demands of 21st century education. The principle of balance between naqliyah and aqliyah knowledge, between normative and rational knowledge, is an important foundation for the development of a holistic and balanced curriculum. In the context of the Independent Curriculum, this balance can be seen in the integration between strengthening character through the Pancasila Student Profile and developing academic competencies and skills in the 21st century. This means that the orientation of the Independent Curriculum towards learning independence and character formation has actually reflected the values that have long been initiated by Ibn Khaldun.

Furthermore, Ibn Khaldun's perspective on the relationship between education and social dynamics and civilization emphasizes that the curriculum should not be static. Education must be able to adapt to the changing times without losing its moral and spiritual orientation. This is in line with the principle of flexibility of the Independent Curriculum which provides space for educational units to adapt learning to local contexts, cultures, and community needs. Thus, both Ibn Khaldun and the Independent Curriculum place education as a dynamic process that connects the past, present, and future of humans.

Therefore, the integration of Ibn Khaldun's thought values into the implementation of the Independent Curriculum can be a strategic step in building an education system that is not only intellectually superior, but also rooted in the moral, spiritual, and cultural values of the nation. This approach opens up opportunities to present a modern Islamic education model that is still based on classical values, and relevant to the needs of the times. Thus, the synergy between Ibn Khaldun's educational philosophy and the principles of the Independent Curriculum is a middle way towards education with character, civilization, and sustainability.

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