

THEORETICAL RECONSTRUCTION OF GLOBAL CURRICULUM DEVELOPMENT: A COMPARATIVE ANALYSIS OF THE THOUGHT OF IBN KHALDUN AND JOHANN HERBART

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Abstract :

This study aims to reconstruct the theoretical foundation of global curriculum development through a comparative analysis of Ibn Khaldun's and Johann Friedrich Herbart's educational thought. Educational transformation in the era of globalization has strengthened technocratic paradigms emphasizing standardization and performativity, often marginalizing the social and moral dimensions of curriculum. This research employs a qualitative philosophical approach using a comparative philosophical inquiry design. Data were obtained through hermeneutic analysis of the primary works of both scholars and relevant supporting literature. The findings reveal that Ibn Khaldun emphasizes the socio-contextual dimension of education as part of civilizational dynamics, while Herbart highlights systematic pedagogy and the moral formation of individuals. Their synthesis generates an integrative conceptual model of global curriculum based on three dimensions: socio-contextual, systematic-pedagogical, and ethical-democratic. This model offers an alternative to technocratic reductionism by positioning curriculum as a dialogical space between social solidarity and moral autonomy. Consequently, global curriculum development should aim to cultivate intellectually competent individuals who possess social awareness and ethical integrity within an increasingly plural and interconnected world.

Keywords: Global Curriculum; Ibn Khaldun; Johann Herbart; Moral Education

Abstrak :

Penelitian ini bertujuan merekonstruksi landasan teoretis pengembangan kurikulum global melalui analisis komparatif pemikiran Ibn Khaldun dan Johann Friedrich Herbart. Transformasi pendidikan di era globalisasi cenderung menguatkan paradigma teknokratis yang menekankan standarisasi dan performativitas, sehingga mereduksi dimensi sosial dan moral kurikulum. Penelitian ini menggunakan pendekatan kualitatif berbasis kajian filsafat pendidikan dengan desain comparative philosophical inquiry. Data diperoleh dari analisis hermeneutik terhadap karya utama kedua tokoh serta literatur pendukung yang relevan. Hasil penelitian menunjukkan bahwa Ibn Khaldun menegaskan dimensi kontekstual-sosial pendidikan sebagai bagian dari dinamika peradaban, sedangkan Herbart menekankan dimensi sistematis-pedagogis dan pembentukan karakter moral individu. Sintesis keduanya menghasilkan model konseptual kurikulum global berbasis tiga dimensi integratif: kontekstual-sosial, sistematis-pedagogis, dan etis-demokratis. Model ini menawarkan alternatif terhadap reduksionisme teknokratis dengan menempatkan kurikulum sebagai ruang dialog antara solidaritas sosial dan otonomi moral. Dengan demikian, pengembangan kurikulum global perlu diarahkan pada pembentukan manusia yang kompeten secara intelektual sekaligus memiliki kesadaran sosial dan integritas etis dalam masyarakat global yang plural.

Kata Kunci: Kurikulum Global; Ibn Khaldun; Johann Herbart; Pendidikan Moral

INTRODUCTION

The transformation of education in the era of globalization does not merely introduce structural changes to the learning system; it also disrupts the epistemological foundations underpinning the construction of the curriculum itself. Globalization shapes a new configuration of power relations in the production of knowledge, accelerates the transnational circulation of ideas, and reinforces market-based standardization and global competencies (Spring, 2015).

Within this global configuration, the curriculum is increasingly positioned as a technocratic instrument oriented toward efficiency, accountability, and the measurement of performativity. The literature on global education policy tends to frame standardized competencies and measurable outcomes as the ultimate goals of education, thereby reducing the curriculum to a managerial tool. Consequently, normative dimensions such as the formation of moral orientation, social awareness, and ethical reflexivity do not receive adequate epistemological elaboration. Criticism of this paradigm has long been articulated by Apple (2004), who asserts that the curriculum is fundamentally an ideological arena; it represents particular interests, structures of domination, and value orientations.

Thus, the issue of global curriculum development is not merely technical-methodological but also philosophical and political. The dominance of the modern Western paradigm in global curriculum discourse reflects not only historical influence but also institutionalizes instrumental rationality as a universal standard. The universality it claims often operates through the generalization of Western epistemic particularities, thereby narrowing the space for other conceptual traditions to define the aims of education. In this context, the global curriculum risks becoming a project of epistemic homogenization that neglects the plurality of moral and social sources shaping the life of global society (Pinar, 2012).

It is within this context that theoretical reconstruction becomes an academic imperative. Reconstruction is not understood as romanticism toward the past, but rather as a critical effort to bring classical intellectual traditions into dialogue with contemporary global challenges. Two figures who offer significant conceptual horizons in this endeavor are Ibn Khaldun and Johann Friedrich Herbart. Although they lived in different historical and geographical contexts, both represent two fundamental epistemological orientations in educational theory: the socio-contextual dimension and the psychological-moral dimension.

In the *Muqaddimah*, Ibn Khaldun situates education within the broader

framework of civilizational dynamics. He rejects the view that education can be separated from the socio-economic and political conditions of society (Khaldun, 2005). In his perspective, education constitutes a mechanism for cultural transmission as well as an instrument for the reproduction of social solidarity (*asabiyyah*). The concept of *asabiyyah* denotes not merely emotional solidarity, but a collective energy that sustains the continuity of civilization (Alatas, 2014). Education, therefore, functions to strengthen social cohesion and the stability of societal structures.

Ibn Khaldun's argument carries radical implications for global curriculum theory. He implicitly rejects ahistorical universality in curriculum design. For Ibn Khaldun, the curriculum must be contextual; it should reflect the material needs and historical conditions of its society (Mahdi, 2016). In contemporary terms, this approach aligns with critiques of global standardization in education, which often disregard local particularities. Thus, Ibn Khaldun provides an epistemological foundation for a curriculum paradigm that is responsive to social contexts and civilizational dynamics.

In contrast, Herbart constructed a theory of education grounded in moral psychology and a systematic pedagogical structure. He rejected forms of education that are spontaneous and unstructured, emphasizing instead the importance of rational and progressive organization of instruction (Herbart, 1901). The concept of *apperception* that he developed indicates that meaningful learning occurs when new experiences are assimilated into existing cognitive structures (Hilgenheger, 1993). For Herbart, education is not merely the transmission of knowledge, but a process of forming the moral will.

Whereas Ibn Khaldun emphasizes the collective dimension of education, Herbart directs attention to the internal transformation of the individual. He regards the ultimate aim of education as the formation of autonomous moral character. This perspective resonates strongly with contemporary debates on character education and the moral crisis in global society (Noddings, 2013). In this context, Herbart provides a systematic framework for integrating the ethical dimension into curriculum design.

The problem arises when contemporary educational discourse tends to draw a sharp separation between the social and moral dimensions, as if the strengthening of global competencies could proceed without a solid ethical foundation, or conversely, as if character formation could occur without sensitivity to global social structures. This dichotomy is reflected in curriculum

literature that rigidly separates competency-based policy approaches from normative, value-based approaches. It is here that the urgency of epistemological synthesis becomes evident. Globalization demands individuals who possess cross-cultural competencies as well as moral integrity (Banks, 2016). Without social awareness, education risks producing subjects alienated from collective realities. Without moral integrity, education merely generates technocrats devoid of ethical orientation.

From the perspective of Islamic education, this integrative need becomes even more pressing. Islamic education cannot be separated from the orientation toward the formation of akhlak (moral character) and tawhidic consciousness. However, it also cannot disregard the demands of global competence. Halstead (2004) asserts that the concept of education in Islam simultaneously encompasses spiritual, moral, and intellectual dimensions. Ibn Khaldun's thought provides theoretical justification that education must be grounded in the social context of the ummah, while Herbart offers a systematic model of moral formation that can be pedagogically adapted.

Conceptually, this synthesis aligns with the notion of curriculum as a space of reflective dialogue a "complicated conversation," as articulated by Pinar (2012). The curriculum is not a final document but an interpretive process that is continuously negotiated. The fundamental question to be addressed is whether the global curriculum aims to reproduce existing social structures, transform individuals, or reconstruct civilization (Apple, 2004).

It is at this juncture that the argumentative position of this paper is affirmed: an adequate global curriculum must integrate three dimensions simultaneously social relevance (Ibn Khaldun), pedagogical systematicity (Herbart), and ethical-democratic orientation (Biesta, 2015). Biesta's critique of the culture of measurement serves as a reminder that education must not be reduced to mere performativity. Education must take into account the dimension of subjectification the formation of individuals as responsible ethical subjects.

Although the literature on global curriculum has extensively critiqued the dominance of technocratic paradigms and Western epistemic universalism, most studies continue to operate within a relatively homogeneous conceptual horizon. Efforts toward epistemic diversification often stop at normative recognition of plurality, without systematically reconstructing their theoretical foundations. To date, no research has explicitly synthesized Ibn Khaldun's socio-historical horizon and Herbart's psychological-moral horizon as an integrative framework

for global curriculum development. Thus, this study does not merely undertake a comparison of two figures; rather, it offers an epistemological reconstruction aimed at shifting the paradigm of global curriculum from a monolithic universalistic model toward a dialogical and cross-civilizational one.

Accordingly, the comparative analysis of Ibn Khaldun and Herbart is not an exercise in intellectual nostalgia, but a conceptual strategy for constructing a more civilizationally grounded paradigm of global curriculum. The integration of social solidarity and moral autonomy enables the emergence of a curriculum model that is not only adaptive to globalization but also capable of safeguarding value integrity.

In a plural global society, education must transcend the dualism between social reproduction and character formation. It must become a medium for forming individuals who are both contextually aware and self-aware subjects capable of participating in the global order without losing their moral orientation. The socio-contextual synthesis of Ibn Khaldun and the psychological-moral synthesis of Herbart provide the epistemological foundation for this objective.

RESEARCH METHOD

This study employs a qualitative approach grounded in the philosophy of education, utilizing a comparative philosophical inquiry design. This design was selected because the research questions do not aim to test empirical causal relationships, but rather to reconstruct the epistemological foundations of global curriculum development through conceptual analysis and dialogue across intellectual traditions. In this context, the curriculum is understood as a normative and ideological construct that requires critical examination at the ontological, epistemological, and axiological levels (Apple, 2004; Pinar, 2012).

The research data consist of textual documents comprising primary and secondary sources. The primary sources include *Al-Muqaddimah* by Ibn Khaldun (Khaldun, 2005) and *The Science of Education* by Johann Friedrich Herbart (Herbart, 1901), which are analyzed as conceptual frameworks concerning the aims of education, the relationship between education and society, and character formation. Secondary sources include reputable academic literature relevant to curriculum theory, moral education, globalization in education, and multicultural education (Alatas, 2014; Banks, 2016; Biesta, 2015; Hilgenheger, 1993; Spring, 2015).

Data collection was conducted through a systematic document study by

identifying key concepts, argumentative structures, and normative propositions that carry theoretical significance within each body of thought. This stage was followed by thematic classification covering: (1) the aims of education, (2) the relationship between education and social structure, (3) pedagogical organization, and (4) the moral dimension and curricular implications.

The analysis was carried out in three stages. First, a philosophical hermeneutic analysis was employed to interpret the texts within their historical contexts and intellectual traditions. Second, a dialectical comparative analysis was undertaken to identify similarities, differences, and epistemological tensions between the two thinkers. Third, an integrative theoretical reconstruction was formulated to develop a conceptual model of global curriculum that synthesizes Ibn Khaldun's socio-contextual dimension and Herbart's psychological-moral dimension.

The validity of the study is ensured through argumentative coherence, interpretative consistency, and theoretical triangulation with relevant supporting literature. Through this framework, the study generates a conceptual foundation for global curriculum development that balances social relevance, pedagogical systematicity, and ethical orientation.

FINDINGS AND DISCUSSION

Ibn Khaldun's Socio-Contextual Horizon: Education as Civilizational Energy (Analytical Paraphrase)

In Ibn Khaldun's perspective, education is not an isolated individual activity, but rather an institution of social reproduction that sustains the continuity of civilization. Education functions to transmit values, cultivate collective solidarity (*asabiyyah*), and maintain social stability. Accordingly, the curriculum must be understood as a historical instrument embedded within societal dynamics, rather than as an ahistorical design that is socially neutral.

The concept of *asabiyyah* elucidates that education performs a strategic role in generating the collective energy that enables a society to endure and develop. Social solidarity is not merely an emotional bond; it constitutes the basis for legitimizing the curriculum as a mechanism for shaping shared orientations (Budi Haryanto & Istikomah, 2020). Meanwhile, studies examining the relationship between religious educational leadership and academic achievement indicate that educational institutions operate through relational dimensions—namely values, exemplarity, and structures of influence—that can either strengthen or weaken the cohesion of learning communities (Hasibuan &

Pulungan, 2024). Although not identical to *asabiyyah*, this body of literature clarifies that education invariably functions within social and leadership networks that generate collective direction and ethos.

A direct implication of this socio-contextual horizon is the assertion that the curriculum should be designed as a social artifact rather than a universal template. A curriculum detached from the socio-economic context and historical dynamics of society risks becoming a formal instrument devoid of transformative capacity. Such a view aligns with arguments that educational quality and relevance largely depend on institutional leadership's ability to interpret social needs and direct educational resources in a manner responsive to concrete challenges (Wahyudi dkk., 2021). Thus, context is not an "additional" element, but an epistemological prerequisite for education to function as civilizational energy – an energy that drives social transformation through the internalization of values and the formation of collective orientation.

Within the framework of educational globalization, Ibn Khaldun's conception generates a sharp theoretical critique of the prevailing currents of curriculum standardization and homogenization. Globalization often promotes the assumption that an ideal curriculum is one that is uniform and transferable across nations, typically articulated through the language of "global competencies" and equivalent performance indicators. However, this tendency entails epistemic risks: it may disregard differences in social contexts, economic disparities, and cultural diversity that shape modes of learning and societal needs. The curricular implication of this perspective is a rejection of standardization that neglects social context. A uniform global curriculum risks losing legitimacy because it is not rooted in historical realities and the needs of its society (Bustari dkk., 2020). From this standpoint, contemporary literature may be interpreted as offering practical justification for Ibn Khaldun's critique: standardization that prioritizes format over contextual sensitivity easily devolves into institutional formalism.

Therefore, the sustainability of a global curriculum should not rest solely on standard compatibility, but also on social relevance. Social relevance implies that the curriculum responds to the actual problems of society and equips learners with the capacity to interpret their world. At this point, curriculum design must provide space for critical engagement with the structures that shape social reality – political, economic, and power relations – so that education does not merely produce "competent" subjects, but individuals who are sensitive to

inequality and capable of adopting ethical positions within society.

Thus, curriculum reconstruction within Ibn Khaldun's horizon may be understood as a two-layered project. At the first level, the curriculum must be rooted in social and historical realities—namely societal needs, economic structures, cultural dynamics, and issues of inequality. At the second level, the curriculum should be oriented toward fostering solidarity and collective responsibility, so that education does not culminate in the competitive individualism often accompanying globalization. In the context of Islamic education, this agenda becomes even more significant, as education fundamentally seeks not only cognitive achievement but also the formation of social morality. When linked to Ibn Khaldun's horizon, such leadership may function as an institutional driver that ensures the curriculum remains anchored in collective values and social needs.

Ultimately, understanding education as “civilizational energy” requires a shift in perspective: from viewing education as an individual concern to conceiving it as a social project. A truly empowering curriculum is one that not only prepares individuals to pass examinations or meet standards, but also cultivates social awareness, builds solidarity, and prepares generations to participate in collective development. With such an orientation, education remains relevant amid the complexities of globalization and increasing pluralism—not because it conforms to the currents of homogenization, but because it is capable of producing subjects who are rooted in their contexts while critically negotiating the challenges of their time (Bustari dkk., 2020; Wahyudi dkk., 2021).

Herbart's Psychological-Moral Horizon: Education as a Project of Character Formation (Analytical Paraphrase)

In contrast to Ibn Khaldun's socio-historical orientation, which situates education as an instrument of social cohesion, Johann Friedrich Herbart developed a theory of education centered on the psychological-moral dimension and the necessity of systematic pedagogical structure. Within the Herbartian horizon, education is not understood as a spontaneous activity reliant solely on intuition, but as a consciously designed process aimed at shaping the will and ethical dispositions of learners. This focus presupposes that education is directly concerned with the formation of the human being as a moral subject: not merely knowing what is right, but possessing the will to act rightly. Accordingly, educational institutions and teachers are positioned as normative agents

responsible for organizing directed learning experiences that engage the cognitive domain while simultaneously cultivating moral habits.

Unlike Khaldun, who emphasizes social reproduction, Herbart concentrates on the internal transformation of the individual through systematic pedagogical structures. His concept of apperception suggests that meaningful learning occurs when new experiences are integrated into existing cognitive structures, enabling the gradual and directed formation of moral will (Budi Haryanto & Istikomah, 2020). Within educational institutions, this guiding role is often associated with leadership capable of building systems, cultures, and processes that reinforce educational aims (Wahyudi dkk., 2021). Thus, a Herbartian reading underscores that educational quality depends significantly on the system's capacity to organize learning experiences in a sequential and meaningful manner.

From this premise, the curriculum in Herbart's perspective cannot be reduced to a mere list of content or an accumulation of factual knowledge. Rather, it should be understood as a normative and structural instrument for character formation through the careful selection and systematic organization of learning experiences. Herbart criticized fragmented instruction—that is, instruction that divides knowledge into isolated segments without developmental logic or ethical orientation. Such an approach risks producing learners who “know much” yet lack coherent reasoning structures and firm moral commitment. Therefore, the emphasis on logical pedagogical sequencing must be interpreted not merely as a technical principle, but as a strategy for gradually constructing moral integrity. In practice, this demands consistency of objectives, continuity of content, and reinforcement of a school culture that supports character formation.

Within Islamic education, these ideas resonate strongly with discussions on leadership and educational quality. Studies examining the leadership of religious education teachers and its relationship to students' academic achievement demonstrate that learning processes are influenced not only by content, but also by pedagogical relationships, exemplarity, and the moral climate of the classroom (Hasibuan & Pulungan, 2024). Although such studies are not explicitly grounded in Herbart's framework, their findings reinforce the claim that character formation requires a directed relational and institutional system. Similarly, research on transformative leadership in Islamic educational institutions emphasizes that improvements in educational quality necessitate

strengthened systems, motivation, and work culture dimensions aligned with Herbart's emphasis on directionality and pedagogical design (Bustari dkk., 2020). In other words, moral education cannot be achieved if educational institutions lack organized learning structures and leadership capable of sustaining clear aims.

If Ibn Khaldun prioritizes social cohesion as the orientation of education, Herbart places the internal transformation of the individual at the center. This orientation is particularly relevant in contemporary contexts, where societies are often described as experiencing a "moral crisis" and value relativism, partly associated with globalization and rapid social change. From a Herbartian standpoint, a global curriculum cannot be designed merely as a value-neutral framework of cross-cultural competencies; it must integrate character formation as a primary organizing principle (Nurlaela dkk., 2024). In this framework, school culture becomes an institutional prerequisite to ensure that character formation moves beyond discourse and is embodied in habitual practice.

Herbart's critique of undirected instruction is also pertinent in responding to modern education's excessive orientation toward measurement. When performance indicators become central, education risks being reduced to a project of numerical attainment. In such an environment, character formation tends to remain a normative slogan without operational space. Viewed through a Herbartian lens, prophetic leadership may be understood as an institutional mechanism that helps educational systems remain consistent with the aim of character formation, particularly amid increasing pressures of quantitative evaluation.

From this analysis, Herbart's contribution to the reconstruction of the global curriculum can be articulated more clearly: a global curriculum must not be structured solely as a value-neutral framework of cross cultural competencies, but must systematically and sequentially integrate character formation. Character education should not be treated as an additional module or supplementary subject; it must function as an organizing principle that structures learning experiences, sequences content, and guides pedagogical practice. In policy terms, this implies that moral education cannot rely on rhetoric alone, but must be intentionally designed at the curricular (structural), pedagogical (strategic), and cultural (school ethos) levels.

Ultimately, Herbart's perspective underscores that educational reconstruction in the global era is not merely a technical adaptation to

contemporary demands, but also an effort to cultivate subjects capable of living ethically within the complexities of modern social life. Structured, purposeful, and morally grounded education serves as a safeguard against value disorientation. Implementing Herbartian principles in global curriculum development therefore reaffirms that the aim of education extends beyond “becoming competent”; it must enable learners to become responsible individuals with integrity, capable of making moral decisions in ever-changing social contexts. With such an orientation, education is not merely an arena for the accumulation of knowledge, but a space for character and civilizational formation—achieved through systematic, sustained, and value-oriented pedagogical work.

The Social-Moral Dialectic: Toward a Theoretical Synthesis in Global Curriculum Development

The synthesis of Khaldun and Herbart rejects the dichotomy between social reproduction and moral formation. An adequate global curriculum must simultaneously cultivate collective solidarity and individual ethical autonomy. Ibn Khaldun articulates education as a social institution embedded within historical dynamics and the collective structures of society, whereas Herbart formulates education as a normative project oriented toward the formation of individual character through systematic pedagogical processes. These differing orientations historical collectivism on the one hand and moral individuality on the other should not be positioned antagonistically, but rather as two conceptual poles that can be synthesized within a more comprehensive framework of global curriculum development.

Within Ibn Khaldun’s horizon, education functions as a mechanism for the reproduction of collective values and the reinforcement of social cohesion, as reflected in sociological readings of Islamic educational institutions (Budi Haryanto & Istikomah, 2020). Education is regarded as an instrument that strengthens social solidarity and fosters collective consciousness to sustain societal continuity. Conversely, Herbart concentrates on shaping the individual’s moral will through structured and directed learning processes. This perspective underscores that education must not merely preserve social stability, but also cultivate personal integrity grounded in ethical values. In the context of educational leadership, the relationship between character formation and academic performance demonstrates that moral and structural dimensions are interrelated within the educational process (Hasibuan & Pulungan, 2024).

Without integrating these two dimensions, the global curriculum tends to reproduce two reductionist patterns: first, social technocratism, which prioritizes systemic compatibility and performance indicators without fostering learners' moral orientation; and second, abstract normative morality detached from the global social structures shaping lived experience. Both patterns reveal an epistemological failure to understand education as a simultaneous process of social reproduction and ethical subject formation. Globalization demands individuals capable of participating in global social systems while possessing a strong ethical foundation to navigate value and cultural complexities. Education that emphasizes structural reproduction without cultivating moral consciousness produces individuals who are merely systemically adaptive yet ethically unreflective. Conversely, education that focuses excessively on moral individuality without attending to social realities risks generating abstract moralism disconnected from concrete societal challenges. Hence, synthesizing these two approaches becomes an epistemological necessity in designing a curriculum responsive to global challenges.

This view aligns with the conception of curriculum as a dynamic space of dialogue among tradition, experience, and contemporary demands. In other words, the curriculum is not merely a technical product, but a dialectical field in which social values and moral purposes are continuously negotiated. The synthesis of Ibn Khaldun and Herbart enriches this understanding by integrating contextual awareness and normative orientation within a single theoretical framework.

Furthermore, educational globalization frequently promotes curriculum models grounded in standardization and efficiency, oriented toward measurable performance. Such technocratic approaches risk neglecting the ideological dimensions and power relations inherent in the curriculum. Research on school quality indicates that educational effectiveness is significantly influenced by visionary leadership and school culture that support value internalization (Nurlaela dkk., 2024). This suggests that educational success cannot be reduced to quantitative indicators, but depends on institutions' capacity to balance structure and values. Within the Khaldun-Herbert synthesis, this balance is conceptualized as the integration of social solidarity and moral autonomy.

This dialectical approach also offers a critique of the dominance of technocratic paradigms in modern curriculum development. Education that exclusively pursues efficiency and academic output risks neglecting the

formation of human beings as moral and social subjects. In discussions of prophetic leadership, for example, education is emphasized as a process of character formation oriented toward trustworthiness, responsibility, and collective ethics (Fatimah dkk., 2022). This perspective illustrates that education must operate on two levels simultaneously: developing competence and cultivating values. The synthesis of Ibn Khaldun and Herbart provides a conceptual foundation for uniting these dimensions within the framework of global curriculum development.

Theoretically, integrating social and moral dimensions generates a non-reductionist curriculum paradigm. The curriculum is no longer understood solely as an instrument of social reproduction nor as an isolated project of moral individualization. Rather, it is positioned as a medium for forming individuals who are rooted in community while possessing personal integrity. In plural and multicultural societies, this approach becomes increasingly significant, as education must facilitate inter-identity dialogue without compromising firm ethical orientation.

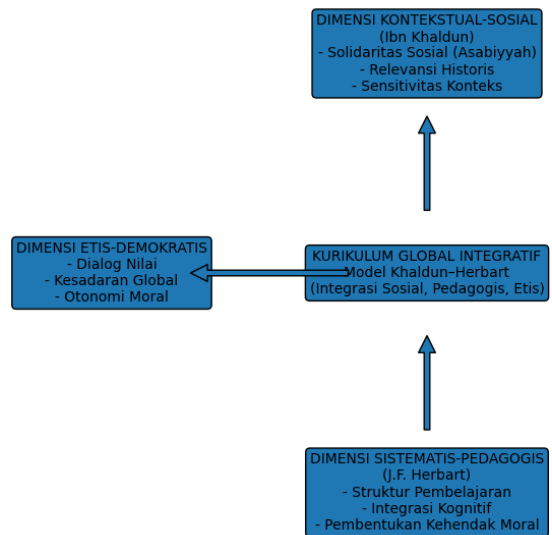
The practical implication of this synthesis is the need for curriculum design that integrates universal values with contextual sensitivity. Values such as justice, responsibility, and solidarity may be articulated differently across societies, yet retain universal dimensions relevant at the global level. Following the dialectical horizon of Ibn Khaldun and Herbart, the curriculum can be structured to respect cultural plurality while promoting moral integrity. Education is thereby directed not only toward achieving learning outcomes, but also toward cultivating critical consciousness and ethical commitment.

Thus, the social-moral dialectic is not merely a theoretical construct, but a conceptual strategy for addressing the crisis of orientation in global education. Education that neglects the social dimension risks losing relevance; education that neglects the moral dimension risks losing meaning. Their synthesis enables the emergence of a humanistic, contextual, and normative curriculum paradigm one capable of bridging the demands of globalization with the need for civilizational character formation.

Reconstruction of a Conceptual Model of Global Curriculum: Social, Pedagogical, and Ethical Integration

The results of the comparative analysis of the thought of Ibn Khaldun and Johann Friedrich Herbart enable the formulation of a conceptual model of global curriculum that avoids both technocratic reductionism and abstract

normativism. This reconstruction rests upon three fundamental dimensions: (1) the socio-contextual dimension, (2) the systematic-pedagogical dimension, and (3) the ethical-democratic dimension. Together, these dimensions constitute an integrative framework that positions the curriculum not merely as an academic instrument, but as a medium for social transformation and character formation within a plural and dynamic global society.



The Socio-Contextual Dimension: Curriculum as a Reflection of Civilizational Dynamics

The first dimension is rooted in Ibn Khaldun’s socio-historical horizon, which emphasizes that education is an inherent component of civilizational structures. From this perspective, the curriculum cannot be designed ahistorically or treated as a universal template transferable without adaptation. Education must be understood as a mechanism for the reproduction of collective values and the reinforcement of social solidarity (*asabiyyah*) that sustains societal continuity (Budi Haryanto & Istikomah, 2020).

This view indicates that the curriculum performs a social function inseparable from the economic, cultural, and political contexts of society. Collective solidarity is not merely emotional cohesion, but a form of social energy that enables civilizational stability and continuity. Consequently, curriculum design must be responsive to local realities in order to function as an instrument of social transformation rather than merely an administrative tool of education (Hasibuan & Pulungan, 2024).

Furthermore, curricular relevance is largely determined by its capacity to engage with the dynamics of the social environment. Wahyudi dkk., (2021) demonstrate that educational quality is significantly influenced by contextual

leadership and institutional culture. This reinforces the thesis that a curriculum responsive to social needs will possess greater legitimacy and effectiveness than one that is uniform and abstract. Thus, the socio-contextual dimension serves as an epistemological foundation affirming that a global curriculum must be grounded in the plurality of social realities rather than in the homogenization of standards.

The Systematic-Pedagogical Dimension: Curriculum as a Structure for Character Formation

The second dimension derives from Herbart's pedagogical approach, which emphasizes the importance of systematic and progressive organization of instruction. Within the Herbartian horizon, education is a consciously designed process aimed at shaping moral will through structured learning experiences. Accordingly, the curriculum must be organized in a logical sequence that enables cognitive integration and the gradual internalization of values.

This approach aligns with the view that effective educational leadership requires clear systems and planning to achieve learning objectives (Bustari dkk., 2020). The curriculum should not be fragmented or merely an accumulation of content; rather, it must reflect conceptual coherence and consistent normative orientation. Nurlaela dkk., (2024) indicate that school quality is strongly influenced by teachers' professional competence and institutional culture, thereby underscoring the importance of structured pedagogical systems in achieving meaningful outcomes.

In the context of globalization, the systematic-pedagogical dimension becomes essential to prevent the reduction of education to the mere acquisition of measurable competencies. Education oriented exclusively toward performativity tends to neglect character formation. Fatimah dkk., (2022) emphasize that education grounded in prophetic leadership prioritizes moral values and responsibility as its central orientation. This principle resonates with Herbart's assertion that education must systematically integrate cognitive and moral dimensions.

The Ethical-Democratic Dimension: Curriculum as a Space of Dialogue in Plural Societies

The third dimension represents a contemporary enrichment that situates the curriculum within an ethical democratic framework. In multicultural global societies, education must foster respect for diversity while cultivating commitment to shared values. Critiques of education excessively focused on

measurable outcomes suggest that curricula often lose their ethical dimension (Gazali, 2019). Therefore, an approach balancing efficiency with civility is required.

In this regard, multicultural education and civilizational synthesis become particularly relevant. Abdul Razak dkk., (2023) emphasize the importance of inter-civilizational dialogue as a strategy for fostering harmony in plural societies. This principle can be incorporated into global curriculum development through the strengthening of ethical and democratic consciousness. The curriculum thus functions not only as a medium for knowledge transmission, but also as a space for deliberation on values and the formation of inclusive identities.

The ethical-democratic dimension serves as a counterbalance to two extreme risks: technocratism and normative relativism. Technocratism privileges standards and efficiency without value sensitivity, whereas relativism neglects the need for shared ethical orientation. The integration of the three dimensions – socio-contextual, systematic-pedagogical, and ethical-democratic – generates a curriculum model that is adaptive to globalization while remaining firmly grounded in moral values.

Theoretical Implications and Contributions: Toward Epistemic Diversification in Global Curriculum Theory

Theoretically, this study responds to the limitations of global curriculum literature, which remains largely dominated by a single epistemic horizon and has not systematically integrated intellectual traditions across civilizations. Calls for epistemic diversification have often stopped at normative recognition of plurality without substantively reconstructing their conceptual frameworks. This study seeks to move beyond such tendencies by formulating an integrative model grounded in an epistemological dialogue between Khaldun and Herbart.

The primary theoretical contribution of this research lies in articulating a model of global curriculum that broadens epistemic sources through cross-civilizational dialogue, without positioning any single tradition as a universal center. What is frequently regarded as a universal standard is, in fact, a particular historical and cultural construction that has been globally generalized. This phenomenon generates epistemological concerns, as it risks marginalizing non-Western perspectives that possess their own conceptual richness (Budi Haryanto & Istikomah, 2020). By incorporating Ibn Khaldun's thought as a conceptual foundation, this study expands the epistemological horizon of global curriculum theory through engagement with the Islamic intellectual tradition, which

emphasizes the interconnection between education, social structure, and civilizational dynamics.

In this context, the central contribution of the study lies in affirming that global curriculum theory should not be constructed upon a singular epistemic assumption. Integrating Ibn Khaldun's perspective introduces historical and sociological dimensions that enrich the understanding of education as a collective process embedded within social structures. This perspective not only broadens theoretical references, but also shifts the focus of curriculum discourse from technocratic orientation toward a more contextual and civilizational one. Studies of language and conceptual frameworks in the *Muqaddimah* demonstrate the analytical depth of Ibn Khaldun's thought in illuminating the relationship between knowledge, power, and civilization (Gazali, 2019). Therefore, incorporating this perspective into global curriculum discourse is not merely symbolic, but constitutes a conceptual strategy for enriching educational theory through cross-civilizational insight.

Furthermore, the cross-traditional dialogue between Ibn Khaldun and Herbart illustrates that intercultural epistemic engagement need not be framed as oppositional conflict. Rather, such dialogue can generate productive conceptual synthesis. Research on civilizational integration within modern Islamic thought indicates that synthesis functions as a vital mechanism for intellectual renewal (Abdul Razak dkk., 2023). By adopting a dialogical approach, this study demonstrates that integrating Khaldun's socio-historical perspective with Herbart's psychological-moral approach can produce a more comprehensive curriculum paradigm. This perspective positions the global curriculum as a space of value encounter rather than an arena of epistemic domination.

Another theoretical contribution lies in strengthening the legitimacy of a global curriculum that is not only responsive to the demands of globalization, but also rooted in moral and social values. In multicultural societies, education must accommodate diverse perspectives without losing ethical orientation. Banks emphasizes the importance of inclusive and multicultural curricula as a foundation for forming responsible global citizens (Wahyudi dkk., 2021). The synthesis of Khaldun and Herbart provides a framework for integrating social consciousness and character formation within a cohesive curricular structure. Thus, education does not merely produce academically competent individuals, but also subjects endowed with social awareness and moral responsibility.

Modern education is frequently confined within a logic of quantification, where success is measured through standardized indicators and numerical outcomes. Such an approach risks neglecting character formation and meaningful learning experiences. Studies on transformative leadership in Islamic education demonstrate that educational quality is significantly shaped by institutional values and culture, not solely by technical achievement (Bustari dkk., 2020). Within this framework, critique of performativity does not imply rejection of evaluation, but rather calls for a balance between measurement and meaning.

The emphasis on integrating local context, pedagogical systematicity, and ethical dimensions also bears implications for educational leadership practice. Prophetic leadership, for example, underscores integrity, trustworthiness, and orientation toward collective well-being in educational management (Fatimah dkk., 2022). These principles indicate that global curriculum development must align with the moral values shaping institutional orientation. Likewise, research on teacher leadership and student achievement confirms that the quality of pedagogical relationships significantly influences learning outcomes (Hasibuan & Pulungan, 2024). This reinforces the argument that social and moral dimensions within the curriculum have tangible effects on educational practice.

The theoretical implication of this synthesis is a paradigm shift from a monolithic curriculum model toward a plural and dialogical one. The proposed global curriculum is not a structure imposing uniformity, but a framework facilitating the integration of universal values with contextual sensitivity. This approach corresponds to the increasingly complex and multicultural character of global society. Education can no longer be understood as a project of cultural homogenization, but rather as an arena of civilizational dialogue that respects difference while seeking normative common ground.

Conceptually, this study contributes to the formulation of a curriculum paradigm that integrates the historical-social dimension (Ibn Khaldun) with the psychological-moral dimension (Herbart), enriched by an ethical-democratic orientation within a global context. This paradigm enables education to function as a medium for forming individuals who are rooted in their communities while remaining open to global dynamics. Accordingly, this research not only expands global curriculum theory epistemologically, but also offers a practical framework for educational institutions committed to civility and social justice.

Ultimately, this study affirms that the global curriculum must be

understood as a moral and social project, not merely a technical one. By integrating Khaldunian and Herbartian perspectives, education can be directed toward forming individuals who are adaptive to global change while remaining grounded in solidarity and ethical responsibility. This approach demonstrates that global educational transformation need not entail the abandonment of cultural identity; rather, it can constitute a process of conceptual enrichment that fosters a more just, reflective, and civilized educational system.

CONCLUSION

The theoretical reconstruction of global curriculum development through a comparative analysis of the thought of Ibn Khaldun and Johann Friedrich Herbart demonstrates that the problem of the global curriculum is fundamentally not merely a technical issue of standardization, but an epistemological and normative concern that touches upon the philosophical foundations of education. The dominance of technocratic paradigms within the current of educational globalization has reduced the curriculum to an instrument of performativity oriented toward efficiency and measurement. In this context, the synthesis of Ibn Khaldun's socio-contextual horizon and Herbart's psychological-moral horizon offers a more comprehensive and civilizationally grounded conceptual alternative.

Ibn Khaldun's thought affirms that education constitutes an integral part of civilizational dynamics. The curriculum cannot be separated from the social, economic, and historical contexts of society. The concept of *asabiyyah* as a form of collective solidaristic energy provides theoretical legitimacy for the claim that education must strengthen social cohesion and contextual relevance. Accordingly, an adequate global curriculum must be sensitive to social plurality and avoid ahistorical epistemological homogenization.

Meanwhile, Herbart maintains that education is a project of character formation achieved through systematic and progressive pedagogical organization. The psychological-moral dimension of his theory underscores the importance of cognitive integration and value internalization as the primary aims of education. This perspective provides a normative foundation to ensure that the global curriculum does not become confined within competency-based reductionism, but remains oriented toward the formation of autonomous and responsible ethical subjects.

The synthesis of these two approaches generates a conceptual model of global curriculum grounded in three integrative dimensions: (1) the socio-

contextual dimension, which ensures historical and social relevance; (2) the systematic-pedagogical dimension, which guarantees coherence and meaningful learning; and (3) the ethical-democratic dimension, which facilitates value dialogue within plural societies. The integration of these three dimensions enables the emergence of a curriculum paradigm that is not only adaptive to globalization, but also rooted in social solidarity and moral integrity.

Theoretically, this study contributes to epistemic diversification in global curriculum theory by fostering an equitable cross-civilizational dialogue between the Islamic intellectual tradition and modern Western thought. The global curriculum is no longer conceived as a singular universalistic project, but as a space of reflective dialogue continuously negotiated between social context and moral orientation.

Thus, the development of a global curriculum in the era of globalization should not be directed solely toward uniform standards, but toward the formation of individuals who are both contextually aware and self-aware—subjects capable of participating in the global order without losing their ethical orientation. The integrative Khaldun-Herbert paradigm reconstructed in this study offers a conceptual foundation for an educational system that is humanistic, contextual, and civilizationally grounded.

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