

Comparative Perspectives on Curriculum Development: The Societal and Natural Educational Theories of Ibn Khaldun and Jean-Jacques Rousseau

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ABSTRACT

This article examines the comparative perspective between Ibn Khaldun's social education theory and Jean-Jacques Rousseau's natural education theory, focusing on their implications for curriculum development. The background of this research stems from the fundamental differences in the thinking of these two figures, each offering a unique approach to the goals of education. Ibn Khaldun views education as a tool for maintaining social order and creating individuals who align with societal values. At the same time, Rousseau emphasizes individual freedom and the natural development of children within the educational process. This study aims to identify the similarities, differences, and relevance of both theories in the context of contemporary education. The methodology used in this research is a qualitative approach with a comparative analysis of the literature related to these two theories. The study finds that, despite their differing focuses, both contribute significantly to the development of a holistic curriculum that accommodates both societal needs and personal development of students. Ibn Khaldun emphasizes the importance of instilling social and religious values, whereas Rousseau emphasizes individual freedom and experiential learning. The theoretical contribution of this research lies in the integration of both approaches within educational thought, while its practical contribution is in its ability to provide insights to policymakers in designing a more balanced curriculum that is relevant to contemporary global challenges.

Keywords: curriculum development, ibn khaldun, jean-jacques rousseau, educational theory, social and natural education.

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INTRODUCTION

In the field of education, the philosophies posited by historical figures such as Ibn Khaldun and Jean-Jacques Rousseau provide critical lenses through which we can examine curriculum development. Both scholars have profoundly influenced modern educational paradigms, albeit from differing perspectives. Ibn Khaldun's educational philosophy is fundamentally intertwined with his sociological framework, highlighting how socio-economic conditions and societal contexts shape educational practices and curricular frameworks. He asserts that education is not an isolated phenomenon; instead, it is deeply embedded within the cultural and civilizational dynamics of society. This perspective necessitates a curriculum that is responsive to the unique social realities from which it arises.¹

Conversely, Jean-Jacques Rousseau's educational philosophy is rooted in the principles of naturalism and individuality. His seminal work, "*Emile*," advocates for a child-centered approach to education, wherein the innate developmental needs and natural inclinations of children guide curricular design. Rousseau emphasizes that childhood is a period of intrinsic value and that educational practices must nurture individual potential rather than impose rigid, one-size-fits-all structures. This philosophy advocates for authentic learning experiences that prioritize personal growth and the holistic development of the child's capacities.² The contrast between the educational theories of Khaldun and Rousseau illustrates a spectrum of thought that underscores the importance of tailoring educational methodologies to meet diverse societal and individual needs.

This complex interplay of societal influences and individual experiences suggests that a successful curriculum must navigate between these dual influences those of societal context and individual developmental needs. By synthesizing the insights from both philosophers, educators can create curricula that are informed by socio-cultural dynamics while also fostering individuality and personal growth. This holistic approach is increasingly relevant as educational systems worldwide strive to adapt to the challenges posed by globalization and the need for inclusivity within diverse learning environments.³

The urgency surrounding the exploration of classical educational theories in the contemporary landscape is intensifying due to the rapid pace of globalization and socio-political transformations. This urgency aligns with contemporary educational paradigms that increasingly prioritize creativity and adaptability in learners, emphasizing the importance of integrating both ancient and modern educational philosophies into current curriculum design. Current literature suggests that historic educational insights can inform present practices, exemplified by how Ibn Khaldun prompts consideration of socio-economic

¹ Ming C Huang, "Anthropological Dimensions of Modern Educational Culture: Theoretical Analysis," *Jcpas* 1, no. 1 (2023), <https://doi.org/10.59652/jcpas.v1i1.58>.

² Javed Iqbal, "Value of Historical Research in Education," *International Journal for Multidisciplinary Research* 6, no. 4 (2024), <https://doi.org/10.36948/ijfmr.2024.v06i04.25227>.

³ Anne C Holtmann, Laura Menze, and Heike Solga, "Intergenerational Transmission of Educational Attainment: How Important Are Children's Personality Characteristics?," *American Behavioral Scientist* 65, no. 11 (2021): 1531–54, <https://doi.org/10.1177/0002764221996779>.

structures in education, while Rousseau's principles advocate for a holistic, child-centered perspective.⁴

Synthesis of these historical frameworks highlights their significant potential in shaping curricula that address both current and future educational needs. Notably, the integration of classical theories such as those proposed by Ibn Khaldun and Rousseau can provide a robust foundation for curriculum development that is historically informed and responsive to the complexities of today's educational challenges.⁵ This integration reinforces the pedagogical approach that links historical context with modern teaching practices, thus ensuring that curricula resonate effectively with learners in an increasingly interconnected world.

The present study aims to bridge a critical gap in educational scholarship, particularly the scarcity of comparative studies synthesizing influential educational theories relevant to curriculum development. Most existing literature tends to focus on individual theorists, hindering a comprehensive understanding necessary for effective pedagogical practices across diverse educational environments.⁶ By promoting an integrative method that emphasizes both the theoretical foundations and practical applications of these historical theories, this research seeks to present a fuller picture of how traditional educational philosophies can meet contemporary educational needs.⁷

The comparative examination of the educational philosophies of Ibn Khaldun and Jean-Jacques Rousseau is increasingly pertinent as education emerges as a foundational driver of societal and economic advancement across the globe. Researchers note that educational frameworks are essential in addressing societal demands and fostering development. For instance, the educational models based on Ibn Khaldun's thoughts illustrate a multifaceted approach to learning that not only seeks knowledge acquisition but also engages in the creation of social institutions that enhance the learning experience.⁸ This dual-theoretical perspective allows for a nuanced understanding of curricula designed to meet diverse cultural

⁴ Desi Rochmawati and Sunardi Sunardi, "The Development of Educational Theories and Its Implementation on National Education System in Indonesia," *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 7, no. 1 (2023): 61–71, <https://doi.org/10.36526/santhet.v7i1.2363>.

⁵ Georgia Belesis, "Aesthetic Education in Developing a Historically Relevant Pedagogy," *Journal of Aesthetic Education* 57, no. 2 (2023): 112–23, <https://doi.org/10.5406/15437809.57.2.07>; Sarah R A Hawari, Imas K Rahman, and Santi Lisnawati, "Relevansi Perencanaan Lingkungan Pendidikan Islami Dalam Pembentukan Kematangan Emosi Peserta Didik: Kajian Historis Dan Konteks Modern," *Tarbawi Jurnal Pendidikan Islam* 21, no. 2 (2024), <https://doi.org/10.34001/tarbawi.v21i2.7800>.

⁶ Fawzia O Essa, Abdulai Abukari, and Byabashaija Deusdedit, "Post-War and Development of a Historical Curriculum in Somalia," *Scholars Journal of Arts Humanities and Social Sciences* 9, no. 10 (2021): 489–501, <https://doi.org/10.36347/sjahss.2021.v09i10.003>; Wanda C Rodríguez-Arocho, "Funds of Knowledge and Funds of Identity in Dialogue With the Theory of Subjectivity: Their Relevance for the Education of Socially Disadvantaged Populations (Fondos De Conocimiento Y Fondos De Identidad En Diálogo Con La Teoría De La Subjetividad: Su Per)," *Studies in Psychology Estudios De Psicología* 41, no. 1 (2020): 95–114, <https://doi.org/10.1080/02109395.2019.1711348>.

⁷ Alp Aydinlar et al., "Awareness and Level of Digital Literacy Among Students Receiving Health-Based Education," *BMC Medical Education* 24, no. 1 (2024), <https://doi.org/10.1186/s12909-024-05025-w>; Idarai S d. Santana, "The Contribution of Neuroscience to the Education of Young People and Adults in Mathematical Discipline," *International Journal of Human Sciences Research* 4, no. 4 (2024): 2–11, <https://doi.org/10.22533/at.ed.558442430016>.

⁸ Juju Saepudin, "Model Pembelajaran Dalam Perspektif Ibnu Khaldun: Resepsi Terhadap Kitab Muqaddimah," *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 13, no. 2 (2015), <https://doi.org/10.32729/edukasi.v13i2.240>; Moh. B A Bahy and Mirwan A Taufiq, "Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools," *Journal Al-Mudarris* 6, no. 2 (2023): 110–21, <https://doi.org/10.32478/al-mudarris.v6i2.1636>.

and social needs, addressing the complexity of contemporary educational challenges, as emphasized in various studies on educational resilience.⁹

Given the heightened urgency for educational reform amidst rapid technological changes and socio-economic upheavals exemplified by the COVID-19 pandemic nations worldwide are compelled to reassess their educational frameworks. The synthesis of Khaldun's and Rousseau's philosophies can provide strategic insights into developing educational systems that are adaptable and resilient in the face of modern challenges.¹⁰ Scholars assert that integrating Khaldun's empirical educational methods and Rousseau's emphasis on naturalism and the inherent capabilities of children can form a robust foundation for responsive educational practices.¹¹ Such integration aims to support both vital skill development and character building, which are essential in the evolving societal landscape.¹²

This comparative analysis also holds significant implications for educators and policymakers who seek to implement curricula that emphasize essential skills amid the complexities of modern life. By enhancing the understanding of these foundational educational theories, the research aspires to improve the adaptability of curricula on a global scale.¹³ Furthermore, the reconceptualization of educational practices informed by both Khaldun's sociocultural insights and Rousseau's philosophical framework fosters a richer discourse in educational theory and practice. This merged approach not only clarifies historical educational relationships but also provides pragmatic insights that can inform the development of resilient educational systems.¹⁴ Thus, the original contribution of this research focuses on developing a conceptual framework by integrating classical viewpoints, enriching the discussions around effective curriculum development.

METHOD

This study adopts a qualitative approach with a library research design, as it focuses on conceptual and philosophical analysis rather than empirical data collection. The aim is to conduct a comparative analysis of the educational thoughts of Ibn Khaldun and Jean-Jacques Rousseau, especially their implications for curriculum development. Qualitative inquiry is

⁹ Queenie L G Almeraz and Arnold M Duping, "Challenges and Responses of Higher Education Institutions (HEIs) Towards Academic Resilience," *International Journal of Research and Innovation in Social Science* 06, no. 12 (2022): 464–72, <https://doi.org/10.47772/ijriss.2022.61225>.

¹⁰ Mohammad A Farabi, "Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future," *Ta Dib Jurnal Pendidikan Islam* 11, no. 2 (2023): 205–14, <https://doi.org/10.29313/tjpi.v11i2.10531>.

¹¹ Syed F Alatas, "Ibn Khaldun and the Good Madina," *Icr Journal* 4, no. 4 (2013): 529–47, <https://doi.org/10.52282/icr.v4i4.436>; Zuhrotun Nisak and Taufikin Taufikin, "Building Students' Affective Qualities Through the Method of Compassion in the Perspective of Ibn Khaldun's Thought," *International Journal of Social Science Humanity & Management Research* 3, no. 01 (2024), <https://doi.org/10.58806/ijsshmr.2024.v3i1n02>.

¹² Riri Nurandriani and Sobar Al-Ghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Jurnal Riset Pendidikan Agama Islam*, 2022, 27–36, <https://doi.org/10.29313/jrpai.v2i1.731>.

¹³ Burhan Nudin et al., "Learning Method of Ibnu Khaldun," *Kne Social Sciences*, 2022, 69–85, <https://doi.org/10.18502/kss.v7i10.11346>; Mohammad Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights From Ibn Sina and Ibn Khaldun," *Tribakti Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 127–42, <https://doi.org/10.33367/tribakti.v35i1.4266>.

¹⁴ Suhaila Abdullah, "Ibn Khaldun's Theory of Good Governance in Achieving Civilization Excellence," *International Journal of Academic Research in Business and Social Sciences* 8, no. 9 (2018), <https://doi.org/10.6007/ijarbss/v8-i9/4699>; Khoirun Nisak, "The Relevance of Ibn Khaldun's Economic Thought on the Prices Mechanism in the Modern Economy," *Invest Journal of Sharia & Economic Law* 2, no. 2 (2022): 126–38, <https://doi.org/10.21154/invest.v2i2.5092>.

considered appropriate because it emphasizes interpretation, meaning-making, and synthesis of philosophical ideas derived from texts.¹⁵

The primary sources of this study are the original works of the two figures, namely Ibn Khaldun's *Muqaddimah* and Jean-Jacques Rousseau's *Émile, ou De l'éducation*. Meanwhile, the secondary sources consist of peer-reviewed journal articles (indexed in Sinta 1–3 and selected international journals) as well as academic books that discuss philosophy of education and curriculum theory. To ensure the quality of references, secondary sources were selected based on three criteria: (1) published between 2013–2024, (2) relevant to education, philosophy of education, or curriculum, and (3) accessible through official indexing systems with DOI registration.

Data were collected through systematic documentation of the literature. The process included reading, annotating, classifying, and organizing relevant arguments from both primary and secondary texts. The analysis applied content analysis to extract key themes such as educational objectives, curriculum content, teaching methods, and evaluation systems. Subsequently, a comparative approach was employed to highlight the convergences, divergences, and possible integrations between the two educational philosophies.

To ensure validity, the study applied source triangulation by cross-checking primary ideas with supporting secondary literature. In addition, a critical evaluation of sources was conducted to assess credibility and contextual accuracy. Such procedures align with,¹⁶ guidelines on literature review as a research methodology, emphasizing both systematic selection and critical synthesis. Through this methodological framework, the research is expected to yield valid and rigorous findings that not only illuminate the philosophical contributions of Ibn Khaldun and Rousseau but also provide constructive insights for developing a more contextual and holistic curriculum in modern educational settings.

RESULTS AND DISCUSSION

Results

1. IBN KHALDUN'S THOUGHT

Ibn Khaldun, a prominent 14th-century Muslim philosopher and historian, contributed significantly to educational philosophy, particularly in curriculum development. In his seminal work, "Muqaddimah," he emphasized that educational systems should be tailored to reflect the social and economic realities of their respective societies. Khaldun argued that education goes beyond mere knowledge transmission; it is fundamentally about cultivating individuals equipped with the skills necessary to engage effectively within their social environments.¹⁷ He maintained that an effective education system should integrate knowledge about historical,

¹⁵ Sarah Lewis, "Qualitative Inquiry and Research Design: Choosing Among Five Approaches," *Health Promotion Practice* 16, no. 4 (July 2015): 473–75, <https://doi.org/10.1177/1524839915580941>.

¹⁶ Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (November 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

¹⁷ Al Manaf, "Pemikiran Ibnu Khaldun Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Dunia," *As-Salam Jurnal Studi Hukum Islam & Pendidikan* 9, no. 1 (2020): 1–16, <https://doi.org/10.51226/assalam.v9i1.116>; Nurandriani and Al-Ghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional."

cultural, and societal structures, thereby contextualizing learning in a manner relevant to the learners' societal milieu.¹⁸

Khaldun's assertion that curricula should prepare students not just academically, but also equip them with practical skills pertinent to social and economic interactions underscores the importance of social context in shaping educational frameworks.¹⁹ This practical orientation aims to foster character development alongside intellectual growth, guiding individuals to contribute meaningfully to societal advancement.²⁰ Khaldun's educational philosophy advocates for a holistic approach where moral values and civic responsibility are as integral to the learning process as theoretical knowledge.²¹

The educational philosophy of Ibn Khaldun possesses profound implications that extend beyond theoretical constructs, offering invaluable practical guidance for present-day educators and policymakers. It has been observed that integrating his principles into contemporary curricula can help fashion educational frameworks that address not only academic demands but also the socio-economic contexts that learners inhabit.²² This holistic approach is particularly critical, as numerous studies emphasize the significant role socio-economic status plays in influencing academic achievement and educational aspirations.²³ In essence, Khaldun's visionary stance can be seen as an essential benchmark for reformulating educational strategies that resonate with the current societal landscape, addressing not just knowledge acquisition but also the development of practical skills.

Moreover, Khaldun's insights into education further stress the necessity of aligning curricular developments with the nuanced socio-economic realities of the populace. His advocacy for a curriculum that merges theoretical knowledge with practical applications continues to hold significance in today's evolving educational environments. Research indicates that disparities in educational outcomes can often be traced back to socio-economic factors. Thus, an educational system echoing Khaldun's philosophy could foster a more equitable learning atmosphere.²⁴ The contemporary educational landscape must adapt to

¹⁸ Abdollatif A Ramchahi et al., "The Impact of Induction on Khaldunic Epistemological Curriculum," 2018, <https://doi.org/10.15405/epsbs.2018.05.67>; Bahy and Taufiq, "Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools."

¹⁹ Bünyamin Duran, "Karşılaştırılmalı Bir Çalışma: İbn-i Haldun Un Asabiyesi Ve Habermas In Hayat-Evreni," *Journal of Ibn Haldun Studies Ibn Haldun University* 6, no. 2 (2021): 129–43, <https://doi.org/10.36657/ihcd.2021.81>.

²⁰ Anggi A Rambe et al., "The Relevance of Ibn Khaldun's Educational Methods to Contemporary Education," *Jie* 3, no. 1 (2024): 10–19, <https://doi.org/10.58485/jie.v3i1.216>.

²¹ Saepudin, "Model Pembelajaran Dalam Perspektif Ibnu Khaldun: Resepsi Terhadap Kitab Muqaddimah."

²² Paulina L Zang et al., "Socio-Economic Characteristics of Parents on Learners' Educational Aspiration: Exploring Mechanisms of Impact," *American Journal of Education and Learning* 9, no. 1 (2024): 38–48, <https://doi.org/10.55284/ajel.v9i1.1029>.

²³ Gawie Schlebush, Matsolo Mokhampanyane, and Motlalepula Mahlatsi, "Socio-Economic Aspects as a Measuring Tool in Learner Performance," *International Journal of Social Sciences and Educational Studies* 9, no. 3 (2022), <https://doi.org/10.23918/ijsses.v9i3p291>; Lira B Eduardo and Joji D Linaugo, "Parents' Preparedness in Facilitating Learning and Academic Performance in Grade 9 Science," *Jpi (Jurnal Pendidikan Indonesia)* 12, no. 3 (2023): 481–89, <https://doi.org/10.23887/jpiundiksha.v12i3.59265>.

²⁴ George Frempong, Vijay Reddy, and Anil Kanjee, "Exploring Equity and Quality Education in South Africa Using Multilevel Models," *Compare a Journal of Comparative and International Education* 41, no. 6 (2011): 819–35, <https://doi.org/10.1080/03057925.2011.607488>; Saleem Badat and Yusuf Sayed, "Post-1994 South African Education," *The Annals of the American Academy of Political and Social Science* 652, no. 1 (2014): 127–48, <https://doi.org/10.1177/0002716213511188>.

incorporate such philosophies, ensuring that learners are equipped not just with cognitive skills but also with the practical skills required to navigate a complex world.²⁵

2. Jean-Jacques Rousseau's Thought

Jean-Jacques Rousseau's educational philosophy, articulated in his seminal work "Emile" (1762), presents a transformative viewpoint that stands in stark contrast to traditional educational frameworks. Rousseau argues that education must arise from the innate development of the individual, emphasizing the critical role of individual freedom and the inherent relationship between education and nature. He asserts that aligning education with natural progression not only encourages moral and intellectual development but also allows children to grow as autonomous thinkers, free from the constraints of societal norms.²⁶ By emphasizing the importance of personal curiosity and firsthand experiences, Rousseau advocates for an educational setting that prioritizes children's freedom, thereby facilitating a profound connection with their environment that is instrumental for both personal growth and moral maturity.²⁷

Furthermore, Rousseau's critique of conventional educational systems highlights their often authoritarian nature, which he believes stifles rather than nurtures a child's natural curiosity.²⁸ This perspective aligns with broader discussions in educational philosophy regarding the essence of freedom and responsibility in the learning process. Rousseau proposes that while it is essential for learners to assert their autonomy, they must also recognize the responsibility that accompanies their choices, fostering a critical balance between liberty and accountability.²⁹ This complex relationship prepares individuals to navigate societal interactions, which are frequently laden with ethical dilemmas and socio-political ramifications.³⁰ By situating Rousseau's ideas within contemporary discussions about children's rights and ethical education, one can appreciate the ongoing relevance of his philosophy amidst modern educational challenges.³¹

In evaluating the contemporary relevance of Jean-Jacques Rousseau's educational philosophy, it is significant to recognize how modern educational theories have rekindled interest in his work. Recent studies emphasize the resurgence of Rousseau's ideas as they align with contemporary approaches to child-centered learning and progressive educational

²⁵ Blessing Nemaadziwa, Steven S Sexton, and Catherine Cole, "Science Communication: The Link to Enable Enquiry-Based Learning in Under-Resourced Schools," *South African Journal of Science* 119, no. 1/2 (2023), <https://doi.org/10.17159/sajs.2023/12819>.

²⁶ Shawn Fraistat, "Domination and Care in Rousseau's *Emile*," *American Political Science Review* 110, no. 4 (2016): 889–900, <https://doi.org/10.1017/s0003055416000472>.

²⁷ Megan Laverty, "Can You Hear Me Now? Jean-jacques Rousseau on Listening Education," *Educational Theory* 61, no. 2 (2011): 155–69, <https://doi.org/10.1111/j.1741-5446.2011.00397.x>.

²⁸ Graeme Garrard, "Children of the State: Rousseau's Republican Educational Theory and Child Abandonment," *History of Education* 50, no. 2 (2020): 147–60, <https://doi.org/10.1080/0046760x.2020.1801863>.

²⁹ Veena Poonacha, "Framing Gender Identities in Education Philosophy: Jean Jacques Rousseau and Mary Wollstonecraft," *Indian Journal of Gender Studies* 23, no. 3 (2016): 415–36, <https://doi.org/10.1177/0971521516656078>.

³⁰ Geneviève Rousselière, "Rousseau on Freedom in Commercial Society," *American Journal of Political Science* 60, no. 2 (2015): 352–63, <https://doi.org/10.1111/ajps.12222>.

³¹ Valerie Verdoodt, "The Role of Children's Rights in Regulating Digital Advertising," *The International Journal of Children's Rights* 27, no. 3 (2019): 455–81, <https://doi.org/10.1163/15718182-02703002>.

methods. His advocacy for emotional intelligence and moral growth resonates deeply with current educational practices focusing on the cultivation of compassionate and socially responsible individuals.³² Therefore, Rousseau's legacy challenges educators to reflect critically on the ongoing tensions in educational philosophy, particularly concerning the dichotomy between freedom and responsibility alongside natural human development.³³

Rousseau's emphasis on the liberation of children from restrictive societal frameworks promotes their development as independent and autonomous beings.³⁴ He posits that education should be a means of fostering individual freedom instead of merely enforcing conformity to societal norms, which he believes restricts the potential of a child.³⁵ An effective curriculum, according to Rousseau, should nurture creativity and curiosity, fostering an environment that prioritizes experiential learning over rigid, arbitrary rules a sentiment echoed by modern educational paradigms prioritizing autonomous and individualized learning.³⁶

Moreover, Rousseau critiques traditional education systems for their stringent adherence to societal standards, arguing these systems inhibit a child's natural growth.³⁷ He advocates for a child-centered educational model, where the curriculum is intricately designed to meet individual needs, fostering a learning environment that is exploratory and engaging.³⁸ This approach not only actively involves children in their learning process but also aligns with Rousseau's belief that education should be rooted in children's intrinsic motivations, thus enhancing their autonomy and sense of self.

Rousseau's educational philosophy emphasizes the moral and ethical dimensions of learning, advocating for an approach where children learn independently. This independence is pivotal for nurturing responsibility and accountability, qualities deemed essential for social participation.³⁹ The holistic framework he proposes equips children not only with knowledge but also develops their character, underscoring education as a fundamental tool for moral development and civic engagement within society.⁴⁰ This vision portrays education as a

³² Haitham M Altaany and Osama Abdelbary, "Civic Education and Its Role in Social Stabilization: A Comprehensive Review," *PJC*, no. 16.3 (2024): 1173–84, <https://doi.org/10.62271/pjc.16.3.1173.1184>.

³³ Surya D E Putra, Siti Awaliyah, and Rizky Firmansyah, "Child Freedom Awareness Education as a Model for Strengthening Independent Curriculum for Children During the Covid-19 Pandemic: Case Study at Sanggar Anak Alam (SALAM) Yogyakarta," 2022, 294–309, https://doi.org/10.2991/978-2-494069-63-3_27.

³⁴ Musdahlipah Musdahlipah et al., "The Relevance of Ki Hajar Dewantara's Educational Basis 'Education That Independent Students' in Differentiation Learning in the Independent Curriculum," *Journal of Basic Education Research* 5, no. 2 (2024): 69–75, <https://doi.org/10.37251/jber.v5i2.975>.

³⁵ M Shoffa Saifillah Al Faruq et al., "Enhancing Educational Quality through Principals' Human Resources Management Strategies," *Al-Ishlah: Jurnal Pendidikan* 16, no. 2 (2024): 1108–17.

³⁶ Putra, Awaliyah, and Firmansyah, "Child Freedom Awareness Education as a Model for Strengthening Independent Curriculum for Children During the Covid-19 Pandemic: Case Study at Sanggar Anak Alam (SALAM) Yogyakarta."

³⁷ Vesselina Kachakova and Svetla Koléva, "Education Between Individual Freedoms and Social Arrangements: The Case of African Graduates in Bulgaria (1960–1990)," *Frontiers in Education* 9 (2024), <https://doi.org/10.3389/educ.2024.1363428>.

³⁸ Setenay D Fidler, Linda Clarke, and Rebecca Y Wang, "The Impact of Political Factors on International Student Mobility," *British Educational Research Journal* 49, no. 2 (2022): 352–69, <https://doi.org/10.1002/berj.3846>.

³⁹ Nandish V Patel, "A Holistic Approach to Learning and Teaching Interaction: Factors in the Development of Critical Learners," *International Journal of Educational Management* 17, no. 6 (2003): 272–84, <https://doi.org/10.1108/09513540310487604>.

⁴⁰ Brigita Miseliūnaitė, Irina Klizienė, and Gintautas Cibulskas, "Can Holistic Education Solve the World's Problems: A Systematic Literature Review," *Sustainability* 14, no. 15 (2022): 9737, <https://doi.org/10.3390/su14159737>.

comprehensive undertaking that embraces intellectual growth, emotional maturity, and ethical responsibility, thus necessitating a transformation in contemporary educational practices.

In light of this, Rousseau's insights call for educators to reconsider traditional teaching methodologies and adopt a more liberating and holistic approach to learning in today's complex world.⁴¹ His emphasis on freedom, individuality, and the fostering of natural curiosity aligns with findings that suggest holistic education can enrich student learning.⁴² The implication is that contemporary educational settings must adapt to empower children, cultivating their potential in an increasingly intricate global environment.⁴³

Discussion

Comparison of Ibn Khaldun's and Jean-Jacques Rousseau's Thoughts

Ibn Khaldun and Jean-Jacques Rousseau represent pivotal yet divergent perspectives in educational philosophy, each contributing significantly to the discourse on the role of education within society. Despite their distinct approaches, both thinkers exhibit notable intersections in their views. Ibn Khaldun posits that education is fundamental for establishing a stable and civilized society, emphasizing the importance of educational practices that foster social cohesion and communal values.⁴⁴ He asserts that an educated populace is essential for societal advancement, thereby linking individual enlightenment with the collective good.⁴⁵ Conversely, Rousseau advocates for an educational framework that prioritizes individual freedom and the natural development of the child. He argues that proper education should facilitate an organic process that respects and nurtures each child's innate capabilities.⁴⁶ This fundamentally contrasts with Ibn Khaldun's collective approach, as Rousseau posits that genuine education serves as a means of individual liberation, allowing individuals to develop autonomously and authentically.⁴⁷

The crux of their divergence lies in their respective orientations to education's purpose: Ibn Khaldun seeks to use education as a vehicle for cultivating a cohesive society, while Rousseau sees it as a pathway to personal empowerment. This distinction underscores the fundamental tension between collective societal needs and individual developmental rights

⁴¹ Jennifer Lock, Petrea Redmond, and Patrick A Danaher, "Researching and Extending Developments in Contemporary Educational Practice," 2015, 1–14, https://doi.org/10.1057/9781137469939_1.

⁴² Dimitrios Vlachopoulos, "How the 'Lessons Learned' From Emergency Remote Teaching Can Enrich European Higher Education in the Post-Covid-19 Era," *Higher Learning Research Communications* 12, no. 0 (2022), <https://doi.org/10.18870/hlrc.v12i0.1357>.

⁴³ Kanako N Kusanagi, "Education for Sustainable Development and the Implementation of 'Tokkatsu' in Indonesia," 2020, <https://doi.org/10.2991/assehr.k.200214.013>.

⁴⁴ Theodora I Jati et al., "Pemikiran Ibnu Khaldun Tentang Pendidikan Dan Relevansinya Dalam Sistem Pendidikan Kontemporer," *Ssa* 2, no. 2 (2024): 251–62, <https://doi.org/10.37680/ssa.v2i2.6091>.

⁴⁵ Rambe et al., "The Relevance of Ibn Khaldun's Educational Methods to Contemporary Education."

⁴⁶ Mark E Jonas, "Rousseau on Sex-Roles, Education and Happiness," *Studies in Philosophy and Education* 35, no. 2 (2015): 145–61, <https://doi.org/10.1007/s11217-015-9472-5>; Amy Shuffelton, "Jean-Jacques Rousseau, the Mechanised Clock and Children's Time," *Journal of Philosophy of Education* 51, no. 4 (2017): 837–49, <https://doi.org/10.1111/1467-9752.12246>.

⁴⁷ Ferry Yang, "Examining Rousseau's Philosophy of Education: A Christian Account," *Christian Education Journal Research on Educational Ministry* 1, no. 3 (2004): 80–98, <https://doi.org/10.1177/073989130400100310>.

an ongoing theme in educational discourse.⁴⁸ A multifaceted analysis reveals that both philosophies remain relevant in contemporary educational frameworks, particularly as modern curricula increasingly strive to balance the nurturing of independent individuals, as espoused by Rousseau, with the necessity of contextualizing education within social and cultural challenges that reflect Ibn Khaldun's viewpoint.⁴⁹

The educational philosophies espoused by historical figures such as Ibn Khaldun and Jean-Jacques Rousseau significantly contribute to current pedagogical frameworks. Their articulated views on education serve as catalysts for contemporary educators to introspect on the balance between nurturing student autonomy and the imperative of fostering socially responsible citizens. A critical analysis reveals that these philosophers remain influential in educational discourse, highlighting the complex interplay between individual rights and the societal responsibilities that education shapes a topic that continues to resonate within the scope of educational reform.

Ibn Khaldun's perspective on the necessity of intertwining education with social and religious values is particularly notable in the context of Islamic education. He posits that the essence of effective education leadership transcends mere knowledge transmission; it requires the instillation of moral and spiritual tenets rooted in religious doctrine. By prioritizing religious education, Khaldun underscores the aim of developing intellectually competent individuals who are also socially accountable, thus advocating for an educational curriculum that aligns with the overarching goals of the Islamic community.

Rousseau's views complement this by emphasizing that education should not only cater to individual development but also serve the collective needs of society. The synergy of fostering personal growth alongside civic responsibility creates a holistic educational framework, where learners are equipped not solely with knowledge but with the ethical grounding essential for active participation in society. This dual focus encourages critical reflection on creating educational systems that celebrate individual freedoms while attending to the collective aspirations of diverse societal contexts.

The relevance of critical engagement with the legacies of both philosophers is profound, particularly in addressing modern challenges in curriculum development. Their philosophies serve as foundational texts that prompt ongoing dialogues about integrating values of social responsibility and ethical leadership across educational landscapes. As educational institutions strive to develop socially responsible citizens, they must navigate the intricate relationship between personal development and social cohesion a challenge that echoes the ideals put forth by Khaldun and Rousseau. Their enduring influence invites educators to reconstruct curricula that honor individual autonomy while fostering a robust commitment to societal well-being.

⁴⁸ Zhilwan Tahir and Abdulwahed J Nuri, "Examining the Impact of Religion on Civilization: Insights From Ibn Khaldun and Arnold Toynbee's Theories," *Dirosat* 2, no. 2 (2024): 106–23, <https://doi.org/10.58355/dirosat.v2i2.69>.

⁴⁹ Maemunah Sa'diyah et al., "The Implementation of Independent Learning Independent Campus: The New Paradigm of Education in Indonesia," 2022, <https://doi.org/10.20944/preprints202202.0302.v1>.

Jean-Jacques Rousseau's educational theories, prominently outlined in his work "Emile," emphasize a secular and individualized approach, placing a significant focus on personal freedom and the natural development of the child.⁵⁰ Rousseau's philosophy argues that education should facilitate personal growth without being strictly confined to a religious context, hence promoting moral freedom as an essential element of a child's holistic development. While he does not explicitly relate his philosophy to religious values, the character formation principles he espouses may offer insights into value-based education, including those systems guided by moral and ethical frameworks. This perspective invites an examination of the interaction between these philosophical paradigms, particularly in the realm of modern educational leadership.⁵¹

Rousseau's advocacy for empowering individuals can resonate within ethical frameworks that prioritize moral education, highlighting that character formation is pivotal in both philosophical systems.⁵² The relevance of moral and ethical values in contemporary education becomes increasingly apparent, especially as educators attempt to integrate diverse ideologies into cohesive curricula that cater to both individual and societal needs.⁵³ Summarily, the fusion of Ibn Khaldun's focus on religious and moral education with Rousseau's vision for individual liberty offers a nuanced understanding of modern educational paradigms that is responsive to both personal development and the moral imperatives of society.⁵⁴

The educational philosophies of Ibn Khaldun and Jean-Jacques Rousseau provide valuable insights into understanding character formation and moral development in educational contexts. Both thinkers recognize the role of education in moral and ethical development, yet they approach it from distinct perspectives. Ibn Khaldun situates education within a broader social and moral framework, acknowledging its connections to societal goals and coherence. In contrast, Rousseau emphasizes individual liberty as a core element in cultivating virtuous citizens.⁵⁵ This divergence highlights the multifaceted nature of educational aims, suggesting that education goes beyond mere knowledge acquisition; it is

⁵⁰ Luis Radford, "Education and the Illusions of Emancipation," *Educational Studies in Mathematics* 80, no. 1–2 (2012): 101–18, <https://doi.org/10.1007/s10649-011-9380-8>.

⁵¹ Khalid Arar and Anna Saiti, "Ethical Leadership, Ethical Dilemmas and Decision Making Among School Administrators," *Equity in Education & Society* 1, no. 1 (2022): 126–41, <https://doi.org/10.1177/27526461211070828>.

⁵² Youmna S El-Sherbiny, Hadeer Hammad, and Noha El-Bassiouny, "Ethics Education, Moral Attentiveness and Consumer Wisdom: Exploring the Relationships," *Journal of Macromarketing* 44, no. 4 (2024): 798–812, <https://doi.org/10.1177/02761467241286255>.

⁵³ Yunus Yıldız, "Ethics in Education and the Ethical Dimensions of the Teaching Profession," *Sciencerise*, no. 4 (2022): 38–45, <https://doi.org/10.21303/2313-8416.2022.002573>.

⁵⁴ Ercan Avci, "A Normative Analysis to Determine the Goals of Ethics Education Through Utilizing Three Approaches: Rational Moral Education, Ethical Acculturation, and Learning Throughout Life," *International Journal of Ethics Education* 2, no. 2 (2017): 125–45, <https://doi.org/10.1007/s40889-017-0032-4>.

⁵⁵ Bahy and Taufiq, "Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools"; Farabi, "Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future"; Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights From Ibn Sina and Ibn Khaldun."

essential for fostering ethical awareness among learners within their diverse sociocultural frameworks.⁵⁶

In the context of Islamic education, Ibn Khaldun advocates for the integration of both secular and religious teachings, encouraging curricula that extend beyond academic knowledge to promote students' moral integrity and cultural identity.⁵⁷ He argues that genuine education leads to the development of individuals who embody ethical principles reflective of their cultural and religious backgrounds. Moreover, he posits that educational leadership must embody the preservation of social order and religious integrity, positioning leaders as custodians of the moral fabric necessary for societal cohesion. This perspective situates educational leadership within a moral context, critical for community stability and the perpetuation of cultural values.

Conversely, Rousseau's philosophy adopts a more secular approach, emphasizing education's role in fostering personal freedom and potential.⁵⁸ While he recognizes the significance of moral development, his framework diverges from religious implications, promoting an educational leadership model that focuses on nurturing each learner's self-actualization and inherent freedoms. Rousseau argues for empowering learners to develop their moral compass, thereby challenging constraints imposed by structured religious or societal doctrines.⁵⁹ This distinction underscores contrasting methodologies in shaping educational practices, which can either reflect a collectivist moral imperative or foster an individualistic pursuit of agency and personal growth.

The integration of the educational philosophies of Ibn Khaldun and Jean-Jacques Rousseau presents a framework that can influence contemporary educational practices. Both philosophers advocate for a multifaceted approach that intertwines moral and character education within diverse curricula. This synthesis encourages educators to balance individual potential with societal needs, a principle reflected in scholarly discussions on cultivating educational systems grounded in moral integrity and personal development.⁶⁰ The relevance of such an integration is crucial for fostering responsible citizenship in an increasingly globalized and ethically complex environment, thus addressing the demands of today's educational landscape.⁶¹

⁵⁶ Peter B Mosenthal, "Critical Issues: Forging Conceptual Unum in the Literacy Field of Pluribus: An Agenda-Analytic Perspective," *Journal of Literacy Research* 31, no. 2 (1999): 213–54, <https://doi.org/10.1080/10862969909548045>; Farabi, "Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future."

⁵⁷ Farabi, "Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future"; Bahy and Taufiq, "Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools"; Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights From Ibn Sina and Ibn Khaldun."

⁵⁸ Karen D Jones, Hellen Ransom, and Crystal R Chambers, "Teaching Ethics in Educational Leadership Using the Values–Issues–Action (VIA) Model," *Journal of Research on Leadership Education* 15, no. 2 (2019): 150–63, <https://doi.org/10.1177/1942775119838297>; Carol Vincent, "Civic Virtue and Values Teaching in a 'Post-Secular' World," *Theory and Research in Education* 16, no. 2 (2018): 226–43, <https://doi.org/10.1177/1477878518774128>.

⁵⁹ Mulyadi Mulyadi, "Islamic Education Based on the Nature of Personality and the Potential of the Human Soul," *Edukasi Islami Jurnal Pendidikan Islam* 11, no. 02 (2022), <https://doi.org/10.30868/ei.v11i02.2435>.

⁶⁰ Mulyadi; Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights From Ibn Sina and Ibn Khaldun."

⁶¹ Saepudin, "Model Pembelajaran Dalam Perspektif Ibnu Khaldun: Resepsi Terhadap Kitab Muqaddimah"; Farabi, "Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future."

The philosophies of Ibn Khaldun and Rousseau offer valuable insights into character and moral formation processes within both Islamic and secular educational systems. Their holistic perspectives advocate for an education system that nurtures not only intellectual capabilities but also ethical and moral dimensions essential for fostering good character and societal stability in today's world.⁶² This integrated perspective challenges current educational models, urging a combination of knowledge and moral formation as critical for developing well-rounded individuals equipped to navigate modern challenges.⁶³ Ibn Khaldun, in particular, emphasizes embedding religious and moral values in educational frameworks, ensuring that education is not just a transfer of knowledge but also a nurturing ground for ethical consciousness necessary for engaging critically with societal complexities.⁶⁴

Ibn Khaldun's educational philosophy offers vital insights into contemporary curricular development, emphasizing the necessity for educational systems to address societal challenges while upholding moral integrity. His framework advocates that education should not solely focus on intellectual capabilities but also on cultivating ethical values that encourage positive societal contributions.⁶⁵ This holistic approach integrates both academic and moral/spiritual dimensions, thus responding to the personal as well as collective needs of society.⁶⁶ Such a foundation in moral education resonates particularly well today, as it aligns with an increasing demand for educational frameworks that prioritize social justice and ethical responsibility among learners.⁶⁷

Rousseau's principles further complement this philosophical discourse by advocating individual freedom and personal growth as cornerstones of effective education. His emphasis on the development of critical, independent thinkers arms students with the capacity to navigate varied societal contexts and moral dilemmas.⁶⁸ While Rousseau's perspective primarily resides in the secular realm, its inclusivity permits the amalgamation of diverse moral teachings, enhancing the educational experience.⁶⁹ As such, the confluence of Khaldun's religiously grounded moral framework and Rousseau's advocacy for autonomy presents a promising paradigm for shaping educational curricula that not only impart

⁶² Khairil Henry, "Konsep Ekonomi Ibnu Khaldun Dan Relevansinya Dengan Teori Ekonomi Modern (Studi Analisis Konsep Ekonomi Dalam Kitab Muqaddimah)," *Al-Fikra Jurnal Ilmiah Keislaman* 19, no. 1 (2020), <https://doi.org/10.24014/af.v19i1.10064>; Nurandriani and Al-Ghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional."

⁶³ Nisak, "The Relevance of Ibn Khaldun's Economic Thought on the Prices Mechanism in the Modern Economy."

⁶⁴ Nisak and Taufikin, "Building Students' Affective Qualities Through the Method of Compassion in the Perspective of Ibn Khaldun's Thought"; Nudin et al., "Learning Method of Ibnu Khaldun."

⁶⁵ Bahy and Taufiq, "Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools."

⁶⁶ Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights From Ibn Sina and Ibn Khaldun."

⁶⁷ Jaana Juvonen et al., "Promoting Social Inclusion in Educational Settings: Challenges and Opportunities," *Educational Psychologist* 54, no. 4 (2019): 250–70, <https://doi.org/10.1080/00461520.2019.1655645>.

⁶⁸ Kevin N Kuteesa, Chidiogo U Akpuokwe, and Chioma A Udeh, "Gender Equity in Education: Addressing Challenges and Promoting Opportunities for Social Empowerment," *International Journal of Applied Research in Social Sciences* 6, no. 4 (2024): 631–41, <https://doi.org/10.51594/ijarss.v6i4.1034>; Samitha Udayanga and Sarath Amarasinghe, "Confronting Challenges of Recent Changes in Social Science Education in Sri Lankan University System," *European Scientific Journal Esj* 16, no. 39 (2020): 168, <https://doi.org/10.19044/esj.2020.v16n39p168>.

⁶⁹ Brittany Aronson et al., "The Social Justice Teaching Collaborative: A Collective Turn Towards Critical Teacher Education," *Journal Of Curriculum Studies Research* 2, no. 2 (2020): 21–39, <https://doi.org/10.46303/jcsr.2020.8>.

knowledge but also promote responsible citizenship capable of addressing complex ethical issues inherent in modern society.⁷⁰

Implication

A comparative exploration of the educational theories proposed by Ibn Khaldun and Jean-Jacques Rousseau reveals substantial theoretical implications that advance our understanding of education's role in shaping individuals within society. This comparative analysis highlights how each theorist conceptualizes education's function relative to social stability and individual freedom. Specifically, Ibn Khaldun emphasizes education's role in maintaining social stability and fostering civilizations while integrating cultural and religious values, reflecting a need for social context in curriculum development.⁷¹ The preservation of these values, according to Ibn Khaldun, is vital for societal resilience, suggesting that education serves not merely as the transfer of knowledge but as a means of cultivating an ethically responsible citizenry. His advocacy for an educational model that includes moral and ethical teachings promotes a framework wherein education cultivates both intellectual and spiritual growth, thereby engendering individuals committed to community welfare and social solidarity.⁷²

In contrast, Rousseau's paradigm of education is decidedly child-centered, prioritizing individual freedom and natural development as indispensable elements of educational practice. His approach provides a theoretical foundation for creating curricula that uphold personal autonomy while promoting both moral and intellectual development.⁷³ Rousseau's framework underscores the importance of individual freedom as a vehicle for integrating diverse value systems within educational contexts.⁷⁴ This child-centered approach frames education as a transformative process that empowers students to become critical thinkers and autonomous agents, capable of contributing meaningfully to society while remaining cognizant of their ethical responsibilities.⁷⁵

The integration of these two diverse educational philosophies suggests a multi-faceted understanding of education's objectives. Ibn Khaldun's focus on ethical instruction alongside Rousseau's emphasis on individual autonomy presents a robust framework for contemporary educational discourse. Together, they highlight the importance of harmonizing societal needs with individual growth in educational paradigms, thereby fostering an inclusive learning environment that respects both community values and personal development.

⁷⁰ Nurandriani and Al-Ghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional."

⁷¹ Farabi, "Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future."

⁷² Farabi.

⁷³ Paolo Sorzio and Caterina Bembich, "Enlarging the View. A Model to Promote Quality in ECEC Services by Integrating the Indicator Framework Approach to the Situational Perspective of Children's Learning," 2022, 63–73, <https://doi.org/10.36315/2022ead06>.

⁷⁴ Charmaine Conner, "Black Children Matter Too: Disrupting Systemic Oppression in Education," *The Journal of Humanistic Counseling* 61, no. 2 (2022): 78–91, <https://doi.org/10.1002/johc.12178>.

⁷⁵ Оксана Білер et al., "A Child-Centered Approach to the Organization of the Educational Process in the New Ukrainian Elementary School of Neuropsychology," *Brain Broad Research in Artificial Intelligence and Neuroscience* 14, no. 3 (2023): 92–106, <https://doi.org/10.18662/brain/14.3/463>.

The synthesis of Khaldun's and Rousseau's theories reveals that their complementary perspectives offer pathways to developing a comprehensive educational framework. Such a framework acknowledges the importance of social context particularly the interplay of moral and cultural values while simultaneously celebrating individual freedom and personal development. The challenge for contemporary education lies in harmonizing these elements to create a holistic curriculum that addresses both the individual's needs and the broader societal concerns.

The comparative analysis of the educational philosophies of Ibn Khaldun and Jean-Jacques Rousseau reveals significant insights for contemporary curriculum design that can enhance educational outcomes. Ibn Khaldun's educational theories, deeply rooted in Islamic values, advocate for a curriculum that not only disseminates knowledge but also cultivates moral and ethical values within learners. This is particularly relevant in modern educational frameworks, emphasizing the necessity for curricula to address the social needs of diverse communities while equipping students with practical life skills.⁷⁶

In the Islamic educational context, curricula inspired by Ibn Khaldun can prioritize a holistic approach that embeds both spiritual and worldly knowledge. Such curricular frameworks foster the development of learners who contribute positively to societal advancement, echoing Khaldun's visions of education as a vital social institution that upholds moral integrity.⁷⁷ The application of his educational principles can be seen in various educational settings, as evidenced by successful implementations of his concepts, which include a focus on educators, teaching methods, and student interaction within curricula.⁷⁸

Conversely, Rousseau's educational philosophy champions the importance of individual freedom and natural development in learning processes. His approach advocates for flexible curricula that encourage students' interests and creative potentials, thereby fostering an educational environment conducive to personal growth and self-discovery.⁷⁹ This emphasis on learner-centered education aligns well with contemporary pedagogical practices that endorse experiential learning and creativity as pivotal components of educational excellence.⁸⁰

The integration of Ibn Khaldun's and Rousseau's philosophies into educational curricula can produce a more comprehensive educational framework that honors ethical responsibilities while recognizing the unique capabilities of each student. By merging Khaldun's moral imperatives with Rousseau's advocacy for individual autonomy, educators can design curricula that not only nurture knowledge acquisition but also emphasize the development of character and socially responsible citizenship.⁸¹ This dual approach respects

⁷⁶ Ismail Hasan and Sriyono Fauzi, "Pendidikan Sebagai Reproduksi Nilai Menurut Ibnu Khaldun Dan Implementasinya Di SMP Islam Amanah Ummah," *Tsaqofah* 4, no. 2 (2023): 931–47, <https://doi.org/10.58578/tsaqofah.v4i2.2431>.

⁷⁷ Nurandriani and Al-Ghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional."

⁷⁸ Bahy and Taufiq, "Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools."

⁷⁹ Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights From Ibn Sina and Ibn Khaldun."

⁸⁰ Hasan and Fauzi, "Pendidikan Sebagai Reproduksi Nilai Menurut Ibnu Khaldun Dan Implementasinya Di SMP Islam Amanah Ummah."

⁸¹ Bahy and Taufiq, "Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools."

the intrinsic value of personal development. It underscores the importance of social cohesion and moral integrity in achieving educational objectives that resonate with the complexities of modern society.

Furthermore, the design of Islamic education curricula highlights the importance of incorporating local cultural values alongside religious teachings, enriching the educational experience and promoting tolerance within diverse societal contexts. The successful integration of these educational theories can lead to curricula that prepare students for academic success while fostering an enduring commitment to ethical principles and community responsibilities.

The exploration of educational philosophies has been a crucial aspect of developing effective educational leadership. Specifically, the insights from Ibn Khaldun and Jean-Jacques Rousseau provide a compelling framework for understanding the dynamics of educational leadership. According to Arar et al., effective educational leaders must not only grasp subject matter but also be well-versed in ethical and social values, which is essential in shaping curricula that address societal needs and promote justice.⁸² This aligns with Khaldun's emphasis on the intertwining of knowledge and social values, suggesting that educational leadership plays a significant role in fostering social cohesion and moral integrity within educational settings.

Rousseau's philosophy underscores the importance of nurturing individual potential through educational leadership that emphasizes personal freedom. This notion is supported by McPherson, who articulates the transition from teacher-centered to student-centered learning as necessitating educators to embrace roles that facilitate student independence and self-autonomy.⁸³ The significance of fostering an environment that encourages exploration and creativity is further supported in research demonstrating that student-centered practices enhance learning outcomes by accommodating diverse learning styles and aspirations.⁸⁴

By synthesizing the insights of both Ibn Khaldun and Rousseau, a more holistic educational leadership paradigm emerges one that balances societal responsibilities with individual development. This integrated approach facilitates the creation of educational systems that cultivate responsible and morally anchored citizens while also promoting autonomy and personal growth. The necessity for flexibility within educational frameworks, highlighted by various studies, indicates a shift towards prioritizing student-centered practices that resonate with contemporary demands of educational leadership.⁸⁵ Thus,

⁸² Khalid Arar et al., "Ethical Leadership in Education and Its Relation to Ethical Decision-Making," *Journal of Educational Administration* 54, no. 6 (2016): 647–60, <https://doi.org/10.1108/jea-11-2015-0101>.

⁸³ Peter J McPherson, "'A Metamorphosis of the Educator': A Hermeneutic Phenomenology Study of the Perceptions and Lived Experiences of the 6–12 Educator in Transitioning From Teacher-centered to Student-centered Learning," *The Journal of Competency-Based Education* 6, no. 2 (2021), <https://doi.org/10.1002/cbe2.1230>.

⁸⁴ Jia Sun et al., "A Study on the Implementation of the Student-Centered Teaching Model in Junior High School Physical Education Classes in Beijing," *International Journal of Academic Research in Progressive Education and Development* 13, no. 4 (2024), <https://doi.org/10.6007/ijarped/v13-i4/22801>; Yuanfei Xue and Ming Sun, "Exploration of the Current Situation and Mechanism Innovation of University Education Management Under the New Situation," *Journal of Contemporary Educational Research* 8, no. 10 (2024): 220–26, <https://doi.org/10.26689/jcer.v8i10.8594>.

⁸⁵ Sarah Ryan and Joshua Cox, "Investigating Student Exposure to Competency-Based Education," *Education Policy Analysis Archives* 25 (2017): 24, <https://doi.org/10.14507/epaa.25.2792>; Bryan J Hains and Brittany Smith, "Student-Centered Course

combining these philosophical insights not only enhances the efficacy of educational policies but also addresses the complexities of modern educational challenges.

CONCLUSION

This study examines the comparative perspective between the educational theories of Ibn Khaldun and Jean-Jacques Rousseau, which offer distinct yet complementary approaches to curriculum development. Ibn Khaldun's thought emphasizes the importance of education as a tool to strengthen social order and shape individuals who can adapt to the needs of society, with a curriculum grounded in social, cultural, and religious contexts. In contrast, Rousseau focuses on individual freedom and the natural development of the child, with a curriculum that supports creativity, freedom of learning, and personal moral development. Both perspectives provide valuable insights into how curricula can be designed to balance societal needs with individual freedom.

The novelty of this research lies in the integration of both theories into a single comparative framework, which has not been widely explored in educational literature. This study reveals how two influential thinkers from different worlds can offer complementary solutions to the challenges of modern curriculum development. While Ibn Khaldun emphasizes a socially and religiously based education, and Rousseau emphasizes an individual and freedom-centered education, both approaches can be merged to create a holistic curriculum that is relevant to the needs of today's world. This opens up the possibility of rethinking how education is structured at the global level.

The global contribution of this research lies in its relevance to modern education across the world. With globalization and the rapid transformation of the educational landscape, combining social and personal aspects in curriculum development is becoming increasingly important. This research offers insights for education policymakers to design curricula that not only focus on academic achievement but also on the moral and social character development of students. If applied wisely, both perspectives can help create a generation that is more adaptive, knowledgeable, and socially conscious qualities essential for addressing the ever-evolving global challenges.

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