

## INTEGRATING NAJMUDDIN KUBRA'S EDUCATIONAL PHILOSOPHY INTO MODERN HIGHER EDUCATION: A COMPETENCY- BASED APPROACH

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**Abstract:** This extended conference thesis presents a conceptual approach to the integration of Najmuddin Kubra's educational heritage into contemporary higher education. On the basis of an improved four-block pedagogical model, it describes how value orientations, moral competencies, social conduct and reflective learning can be connected to instructional activities and assessment. The approach integrates axiological, anthropocentric, competency-based, vitagenic and reflective-metacognitive principles. It proposes practical pathways for teaching ethical reasoning and a four-domain diagnostic structure. The contribution is a conceptual implementation framework; empirical effectiveness remains to be established.

**Keywords:** Najmuddin Kubra; moral competencies; pedagogical heritage; higher education; reflection; value-based learning.

### 1. Introduction

The development of professional expertise is inseparable from questions of ethical responsibility, respectful interaction and reflective judgment. Higher education therefore requires methods that connect intellectual learning with values and behavior. Cultural and intellectual heritage can enrich this work, provided that historical ideas are translated into teachable and assessable practices rather than presented only as revered statements.

Najmuddin Kubra's educational heritage, as interpreted in the source manuscript, emphasizes the *komil inson* ideal, linking knowledge with moral maturity, self-awareness and constructive participation in society. This conference contribution examines how that educational orientation can be represented in a competency-based model and identifies the conditions required for its responsible application.

### 2. Research Aim and Method

The aim is to describe the structural elements of a Kubra-inspired pedagogical model and develop an instructional interpretation appropriate for university settings. The study uses conceptual and structural analysis of a supplied twelve-page manuscript, including its four-block diagram, list of twenty virtues and eight-dimension representation of personal maturity.

The procedure consists of identifying the model's objectives, mapping its approaches and developmental stages, and proposing links between competencies, educational activities and assessment evidence. The source does not include experimental participants or numerical results; the conclusions therefore concern conceptual coherence and potential implementation, not demonstrated effectiveness.

### 3. Structure of the Pedagogical Model

The goal-oriented block establishes four strategic priorities: transforming the educational potential of Kubra's heritage into modern didactic practice; developing moral competencies and value orientations; strengthening reflection and metacognitive growth; and monitoring learning outcomes. These objectives define the intended educational direction.

The organizational-content block integrates five approaches: axiological, anthropocentric, competency-based, vitagenic and reflective-metacognitive. Together, they suggest that moral learning requires explicit values, respect for the learner, observable capabilities, connections to lived experience and opportunities for self-examination.

The spiritual-development block represents a transformative sequence from recognizing values to developing moral competencies, constructive social relations, reflective capacities and a mature worldview. It should be understood as an iterative pathway, since students can return to earlier assumptions and revise them through experience.

The diagnostic-outcome block identifies axiological, cognitive-worldview, social-communicative and reflective-developmental criteria. The source proposes four performance levels—high, good, medium and low—and a feedback mechanism through which assessment informs subsequent teaching decisions.

| Component                | Core emphasis                                | Educational implication                    |
|--------------------------|----------------------------------------------|--------------------------------------------|
| Goals                    | Ethical and reflective learning outcomes     | State competencies before choosing lessons |
| Content and organization | Five complementary methodological approaches | Connect heritage with student experience   |
| Spiritual development    | Values, conduct, reflection and worldview    | Use dialogue and reflective activities     |
| Diagnostics              | Four criteria and feedback                   | Revise instruction based on evidence       |

#### 4. Moral Qualities and Learning Design

The source presents twenty moral qualities: honesty, responsibility, humaneness, humility, patience, tolerance, justice, pursuit of knowledge, self-control, gratitude, kindness, dedication, loyalty, communication etiquette, repentance and self-analysis, spiritual purity, diligence, wisdom, civic responsibility, aspiration toward moral perfection. Each is contrasted with a negative disposition, encouraging attention to the consequences of ethical and unethical choices. These qualities should function as topics for reflection rather than labels assigned to individuals.

One instructional pathway is to introduce a short, carefully contextualized heritage-based text, present a contemporary ethical dilemma, organize small-group discussion and ask learners to write a reflective account of their reasoning. For example, an academic integrity scenario may connect honesty with responsibility and self-analysis. A disagreement in a team project may connect tolerance, communication etiquette and self-control.

The second diagram groups personal maturity into spiritual, moral, intellectual, reflective, professional, communicative, social and self-regulatory dimensions. These domains show that the intended outcome is broader than memorizing ethical definitions. Professional competence is presented as interdependent with interpersonal and reflective development.

#### 5. Assessment and Discussion

A practical assessment framework should consider what students can explain, justify and demonstrate. Axiological assessment concerns identifying and reasoning about values. Cognitive-worldview assessment examines interpretation and the consideration of alternative positions. Social-communicative assessment considers listening, cooperation and responsibility. Reflective-developmental assessment concerns self-evaluation and the revision of decisions.

Possible evidence includes written analyses of dilemmas, reflective journals, structured peer collaboration and instructor feedback. High, good, medium and low levels should be defined through transparent, behaviorally anchored descriptors. Any rubric developed from the model must be piloted and checked for consistency; the source does not provide a psychometrically validated scale.

The model has potential relevance for teacher education and professional preparation because it joins cultural literacy with ethical deliberation. However, educators must preserve student autonomy and avoid treating personal belief as a compulsory assessment outcome. The historical origin of the ideas should be recognized while classroom dialogue remains open to diverse interpretations.

An important research task is to evaluate whether students transfer ethical reasoning to authentic settings after instruction. Future studies could combine reflective portfolio analysis, observation and interviews with pre/post measures. Historical attribution, instrument reliability and contextual transferability also require systematic investigation.

## 6. Conclusion

The analyzed pedagogical model presents a structured approach to translating Najmuddin Kubra's educational heritage into contemporary higher education. Its four blocks connect intended competencies, methodological principles, student development and diagnostic feedback. The integration of values, social interaction and reflection offers a useful basis for designing educational activities.

The principal contribution is a conceptual framework that can guide curriculum development and future empirical inquiry. It does not establish a measured improvement in students' moral competencies. Responsible application requires source verification, inclusive instruction and rigorous assessment validation.

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