



Developing a Global Citizenship Oriented Pesantren Curriculum From an Islamic Educational Perspective

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Abstract:

This study aims to analyze the conceptual relevance of UNESCO's Global Citizenship Education (GCED) within Islamic educational values and formulate a novel curriculum framework titled Islamic Global Citizenship Education (IGCE) tailored for pesantren (Islamic boarding schools). Employing a qualitative library research methodology, this study systematically retrieved primary and secondary data from official UNESCO documents, classical Islamic texts, and peer-reviewed journals indexed in Scopus and Web of Science. Content analysis, along with comparative techniques, was utilized to evaluate conceptual intersections and synthesize an integrative curriculum model. The results demonstrate a profound alignment between universal GCED dimensions and core Islamic normative principles, specifically linking global awareness to ta'aruf, respect for diversity to tasamuh, social responsibility to amanah, peacebuilding to islāh, and environmental sustainability to khalifah fi al-ard. Built upon the foundational pillars of the Qur'an, Hadith, and Maqāṣid al-Syari'ah, the proposed IGCE model integrates four essential core competencies: spiritual, global, social, and digital capabilities. The practical implications of these findings highlight that the IGCE framework can be seamlessly adopted through a cross-curricular approach across pesantren, madrasahs, and Islamic higher education institutions without requiring new standalone subjects. Ultimately, this framework advances the field by bridging the gap between Western global citizenship paradigms and Islamic pedagogy. It provides Islamic educational institutions with a clear, actionable blueprint to nurture graduates who possess strong religious foundations, high digital literacy, cross-cultural competence, and an active commitment to addressing global human issues.

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Introduction (مقدمة)

The development of globalization in the twenty-first century has fundamentally transformed the educational landscape. Advances in information technology, increasing human mobility, and growing economic, social, political, and cultural interconnectedness among countries have required education systems to produce graduates who possess not only academic competencies but also the ability to adapt to and participate in global society. In this context, education is expected to develop global competence, namely a combination of knowledge, skills, attitudes, and values that enables individuals to understand global issues and interact effectively in cross-cultural contexts (Barrett, 2021). Such competence has become increasingly important as students live in an interconnected world and face various complex global challenges, including social conflict, climate change, economic inequality, international migration, and the rapid development of digital technology (Reimers et al., 2016).

In line with these developments, UNESCO has developed the concept of Global Citizenship Education (GCED) as an educational approach aimed at developing individuals who possess global awareness, uphold human values, appreciate cultural diversity, and are capable of contributing to the realization of peace and sustainable development (UNESCO, 2018). UNESCO emphasizes that GCED constitutes an important component of Target 4.7 of the Sustainable Development Goals (SDGs), which highlights the importance of education in building inclusive, just, peaceful, and sustainable societies. Through GCED, students are encouraged to develop knowledge of global issues, critical thinking skills, the ability to collaborate across cultures, as well as empathy and a sense of social responsibility toward the global community (UNESCO, 2024).

Nevertheless, the implementation of global citizenship concepts within Islamic education continues to face various challenges. On the one hand, Muslims are expected to participate actively in global society. On the other hand, there is a need to preserve Islamic identity, moral values, and the Islamic worldview as the foundation for character development (Husni, 2023). This challenge has become increasingly significant because globalization is often associated with cultural homogenization, which may potentially erode local and religious identities. Therefore, an educational model is needed that can integrate global competence with Islamic values, enabling students to become active global citizens without losing their religious identity (Farida et al., 2026).

Within the context of Islamic education in Indonesia, pesantren constitute one of the educational institutions that play a strategic role in shaping the character of the Muslim generation. As one of the oldest Islamic educational institutions in Indonesia, pesantren have made significant contributions to the development of Islamic scholarship, moral formation, and the strengthening of religious identity within society (Munjahid, 2022). Nevertheless, the development of globalization and modernization requires pesantren to adapt to changing times without abandoning the fundamental values that constitute their distinctive identity.

Recent studies indicate that pesantren have undergone various curricular and managerial transformations in response to the demands of modernization (Sari et al., 2025). While continuing to preserve the tradition of teaching classical Islamic texts, many pesantren have begun to integrate general education, vocational education, and technology into their educational (Imamuddin, 2025). Nevertheless, the orientation of pesantren curricula generally remains more focused on local and national needs than on developing students' global perspectives.

This condition indicates that the integration of global issues into pesantren curricula has not yet been implemented optimally. In fact, the challenges of the twenty-first century require

students to possess cross-cultural communication skills, appreciation for diversity, the ability to resolve conflicts peacefully, and awareness of global humanitarian issues (Ulum, 2018). These competencies constitute integral components of the GCED framework developed by UNESCO.

On the other hand, the concept of global citizenship remains a subject of debate within Islamic education. Some scholars argue that the concept may potentially conflict with Islamic identity if it is adopted wholesale without reinterpretation based on Islamic values (Sahidin & Sandisi, 2025). Such concerns arise because the concept of global citizenship is often associated with secular and liberal paradigms that have developed within Western educational traditions.

However, upon closer examination, many of the fundamental values of GCED are compatible with Islamic teachings. The concepts of human fraternity (*ukhuwwah insaniyyah*), social justice (*al-'adl*), tolerance (*tasamuh*), public welfare (*maslahah*), and ummah demonstrate that Islam possesses a strong normative foundation for supporting the development of global responsibility (Irobbi et al., 2025). Thus, the primary challenge does not lie in whether Islam and GCED are compatible, but rather in how to formulate a conceptual model capable of systematically integrating the two within the pesantren curriculum (Azhari, 2025).

Although previous studies have established important connections between global citizenship education and Islamic educational values, several conceptual and curricular gaps remain. Saada (2023), for example, conceptualized Islamic Global Citizenship Education (IGCE) by highlighting the moral, sociopolitical, and critically reflective dimensions of global citizenship within Islamic religious education. Similarly, Gamal (2023) examined how Islamic values can be fused with global citizenship education in an international school context in Qatar. These studies demonstrate that Islamic values and global citizenship are not inherently contradictory and can be brought into meaningful dialogue. However, their primary focus is on Islamic religious education and international-school contexts rather than on the systematic formulation of an IGCE-based curriculum framework specifically designed for the pesantren educational environment. More recently, Saifulloh et al. (2025) examined the ecological integration of Global Citizenship Education in pesantren-based universities, demonstrating the relevance of global citizenship within pesantren educational environments. Nevertheless, a conceptual framework that explicitly connects GCED dimensions with Islamic normative values and translates them into an integrated pesantren curriculum remains insufficiently developed.

To address this gap, this study proposes an Islamic Global Citizenship Education (IGCE) curriculum model for pesantren that integrates global citizenship competencies with the normative foundations of Islamic education. The novelty of the proposed model lies in three interconnected contributions. First, it systematically maps key GCED orientations onto Islamic educational values, particularly *ta'aruf* as a foundation for global awareness, *tasamuh* for respect for diversity, *amanah* for social responsibility, *işlah* for peacebuilding, and *khalifah fi al-arḍ* for sustainability. Second, it organizes these values into four complementary competency dimensions spiritual, global, social, and digital thereby positioning global citizenship as an extension of Islamic educational objectives rather than as an externally imposed framework. Third, the model adopts a cross-curricular approach, in which global citizenship competencies can be integrated into existing pesantren subjects, learning activities, and educational practices without requiring the establishment of a separate subject. In this sense, the proposed model seeks to bridge the conceptual discussion of Islamic global citizenship with a more systematic curriculum framework applicable to pesantren education. This approach is consistent with UNESCO's emphasis on integrating GCED through knowledge, skills, values, and attitudes across educational contexts, while responding to the growing need for educators and institutions to contextualize global citizenship within local cultural and religious settings.

Accordingly, this study aims to analyze the relevance of Global Citizenship Education to Islamic educational values and to formulate a conceptual model of an IGCE-based pesantren curriculum. The study focuses on identifying the points of convergence between GCED and Islamic educational principles and synthesizing them into an integrative curriculum framework capable of developing learners who are spiritually grounded, globally aware, socially responsible, and digitally competent.

Research on pesantren curricula has developed extensively. Existing studies have generally focused on the characteristics of traditional pesantren curricula, the modernization of pesantren educational systems, and the development of integrative curricula that combine religious and general sciences. Research findings indicate that pesantren possess a high capacity for adapting to social change while maintaining their Islamic identity. Other studies in the field of Islamic education have examined the concepts of ummah and ukhuwwah insaniyyah, inter-civilizational dialogue, and the role of Islamic education in fostering inclusive societies oriented toward global public welfare (Suratin & Munawarsyah, 2025). These studies demonstrate that the universal values underlying GCED actually share substantial common ground with the principles of Islamic education.

Nevertheless, a review of the literature reveals a research gap. Most studies on GCED have been conducted in the contexts of general education and higher education, whereas research on pesantren curricula has focused primarily on modernization and the integration of knowledge. There are still relatively few studies that specifically examine the integration of GCED with an Islamic educational paradigm in the development of pesantren curricula. Therefore, there is a need for a conceptual model capable of bridging the development of global competencies with the strengthening of students' Islamic identity.

Based on the foregoing discussion, this study aims to analyze the relevance of the Global Citizenship Education concept to Islamic educational values and to formulate a conceptual model of an Islamic Global Citizenship Education (IGCE)-based pesantren curriculum. This model is expected to make a theoretical contribution to the development of Islamic education curricula that are responsive to global challenges while remaining firmly grounded in Islamic values.



Method (منهج)

This study employed a qualitative approach using the library research method. This approach was selected because the study aims to analyze and interpret various concepts, theories, and research findings related to Global Citizenship Education (GCED), Islamic education, and pesantren curriculum development. Library research enables researchers to obtain a comprehensive understanding of the relevance of GCED to Islamic educational values while formulating a conceptual model of an Islamic Global Citizenship Education (IGCE)-based pesantren curriculum through the synthesis of relevant scholarly sources (Snyder, 2019).

The data sources in this study consisted of primary and secondary data. Primary data included official UNESCO documents on GCED, key literature discussing the concepts and competencies of GCED, Islamic education literature addressing the concepts of ummah, ukhuwwah insaniyyah, tolerance, and Islamic character education, as well as literature discussing pesantren curricula. Meanwhile, secondary data were obtained from reputable scholarly articles indexed in Scopus and Web of Science (WoS), nationally accredited SINTA-indexed articles, books on Islamic education, curriculum development books, and various previous research findings relevant to the research topic.

Data were collected through documentary study by examining various documents, books, scholarly articles, and research reports related to the research focus. The literature search was

conducted systematically through several academic databases, namely Scopus, Web of Science (WoS), the Education Resources Information Center (ERIC), and Google Scholar. The search process employed keywords such as *Global Citizenship Education*, *Islamic Education*, *Global Competence*, *Pesantren Curriculum*, *Curriculum Development*, and *Islamic Global Citizenship* (Carrera-Rivera et al., 2022). The retrieved literature was subsequently selected based on thematic relevance, source credibility, publication recency, and its contribution to the objectives of the study.

The literature review was conducted through a structured search and selection process to ensure the relevance and academic quality of the sources analyzed. Literature was identified through several academic databases, including Scopus, Web of Science (WoS), ERIC, and Google Scholar. The search focused on publications addressing Global Citizenship Education (GCED), global citizenship, Islamic education, Islamic Global Citizenship Education (IGCE), pesantren education, Islamic educational values, and curriculum development. A combination of relevant keywords and Boolean operators was used to identify literature closely related to the research objectives.

The literature selection was guided by several criteria. Sources were considered eligible when they (1) directly addressed GCED, global citizenship, Islamic education, Islamic values, pesantren education, or curriculum development; (2) provided substantive conceptual, theoretical, or empirical contributions relevant to the research questions; (3) were published in peer-reviewed academic journals, scholarly books, book chapters, or authoritative institutional publications; and (4) were available in full text and published in Indonesian or English. Particular attention was given to recent publications, especially those published between 2020 and 2025, while seminal and foundational works were retained when necessary to establish the theoretical basis of GCED and Islamic education.

The selection process consisted of several stages. First, potentially relevant publications were identified through database searches using the predetermined keywords. Second, duplicate records and publications that were clearly unrelated to the research focus were removed. Third, titles and abstracts were screened to assess their relevance to the study objectives. Publications that passed the initial screening were subsequently examined through full-text assessment. At this stage, sources were included when they contained substantive discussions relevant to the relationship between global citizenship education, Islamic educational values, and curriculum development. Sources were excluded when they focused exclusively on general citizenship education without relevance to the global dimension, addressed unrelated educational contexts, lacked sufficient scholarly substance, or did not provide information relevant to the conceptual development of the IGCE framework.

Following this selection process, a total of 45 sources were included in the final analysis. These sources consisted of 30 journal articles, 5 books or book chapters, and 3 authoritative institutional publications. The selected literature was then categorized according to the major themes of the study, namely: (1) the conceptual foundations and dimensions of GCED; (2) global citizenship from an Islamic perspective; (3) Islamic educational values relevant to global citizenship; (4) the role and characteristics of pesantren education; and (5) curriculum integration and the development of an IGCE-based curriculum model.

Data analysis was conducted using content analysis, which aimed to identify, categorize, compare, and synthesize various concepts found in the literature. The analysis began with data reduction through the selection and simplification of information relevant to the research focus. The concepts were then categorized into major themes, including the concept of GCED, Islamic educational values, global competencies, and the characteristics of pesantren curricula. The subsequent stage involved comparative analysis to identify similarities, differences, and potential

areas of integration between GCED and Islamic education. The findings of this analysis were then synthesized to construct a conceptual framework for Islamic Global Citizenship Education (IGCE). Finally, the researcher developed a conceptual model of an IGCE-based pesantren curriculum encompassing educational objectives, competencies, curriculum content, learning strategies, and Islamic values that support the development of globally minded Muslim citizens who possess strong character and social responsibility (Krippendorff, 2018).

Result (نتائج)

The Concept of Global Citizenship Education (GCED) and Global Citizenship from the Perspective of Islamic Education

Global Citizenship Education (GCED) is an educational approach developed by UNESCO to prepare learners to address the global challenges of the twenty-first century. UNESCO defines GCED as an educational process aimed at empowering learners to actively contribute to building more peaceful, inclusive, just, and sustainable societies (UNESCO, 2015). From a global education perspective, GCED is understood as an effort to develop individuals who possess an awareness of global interconnectedness, understand various cross-border humanitarian issues, and are able to participate responsibly in the global community (Davies et al., 2018).

The primary objective of GCED is to develop global citizens who possess awareness of global issues, social responsibility, a commitment to peace, and concern for environmental sustainability. Through this approach, learners are encouraged to understand the relationship between local actions and their global impacts, enabling them to contribute to addressing various contemporary humanitarian challenges, such as social conflict, poverty, climate change, and social inequality. UNESCO categorizes GCED competencies into three main domains: the cognitive domain, the socio-emotional domain, and the behavioral domain. The cognitive domain encompasses critical thinking skills, an understanding of global issues, and global awareness. The socio-emotional domain includes empathy, respect for diversity, and the ability to establish harmonious social relationships. Meanwhile, the behavioral domain encompasses social participation and active engagement in various activities that support the development of the global community (global engagement) (Torres & Bosio, 2020). Thus, GCED is not merely oriented toward the acquisition of global knowledge but also toward the development of character and behaviors that enable learners to become agents of change in the global community.

Although the term global citizenship developed within the tradition of modern education, many of the principles underlying it are compatible with Islamic teachings. From the perspective of Islamic education, the concept of global citizenship can be found in various values and principles contained in the Qur'an, Hadith, and Islamic intellectual tradition. The first concept is ummah. The Qur'an portrays Muslims as a single community that transcends geographical, ethnic, and national boundaries. This concept reflects the universality of Islam, which emphasizes human solidarity and collective responsibility for the welfare of society (Huda et al., 2022). Thus, the concept of ummah provides a foundation for developing a global identity grounded in Islamic values.

The second concept is khalifah. In the Qur'an, human beings are positioned as khalifah on earth and are entrusted with the responsibility to preserve, manage, and cultivate life in a sustainable manner (Q.S. Al-Baqarah: 30). This concept demonstrates that human beings are responsible not only for themselves but also for society and the natural environment (Atikawati et al., 2019). Therefore, the concept of khalifah has strong relevance to the sustainability agenda, which constitutes one of the major focuses of GCED.

The third concept is *rahmatan lil-'alamin*. Islam is understood as a mercy to all creation and the entire universe (Q.S. Al-Anbiya': 107). This principle embodies values of peace, tolerance,

justice, respect for human dignity, and concern for collective well-being (Mariya et al., 2021). These values constitute important foundations for developing global citizenship oriented toward universal humanity.

Furthermore, the concept of *ukhuwwah* also has strong relevance to global citizenship. Islamic education recognizes three forms of brotherhood: *ukhuwwah Islamiyyah* (brotherhood among Muslims), *ukhuwwah wathaniyyah* (national brotherhood), and *ukhuwwah insaniyyah* (human brotherhood) (Syifa'urrahman et al., 2025). These three concepts demonstrate that Islam recognizes the importance of harmonious social relations within religious, national, and universal humanitarian contexts.

The Convergence between Global Citizenship Education and Islamic Education

The results of the literature analysis indicate substantial alignment between the values promoted by Global Citizenship Education (GCED) and the principles of Islamic education. Although they originate from different epistemological traditions, both share a common orientation toward developing individuals who are responsible, morally grounded, tolerant, and committed to contributing to the welfare of society.

Table 1. Dimensions of GCED and Principles of Islamic Education

GCED Dimensions	Islamic Educational Values
Global Awareness	<i>Ta'aruf</i>
Respect for Diversity	<i>Tasamuh</i>
Social Responsibility	<i>Amanah</i>
Peace Building	<i>Islah</i>
Sustainability	<i>Khalifah fil Ard</i>

The concept of global awareness in GCED is compatible with the concept of *ta'aruf*, which emphasizes the importance of knowing and understanding human diversity, as described in Q.S. Al-Hujurat: 13. The value of respect for diversity is consistent with the concept of *tasamuh*, which promotes tolerance and respect for differences. Furthermore, social responsibility corresponds to the concept of *amanah*, which emphasizes an individual's responsibility toward society. The dimension of peace building can be associated with the concept of *islah*, which is oriented toward peace and constructive conflict resolution (Kusnadi et al., 2025). Meanwhile, the dimension of sustainability is relevant to the concept of *khalifah fil ard*, which positions human beings as responsible guardians and stewards of the earth.

These findings indicate that the integration of GCED into Islamic education should not necessarily be understood as a process of adopting Western concepts in their entirety. Rather, it should be understood as a process of reinterpreting and contextualizing universal values that have long been embedded within Islamic teachings.

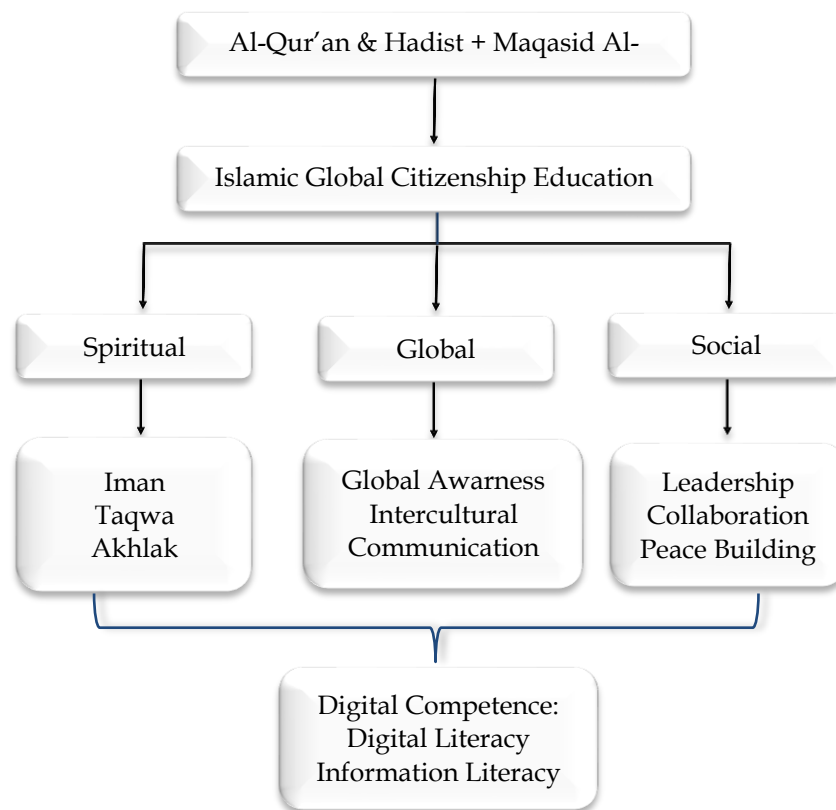
Based on the conceptual synthesis, this study formulates a pesantren curriculum model based on Islamic Global Citizenship Education (IGCE). The model is designed to integrate global competencies with Islamic educational values so as to develop santri who possess a strong Islamic identity while also being capable of actively participating in global society. The philosophical foundations of the IGCE model are derived from the Qur'an, Hadith, and *Maqāsid al-Sharī'ah* (Saada, 2023b). These three sources serve as the foundation for formulating educational objectives, graduate competencies, curriculum content, and instructional strategies. Through this

foundation, the curriculum is oriented not only toward the mastery of knowledge but also toward character formation and social responsibility (Jannah et al., 2026).

Pesantren Curriculum Model Based on Islamic Global Citizenship Education

The IGCE model encompasses four core competencies. First, spiritual competence, which includes faith, piety, and noble character. Second, global competence, which encompasses global awareness, intercultural communication, and the ability to understand international issues. Third, social competence, which includes leadership, collaboration, and the ability to resolve conflicts peacefully. Fourth, digital competence, which encompasses digital literacy, information literacy, and the ability to use technology responsibly (Putri, 2026). The curriculum content is developed through the integration of several major fields of study, namely Islamic studies, global citizenship, environmental studies, peace education, and global leadership. This integration enables *santri* to acquire a deep understanding of Islamic teachings while simultaneously developing a broad global perspective.

Diagram 1. Conceptual model of Islamic Global Citizenship Education (IGCE)

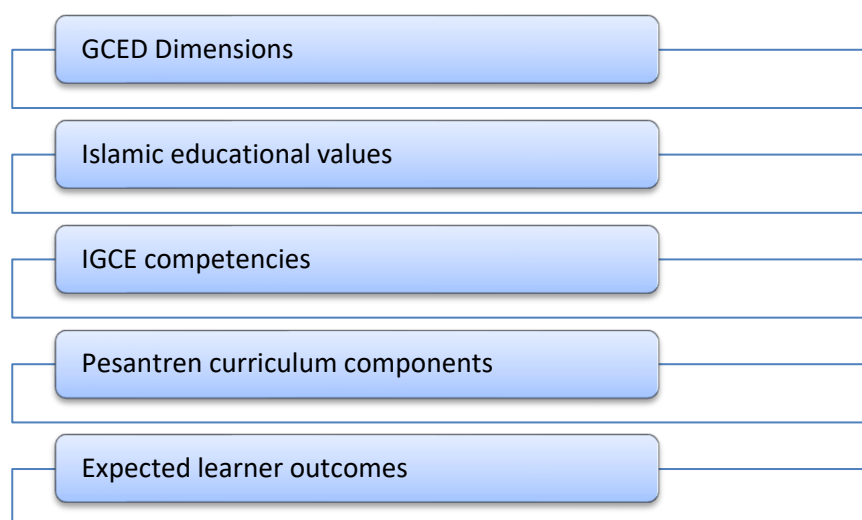


The diagram illustrates a conceptual model of Islamic Global Citizenship Education (IGCE) developed through the integration of three main foundations, namely the Qur'an, Hadith, and *Maqasid al-Shari'ah*. These three foundations serve as the philosophical basis for developing the IGCE concept, which integrates Islamic values with global citizenship competencies. The model is subsequently developed into several competency dimensions, namely spiritual, global, social, and digital competencies.

The spiritual dimension encompasses faith, piety, and moral character as the foundation for developing the identity and character of *santri*. The global dimension includes global awareness and intercultural communication, while the social dimension encompasses leadership, collaboration, and peacebuilding. Meanwhile, the digital dimension includes digital literacy and

information literacy as essential competencies for navigating life in an increasingly digitally interconnected global society.

Diagram 2. Integrated Framework of the Islamic Global Citizenship Education (IGCE) Curriculum for Pesantren



Overall, the diagram demonstrates that IGCE is not intended to replace Islamic identity with the concept of global citizenship, but rather to integrate global competencies within the framework of Islamic education. Accordingly, santri are expected to develop a balance between spiritual and moral strength and the ability to understand diversity, communicate across cultures, collaborate, lead, resolve conflicts peacefully, and use technology and information responsibly.

Ultimately, this model is intended to develop santri who possess a strong Islamic identity while also demonstrating the competencies required to become active, tolerant, and responsible global citizens capable of making positive contributions to the global community.

Table 2. Integrated Framework of the Islamic Global Citizenship Education (IGCE) Curriculum Model

GCED Orientation	Islamic Educational Values	IGCE Competency	Pesantren Curriculum Components	Expected Learning Outcomes
Global Awareness	<i>Ta'aruf</i>	Global Competence	Islamic studies, global issues, intercultural learning	Students understand global interdependence and appreciate cultural diversity
Respect for Diversity	<i>Tasamuh</i>	Social Competence	Multicultural learning, <i>ukhuwah</i> , collaborative activities	Students demonstrate tolerance, respect, empathy, and intercultural communication
Social Responsibility	<i>Amanah</i>	Social and Civic Competence	Community service, student organizations,	Students demonstrate responsibility and

			leadership activities	active participation in society
Peacebuilding	<i>Iṣlah</i>	Peace and Relational Competence	Peace education, conflict resolution, <i>ukhuwah</i> activities	Students are able to manage differences and contribute to peaceful relationships
Sustainability	<i>Khalifah fi al-ard</i>	Environmental and Global Competence	Environmental education, sustainability projects, Islamic ecological ethics	Students demonstrate environmental responsibility and sustainable behavior
Islamic Spiritual Foundation	Faith, <i>taqwa</i> , and <i>akhlāq</i>	Spiritual Competence	Qur'an and Hadith, Islamic ethics, worship, habituation	Students develop strong faith, moral character, and ethical awareness
Digital Citizenship	<i>Amanah</i> , <i>akhlāq</i> , and responsibility	Digital Competence	Digital literacy, responsible technology use, online ethics	Students use digital technologies critically, ethically, and responsibly

The proposed IGCE model is structured as an integrated relationship between global citizenship orientations, Islamic educational values, competencies, and pesantren curriculum components. Rather than treating these elements as separate dimensions, the model positions Islamic educational values as the normative foundation through which global citizenship competencies are interpreted and implemented within the pesantren context. Thus, the model establishes a sequential but interconnected relationship: GCED provides the global educational orientation, Islamic values provide the normative and ethical foundation, IGCE competencies translate these principles into learner capacities, and pesantren curriculum components provide the pedagogical means through which these competencies are developed.

At the first level, global citizenship orientations are represented by global awareness, respect for diversity, social responsibility, peacebuilding, and sustainability. These orientations are connected respectively with the Islamic concepts of *ta'aruf*, *tasamuh*, *amanah*, *iṣlah*, and *khalifah fi al-ard*. This correspondence demonstrates that the incorporation of global citizenship into Islamic education does not require the replacement of Islamic values with external frameworks. Instead, global citizenship principles can be interpreted through concepts that are already embedded within the Islamic educational tradition.

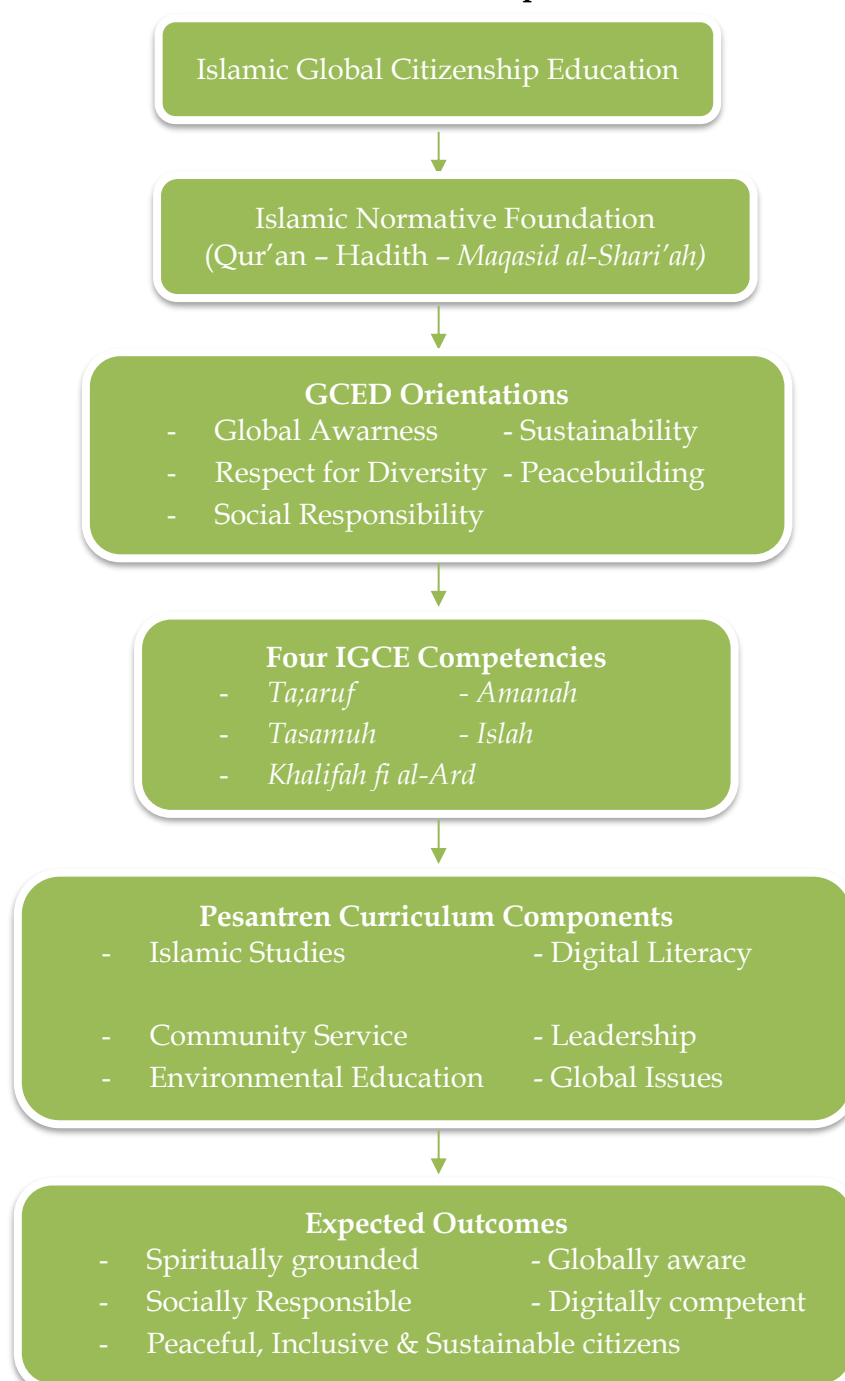
At the second level, these values are translated into four complementary dimensions of IGCE competence: spiritual, global, social, and digital competence. Spiritual competence functions as the foundational dimension, ensuring that participation in global society remains grounded in faith, ethical awareness, and moral responsibility. Global competence enables learners to understand global interdependence and engage constructively with cultural differences. Social competence develops responsibility, cooperation, empathy, tolerance, and peaceful interaction, while digital competence prepares learners to participate responsibly in an increasingly interconnected digital society.

At the third level, the competencies are integrated into existing pesantren curriculum components rather than introduced as an independent subject. Islamic studies, extracurricular activities, student organizations, community engagement, environmental programs, leadership activities, and digital learning can therefore become pedagogical spaces for developing IGCE competencies. This cross-curricular approach allows global citizenship education to become part

of the broader educational culture of pesantren rather than being confined to a single classroom or subject.

Accordingly, the IGCE model can be understood as a process of contextual integration in which global citizenship orientations are grounded in Islamic values, translated into multidimensional competencies, and operationalized through existing pesantren curriculum and educational practices. The expected outcome is the development of Muslim learners who maintain a strong religious and moral identity while possessing the knowledge, attitudes, skills, and dispositions necessary to participate responsibly in a diverse, interconnected, peaceful, sustainable, and digitally mediated global society.

Diagram 3. Integrated Model of Islamic Global Citizenship Education (IGCE) for Pesantren Curriculum Development



The systematic structure of the proposed model constitutes one of the main contributions of this study. The model does not simply juxtapose GCED principles and Islamic educational values; rather, it establishes a conceptual pathway from global citizenship orientations to Islamic values, from these values to four integrated competencies, and from competencies to concrete curriculum components within pesantren education. Consequently, the proposed IGCE model provides a curricular mechanism through which global citizenship can be contextualized within Islamic educational aims while remaining responsive to contemporary global and digital challenges. Its cross-curricular orientation further allows the model to be embedded within existing pesantren educational practices without requiring the creation of a separate global citizenship subject.



Discussion (مناقشة)

The Relevance of GCED to Pesantren Curriculum Development

Global Citizenship Education (GCED) has become increasingly relevant to the educational needs of the twenty-first century, which are characterized by globalization, the development of digital technology, increasing cross-cultural interaction, and the emergence of various issues that transcend national boundaries. These conditions require educational institutions to move beyond an exclusive focus on academic knowledge and to develop critical thinking skills, information literacy, intercultural communication, awareness of diversity, social responsibility, and the ability to participate in addressing global challenges. UNESCO (2015) positions GCED as an educational approach that develops three main domains, namely cognitive, socio-emotional, and behavioral domains, enabling learners to understand the interconnectedness between local and global issues, appreciate differences and diversity, and take responsible action to build more inclusive, just, peaceful, and sustainable societies. From the perspective of twenty-first-century education, these competencies have become increasingly important because learners live in interconnected environments and encounter issues that require collaboration, communication, problem-solving skills, and the ability to understand diverse perspectives. Therefore, GCED can be regarded as a relevant approach for broadening the orientation of educational curricula so that they not only produce individuals with academic competencies but also equip them to participate actively and responsibly in global society.

Within the context of pesantren, the relevance of GCED can be seen in the need to develop curricula capable of preserving the strengths of Islamic education while simultaneously responding to social and technological changes. Pesantren possess a strong educational tradition in the development of moral character, discipline, responsibility, and social life. These values can therefore serve as a foundation for developing global citizenship competencies. (Rasyid, 2023) emphasizes that pesantren have significant potential for implementing GCED because the characteristics of pesantren education are closely related to the development of tolerance, multiculturalism, and social transformation. More recent findings concerning the reconstruction of pesantren curricula in the digital era also indicate that the integration of modern knowledge and digital literacy can be achieved without replacing the identity of Islamic education, but rather through curricular transformation that is adaptive to contemporary needs. Thus, the contribution of GCED to the modernization of pesantren does not involve transforming pesantren into educational institutions that are entirely oriented toward a global paradigm. Rather, it involves expanding the scope of learning so that santri are able to understand global issues, communicate across cultures, use technology and information responsibly, and participate constructively in social life. The IGCE model developed in this study represents a contextualization of GCED by positioning the Qur'an, Hadith, and Maqāṣid al-Sharī'ah as the primary foundations for developing the global competencies of santri. This approach is consistent with (Rohim et al., 2026)

who emphasize the importance of developing Islamic Global Citizenship Education through the integration of moral, socio-political, and reflective dimensions within Islamic education.

Islam and Global Citizenship: Conflict or Harmony?

The view that Global Citizenship Education (GCED) is a Western concept needs to be examined from a critical perspective. Indeed, the conceptual development of modern GCED has been significantly influenced by international educational institutions and discourses. Consequently, concerns have emerged that its implementation within Islamic education may introduce secular values or undermine religious identity. However, identifying GCED solely as a Western product may oversimplify the concept, as its substance encompasses universal values such as respect for diversity, tolerance, justice, peace, social responsibility, and human cooperation. Saada (2023) critically demonstrates that the Islamic Global Citizenship Education approach can challenge the dichotomy of “Islam versus the West” and provide space for Islamic traditions to contribute to the development of peaceful and dialogical societies. Therefore, the primary issue does not lie in the origins of the term GCED, but rather in how the concept is interpreted, selected, and contextualized according to the values and needs of Muslim societies. In the context of pesantren education, this process is essential to ensure that the global competencies developed are not merely imitations of Western educational paradigms, but rather the outcome of a critical dialogue between the idea of global citizenship and the epistemology of Islamic education.

From an Islamic perspective, several principles demonstrate the convergence between global citizenship and Islamic teachings. Thalgi, (2019), through a study of global citizenship from the perspective of Islamic education, found that the principles of global citizenship are generally compatible with the Qur'an, Sunnah, and the ideas of Islamic educational scholars, particularly in terms of humanity, peace, cooperation, responsibility, and social life. Such compatibility can be found in the concept of *ta'aruf* as a foundation for recognizing and appreciating human diversity (Q.S. Al-Ḥujurāt [49]: 13), *tasāmuḥ* as an attitude of tolerance, *ukhuwwah* as a principle of brotherhood, *amanah* as a form of responsibility, *islāḥ* as an effort to promote peace, and *khalīfah fī al-ard* as the responsibility of human beings to manage and sustain life and the environment. Gamal, (2023) also demonstrates that Islamic values can be integrated with global citizenship within educational contexts, thereby producing a “glocalised citizen” identity capable of maintaining religious values while simultaneously interacting with global society. Therefore, the relationship between Islam and global citizenship is more appropriately understood as dialogical and complementary rather than conflicting. In this study, this principle serves as the foundation for developing IGCE, namely GCED reinterpreted through the Qur'an, Hadith, and Maqāṣid al-Sharī'ah, enabling global competencies to develop without compromising the identity and fundamental values of Islamic education.

The Contribution of the IGCE Model to Pesantren Education and Implications for Islamic Education Curriculum Development

The first contribution of the IGCE model is the strengthening of the Islamic identity of santri through the dimension of spiritual competence, which encompasses faith, piety, and moral character. In the proposed model, global competencies are not positioned as a substitute for Islamic education but are developed upon the foundations of the Qur'an, Hadith, and Maqāṣid al-Sharī'ah. This position demonstrates that the broader the global perspectives of santri become, the more important it is to strengthen spiritual values as a foundation for understanding and responding to various global issues.

The second contribution lies in strengthening the global competencies and social character of santri. The global competence dimension of the model encompasses global awareness and

intercultural communication, while the social dimension includes leadership, collaboration, and peacebuilding. These competencies enable santri not only to understand global changes and challenges but also to communicate, collaborate, and take constructive action within diverse societies. OECD (2019) emphasizes that global competence includes the ability to understand different perspectives, communicate effectively in intercultural situations, resolve conflicts, and take responsible action for sustainability and collective well-being. Therefore, the IGCE model has the potential to foster social character among santri that is more open, collaborative, tolerant, responsible, and capable of contributing to the resolution of social issues at both local and global levels.

The implications of the IGCE model for Islamic education curriculum development can be applied across various educational levels, particularly pesantren, madrasahs, and Islamic higher education institutions. At the pesantren level, the IGCE model can be integrated into the curriculum by strengthening Islamic educational content and connecting it with global issues such as diversity, peace, environmental sustainability, leadership, and digital literacy. At the madrasah level, global competencies can be developed integratively through Islamic Religious Education, Pancasila Education, Arabic, English, social sciences, and project-based learning. Meanwhile, at the level of Islamic higher education, the IGCE model can be developed through the integration of Islamic studies with global issues, interdisciplinary research, cross-cultural learning, and the strengthening of students' capacity to respond to issues affecting the international community. This approach is consistent with UNESCO (2015), which emphasizes that GCED can be adapted to local contexts and integrated into both formal and non-formal education systems.

Therefore, the development of an IGCE-based Islamic education curriculum does not necessarily require the introduction of a new subject. Instead, it can be implemented through an integrative and cross-curricular approach. The key principle that should be maintained is a balance among Islamic identity, global competence, social character, and digital competence. In pesantren, such integration can strengthen scholarly traditions and moral education; in madrasahs, it can broaden learning to make it more responsive to global developments; while in Islamic higher education institutions, it can encourage the development of Islamic scholarship that is dialogical, critical, and capable of contributing to the resolution of global issues. Within this framework, Islamic education curricula can produce graduates who possess not only religious understanding but also the ability to communicate across cultures, appreciate differences, use technology responsibly, and participate actively in building peaceful, just, inclusive, and sustainable societies.

Advancing Previous Approaches to Islamic Global Citizenship Education

The proposed Islamic Global Citizenship Education (IGCE) framework should be understood in relation to previous scholarship that has examined the intersection between Islamic education and global citizenship. Existing studies have demonstrated that Islamic educational values can provide a meaningful foundation for global citizenship. Saada (2023), for example, conceptualized Islamic Global Citizenship Education by emphasizing the moral, sociopolitical, and critical dimensions of global citizenship within Islamic religious education. This perspective is important because it challenges the assumption that global citizenship education is necessarily detached from religious identity. However, Saada's approach is primarily conceptual and focuses on the broader role of Islamic religious education in cultivating global citizenship rather than on the systematic construction of a curriculum framework specifically adapted to the institutional characteristics of pesantren.

Similarly, Gamal (2023) demonstrated how Islamic values can be combined with global citizenship education through the concept of the "glocalised citizen" in an international school

context in Qatar. The study illustrates that Islamic values and global citizenship can coexist through an educational process that connects local religious identity with global orientations. Nevertheless, the context of an international school differs substantially from that of pesantren. Pesantren education is characterized not only by classroom instruction but also by residential life, religious habituation, communal activities, student organizations, leadership practices, and the integration of formal, informal, and hidden curricula. Therefore, the transfer of an international-school model into pesantren education cannot be assumed to be directly applicable without contextual adaptation.

More recently, Saifulloh et al. (2025) examined the ecological integration of Global Citizenship Education in pesantren-based universities. Their study is particularly relevant because it demonstrates that global citizenship education can be embedded within an educational environment influenced by pesantren traditions and ecological systems. However, their emphasis is primarily on the ecological dimensions of curriculum implementation and the interaction between formal, informal, and hidden curriculum within pesantren-based higher education. The present study extends this discussion by focusing specifically on the normative and curricular relationship between global citizenship orientations and Islamic educational values and by translating this relationship into a multidimensional IGCE competency framework for pesantren education.

The distinction between the present framework and previous approaches can therefore be identified at several interconnected levels. First, previous studies have generally established the compatibility between Islamic values and global citizenship or have examined how global citizenship can be implemented within particular educational contexts. The present framework moves beyond compatibility by establishing a systematic conceptual pathway from global citizenship orientations to Islamic educational values, from these values to specific learner competencies, and from competencies to concrete curriculum components. Thus, the framework does not merely argue that Islam and global citizenship are compatible; it specifies how this compatibility can be translated into curriculum design.

Second, the proposed framework places Islamic educational values in a normative position rather than treating them merely as cultural additions to a pre-existing global citizenship framework. Global awareness is connected with **ta'aruf**, respect for diversity with **tasamuh**, social responsibility with **amanah**, peacebuilding with **islāḥ**, and sustainability with **khalifah fi al-ard**. Through this structure, global citizenship is interpreted through the ethical and normative language of Islamic education. This represents an important distinction from approaches that primarily adopt GCED categories and subsequently add Islamic values as complementary content. In the proposed IGCE model, Islamic values constitute the interpretive foundation through which global citizenship competencies are understood and developed.

Third, the framework introduces four interrelated competency dimensions: spiritual, global, social, and digital competence. The inclusion of spiritual competence is particularly significant because it ensures that global participation remains connected to faith, moral responsibility, and Islamic ethical commitments. Global competence enables learners to understand global interdependence and cultural diversity; social competence develops empathy, cooperation, responsibility, and peaceful interaction; while digital competence responds to the changing conditions of global citizenship in digitally mediated environments. This multidimensional structure broadens the conventional discussion of Islamic global citizenship by connecting spiritual formation with social, global, and digital participation.

Fourth, the proposed framework is explicitly designed as a cross-curricular model rather than as a separate global citizenship subject. This distinction is important in the pesantren context because character formation is embedded in the overall educational environment rather than

being confined to individual classroom subjects. Islamic studies, language learning, student organizations, community service, environmental activities, leadership programs, extracurricular activities, and digital learning can all function as spaces for developing IGCE competencies. Consequently, the model positions global citizenship education as part of the educational culture of pesantren rather than as an additional curriculum burden.

The proposed framework can therefore be understood as a form of contextual integration rather than a simple adaptation of an externally developed educational framework. GCED provides the orientation toward global awareness, diversity, responsibility, peace, and sustainability, while Islamic educational values provide the normative and ethical foundation through which these orientations are interpreted. The competencies then provide the learner-oriented dimension, and pesantren curriculum components provide the pedagogical mechanisms for implementation. This creates a four-level relationship between orientation, value, competence, and curriculum practice.

In this respect, the contribution of the present study is not the claim that Islamic values and global citizenship are compatible – a point already established in previous scholarship – but the formulation of a more systematic curricular mechanism for operationalizing that compatibility within pesantren education. The framework advances previous approaches by connecting normative Islamic foundations, GCED orientations, multidimensional competencies, and existing pesantren curriculum practices within a single conceptual structure. It consequently provides a bridge between the theoretical discourse on Islamic global citizenship and the practical question of how global citizenship competencies can be cultivated without weakening the religious and moral identity of pesantren learners.

Nevertheless, the proposed model remains conceptual and requires empirical validation. Future studies should examine its implementation in different pesantren contexts, assess how the four competency dimensions can be translated into measurable learning outcomes, and investigate how teachers, pesantren leaders, and students interpret global citizenship within their respective educational environments. Such empirical research would be necessary to determine the feasibility, effectiveness, and contextual adaptability of the IGCE framework.

Table 2. Comparison of Previous Islamic Global Citizenship Approaches and the Proposed IGCE Framework

Study/Approach	Main Focus	Educational Context	Main Contribution	Limitation/Gap	Advancement of the Present Study
Saada (2023)	Islamic perspective on global citizenship	Islamic religious education	Establishes the conceptual relevance of Islamic values to global citizenship	Primarily conceptual; does not formulate a systematic pesantren curriculum framework	Translates Islamic-global citizenship compatibility into a structured curriculum framework for pesantren
Gamal (2023)	Fusion of Islamic values and global citizenship	International school in Qatar	Demonstrates the possibility of developing a “glocalised citizen”	Context differs from pesantren; limited curricular adaptation to residential	Contextualizes global citizenship within the distinctive educational

				Islamic education	ecology of pesantren
Saifulloh et al. (2025)	Ecological integration of GCE	Pesantren-based universities	Demonstrates the relevance of GCE within pesantren-based educational environments	Emphasis on ecological curriculum implementation rather than systematic mapping of Islamic values to GCED competencies	Connects GCED orientations, Islamic values, competencies, and curriculum components in an integrated framework
Present Study	Islamic Global Citizenship Education curriculum model	Pesantren education	Integrates GCED, Islamic values, four competencies, and existing curriculum practices	Conceptual and requires empirical validation	Provides a systematic cross-curricular mechanism for contextualizing global citizenship within Islamic educational aims



Conclusion (خاتمة)

This study has demonstrated the conceptual relevance of Global Citizenship Education (GCED) to Islamic education and has proposed an Islamic Global Citizenship Education (IGCE) curriculum framework specifically contextualized for pesantren. The analysis indicates that several central orientations of GCED global awareness, respect for diversity, social responsibility, peacebuilding, and sustainability can be meaningfully interpreted through Islamic educational values, particularly *ta'aruf*, *tasamuh*, *amanah*, *işlah*, and *khalifah fi al-ard*. These correspondences indicate that global citizenship education does not necessarily require the separation of global competencies from Islamic identity. Instead, global citizenship can be contextualized within Islamic normative and ethical foundations.

The main theoretical novelty of this study lies not in introducing the concept of Islamic Global Citizenship Education itself, but in developing a systematic curricular framework that connects global citizenship orientations with Islamic educational values, four complementary competency dimensions, and existing pesantren curriculum components. The proposed framework positions Islamic values as the normative foundation through which global citizenship orientations are interpreted and translated into learner competencies. The four dimensions—spiritual, global, social, and digital competence provide an integrated structure for understanding global citizenship as part of Islamic educational development. In addition, the cross-curricular orientation of the framework distinguishes it from approaches that treat global citizenship as a separate subject or as an externally adopted educational framework. The model

therefore contributes conceptually by bridging the discourse of Islamic global citizenship with the curricular characteristics of pesantren education.

Practically, the proposed framework provides a conceptual reference for pesantren educators, curriculum developers, and educational leaders seeking to respond to contemporary global and digital challenges while maintaining the religious and moral foundations of pesantren education. The framework suggests that IGCE competencies can be embedded within existing Islamic studies, language learning, student organizations, leadership activities, community service, environmental programs, extracurricular activities, and digital learning. Such integration does not necessarily require the establishment of a new subject; rather, global citizenship orientations can be incorporated across existing educational activities and institutional practices. The framework may therefore serve as a starting point for curriculum planning, learning design, teacher development, and the formulation of learning outcomes related to global awareness, intercultural understanding, social responsibility, peace, sustainability, and responsible digital participation.

However, this study has several limitations. First, the proposed IGCE framework is conceptual and was developed through qualitative analysis of relevant literature rather than through direct empirical implementation in a pesantren. Second, the framework has not yet been tested through classroom implementation, curriculum trials, or systematic assessment of student learning outcomes. Therefore, this study does not make claims regarding the effectiveness, feasibility, or measurable impact of the IGCE model in practice. Third, although the framework is specifically contextualized for pesantren, the diversity of pesantren institutions in terms of educational orientation, curriculum structure, institutional culture, and technological resources may require further contextual adaptation.

Future research should therefore move from conceptual formulation toward empirical validation. Studies may examine the implementation of the framework in different pesantren settings, develop measurable indicators for the four IGCE competency dimensions, investigate teachers' and students' perceptions, and evaluate changes in learners' global awareness, social responsibility, intercultural competence, spiritual orientation, and digital citizenship. Comparative research across different types of pesantren could also determine how institutional characteristics influence the adaptation and implementation of the framework. Such empirical studies would provide evidence concerning the feasibility, contextual adaptability, and educational outcomes of the proposed IGCE model.

Overall, the study positions Islamic Global Citizenship Education as a contextual and integrative approach through which pesantren can engage with contemporary global challenges without abandoning its Islamic educational foundations. The proposed framework should therefore be regarded as a conceptual contribution and a basis for further curriculum development and empirical investigation, rather than as a validated model whose implementation effectiveness has already been established.

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