

Global Citizenship Education in a Local Context: Building Cross-Cultural Competency through Islamic Religious Education

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ABSTRACT

Peacebuilding through education toward global citizenship is one of the essential pillars in realizing the United Nations 2030 Agenda for Sustainable Development. In this framework, the topic directly relates to Sustainable Development Goal (SDG) 4.7, which encourages education for sustainable development, global citizenship, a culture of peace, and non-violence. Global Citizenship Education (GCED) plays a strategic role in promoting peace by fostering the ability to think globally and act locally. This includes integrating emotional intelligence (EQ), cultivating shared values, mitigating climate change, and promoting gender equality as key indicators in shaping decision-making processes and institutional structures. These elements reflect civic engagement at both local and global levels through the triptych approach: foundation, adaptation, and integration. Implementing GCED within diverse local contexts, especially in multicultural and religiously plural environments like Indonesia, requires tailored strategies. In this regard, Islamic Religious Education (PAI) has significant potential as a foundation for fostering cross-cultural competencies among students. This article explores how Islamic Religious Education can construct students' cross-cultural competencies through curriculum development based on GCED principles while remaining rooted in Indonesia's socio-religious context. Using a qualitative literature review, this study critically examines how PAI can be a strategic entry point for integrating GCED in Indonesian education without compromising local identity and religious values. The findings indicate that integrating GCED into PAI faces various challenges, particularly teachers' limited understanding of GCED and the absence of a curriculum responsive to global issues. Therefore, an effective strategy is needed, including innovative curriculum design, project-based learning models, intercultural dialogue, and enhancing teachers' roles as facilitators who connect Islamic values with global citizenship awareness.

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1. INTRODUCTION

Since the transformation of education in the era of globalization has become increasingly massive, education has faced various challenges, both locally and globally, in competing in a broader landscape. This is marked by

the adaptation of education policies through curriculum that require contextualization in order to develop and support the education sector as the basis for the formation of human resources capable of solving global problems. In this era, education is no longer limited to the national context. Global challenges such as climate change, inequality, and cultural intolerance demand that education systems produce individuals with global citizenship competencies (Global Citizenship Education/GCED) (UNESCO, 2024). The concept of GCED, initiated by UNESCO and included in the Sustainable Development Goals (SDG 4.7) agenda, encourages students to develop global awareness, critical thinking, tolerance, and social responsibility.

However, the implementation of GCED in many developing countries, including Indonesia, still faces challenges, especially in integrating it with a curriculum that is strongly rooted in religious values. In today's global era, Global Citizenship Education (GCED) has become an important approach to equip students with values of tolerance, empathy, and awareness of cultural diversity. Unfortunately, many Islamic Religious Education (PAI) teachers in Indonesia are not yet fully prepared to implement this approach in the teaching and learning process. Based on the report *GCED Learning and Assessment: An Analysis of Four Case Studies in Asia*, there are several major challenges faced. Among these are a lack of in-depth professional training on GCED, limited direct cross-cultural experience, and the absence of a curriculum that truly supports and is easy to implement in the classroom. (McArdle, 2007).

As a result, the values of global citizenship that should be instilled in students are still mostly discussed in theory, without touching on real-life practices in everyday life. However, in the context of religious education, values such as mutual respect, understanding differences, and fostering global awareness are highly relevant and necessary in an increasingly diverse society. If these challenges are not addressed promptly, efforts to cultivate students into open-minded global citizens who care about global issues will be difficult to achieve. Islamic Religious Education (PAI) in Indonesia, as an important component in shaping students' character, actually has great potential in internalizing GCED values. The values of justice, compassion, tolerance, and social awareness are an integral part of Islamic teachings. Unfortunately, this potential has not been fully developed within the existing PAI pedagogy and curriculum framework.

Most approaches in IRE learning still focus on normative-ritualistic aspects rather than on strengthening universal human values, which are at the core of GCED (Sutrisno et al., 2023). This phenomenon is clearly evident in many PAI textbooks and syllabi used in schools. A study by Lionar et al. (2025) shows that less than 10% of the content of PAI textbooks addresses global issues such as climate change, social justice, or world peace. This indicates a gap between the need for globally oriented education and the reality of local curricula that are not yet responsive to contemporary global challenges (Lionar et al., 2025). In the academic realm, there is still a significant research gap regarding the integration of Global Citizenship Education (GCED) in Islamic Religious Education (IRE) in Indonesia. Most existing studies tend to be normative and theoretical, lacking empirical evidence from field practices.

A study by Nurdianti et al. (2022) revealed that the implementation of GCED through a multicultural approach has begun in international schools, but similar approaches are still rarely applied in madrasahs and regular Islamic schools (Nurdianti et al., 2024). In addition, cross-cultural competency-based learning has not been a major focus in PAI research, even though the ability to interact effectively in a multicultural society is at the core of GCED. Religious literacy in a global context has also not been widely studied in the context of Islamic education. Imamah (2023) highlights the importance of building an open and inclusive understanding of religion, but empirical studies on the contribution of GCED in expanding religious literacy are still very limited (Imamah, 2023). This situation indicates the need for a new approach to PAI that not only instills spiritual values but also equips students with a constructive global perspective.

In Saada's (2023) study in *Educating for Global Citizenship in Religious Education: Islamic Perspective*, this article presents a conceptual framework for Islamic Global Citizenship Education (IGCE) emphasizing the spiritual dimension, moral reasoning, tolerance, and self-reflection as important elements of GCED in Islamic Education classes in Western societies. Saada highlights the importance of religious education in countering extremism and accommodating diversity within Islam and broader society. The study focuses on the Western context, thus not addressing specific contemporary global issues such as climate change, SDG 4.7, or empirical analysis of PAI teachers and curricula in Indonesia (Saada, 2023). In addition, Yağdı (2025) researched Islamic Religious Education and Citizenship Education.

He stated that this empirical study was conducted in Austria through group discussions with PAI teachers, exploring their perceptions of the relationship between religious education and citizenship education, the integration of democratic values, human rights, social participation, and inclusion. However, the European context cannot be directly applied to Indonesia, and this study does not explicitly address global issues such as the environment and climate change (Yağdı, 2025). Overall, their study provides valuable insights into the implementation of GCED in Islamic education, but there are gaps in the Indonesian context, particularly regarding the integration of contemporary global issues such as climate change and SDG 4.7 into the PAI curriculum, as

well as a lack of empirical analysis of teachers' perceptions and teaching practices in Indonesia. Further research is needed to develop a GCED integration model that is relevant to the local Indonesian context.

In addition, the urgency of developing moderation education based on GCED is also becoming increasingly clear. Agustan et al. (2024) state that instilling the value of moderation is highly relevant in strengthening the spirit of pluralism through citizenship education, but the explicit link between this value and the GCED framework in the PAI curriculum has not been extensively studied. These conditions collectively indicate the need for breakthroughs in developing a more contextual and progressive PAI. Thus, this article aims to formulate a conceptual and pedagogical framework for integrating GCED into PAI learning, taking into account the local context and religious values of Indonesian society. Through this approach, it is hoped that a curriculum will emerge that is capable of instilling Islamic values while developing students' global citizenship competencies and cross-cultural sensitivity.

1.1 The Basic Concept of GCED in Indonesia

GCED, or Global Citizenship Education, is an approach in education designed to equip students with critical thinking skills, empathy, and global awareness, so that they can take an active role in addressing various issues faced by humanity at the global level (Saleh et al., 2021). Through this education, students are not only encouraged to understand the complexity of an interconnected world, but also guided to become agents of change who uphold universal values such as peace, tolerance for diversity, social justice, and international solidarity. As such, GCED serves as a crucial foundation in shaping a generation that is responsible, well-informed, and ready to contribute positively to building a more harmonious and sustainable world. Global Citizenship Education (GCE) is increasingly recognized and considered very important throughout the world, especially since it has been included in a highly strategic international agenda, namely the 2030 Agenda for Sustainable Development (Sustainable Development Goals/SDGs).

Specifically, GCE is included in SDG 4.7, which emphasizes the importance of education in fostering global awareness, values of tolerance, respect for culture, and social responsibility (Dakhlan et al., 2024). Within the conceptual framework developed by UNESCO, global citizenship education (GCE) is seen as a form of transformative education rooted in various historically developed critical approaches to education. These include anti-racist education, which opposes racial discrimination; development education, which highlights global inequalities and empowerment efforts in developing countries; human rights education that instills the values of freedom, equality, and human dignity, multicultural education that values cultural diversity and identity, peace education that emphasizes peaceful and nonviolent conflict resolution, and education for sustainable development that focuses on the balance between human needs and environmental sustainability (Wahyudin & Suwarta, 2017).

UNESCO has formulated the concept of global citizenship, emphasizing awareness of the interconnectedness of humankind as a single global community, built on a shared sense of ownership of universal human values. This concept fosters the understanding that although individuals come from different local or national backgrounds, they are still bound together in a network of global political, economic, social, and cultural solidarity (Irayanti & Komalasari, 2023). Thus, GCE aims to encourage active engagement of global citizens in various humanitarian issues, while developing a strong understanding of the interconnection between local, national, and global identities. Through this education, students are expected not only to understand the complexity of an interconnected world but also to develop critical awareness, cross-cultural empathy, and global responsibility, enabling them to act as active agents of change in building a more just, peaceful, and sustainable world (Usmia & Samsuri, 2023).

Indonesia has adopted the 2013 Curriculum, which includes elements of Cross-Cultural Education (CCE) and Global Citizenship Education (GCE). However, in its implementation, there are still gaps, particularly because the orientation of citizenship education tends to be limited to a national perspective. This indicates that awareness of global cultural diversity has not yet been fully integrated into learning practices (Wulandari et al., 2024). To address this issue, a more systematic approach is needed to transform citizenship education from one that focuses solely on national identity to one that is more open to global perspectives. One of the key competencies of GCE is intercultural awareness, which is the ability to understand, appreciate, and interact effectively with individuals from different cultural backgrounds. Citizenship education in a global context must be able to develop intercultural empathy, tolerance, and critical thinking skills regarding humanitarian issues that transcend national borders.

The curriculum should focus on strengthening students' capacity as global citizens who not only understand their local and national identities but can also collaborate within global communities and actively contribute to addressing common challenges such as climate change, social inequality, and global peace. In an effort to catch up with developed countries, developing countries such as Indonesia face various challenges in developing their education systems. One form of global education system that serves as a reference is the GCE, which is widely used in countries such as Singapore and the United Kingdom. This system emphasizes international standards, high academic competence, and student readiness to face the global world. The curriculum system in Indonesia

tends to remain ideological and political in nature, with an emphasis on values such as Pancasila and national identity (Hanan et al., 2024).

Although this is important in the national context, this approach is not yet fully oriented towards the global competency requirements that are at the core of GCE, such as critical thinking skills, global communication, and language and technology proficiency. Educational reforms in Indonesia have actually been implemented, ranging from educational decentralization, the implementation of the 2013 Curriculum, to the more flexible Merdeka Curriculum. However, the effectiveness of implementation in the field remains an issue. Limitations in teacher training, uneven learning facilities, and minimal active participation from all elements of society have also slowed down educational progress.

Overall, the challenges faced by developing countries in keeping pace with global education systems like GCE include inconsistent policies, quality disparities between regions, and inadequate infrastructure and human resource readiness. To achieve parity with advanced nations like Singapore, long-term commitment, a clear educational vision, and close collaboration between the government, educational institutions, and society are essential.

1.2 Islamic Religious Education and Religious Moderation

Essentially, Islamic Religious Education aims to shape students into individuals who are faithful, pious, and of noble character. The essence of Islamic Religious Education lies not only in the transmission of religious knowledge but also in the development of an Islamic personality capable of addressing the challenges of the modern era. Islamic Religious Education emphasizes the importance of Islamic values in daily life, rather than merely memorizing sacred texts or adopting dogmatic interpretations. Through an evolving curriculum, Islamic Religious Education is designed to serve as a bridge between religious knowledge and social reality (Nurhasanah & Sukino, 2022). The objectives of PAI in the national education curriculum cover several important aspects.

First, PAI aims to provide a basic understanding of Islamic teachings so that students have a strong spiritual foundation. Second, PAI is designed to instill attitudes and behaviors that reflect Islamic values, such as honesty, responsibility, and tolerance. Third, PAI also equips students with the ability to apply religious teachings in real life, both in social relationships and in ethical decision-making (Nurhasanah & Sukino, 2022). The essence and purpose of PAI show that religious education is not merely a supplement to the curriculum, but an integral part of efforts to shape a generation that is not only intellectually intelligent, but also spiritually and morally mature. In the face of global challenges such as moral crisis and moral decay, PAI serves as a key bulwark to preserve the integrity of Indonesia's younger generation. PAI learning needs to shift from focusing solely on aspects of faith in God (*hablum minallah*) to an approach that also emphasizes the importance of human relationships (*hablum minannas*), including instilling an attitude of religious tolerance.

The learning materials should not only equip students to understand and practice their own religious teachings but also instill values such as respecting differences in belief, forgiveness, goodwill, mutual respect, and cooperation among communities, while rejecting discriminatory attitudes or imposing one's will based on religion (Mustaqim, 2019). Pesantren, as the oldest Islamic educational institution in Indonesia, not only plays a role in shaping the religious understanding of santri, but also in fostering noble human values. *Ukhuwah isnaniyah* stems from the awareness that humans live in a highly diverse society, in terms of religion, culture, ethnicity, and language (Dakir & Anwar, 2020). Therefore, the values of Islamic boarding schools do not stop at internal loyalty among Muslims, but extend to the realm of cross-human brotherhood. Islamic boarding school education is instilled so that students understand that Islam is a religion that brings mercy to the entire universe (*rahmatan lil 'alamin*).

Justice is a fundamental value and the foundation for building a prosperous and harmonious society. In the context of Islamic Religious Education, these values of justice are taught through the study of *fiqh*. *Fiqh* is not merely understood as rules governing worship but also encompasses interpersonal relationships (*muamalah*), ethics, and social norms. In the province of Aceh, the implementation of *fiqh* is carried out comprehensively through a local legal system known as *qanun*, which are regional regulations based on the principles of Islamic sharia law (Yanna & Syukur, 2024). This law serves as the foundation for regulating various important aspects of Acehese society, such as the management of *zakat* and *infaq*, family law provisions including inheritance and marriage, the protection of women's and children's rights, and the regulation of deviant behavior or moral violations. Islamic religious education based on social justice is expected to produce a younger generation that not only understands Islamic law but is also capable of becoming agents of change in society.

They will grow into fair, caring individuals ready to build a more prosperous society in accordance with Islamic values. *Amar ma'ruf* means complete obedience and, most importantly, worshipping Allah alone, with no partners for Allah, sincerely dedicating worship to Allah alone, and abandoning worship of anything other than Allah. Meanwhile, *forbidding evil* refers to matters prohibited by Allah and His Messenger. The concept of promoting good and forbidding evil in social ethics emphasizes the importance of a gentle, humane, and educational approach (Wahab, 2015). This approach not only encourages individual transformation but is also

highly relevant for application in the context of Islamic religious education. Through these values, religious education can serve as a means of character formation oriented toward justice, morality, and noble civilization.

In its implementation, teachers, educational institutions, and the state play a strategic role in making *amar ma'ruf nahi munkar* an instrument of positive and constructive social change, thereby creating a more ethical, inclusive, and collectively responsible society. This is also in line with the narrative of Religious Moderation promoted by the Ministry of Religion in recent times. Religious moderation is a way of religion that prioritizes balance, justice, and mutual respect. In the context of Islamic Religious Education (PAI), the cultivation of these values becomes crucial to prevent the birth of excessive attitudes in religion (extremism), as well as to form learners who are open to differences, both in beliefs, culture, and outlook on life (Hakim, 2022). The main value in religious moderation is *tawassuth*, which is a middle or moderate attitude. This attitude prevents a person from excessive religious attitudes, such as blind fanaticism or liberalism that ignores basic religious values.

With *tawassuth*, religious people are able to live a balanced and proportional life, not imposing their beliefs, and being open to differences. In addition, *tasamuh* or tolerance is an important foundation in religious moderation. Tolerance teaches people to appreciate the diversity of beliefs, views and cultures. In social life, *tasamuh* is reflected in the ability to accept differences and establish harmonious relationships without sacrificing the principles of faith. The value of *tawazun*, or balance, is also very important. This attitude teaches to balance between the affairs of this world and the hereafter, between personal interests and public interests, and between preserving traditions and adapting to the progress of the times. A moderate person does not get caught up in one extreme, but rather tries to be a fair and wise arbiter. Then, *itidal* or justice is a value that requires each individual to be fair, both in religion and in social interaction. Justice in religious moderation means treating all parties equally, not discriminating, and upholding truth and humanity.

World peace is one of the main visions of Islam. Islam not only teaches the vertical relationship between humans and God, but also the horizontal relationship between fellow humans. In education, especially Islamic Religious Education (IRE), the values of peace must be a central part. Islamic education is insufficient if it only emphasizes memorization of verses and sharia law; it must also cultivate an awareness of the importance of living peacefully, respecting one another, and avoiding violence. Religious educators must serve as agents of peace, conveying Islamic teachings in a gentle, inclusive manner that touches on the human aspect. Diversity in society is an unavoidable social reality. Islam highly values pluralism. In the Qur'an, Allah created humans into tribes and nations so that they may know one another. Therefore, religious education must equip students with an understanding of tolerance, interfaith dialogue, and respect for differences.

They must be taught that Islam is not an exclusive religion, but one that opens space for interaction and cooperation across religions and cultures. Islam upholds universal values such as human rights, social justice, and equality. Every human being has dignity that must be upheld, regardless of religious or ethnic background. In practice, PAI must be able to instill values of empathy, solidarity, and solidarity with the oppressed. Students need to be encouraged not only to understand religious theory but also to put it into practice through concrete actions that reflect love and concern for others (Utama, 2025). Islam, through the paradigm of *Rahmatan lil 'Alamin*, offers a solid foundation for the creation of a peaceful world, harmonious in diversity, and upholding human values. PAI, as a means of spiritual and social education, has a great responsibility to shape a generation that is not only obedient in worship, but also caring, tolerant, and active in building global peace.

1.3 Cross-Cultural Competency Framework

In a local context, the cross-cultural competency framework not only requires an understanding of global diversity, but also the adaptation of these values to the social, cultural, and religious realities that exist in the local community. Through Islamic religious education, particularly in the context of Islamic boarding schools, *madrasahs*, or Islamic-based public schools, this framework can be developed through an approach that integrates universal values such as tolerance, justice, empathy, and respect for differences with local wisdom and Islamic teachings. Efforts to understand cultural values and knowledge are crucial in developing guidelines for cross-cultural practices (Day et al., 2022). The cross-cultural competency framework at the local level includes:

a. Self-Cultural Awareness

Students are encouraged to learn about their own cultural and religious identities, including understanding Islamic values that support openness and social justice. This becomes the foundation for building openness to other cultures.

b. Understanding Local and National Diversity

Through contextual Islamic studies, students are introduced to the plurality that exists in Indonesian society: differences in ethnicity, language, customs, and even religious practices among Muslim groups. Religious education becomes a space for instilling respect for fellow citizens.

c. Interpersonal Skills in a Multicultural Context

These competencies are developed through dialogue activities between students from different backgrounds, empathetic communication training, and deliberation practices. In practice, Islamic teaching encourages *ukhuwah* (brotherhood) *Islamiyyah*, *wathaniyyah*, and *insaniyyah*.

d. Integration of Global Values in Local Learning

Global values such as peace, justice, and social responsibility are internalized through Islamic teachings such as *rahmatan lil'alam*, *amar ma'ruf nahi munkar*, and *ta'awun* (cooperation). This fosters awareness as global citizens without losing local-religious identity.

e. Practical Application in School or Pesantren Activities

For example, through community service programs, interfaith dialogue in the surrounding environment, or religious literacy activities with a local cultural approach (Kaukab, 2017).

Thus, Islamic education becomes a concrete vehicle for shaping a generation that is capable of being inclusive, wise, and resilient in facing cultural diversity. Through this approach, cross-cultural competency is not built abstractly, but through direct experiences that are appropriate to the local context. Cross-cultural competency brings change and participation in solving global problems with local identity (Wahyudin & Suwarta, 2017) and the right strategy for making changes (Tsang & George, 1998). Islamic religious education plays an important role as a bridge between local values and global demands, while also serving as the foundation for global citizenship rooted in the spiritual and cultural values of the nation.

2. The Integration Of Gced And Islamic Religious Education In The Local Context

The development of global education that remains rooted in Islamic identity is important. This is because Islamic identity contains universal values such as *tasamuh* (tolerance), *ukhuwah insaniyah* (universal brotherhood), *'adl* (justice), *rahmah* (compassion), *amr ma'ruf nahi munkar* (social ethics), and religious moderation. Global education involves active participation in issues related to global challenges to take responsibility and lay the foundation for sustainable development for human well-being (Habibah, 2021). In addition, global education places greater emphasis on efforts to develop human values and continuously internalize them in students through a continuous educational process (Mahpudz, 2023). Although global education is broadly oriented, the preservation of freedom, plurality, and diversity is the foundation for preserving peace, strengthening peace, and sustaining peace (El Massoudi, 2021).

Innovation continues to be developed to prepare for an understanding of the contemporary world and to play an active role at the local and national levels. Thus, global education rooted in Islamic identity not only strengthens individual character but also encourages their active contribution in creating a just, peaceful, tolerant, inclusive, safe, and sustainable world (Usmia & Samsuri, 2023). Local wisdom is also a root in global education development because it has traditional values that shape national or international identities that are global in nature. In local communities, local wisdom can be found in religious rituals, art, architecture, and social and legal structures (Maulidin et al., 2024). Global education rooted in local wisdom not only strengthens citizens' competencies in participating in society but must also align with Islamic values to empower learners to address global challenges (Wahyudin & Suwarta, 2017).

By considering cultural distinctiveness and Islamic values in global education, the younger generation can be shaped to have an identity that values diversity, promotes peace, and contributes to creating a more inclusive and sustainable world (Lionar et al., 2025). Education rooted in local wisdom and Islamic identity will produce individuals who are not only intellectually intelligent but also possess social concern and moral responsibility in building a better civilization. Islamic Religious Education plays a role in this because Islamic Religious Education not only shapes individuals' characters based on Islamic teachings, but also encourages the integration of universal human values into social life. These global values are comprehensive and differ from local values. Global education has proven to be an effective approach in enhancing social responsibility competencies, particularly in terms of social justice and diversity (Wren, 2021).

In this context, Islamic Religious Education serves as a moral foundation that strengthens fair and tolerant attitudes in facing differences, in line with Islamic teachings that emphasize *tasamuh* (tolerance) and *'adl* (justice) (Gaus, 2021). Islamic Religious Education can serve as an intermediary in connecting the global citizenship approach with the cultural and religious aspects deeply rooted in society, enabling individuals not only to understand global concepts such as equality and sustainability but also to internalize them in daily life through an approach grounded in Islamic values. Thus, Islamic Religious Education serves as a bridge connecting global values with local values, fostering a generation that is not only competent in understanding global issues but also possesses strong moral and social awareness in building a more harmonious and just society. The role of Islamic religious education in bridging global and local values is crucial in fostering an open-minded, tolerant, and critically thinking generation.

As global education evolves, it is not only about understanding local phenomena but also addressing complex global issues. In this context, Islamic Religious Education has the responsibility to provide an inclusive understanding of human rights, human dignity, and social justice, as implemented in global education to value

diversity and turn it into a learning opportunity (Gaus, 2021). Islamic teachings can serve as a foundation for students to develop an open attitude toward cultural differences and global values without losing their local identity. With this approach, Islamic Education can become a space that shapes individuals who not only understand global challenges but also possess social sensitivity and moral ethics in building a more harmonious and just society. Islamic Religious Education, when developed with an inclusive approach, will become a bridge for the younger generation in internalizing global values without neglecting local values.

The integration of global values rooted in Islamic identity and local wisdom is not contradictory but rather a synergy that reinforces each other. Islamic identity encompasses values such as tolerance, justice, compassion, and social ethics, which align with the global education goals of building prosperity and peace. On the other hand, local wisdom plays a role in shaping an identity that values cultural diversity, ensuring that global education remains rooted in tradition and community values. Through this integration, young people can develop into critical thinkers who are open-minded and contribute to creating a more inclusive and just world. Islamic religious education serves as a bridge that strengthens this integration, shaping individuals with social awareness and strong moral values in building a harmonious and sustainable society.



Figure 1

Global Education and Religious Education are essential for modern society today. These two areas complement each other, with Global Education addressing issues of power and resources that assist Religious Education in fostering critical self-reflection (Gaus, 2021). Global Citizenship Education (GCED) is a crucial foundation for equipping the younger generation to actively participate in the era of globalization. There are two key elements in GCED: global awareness, which encompasses the moral and ethical aspects of global issues, and global competencies, which are the skills enabling students to compete in the global job market (Habibah, 2021). The values contained in these two elements are to shape individuals who have global awareness, social responsibility, and the ability to contribute positively to a diverse and interconnected society. Islamic Religious Education (IRE) is a main pillar in shaping the character and personality of the younger generation, emphasizing Islamic values such as morality, spirituality, and social ethics (Sofa, 2022).

Both GCE and PAI share the same objectives in character development and noble ethics, as well as active involvement in society for the common good. The integration of PAI as a gateway to global education has great potential in the context of curriculum and pedagogy. In the context of GCED, education in Indonesia can be carried out through curriculum integration that includes subjects relevant to GCED linked to global issues, such as multiculturalism, eco-socialism, equality, egalitarianism, and human rights (Umar et al., 2024). The integration of Islamic values into the curriculum helps shape students' moral character (Solikin, 2024). The curriculum includes learning projects that involve students from various cultural backgrounds, both locally and through digital platforms, to work together to solve social or environmental issues. Although Islamic values are the main focus, the curriculum must also include the development of technology-based skills (Dahirin & Rusmin, 2024).

For educators, technology is useful in helping to present more contextual, interactive, and humanistic material. The use of digital technology in learning allows students to better understand various global issues, such as climate change, poverty, and inter-national conflicts. Active learning can be achieved by providing education to teachers and using digital technology as a learning medium to broaden students' knowledge of global issues. Teacher education is an ideal place to introduce and connect the fundamentals of education by inspiring and demonstrating the power of developing basic thinking skills for teaching subject areas (Terbuka, n.d.). The goal is for teachers to be able to effectively integrate global and Islamic values into the learning process.

3. Developing Cross-Cultural Competency through the Implementation of GCED in Islamic Religious Education Learning

GCE in the Islamic perspective is in line with the values of justice, ethics, and social responsibility taught in Islamic teachings. Islam supports the formation of a just and ethical global citizenry through universal principles embedded in the Qur'an. Through the integration of Islamic values in education, individuals can be shaped into agents of change who contribute positively to a multicultural global society. Islamic religious education plays an

important role in teaching universal human values. Islam emphasizes the importance of compassion, tolerance, and concern for fellow human beings, regardless of differences in religion, race, or culture. Through Islamic religious education, individuals are taught to become people who are beneficial to others, help those in need, and contribute to building a harmonious society. By understanding and internalizing these human values, individuals will have a deeper understanding of the importance of respecting and loving fellow human beings (Daryanto & Ernawati, 2024).

Global Citizenship Education (GCE) from an Islamic perspective aligns with the values of justice, ethics, and social responsibility taught in Islamic teachings. Islam promotes the development of just and ethical global citizens through the universal principles contained in the Quran. Values such as justice, compassion, and concern for others are integral to Islamic teachings, supporting the development of individuals capable of living harmoniously in a multicultural global society. By integrating Islamic values into education, individuals can be shaped into active and positive agents of change at both local and global levels. Islamic religious education plays an important role in instilling universal human values, such as tolerance, empathy, and social solidarity. Islam teaches us to respect and love our fellow human beings regardless of differences in religion, race, or culture. These values are in line with the objectives of GCE, which emphasizes the importance of shaping individuals who are socially and globally responsible.

Through understanding and internalizing Islamic values, individuals are taught to become people who are beneficial to others, help those in need, and participate in building a peaceful and just society. In this context, GCED in the local context can be used as an approach to build cross-cultural competency through Islamic Religious Education (IRE). Cross-cultural competency (CCC) is very important in today's interconnected world, and Global Citizenship Education (GCED) plays a role in developing this competency. GCED aims to provide students with an understanding of diverse cultures, promote social responsibility, and equip students to address global challenges that are complex in nature, including geopolitical, cultural, ethnic, and other aspects (Bacchoo et al., 2024). Integrating GCED into Islamic Religious Education can enable students to value global citizenship while adhering to Islamic principles (Thalgi, 2019).

The effective implementation of GCED in Islamic Religious Education is achieved by incorporating interactive and participatory learning processes. Rodriguez & Riveiro state that such an approach ensures holistic education that fosters critical awareness and prepares students to actively take responsibility in envisioning a more just world (Bugallo-Rodríguez & Naya-Riveiro, 2018). Thalgi explains that by integrating GCED into the curriculum, educators can actualize global citizenship values and behaviors by fostering respect for contractual agreements, laws, and Islamic values (Thalgi, 2019). Additionally, strategies for integrating GCED into Islamic education include face-to-face or virtual intercultural exchange methods. This can build relationships by fostering mutual respect among multicultural students (Bae, 2016).

Meanwhile, according to Wren, integrating service-based learning and reflective practice also enables students to understand social responsibility and citizenship concepts, such as social justice and diversity. (Wren, 2021). Research has shown that intercultural practices in Islamic environments—such as Qatar—can develop global citizenship and promote ethical responsibility toward global citizenship (Abdul-Jabbar, 2023).

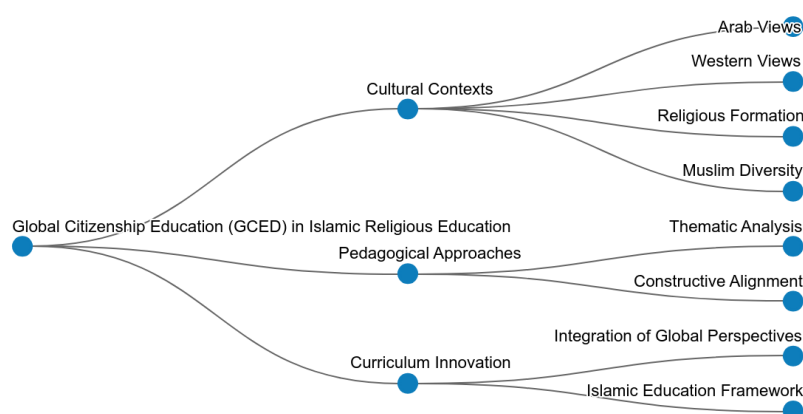


Figure 2

The strategy for implementing GCED in PAI covers several aspects, including: First, integrating moral and socio-political aspects, namely by emphasizing the importance of moral reasoning in democratic and pluralistic cultural contexts. This involves teaching students through an approach aimed at recognizing and respecting heterogeneity and Islam, as well as the broader society, while also deconstructing discourse or narratives about Islamophobia and extremism (Saada, 2023). Furthermore, according to Saada, there is a need for community involvement by encouraging students to develop their global and reflective identities, namely by fostering a sense

of responsibility towards global citizenship (Saada, 2023). Second, an interactive and participatory learning approach (pedagogical approach). Implementing this process facilitates a holistic approach to learning. This involves starting with local topics to address global issues. Thus, it can be done by educating and raising awareness about local and global challenges (Bugallo-Rodríguez & Naya-Riveiro, 2018).

Then, experiential learning, which utilizes interfaith dialogue methods to foster respect and cooperation among students with different beliefs. This approach helps overcome challenges in implementing effective GCED by providing a structured dialogue-based forum or platform (Aslan & Van Ommen, 2020). Third, developing an innovative curriculum framework that internalizes cooperative values, empathy, tolerance, and global awareness in the PAI curriculum. This can be achieved by aligning the principles of global citizenship with the integration of Islamic values in the Qur'an and Sunnah through learning modules (Thalgi, 2019). Additionally, using local cultural practices as a strategy to guide students toward global awareness and intercultural perspectives through contextual learning or project-based learning (PBL). For example, in Qatar, practices such as Al-Nafla and Al-Majlis can be integrated to support ethical responsibility toward global citizenship (Abdul-Jabbar, 2023).

Thus, implementing this strategy can enable the integration of GCED with PAI to form inclusive cross-cultural competencies among students. However, it should be noted that the success of this implementation is also influenced by various factors. These include the professionalism of teachers in developing a critical and reflective framework and providing intensive training to teachers to gain a global perspective. Additionally, educational policies and curricula also influence the achievement of this integration by aligning education with the principles of SDG 4. 7, which connects education for sustainable development, multicultural education, and global citizenship (Akkari & Maleq, 2020), as well as cultural sensitivity that involves balancing local culture with global ethical perspectives and addressing issues such as social cohesion and extremism (Aslan & Van Ommen, 2020).

4. CONCLUSIONS

Educational transformation in the era of globalization requires national education systems, including Indonesia's, to be able to adapt to global challenges such as climate change, inequality, and intolerance. In this context, Global Citizenship Education (GCED) is an important approach to shaping students who have global awareness, critical thinking skills, and the ability to live harmoniously in a multicultural society. However, in Indonesia, the implementation of GCED still faces various obstacles, particularly in its integration into Islamic Religious Education (PAI). Yet, Islamic teachings contain universal values such as justice, compassion, and social responsibility that align closely with the spirit of GCED. Unfortunately, the current approach to IRE education remains largely normative and ritualistic. Content analysis of IRE textbooks also reveals a lack of discussion on global issues relevant to GCED, creating a gap between global educational needs and the reality of the local curriculum.

This issue becomes even more complex when linked to the capacity of teachers as the main implementers of education. One important finding shows that the limited understanding and skills of PAI teachers in applying GCED concepts pose a significant obstacle. The majority of teachers have not received adequate training on global issues or cross-cultural approaches, so the integration of GCED values in the learning process is still sporadic and unstructured. On the other hand, academic studies on the integration of GCED in PAI are still limited to normative-theoretical approaches, without much empirical data support from practices in public schools or madrasahs. The lack of attention to cross-cultural learning and weak open and contextual religious literacy widens the gap between global educational goals and the reality of implementation at the classroom level. Therefore, it is imperative to develop a conceptual and pedagogical framework that can bridge local Islamic values with GCED principles comprehensively.

In an effort to bridge this gap, PAI teachers play a key role as mediators in building students' cross-cultural competencies. The role of teachers is not limited to imparting religious teachings, but also as facilitators in shaping students' global awareness and social skills. Unfortunately, as mentioned earlier, limited understanding of GCED and lack of training are major obstacles. In fact, teachers should be able to connect Islamic values with global issues in a reflective and contextual manner. For example, through thematic learning that addresses topics such as world peace, social justice, or intercultural conflicts from an inclusive Islamic perspective. In this role, teachers become important agents in expanding students' understanding of global realities without abandoning their local values and religious roots. In applying GCED values so that they do not seem foreign or contrary to the local identity of students, a careful contextualization strategy that is relevant to their daily lives is needed.

In the context of Indonesia, which is multicultural and rich in tradition, linking global values with local practices is an effective approach. For example, the value of global solidarity can be linked to practices such as *gotong royong* (mutual cooperation) or *zakat* (charity), while the value of world peace can be referenced to the moderate and tolerant history of Islam in the Indonesian archipelago. This strategy not only facilitates students' understanding but also helps them realize that global values are already embedded in their own culture and religion. As a result, resistance to global values can be minimized because students do not perceive them as a threat but rather as an extension of the values they already know. In addition to formal classroom learning, cross-

cultural competency can also be strengthened through extracurricular activities that are designed collaboratively and contextually.

Activities such as interfaith dialogue, cross-community social service, local student exchanges, or global discussion clubs at school have great potential to develop attitudes of tolerance, empathy, and intercultural cooperation. In the context of Islamic Education (PAI), these activities can be integrated with Islamic spiritual values such as *ukhuwah insaniyah* (human brotherhood) and *amar ma'ruf nahi munkar* (promoting good and forbidding evil). The direct experiences gained through extracurricular activities will strengthen the understanding and application of cross-cultural values in a tangible way. Unfortunately, such programs are still not systematically integrated into Islamic-based schools, despite their great potential to expand students' learning spaces in facing an increasingly complex and diverse world.

The comprehensive implementation of the Global Citizenship Education (GCED) approach in education, as exemplified in the Global Citizenship Program at Rysenstein Gymnasium, shows that integrating global citizenship values into the education system enables the formation of a generation that is not only intellectually intelligent, but also has social awareness and cross-cultural concern (Schultz, 2023). This concept can be adapted in a relevant way in Islamic education, particularly in Islamic Religious Education (IRE) learning, through the organization of a curriculum and school culture that supports universal human values. In this context, Islamic education not only functions as a vehicle for instilling spiritual values, but also as a strategic medium for instilling global awareness among students.

Through this approach, PAI learning is no longer merely normative, but transformative. Students can learn moral values such as honesty, justice, and tolerance from the life story of the Prophet Muhammad SAW, then relate them to global issues such as social injustice, humanitarian conflicts, and intolerance. A pedagogical approach that begins with an introduction to global conflicts, followed by reflection on Islamic values, and concludes with a digital project or personal reflection, can foster critical awareness and social empathy in students. Thus, the GCED approach in PAI guides students to become agents of change who are not only religious but also socially responsible as part of a broader global community.

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