

Internalizing Global and Islamic Values through the Implementation of the International Class Program

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ABSTRACT: *This study aims to analyze the dynamics of interaction between global and Islamic values, potential tensions between the two value orientations, value internalization strategies and value integration dimensions, and their implications for the implementation of the International Class Program (ICP) at SMPN 1 Jetis Ponorogo. This study employed a qualitative approach with a case study design. Data were collected through semi-structured interviews, participant observation, and document analysis involving the principal, ICP teachers, Islamic Education teachers, and ICP students. Data were analyzed through deductive and inductive coding, data reduction, data display, and conclusion drawing and verification. The findings indicate that no overt conflict between global and Islamic values was identified within the ICP context. Instead, these values interacted dynamically through processes of interpretation, adjustment, and negotiation. Value internalization was carried out through the learning process, religious habituation, teacher role modeling, and school culture. Furthermore, the findings revealed three interrelated dimensions of value integration: structural, pedagogical, and cultural dimensions. These dimensions illustrate how institutional direction, instructional practices, and school culture collectively contribute to the internalization of global and Islamic values. The findings also reveal that global competencies, including critical thinking, communication, collaboration, creativity, and English proficiency, developed alongside Islamic values such as adab, responsibility, discipline, and religious awareness. However, sustaining value integration requires continuous attention to digital influences, broader social environments, and potential perceptions of differentiation between ICP and regular-class students. This study contributes to Islamic education research by demonstrating that the internalization of global and Islamic values is not a process of replacing one value orientation with another, but a contextual educational process in which global competencies were developed within a moral and cultural framework. The findings highlight the importance of institutional, pedagogical, and cultural coherence in sustaining value integration within international-oriented Islamic education.*

Penelitian ini bertujuan untuk menganalisis dinamika interaksi antara nilai-nilai global dan Islam, potensi ketegangan di antara kedua orientasi nilai

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tersebut, strategi internalisasi nilai dan dimensi integrasi nilai, serta implikasinya terhadap pelaksanaan Program Kelas Internasional (ICP) di SMPN 1 Jetis Ponorogo. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipan, dan analisis dokumen yang melibatkan kepala sekolah, guru ICP, guru Pendidikan Agama Islam (PAI), dan siswa ICP. Data dianalisis melalui pengodean deduktif dan induktif, reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Temuan penelitian menunjukkan bahwa tidak ditemukan konflik terbuka antara nilai-nilai global dan Islam dalam konteks ICP. Sebaliknya, nilai-nilai tersebut berinteraksi secara dinamis melalui proses interpretasi, penyesuaian, dan negosiasi. Internalisasi nilai dilakukan melalui proses pembelajaran, pembiasaan religius, keteladanan guru, dan budaya sekolah. Selain itu, penelitian ini mengungkap tiga dimensi integrasi nilai yang saling berkaitan: dimensi struktural, pedagogis, dan kultural. Dimensi-dimensi ini menggambarkan bagaimana arah institusional, praktik instruksional, dan budaya sekolah secara kolektif berkontribusi pada internalisasi nilai-nilai global dan Islam. Temuan juga menunjukkan bahwa kompetensi global—termasuk berpikir kritis, komunikasi, kolaborasi, kreativitas, dan kemahiran berbahasa Inggris—berkembang seiring dengan nilai-nilai Islam seperti adab, tanggung jawab, disiplin, dan kesadaran religius. Namun, mempertahankan integrasi nilai memerlukan perhatian berkelanjutan terhadap pengaruh digital, lingkungan sosial yang lebih luas, serta potensi persepsi mengenai perbedaan antara siswa ICP dan siswa kelas reguler. Penelitian ini berkontribusi pada kajian pendidikan Islam dengan menunjukkan bahwa internalisasi nilai-nilai global dan Islam bukanlah proses mengganti satu orientasi nilai dengan yang lain, melainkan proses pendidikan kontekstual di mana kompetensi global dikembangkan dalam kerangka moral dan budaya. Temuan ini menyoroti pentingnya koherensi institusional, pedagogis, dan kultural dalam mempertahankan integrasi nilai di lingkungan pendidikan Islam yang berorientasi internasional.

Keywords: *Value Internalization, Global Values, Islamic Values, International Class Program (ICP), Value Integration.*

Received: March 20, 2025; Revised: May 3, 2025; Accepted: May 28, 2025

(10 Italic-Times New Roman)

I. INTRODUCTION

Globalization has brought significant changes across various aspects of human life, including education. These developments have encouraged educational transformation aimed at equipping students with global competencies, such as critical thinking, effective communication, information technology literacy, tolerance, and competitiveness at the global level. This transformation has led to the emergence of various internationally oriented educational programs, one of which is the International Class Program (ICP), which adopts international curricula, such as the Cambridge Curriculum, such as the Cambridge integrated with the national curriculum to address the educational demands of globalization. The Cambridge Curriculum provides students with the knowledge, skills, and learning approaches that support their engagement with

global challenges (Hasanah et al., 2024; Izzi et al., 2022; Mujamil et al., 2024). Nevertheless, the orientation of international education extends beyond academic achievement, as it also involves the development of students' values and identities.

The development of global competencies may interact with value orientations that are already embedded within students' educational environments, requiring students to maintain their Islamic identity and worldview (Husna et al., 2023). Values promoted through international education, such as critical thinking, independence, freedom of expression, openness to diversity, and the effective use of technology may intersect with Islamic values emphasizing *akhlak* (moral character), *adab* (ethical conduct), responsibility, and religious norms. Such interaction does not necessarily result in conflict. Instead, the two value orientations may be negotiated, interpreted, and adapted within educational practice. However, globalization, technological dependence, commercialization of education, and changing patterns of religious socialization may create challenges in maintaining consistent value orientations (Fatmawati et al., 2023), and students' increasing dependence on technology, the commercialization of education, and shifts in religious socialization (Syahrianti, 2024). Therefore, appropriate strategies are needed to align the demands of global competencies with the strengthening of students' Islamic identity (Ma'rufah, 2023; Nurjannah et al., 2025). The central issue is therefore not whether global and Islamic values should be positioned in opposition, but how educational institutions mediate their interaction so that the development of global competencies remains consistent with students' moral and religious foundations.

This issue is particularly relevant to the implementation of an International Class Program in a school that maintains a strong Islamic educational culture. Initial observations indicate that SMPN 1 Jetis Ponorogo provides a relevant context for examining the interaction between global and Islamic values as it implements a Cambridge-based ICP alongside the national curriculum while accommodating both ICP and regular students within a strong Islamic educational culture. Previous studies suggest that international-oriented programs can support students' character and leadership development (Partono et al., 2021). While value internalization can be fostered through habituation and educational practices (Anggraeni et al., 2021), this context provides a relevant setting for examining how global and Islamic values are communicated, practiced, and internalized through learning practices, teacher–student interactions, institutional policies, and school culture.

To examine how global and Islamic values are operationalized in the ICP, this study draws upon Muhaimin (2011) framework, which conceptualizes value internalization as a gradual process involving transformation, transaction, and transinternalization. In this study, the framework is used as an analytical lens to interpret how values are introduced, practiced through teacher-student interaction and learning activities, and gradually manifested in students' attitudes and behavior. While Muhaimin's framework explains the process through which values are internalized, the ICP context reveals that this process occurs within interconnected structural, pedagogical, and cultural conditions that support the practice and sustainability of value integration.

Previous studies on the implementation of the ICP in Indonesia have largely examined on program effectiveness, teacher preparedness, English language proficiency, and students' academic achievement. For example, Afni & Ubaidillah (2025) identified several challenges, including the limited availability of internationally qualified teachers

and students' limited English language proficiency. These findings are consistent with those of Ling et al. (2024), who emphasized that the success of bilingual instruction depends on the availability of appropriate learning resources, teachers' professional competence, and the effective implementation of instructional strategies. Meanwhile, studies on the Cambridge Curriculum have largely highlighted its contribution to the development of global competencies, including critical thinking, creativity, intercultural communication, understanding of global competencies, and the use of English as the medium of instruction (Adilah et al., 2023; Hasanah et al., 2024). Nevertheless, these studies have paid limited attention to how global competencies are connected to students' value formation, particularly how global and Islamic values are integrated and internalized within the implementation of the ICP.

Meanwhile, studies on the internalization of religious values have emphasized school culture, teacher role modeling, religious habituation, and religious practices as the primary mechanisms for fostering students' character development (Purwanto et al., 2022). Recent studies have also begun to examine the integration of global and Islamic values within international-oriented education. For instance, Rifqi et al. (2025) examined the management of these two value orientations within the implementation of the ICP. Likewise, Reata et al. (2026) highlighted the complexity of integrating the Cambridge Curriculum with the national curriculum in balancing global competencies and Islamic character, while Firdianti et al. (2025) identified potential tensions when such integration is not managed through contextual and systematic approaches. However, these studies have not sufficiently explained how global and Islamic values interact, are negotiated, and become internalized through everyday institutional, pedagogical, and cultural practices within an ICP context.

Based on the review of previous studies, three research gaps can be identified. First, previous research has not sufficiently differentiated between global competencies, Islamic values, institutional practices, and educational outcomes, resulting in conceptual overlap among these dimensions. Second, previous studies have often emphasized the compatibility of global and Islamic values without adequately explaining the mechanisms that connect institutional policies, learning processes, and school culture contribute to value internalization. Third, research on the ICP has largely focused on curriculum implementation, teacher preparedness, language proficiency, global competencies, and academic achievement, while limited attention has been given to the potential perceptions of differentiation between students in international programs and those in regular classes. Addressing these gaps, this study examines the dynamic interaction between global and Islamic values, potential tensions between these value orientations, value internalization strategies, and the structural, pedagogical, and cultural processes through which these values are integrated within the ICP context at SMPN 1 Jetis Ponorogo. Furthermore, this study explores the implications of these processes for student development and the sustainability of ICP implementation. This study aims to analyze the internalization of global and Islamic values in the implementation of the ICP at SMPN 1 Jetis Ponorogo. Specifically, it examines: 1) the dynamic interaction and potential tensions between global and Islamic values; 2) strategies for value internalization and the structural, pedagogical, and cultural processes through which these values are integrated; and 3) the implications of these processes for students and ICP implementation.

Building on previous studies that have examined the management of global and Islamic values, the implementation of the Cambridge and national curricula, and the potential

for value conflicts in international education (Firdianti et al., 2025; Reata et al., 2026; Rifqi et al., 2025), this study provides an empirically grounded perspective on how value internalization occurs through interconnected institutional, pedagogical, and cultural processes. The study does not position the structural, pedagogical, and cultural dimensions as entirely new categories; rather, it examines their empirical interconnection in explaining how global and Islamic values are communicated, negotiated, practiced, and internalized within a Cambridge-based ICP in a public school with a strong Islamic educational culture. Furthermore, this study identifies digital exposure and potential perceptions of differentiation between ICP and regular-class students as challenges in sustaining value integration.

Through these objectives, this study seeks to provide a deeper empirical understanding of how global and Islamic values interact, are negotiated, internalized, and integrated within the everyday implementation of an International Class Program.

II. METHOD

This study employed a qualitative case study design to examine the internalization of global and Islamic values as a contextual process within the real-life setting of an International Class Program (ICP). SMPN 1 Jetis Ponorogo was selected as a bounded case because it combines a Cambridge-based ICP with the national curriculum within a public school that maintains a strong Islamic educational culture. This context provides a specific setting in which global and Islamic values interact through institutional policies, classroom practices, teacher–student interactions, religious habituation, and everyday school culture. A case study design was therefore considered appropriate because it enabled the researchers to examine these processes holistically and in relation to their institutional and cultural context. This choice is consistent with (Creswell & Poth, 2018), who emphasize in-depth inquiry into bounded cases (Yin, 2017).

The study was conducted at SMPN 1 Jetis Ponorogo because the school implements the ICP, which integrates the Cambridge Curriculum with the national curriculum within a school environment characterized by a strong Islamic culture.

Participants were selected through purposive sampling based on their knowledge, experience, and direct involvement in the phenomenon under investigation (Patton, 2015). The ICP teacher and the Islamic Education teacher were selected because they play strategic roles in both the implementation of the learning process and the development of students' character (Ahmad et al., 2023). The participants comprised one principal, one ICP teacher, one Islamic Education teacher, and five ICP students. This study did not include students from regular classes or parents as participants.

Data were collected through semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore participants' experiences and perspectives regarding the dynamics of interaction and the potential for value conflicts, strategies for value internalization, the value integration model, and their implications for the implementation of the ICP (Steinar & Brinkmann, 2015). Participant observation was carried out in the natural school setting to examine classroom practices, teacher–student interactions, language use, instructional strategies, school culture, and habituation practices that support the internalization of global and Islamic values, while also serving to corroborate the interview data (Flick, 2023). Document analysis was undertaken to examine the curriculum, school regulations,

religious habituation programs, the school's vision and mission, and other relevant documents as empirical evidence to support data triangulation (Denzin & Lincoln, 2018).

Data were analyzed using a combination of deductive and inductive coding. The research questions provided initial analytical directions, but the data were not categorized solely according to them. Initial codes were developed from interview transcripts, observation notes, and relevant documents, while additional codes and themes were allowed to emerge from recurring patterns in the data. Data analysis followed the stages of data reduction, data display, and conclusion drawing and verification (Miles et al., 2014). Emerging themes were compared across data sources and refined through triangulation and member checking. This approach maintained alignment with the research objectives while allowing unexpected findings to emerge from the empirical data.

The trustworthiness of the data was established through source triangulation, method triangulation, and member checking to strengthen the credibility of the findings (Lincoln & Guba, 1994). Source triangulation involved comparing information from different participants, while method triangulation compared data from semi-structured interviews, participant observation, and document analysis. Preliminary interpretations were confirmed with relevant participants through member checking. To maintain research ethics and confidentiality, student identities were anonymized using participant codes, and interview excerpts were used only to support the researchers' interpretations rather than to make statistical generalizations about students' experiences.

III. RESULT AND DISCUSSION

Result

Dynamics of Global and Islamic Values

The findings indicate that the implementation of the International Class Program (ICP) at SMPN 1 Jetis Ponorogo involves the concurrent development of global competencies and Islamic values within learning and school life. Global competencies were developed through the integration of the Cambridge Curriculum and the national curriculum, student-centered learning, the use of English as the medium of instruction, collaborative learning, critical thinking, project-based learning, and the utilization of digital technologies and learning resources. The ICP teacher explained that the program was designed not only to support students' academic achievement but also to develop their communication, collaboration, critical thinking, broader perspectives, and readiness to continue their education in wider social and educational environments.

At the same time, Islamic values were reinforced through classroom learning and the school's religious culture. Classroom observations identified regular religious habituation, including morning prayers and literacy activities, Dhuha prayer, congregational Dhuhr prayer, Qur'an recitation, Friday religious talks, and other religious activities. Islamic values were also reflected in students' discipline, honesty, responsibility, politeness, mutual respect, and *ukhuwah*. Within Islamic Education learning, teachers regularly reminded students about religious obligations and encouraged them to reflect on their religious practices. The Islamic Education teacher reported that students were regularly asked about their daily prayers as part of the learning and character-development process.

The data from interviews, observations, and documents showed no overt conflict between global and Islamic values within the school environment. Students participated in globally oriented learning activities, including the use of English, critical thinking, collaborative learning, and digital learning resources, while simultaneously participating in religious activities and following school regulations. Classroom observations further showed that students were encouraged to express their opinions and think critically while maintaining politeness and ethical conduct in communication. Students also reported that they attempted to remain polite, choose their words carefully, and use respectful language when communicating in English.

Although no direct conflict was identified, the data revealed potential sources of value-related tension outside the immediate school environment. Participants identified students' social environments, rapid technological developments, broader access to information, and interactions beyond school supervision as potential contexts in which students may encounter values that differ from those reinforced at school. The Islamic Education teacher similarly indicated that external environmental influences represented a continuing challenge requiring educational attention. Thus, the findings show a distinction between the absence of overt conflict within the school and the existence of potential tensions in students' wider social and digital environments.

The findings also indicate that potential tensions were addressed through continuous teacher guidance, role modeling, religious habituation, and reinforcement of school culture. Documentary evidence, including the school's vision and mission, school regulations, activity schedules, religious programs, curriculum documents, and instructional materials, further demonstrated that global and Islamic values were accommodated within the same institutional framework.

Strategies for Value Internalization and the Value Integration Model in the International Class Program

1. Value internalization process based on Muhaimin's framework

The findings reveal that the internalization of global and Islamic values within the ICP is implemented through four interconnected strategies: the learning process, teacher role modeling, religious habituation, and school culture.

Table 1. Value internalization strategies and their relation to Muhaimin's value internalization process

Value Internalization Strategies	Empirical Practices Identified in the ICP Context	Related Internalization Process
Learning Process	Inquiry-based learning, project-based learning, development of 4C (critical thinking, communication, collaboration, and creativity), integration of Islamic values into learning activities, and reflection on moral values during instruction.	Value Transformation
Teacher Role Modeling	Teachers act as role models by demonstrating discipline, responsibility, respectful communication, ethical behavior, and Islamic moral values through daily interactions with students.	Value Transaction

Religious Habituation	Prayer before learning, Qur'an recitation, Dhuha prayer, congregational prayers, <i>kultum</i> (short Islamic sermons), and other religious activities embedded in students' daily routines.	Value Transaction and Value Transinternalization
School Culture	Greeting culture, <i>adab</i> (courtesy), discipline, honesty, responsibility, respect for others, and shared social practices involving students, teachers, and the school community.	Value Transinternalization

First, the learning process functions as a primary strategy for integrating global competencies with Islamic values. Classroom observations and interview data indicated that inquiry-based learning, project-based learning, English-mediated instruction, and digital technology use were combined with the cultivation of honesty, responsibility, discipline, respect, and *adab*. Through these pedagogical practices, students were encouraged to develop global competencies while maintaining Islamic moral orientations.

Second, teacher role modeling serves as an essential strategy in the internalization of global and Islamic values within the ICP. The findings indicate that teachers do not merely communicate values through verbal instruction but also demonstrate them through their daily attitudes, interactions, and professional practices. Interview data from the Islamic Education teacher revealed that teachers have a responsibility not only to deliver religious knowledge but also to provide continuous guidance and serve as positive role models for students: "We need to remind them frequently. As a Islamic Education teacher, I have a greater responsibility to advise them and serve as a positive role model" (GPAI). Classroom observations further confirmed that teachers consistently practiced discipline, responsibility, respectful communication, and supportive interactions with students. These practices demonstrate that teacher role modeling functions as an important mechanism through which students experience and internalize the integration of global competencies and Islamic moral values in their everyday school life.

Third, religious habituation strengthens the internalization of Islamic values through consistent daily practices. Daily activities such as prayers before lessons, morning literacy activities, Dhuha prayer, Qur'an recitation, congregational prayers, *kultum* (short Islamic sermons), and other religious activities constitute an integral part of students' school routines. These practices are implemented alongside the development of global competencies through the ICP. Through repeated practices, students gradually develop Islamic values reflected in greeting others, demonstrating courtesy, maintaining discipline, exercising honesty, assuming responsibility, and showing respect for others.

Fourth, school culture serves as a supporting strategy that enables the continuous internalization of global and Islamic values through the social environment of the school. The findings indicate that values are not only transmitted through formal learning activities but also embedded in students' daily interactions and shared school practices. This cultural environment is reflected in students' habits of greeting others, demonstrating courtesy (*adab*), respecting teachers and peers, maintaining discipline, practicing honesty, and showing responsibility in school activities. Classroom observations and institutional documentation revealed that these values were consistently reinforced through interactions among students, teachers, and other

members of the school community. Therefore, school culture functions as an environment that sustains the integration of global competencies and Islamic moral values, allowing students to experience and practice these values as part of their everyday school life.

The strategies identified in Table 1 demonstrate how global and Islamic values are introduced, reinforced, and practiced within the International Class Program (ICP). However, these strategies do not operate merely as isolated educational practices; rather, they represent interconnected mechanisms through which values gradually develop within students' understanding, awareness, and behavior. To interpret this process of value development, the findings are further analyzed through Muhaimin (2011) framework of value internalization, which consists of three stages: value transformation, value transaction, and value transinternalization. In this study, Muhaimin's framework is employed as an analytical lens to explain how the identified strategies contribute to the internalization of values within the ICP context, rather than as a newly developed empirical model.

2. Value Internalization Process (Theoretical Lens – Muhaimin)

Based on interviews, classroom observations, and institutional documents, the findings indicate that the internalization of global and Islamic values within the ICP follows a gradual process involving the introduction, reinforcement, and embodiment of values in students' daily practices. To interpret this process, this study employs Muhaimin (2011) conceptual framework of value internalization, which consists of three stages: value transformation, value transaction, and value transinternalization. These stages are not proposed as a new empirical model; rather, they function as an analytical lens for explaining how value internalization occurs within the specific context of the ICP at SMPN 1 Jetis Ponorogo.

a. Value Transformation

In the value transformation stage, the findings revealed that global and Islamic values were introduced through classroom instruction, character education activities, and teacher guidance. Classroom observations showed that teachers integrated values such as responsibility, discipline, respect, and honesty into learning activities. The Islamic Education teacher also emphasized that teachers have a responsibility not only to deliver religious knowledge but also to guide students through continuous advice and personal example (GPAI).

b. Value Transaction

The empirical data revealed that value transaction occurred through reciprocal interactions between teachers and students. The findings showed that values were strengthened through teacher–student communication, classroom interaction, teacher role modeling, and religious habituation embedded in school routines. Students did not merely receive values cognitively but experienced them through daily social practices. Students experienced these values through classroom discussions, communication practices, religious activities, and daily interactions within the school environment.

c. Value Transinternalization

The value transinternalization stage was manifested when students demonstrated consistent value-based behavior in their daily activities. Interview data indicated that students associated global competencies, such as communication and collaboration,

with Islamic ethical principles, particularly *adab*, respect, and responsibility. Therefore, internalization was manifested not only in students' understanding of values but also in their behavioural practices.

Furthermore, the value integration model is constructed through three interrelated dimensions. The structural model provides institutional direction through school policies and organizational support. The pedagogical model translates these policies into classroom practices that integrate global competencies with Islamic values. Meanwhile, the cultural model ensures that the values introduced through learning are transformed into enduring habits through school culture, teacher role modeling, and social interactions. The relationship among these three models is synergistic, forming a comprehensive system of value integration that characterizes the implementation of the ICP.

3. The Value Integration Model in the ICP Context

Based on the thematic analysis of interview data, classroom observations, and institutional documents, this study identified three interconnected dimensions underlying the integration of global and Islamic values within the ICP context: structural, pedagogical, and cultural dimensions. The structural dimension provides strategic direction and institutional legitimacy through the school's vision and mission, policies, curriculum, the ICP, school regulations, and other institutional frameworks. The pedagogical dimension translates value integration into classroom practices through inquiry-based learning, project-based learning, the use of English as the medium of instruction, and digital technologies, integrated with the reinforcement of *akhlak* (moral character), honesty, responsibility, courtesy, and discipline. Meanwhile, the cultural dimension ensures that these values become embedded in students' everyday experiences through teacher role modeling, greeting practices, *adab* (proper conduct), religious habituation, and social interactions. These three dimensions operate synergistically rather than independently, forming an integrated framework through which global competencies and Islamic values are institutionally supported, pedagogically enacted, and culturally sustained within the ICP.

The findings presented above demonstrate that the integration of global and Islamic values within the ICP is not merely a matter of curriculum implementation but represents a comprehensive educational process involving institutional structures, pedagogical practices, and school culture. The identified strategies and value integration model provide insights into how international-oriented education can be implemented within an Islamic educational context. Therefore, these findings have broader implications for educational practice, institutional development, and future research on value integration in culturally grounded international education settings.

Implications of Value Internalization and Challenges in the Implementation of the International Class Program

Internalization and integration of global values and Islamic values have implications for three main aspects, namely the transformation of students' competencies and character, the strengthening of the school's religious culture, and the sustainability of value internalization accompanied by several challenges. The implementation of the International Class Program not only influences students' academic experiences and English language proficiency but also supports the development of critical thinking skills, communication abilities, self-confidence, discipline, and the development of Islamic character. The Islamic Education teacher stated: "ICP students indeed have

more developed and refined critical thinking abilities, broader perspectives, and they stand out more. When discussing PAI materials, they are highly critical and communicative.” (GPAI) This finding is further reinforced by the principal, who emphasized that the success of the program is also reflected in students’ ability to develop global competencies while maintaining Islamic values: “We consider the program successful when students are able to perform religious practices consistently, communicate confidently, think critically without neglecting manners, and demonstrate concern for the environment.” (KS). Thus, the implementation of the ICP illustrates how an international-oriented educational program can support the development of global competencies while simultaneously strengthening students’ Islamic character formation.

The subsequent implication is reflected in the strengthening of the school’s religious culture. Value internalization does not end with classroom learning but develops through continuous religious practices, teacher role modeling, social interactions, and various religious activities. The findings imply that value internalization extends beyond the school environment, as students begin to transfer religious practices and moral values into their broader social and family contexts. The principal emphasized that successful character formation is not merely indicated by compliance with school regulations but by the emergence of an internal awareness to practice values independently: “Character is formed based on awareness, not because of coercion.” (KS). However, the development a religious culture does not occur uniformly because are influenced by diverse family backgrounds and social environments. Therefore, continuous guidance, reinforcement, and teacher role modeling remain to sustain value internalization across different student contexts.

The sustainability of value internalization also presents several challenges. The influence of social environments, technological developments, and information openness represents external factors that are beyond the school’s direct supervision. In addition, differences in characteristics and facilities between ICP classes and regular classes may potentially generate perceptions of social status differences among students. The school responds to these conditions through joint activities, equal opportunities for participation, and the reinforcement of mutual respect. On the other hand, students’ experiences indicate acceptance of religious regulations and activities as part of the school culture, although some students perceive their implementation as relatively strict. These findings demonstrate that the implementation of the ICP is a dynamic and continuous process. The success of the program is depends not only by the school’s ability to integrate global values and Islamic values but also by its capacity to sustain value internalization and manage the influences of social environments, technological developments, and relationships between ICP students and regular-class students.

Theoretically, this study expands the understanding of value internalization in international-oriented Islamic education by demonstrating that global competencies and religious identity do not necessarily represent opposing orientations. Instead, their relationship is mediated through institutional structures, pedagogical practices, and cultural environments that enable students to negotiate and integrate diverse value systems within their educational contexts.

Thus, the Results section presents only what was found, whereas the Discussion addresses the significance of those findings in relation to theory and previous research.

Discussion

Negotiating Global Competencies and Islamic Values

These findings reinforce Ikhwan (2025) argument regarding the importance of integrating revelation and reason in contemporary education, ensuring that intellectual development remains closely connected to its spiritual and moral dimensions. In the present study, the global competencies fostered through the International Class Program (ICP) do not replace Islamic values; rather, they derive their ethical orientation from them. This finding aligns with the OECD (2018) which views global competence as the ability to engage with diverse perspectives and act responsibly. Extending this view, this study demonstrates that ICP develops global competencies within an Islamic ethical framework shaped by moral responsibility and value awareness. This finding also extends Ikhwan (2024) discussion of the relationship between tradition and educational modernization, which demonstrates that modernization does not inevitably erode Islamic traditions or identity. Unlike previous studies have primarily examined modernization and tradition within Islamic education institutions. This study reveals that similar negotiations also occur within public schools implementing international-oriented educational programs. Thus, the ICP demonstrates that global educational orientations can be integrated with Islamic values when intellectual development is guided by moral considerations.

The integration between global competencies and Islamic values, however, should not be understood as an automatic or tension-free process. The findings indicate that potential value negotiations emerge particularly when students encounter diverse value systems through digital media, information flows, and broader social interactions beyond the school environment. These findings are consistent with Hamzah & Jusoh (2025) who discuss the challenges of globalization in shaping Muslim identity, as well as Samosir et al. (2025) who emphasize the influence of technological development and information openness on contemporary Islamic identity formation. Nevertheless, this study provides a more nuanced interpretation by showing that exposure to diverse values does not necessarily result in identity disruption. Instead, such encounters may become opportunities for students to develop reflective capacities to evaluate, negotiate, and respond critically to changing social conditions.

From this perspective, Islamic values function not merely as a safeguard against global influences but also as an ethical foundation that enables students to participate actively in a globalized world. This interpretation aligns with Erihadiana et al. (2025), who emphasize the Islamic education needs to respond to social, cultural, and technological transformations while maintaining its essential value identity. The findings of this study suggest that the relationship between global competence and Islamic identity should be understood as complementary rather than oppositional. Students are not required to choose between global engagement and religious identity; instead, educational processes can facilitate the development of both orientations through critical engagement with global knowledge while maintaining moral responsibility.

The theoretical contribution of this study lies in expanding the understanding of value integration within international-oriented Islamic education contexts. The ICP experience demonstrates that global competencies and Islamic identity can coexist through educational processes that enable students to engage with diverse value systems while maintaining a moral foundation for interpreting and applying knowledge. Therefore, value integration should not be understood merely as the combination of global and religious values, but as a dynamic process of negotiation and

contextualization in which students develop the capacity to participate in global environments without losing their ethical and cultural foundations.

Value Internalization through the Structural–Pedagogical–Cultural Framework

These findings can be interpreted through Muhaimin (2011) framework, which conceptualizes internalization as a progressive process involving value transformation, value transaction, and value transinternalization. In this study, these stages do not represent a newly developed empirical model but function as an analytical lens to explain how global and Islamic values become meaningful within students' educational experiences. The findings demonstrate that value internalization extends beyond the transmission of knowledge, as values introduced through learning activities gradually develop into commitments and behavioral practices through continuous interaction, habituation, and reflection. This interpretation is consistent with Hakam & Nurdin (2016), that value internalization progresses from knowledge acquisition to value awareness and ultimately to personality formation. However, this study further demonstrates that such a process is not linear or dependent solely on teacher–student interaction; rather, it requires an educational ecosystem that continuously reinforces values across academic and social contexts.

The findings of this study reinforce those of Mahmudah et al. (2023), who demonstrated that the Islamic character internalization is not achieved merely through verbal transmission but develops through value transformation, value transaction, and value transinternalization supported by teacher role modeling, religious habituation, religious activities, and project-based learning. In the context, however, this process occurs within a broader educational orientation when the Islamic values internalization develops simultaneously with global competency formation. Inquiry-based learning, project-based learning, English-mediated instruction, and digital technology integration provide opportunities for students to develop critical thinking, communication, collaboration, creativity, and problem-solving skills while maintaining Islamic ethical orientations. These findings supports Nurjannah et al. (2025), who argues that value internalization in the era of globalization requires multiple educational environments to ensure that values remain relevant amid social transformation. Therefore, the ICP functions not merely as an academic program or the adoption an international curriculum, but is an educational ecosystem where values are continuously introduced, practiced, and reinforced.

Based on these findings, this study identifies the Three-Pillar Global–Islamic Value Integration Model, consisting of structural, pedagogical, and cultural dimensions. The structural dimension provides institutional direction and legitimacy through school vision and mission, policies, curriculum frameworks, the ICP, regulations, and organizational support. The pedagogical dimension translates institutional commitments into classroom practices through inquiry-based learning, project-based learning, English as the medium of instruction, digital technology integration, and the reinforcement of *akhlaq*, honesty, responsibility, courtesy, and discipline. Meanwhile, the cultural dimension sustains these values through teacher role modeling, greeting practices, *adab*, religious habituation, and social interactions.

This model reinforces Tahirsylaj & Sundberg (2026) argument that the competency based education should be aligned with the social and cultural characteristics of educational institutions. It is also consistent with Chen et al. (2024), who emphasize the importance of coherence among institutional policies, human resources,

instructional strategies, organizational culture, and supporting mechanisms. However, this study extends these perspectives by demonstrating how structural, pedagogic and cultural.

Furthermore, this study extends the work of Rahayu et al. (2025) on the importance of integrating global competencies and spiritual values by demonstrating the concrete mechanisms through which such integration is realized within a public school characterized by a strong Islamic culture. Value integration does not remain at the level of educational philosophy or curriculum content, rather, instead, it is realized through the interconnectedness of institutional policies, pedagogical practices, and students' everyday experiences.

Accordingly, the principal contribution of this study lies in clarifying the distinction between value internalization strategies and the value integration model. Value internalization strategies explain the operational processes through which values are cultivated, including learning process, teacher role modeling, religious habituation, and school culture. In contrast, the value integration model explains how these processes through structural, pedagogical, and cultural dimensions. The relationship between the two concepts is complementary: strategies represent the mechanisms of value cultivation, whereas the three dimensions of the value integration model represents the systemic conditions that enable sustainability. From this perspective, the integration of global and Islamic values should not be understood merely as the combination of two distinct value systems. Instead, it represents an educational process through which global competencies are developed within a moral and cultural framework responsive to students' educational and sociocultural contexts.

Implications for ICP Sustainability, Student Development, and Social Inclusion

The findings of this study provide several implications for the sustainability of the ICP, student development, and social inclusion within international-oriented Islamic education from the perspective of student development, this study demonstrates that global competencies developed through the ICP are not cultivated as value-neutral skills but are embedded within an ethical framework derived from Islamic values. Previous research has shown that Project-Based Learning in Islamic Religious Education contributes to students' active engagement, critical thinking abilities, and understanding of religious concepts (Seviana et al., 2026). Similarly, research on Islamic character education highlights that character formation develops through the integration of learning processes, habituation, and teacher guidance (Rifki et al., 2022). Previous research has also highlighted the importance of integrating spiritual values with twenty-first-century competencies to ensure that students' cognitive and social skills develop alongside ethical and religious awareness (Ruksin et al., 2026). Extending these perspectives, this study demonstrates that within the ICP context, religious values do not merely represent outcomes of character education but function as an ethical foundation that guides the application of global competencies.

Extending these perspectives, this study demonstrates that within the ICP context, religious values function not only as outcomes of character education but also as an ethical foundation that guides the application of global competencies. Therefore, critical thinking, communication, collaboration, and technological literacy are developed alongside responsibility, *adab*, and moral awareness. This suggests that student development in international-oriented Islamic education involves not merely the

accumulation of competencies but also the formation of reflective individuals who are able to apply knowledge responsibly within complex social contexts.

The findings also have implications for understanding the sustainability of value internalization within the ICP. Previous studies have highlighted that school culture plays an important role in strengthening students' religious character through continuous habituation and shared educational practices (Santika & Ikhwan, 2024). Furthermore, Novanshah (2022) argues that value internalization occurs through the interconnectedness of learning processes, school activities, and institutional culture, school activities, and institutional culture. This study extends these perspectives by demonstrating that school culture in an international-oriented Islamic program functions not only as a mechanism for preserving religious practices but also as a space where global competencies and Islamic values are continuously practiced and negotiated. Consequently, the sustainability of the ICP depends not only on curriculum implementation but also on the consistency between institutional expectations, learning experiences, and students' everyday interactions. In this regard, value integration requires an educational environment in which values are repeatedly experienced, reflected upon, and transformed into meaningful personal commitments rather than remaining at the level of formal instruction.

Another implication concerns the sustainability of value internalization in relation to external influences, particularly digital technology and the wider flow of information. This finding is consistent with Rahmawati et al. (2024), who emphasized the importance of literacy and citizenship education in responding to technological developments and their impact on contemporary social life. This perspective is also supported by Malizal (2025) who argues that Islamic education in the era of globalization requires curriculum adaptation and digital integration while maintaining identity formation.

Nevertheless, this study offers a more critical perspective by arguing that technology should not be positioned solely as a threat to Islamic values. digital environments can become spaces where students develop reflective capacities to evaluate information, consider ethical consequences, and make responsible decisions. Thus, the maturity of value internalization should not be measured only by students' compliance with school regulations but also by their ability to apply internalized values when encountering situations beyond direct institutional supervision. This perspective shifts the understanding of character formation from external control toward the development of moral agency, where students become capable of self-regulation and ethical decision-making in changing social environments.

The findings further highlight the importance of social inclusion in the implementation of excellent education programs such as the ICP. Differentiated programs may provide students with additional learning opportunities and resources; however, they may also generate potential or perceived differences between ICP and regular-class students if not managed through inclusive educational practices. This study does not identify overt social conflict between the two groups; rather, it indicates the importance of maintaining equality, mutual respect, and shared participation within the wider school community. This finding aligns with Islamic educational perspectives that emphasize justice, equality, and social responsibility as fundamental principles of educational practice (Awaluddin et al., 2022). Similarly, Amirullah et al. (2022) highlight the importance of egalitarianism, tolerance, and peace within humanistic Islamic education. Furthermore, Saada (2023) argues that Islamic education can promote global openness while

simultaneously cultivating responsibility, justice, and respect for others. Extending these perspectives, this study demonstrates that the success of international-oriented Islamic education should not be assessed solely through the achievements of selected students but also through the institution's ability to ensure that excellence contributes positively to the broader school community. Therefore, the sustainability of the ICP requires a balance between academic advancement, moral development, and inclusive educational practices that prevent program differentiation from becoming social distance.

IV. CONCLUSION

This study concludes that the integration of global and Islamic values within the International Class Program (ICP) represents a contextual approach to international-oriented Islamic education. The findings demonstrate that global competencies and Islamic values can be developed in a complementary manner through educational processes that enable students to engage with global knowledge while maintaining moral and religious foundations. Rather than treating global orientation and Islamic identity as opposing dimensions, this study highlights the importance of creating educational environments in which values are interpreted, practiced, and sustained within students' everyday experiences. The study contributes to the understanding of value integration by showing that internalization in international-oriented Islamic education involves both operational strategies and systemic support. The findings extend previous perspectives on value internalization by demonstrating that the development of students' competencies requires alignment between institutional direction, pedagogical practices, and cultural environments. Therefore, international programs in Islamic educational settings should not be evaluated solely through academic achievement or global competency development but also through their capacity to cultivate ethical responsibility and social awareness. This study is limited by its qualitative case study design conducted in a single educational context, which limits the transferability of the findings to other settings. Future studies may explore similar processes across different types of Islamic and international-oriented schools or employ longitudinal approaches to examine the long-term development of students' value internalization.

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