



Islamic Religious Education Amid the Flow of Educational Globalization: An Analysis of Integrating Islamic Values into the Cambridge Curriculum

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Abstract:

The globalization of education has driven the adoption of international curricula focused on developing global competencies, including the Cambridge Curriculum. This situation poses challenges for Islamic Religious Education in maintaining Islamic values while also meeting the demands of 21st-century education. This study aims to analyze the integration of Islamic values in the Cambridge Curriculum and examine the relevance of the concept of ta'dib in shaping globally competitive Muslim generations. The research uses a qualitative approach with library research methods. Data were obtained from various literatures discussing Islamic education, the globalization of education, the Cambridge Curriculum, and the concept of ta'dib. Data analysis was conducted using Qualitative Content Analysis through categorization, interpretation, and thematic synthesis. The research shows that Islamic values are compatible with the global competencies developed in the Cambridge Curriculum, especially in aspects like responsibility, critical thinking, communication, collaboration, and academic excellence. Integrating Islamic values into an international educational setting is done through three main approaches: curricular integration, cultural integration, and co-curricular and extracurricular integration. The study also found that the concept of ta'dib serves as a philosophical foundation that harmonizes the development of global competencies with the formation of students' manners, morals, and Islamic identity. Therefore, Islamic Religious Education and the Cambridge Curriculum are not dichotomous; instead, they can be integrated to produce Muslim generations who are academically excellent, have Islamic character, good manners, and are capable of competing in the global community.

Keywords: Islamic Religious Education, Globalization, Islamic Values, Cambridge Curriculum

Abstrak:

Globalisasi pendidikan telah mendorong adopsi kurikulum internasional yang fokus pada pengembangan kompetensi global, termasuk Kurikulum Cambridge. Situasi ini menimbulkan tantangan bagi Pendidikan Agama Islam dalam menjaga nilai-nilai Islam sekaligus memenuhi tuntutan pendidikan abad ke-21. Penelitian ini bertujuan untuk menganalisis integrasi nilai-nilai Islam dalam Kurikulum Cambridge dan menelaah relevansi konsep ta'dib dalam membentuk generasi Muslim yang kompetitif secara global. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka. Data diperoleh dari berbagai literatur yang membahas pendidikan Islam, globalisasi pendidikan, Kurikulum Cambridge, dan konsep ta'dib. Analisis data dilakukan menggunakan Analisis Konten Kualitatif melalui kategorisasi, interpretasi, dan sintesis tematik. Penelitian menunjukkan bahwa nilai-nilai Islam sesuai dengan kompetensi

global yang dikembangkan dalam Kurikulum Cambridge, terutama pada aspek seperti tanggung jawab, berpikir kritis, komunikasi, kolaborasi, dan keunggulan akademik. Integrasi nilai-nilai Islam ke dalam lingkungan pendidikan internasional dilakukan melalui tiga pendekatan utama: integrasi kurikulum, integrasi budaya, dan integrasi ko-kurikuler serta ekstrakurikuler. Studi ini juga menemukan bahwa konsep ta'dib berperan sebagai landasan filosofis yang menyelaraskan pengembangan kompetensi global dengan pembentukan akhlak, moral, dan identitas Islam siswa. Oleh karena itu, Pendidikan Agama Islam dan Kurikulum Cambridge tidaklah bersifat dikotomis; sebaliknya, keduanya bisa diintegrasikan untuk menghasilkan generasi Muslim yang unggul secara akademik, memiliki karakter Islami, berakhlak baik, dan mampu bersaing di komunitas global.

Kata Kunci: *Pendidikan Agama Islam, Globalisasi, Nilai-nilai Islam, Kurikulum Cambridge*

INTRODUCTION

Nowadays, globalization has fundamentally changed the education landscape through increased knowledge mobility, the development of digital technology, and the emergence of international education standards that emphasize global competence, 21st-century skills, critical thinking, creativity, collaboration, and communication. (Em Merani Destiana et al., 2025). In this case, various educational institutions adopt international curricula like the Cambridge Curriculum as a way to improve the quality of education and the competitiveness of students on a global level. The Cambridge curriculum is known as one of the international education models that focuses on developing academic competence, higher-order thinking skills, and preparing students to face increasingly complex global challenges. (Adilah et al., 2023).

Besides that, the development of global education also brings challenges for Islamic Religious Education (PAI) as a tool for shaping students' character, morals, and Islamic identity (Afif & Ningrum, 2024). The flow of globalization not only brings advancements in science and technology, but also brings changes in values, culture, and life orientation that could affect how young people view religion and morality. (Aulia Herawati et al., 2025). In that situation, Islamic Religious Education is expected to remain relevant in shaping students who are not only intellectually excellent but also have a strong spiritual, moral, and ethical foundation. In that situation, Islamic Religious Education is expected to remain relevant in shaping students who are not only intellectually excellent but also have a strong spiritual, moral, and ethical foundation. Taufiqurrahman et al., (2025). Finding that integrating Islamic educational values into the modern education system faces a number of challenges, including teachers' limited understanding of Islamic values in a comprehensive way, the influence of global culture that does not always align with Islamic teachings, the dualism of the education system, and the lack of policy support that encourages the integration of Islamic values in learning. These findings show that Islamic education is not enough to be taught just as a separate subject; it needs to be systematically integrated into the entire education process.

Other research conducted by [someone] emphasizes that Islamic education needs to adapt to global developments through curriculum reform, the use of technology, improving human resources quality, as well as strengthening the character and moral values of students. (Suhernawati & Chanifudin, 2025). The

research results show that the success of Islamic education in facing globalization is largely determined by its ability to integrate Islamic values with the demands of modern education without losing its identity and core purpose. Then explained that globalization has led to the phenomenon of moral disorientation and identity fragmentation among young Muslim generations (Ishamiyah et al., 2026). In that situation, Islamic education has a strategic role in instilling the values of monotheism, morals, and manners as the foundation for shaping a civilized generation. This finding indicates that Islamic education needs to move from a normative approach to an educational model that is integrative and responsive to contemporary social dynamics.

In the field of international education, it is explained that international Islamic schools are increasingly adopting global curricula like Cambridge as a way to improve students' academic quality and competitiveness.(Watawalaini et al., 2025). However, this global orientation still needs to be balanced with efforts to maintain Islamic values as the foundation of education. Along the same lines, it was found that there is a common ground between the pesantren curriculum and the Cambridge Curriculum, especially on universal values like responsibility, honesty, and collaboration.(Musleh et al., 2025). However, the pesantren curriculum places spiritual-transcendental values at the center of the educational process, while the Cambridge Curriculum focuses more on global competence and student autonomy.

Theoretically, the challenge of integrating Islamic values into global education can be explained through the thoughts of Sheikh Muhammad Naquib Al-Attas. According to Al-Attas (1999), The main goal of Islamic education is not just to produce skilled and competitive individuals, but to shape a decent person who has a balance between intellectual, spiritual, and moral dimensions. From the perspective Al-Attas, (1993) The main problem of modern education is the emergence of a secularization tendency that separates knowledge from religious values. Therefore, integrating Islamic values into the modern education system becomes important to ensure that the education process not only produces intellectual intelligence but also shapes awareness of God, morals, and social responsibility. This idea is supported by Wan Daud, (1998) which emphasizes that the concept of ta'dib is the core of Islamic education aimed at shaping civilized humans through the integration of knowledge and values.

Even though various studies have discussed the relationship between Islamic education and globalization, there are still research gaps that need attention. Most previous research focused on the challenges of globalization toward Islamic education, strategies for improving the quality of Islamic education, or conceptual studies on international and global education. Research on how Islamic values are conceptually integrated into the Cambridge Curriculum as a representation of global education is still relatively limited. Moreover, not many studies have analyzed this integration using the perspective of Sheikh Muhammad Naquib Al-Attas' Islamic education, especially the concept of ta'dib as a foundation for forming civilized human beings amid the demands of global competencies.

Based on this gap, this study aims to analyze the integration of Islamic

values in the Cambridge Curriculum as a representation of global education and to examine its relevance to the goals of Islamic Religious Education in shaping a Muslim generation that is globally competitive without losing their Islamic identity. This research is expected to provide a conceptual contribution to the development of Islamic education models that can harmonize global competencies with Islamic spiritual and moral values in the era of globalization.

Studies on the relationship between Islamic education and globalization have been done a lot by previous researchers Taufiqurrahman et al., (2025) highlighting the challenges educators face in integrating Islamic values into the modern education system in the era of globalization Suhernawati dan Chanifudin, (2025) emphasizing the importance of curriculum reform and character building as strategies to face global changes. Meanwhile Ishamiyah et al., (2026), examining the role of Islamic education in shaping a civilized generation through strengthening the values of monotheism, morals, and manners amid the dynamics of globalization. In the context of international education Watawalaini et al., (2025), has compared the characteristics of international Islamic education and global Islamic education, whereas Musleh et al., (2025) analyzing the integration of transcendental values between the pesantren curriculum and the Cambridge Curriculum. However, those studies still focus on aspects like the challenges of globalization, strategies for adapting Islamic education, or curriculum comparisons in general.

Up until now, there's still limited research that specifically analyzes how Islamic values are integrated into the Cambridge Curriculum as a representation of global education through the perspective of Islamic education by Sheikh Muhammad Naquib Al-Attas. In fact, Al-Attas's thinking on ta'dib as the main goal of Islamic education offers a relevant conceptual framework to explain how education can produce students who are intellectually excellent while also morally and spiritually well-mannered. Therefore, this study aims to fill that gap by analyzing the integration of Islamic values in the Cambridge Curriculum based on Al-Attas's perspective of ta'dib.

RESEARCH METHOD

This study uses a qualitative approach with a type of library research. This approach was chosen because the research focuses on a conceptual analysis of integrating Islamic values into the Cambridge Curriculum amid the wave of educational globalization. Research data were obtained from various relevant written sources, including books, reputable journal articles, curriculum documents, research reports, as well as literature discussing Islamic Religious Education, educational globalization, the Cambridge Curriculum, and the concept of ta'dib by Sheikh Muhammad Naquib Al-Attas. The study aims to understand, interpret, and construct the relationship between Islamic values and the global education paradigm as represented by the Cambridge Curriculum. Therefore, the qualitative approach is considered the most suitable because it allows researchers to gain a deep understanding of the phenomenon being studied.

In this literature study, the research samples consist of data sources selected through purposive sampling based on their relevance to the research focus. The

primary data sources include the works of Sheikh Muhammad Naquib Al-Attas, namely *Islam and Philosophy of Science* (1989), *Islam and Secularism* (1993), and *The Concept of Education in Islam* (1999). In addition, this study uses Wan Mohd. Nor Wan Daud's work (1998) as a supporting source to understand Al-Attas' education concept. The secondary data sources consist of scholarly articles discussing Islamic education, educational globalization, international education, the Cambridge Curriculum, the integration of Islamic values, and the development of student character published between 2020 and 2026. The selection of sources was based on publisher credibility, topic relevance, and their contribution to developing the study's conceptual framework.

The main instrument in this study is the researcher (human instrument). The researcher plays a role in identifying, selecting, organizing, interpreting, and analyzing various data sources used. To improve the systematic analysis, a data categorization sheet is used, which includes several indicators, namely: (1) Islamic education values, (2) characteristics of the Cambridge Curriculum, (3) global competence, (4) the concept of *ta'dib*, (5) value integration, and (6) the formation of civilized humans. Data collection is done through documentation studies in several stages. First, the researcher identifies relevant literature through academic databases such as Google Scholar, Scopus, Dimensions, and Garuda. Second, the researcher selects sources based on the relevance to the research theme. Third, the chosen sources are read thoroughly to identify concepts, arguments, and findings related to the integration of Islamic values in global education. Fourth, the data obtained is classified based on research themes to make the analysis process easier.

Data analysis was conducted using the Qualitative Content Analysis method developed by Krippendorff. The analysis was carried out through several stages, namely: (1) unitizing, which involves determining the unit of analysis in the form of concepts, themes, or ideas related to Islamic education and the Cambridge Curriculum; (2) sampling, which involves selecting data sources relevant to the research focus; (3) recording and coding, which involves recording and coding the collected data; (4) reducing, which involves grouping the data into thematic categories; (5) inferring, which involves drawing meanings and connections between concepts; and (6) narrating, which involves presenting the analysis results descriptively and interpretatively. Through these stages, this study produces a conceptual understanding of the integration of Islamic values in the Cambridge Curriculum and its relevance to the development of a globally competitive Muslim generation based on the perspective of *ta'dib* Syekh Muhammad Naquib Al-Attas.

RESULTS AND DISCUSSION

Content analysis of various literature discussing Islamic Religious Education, educational globalization, international education, the Cambridge Curriculum, and Sheikh Muhammad Naquib Al-Attas's concept of *ta'dib* resulted in four main themes that illustrate the dynamics of integrating Islamic values into global education. These four themes include: (1) the transformation of educational orientation in the era of globalization, (2) the compatibility of Islamic values with the global competencies of the Cambridge Curriculum, (3) patterns of integrating

Islamic Religious Education into international education, and (4) the urgency of the ta'dib concept in building a globally competitive Muslim generation.

The Transformation of Educational Orientation in the Era of Globalization

The analysis results show that globalization has brought significant changes to the orientation of education in various countries. Education is no longer just about mastering academic knowledge, but also about developing global competencies, which include critical thinking, creativity, communication, collaboration, digital literacy, and the ability to adapt to social and technological changes. The literature analyzed shows that international curricula like Cambridge are one clear example of this transformation. This curriculum emphasizes a student-centered learning approach, inquiry-based learning, and the development of problem-solving skills that are relevant to the needs of the 21st century. Students are encouraged to become active learners who can construct knowledge independently through exploration, analysis, and reflection.

On the other hand, various studies have identified that an education approach that focuses too much on global competencies can potentially create a gap between academic achievement and character building. This phenomenon is marked by an increasing tendency for education to prioritize academic performance, global competition, and labor market demands, while moral and spiritual aspects receive less balanced attention. This situation presents a challenge for Islamic Religious Education because the main goal of Islamic education is not only to produce intellectually smart individuals but also to nurture noble character and strong spiritual awareness. The findings indicate that educational globalization brings two consequences at once. On one hand, globalization opens up opportunities to improve the quality of education through mastering global competencies. On the other hand, globalization demands a mechanism for integrating values so that students' intellectual development doesn't get detached from moral and spiritual foundations.

Compatibility of Islamic Values with Global Competence in the Cambridge Curriculum

The analysis results show that there is a fairly strong connection between a number of fundamental Islamic values and the competencies developed in the Cambridge Curriculum. Even though it comes from a Western education tradition, many of the competencies that the Cambridge Curriculum focuses on align with the principles of Islamic education.

Table 1. The Compatibility of Islamic Values with the Global Competencies of the Cambridge Curriculum

Islamic values	The Meaning of Islamic Education	Cambridge Competence
Trustworthiness	Responsibility for tasks and duties	Responsibility
Ihsan	Melakukan pekerjaan secara optimal dan berkualitas	Excellence
Consultation	Deliberation and cooperation	Collaboration
Preaching	Conveying the truth effectively	Communication

Contemplation	Deep and reflective thinking	Critical Thinking
Ijtihad	Efforts to find a solution to the problem	Problem Solving
Steadfast	Consistency in reaching goals	Lifelong Learning

This finding shows that the global competencies developed in the Cambridge Curriculum don't necessarily clash with Islamic values. On the contrary, there are several points of overlap that make it possible to integrate global education with Islamic education. For example, critical thinking skills, which are one of the main features of the Cambridge Curriculum, align well with the concept of tafakkur in the Islamic intellectual tradition. Similarly, collaboration skills developed through project-based learning fit nicely with the concept of shura, which stresses the importance of working together and consulting to solve problems. This finding shows that integrating Islamic values into global education doesn't have to be done through a confrontational approach that sees international education as a threat to Islamic identity. Instead, integration can be done by identifying shared values that allow for synergy between global competencies and Islamic values.

The Pattern of Integrating Islamic Religious Education into International Education

Analysis of various literature shows that the integration of Islamic Religious Education in international educational settings is generally carried out through three main patterns.



Figure 1. PAI Integration Pattern

The first pattern is curricular integration. In this pattern, Islamic values are integrated into various subjects through theme development, case studies, or reflections related to moral and spiritual values. Curricular integration allows

students to see the connection between knowledge and Islamic values more comprehensively. The second pattern is cultural integration. This integration is realized through a school culture that reflects Islamic values, such as regular prayer habits, character strengthening, the formation of social ethics, and the development of a religious learning environment. In this pattern, Islamic values are not only taught in class but also practiced in everyday life.

The third pattern is the integration of co-curricular and extracurricular activities. Various activities like tahfidz programs, Islamic mentoring, religious studies, social activities, and leadership programs based on Islamic values serve as important means to strengthen the internalization of Islamic values within a global educational environment. The analysis results show that the success of integrating Islamic Religious Education does not depend on the number of religious subjects offered, but on the extent to which Islamic values become part of the overall educational ecosystem. Therefore, Islamic Religious Education doesn't just act as a curriculum supplement, but as a foundation that guides the entire educational process.

The Urgency of the Concept of Ta'dib in Building a Globally Competitive Muslim Generation

An analysis of the works of Sheikh Muhammad Naquib Al-Attas shows that the concept of ta'dib holds a central place in Islamic education. Al-Attas emphasizes that the goal of education is not just the transfer of knowledge, but the process of shaping cultured human beings who can put things in their proper place according to the Islamic way of life. In the context of globalized education, the concept of ta'dib is highly relevant because it can address the challenges arising from the dominance of competence-oriented approaches in modern education. The synthesis of literature shows that learners in the global era not only need academic and professional skills, but also the moral ability to use knowledge responsibly.

Research findings show that the concept of ta'dib can serve as a bridge between the demands of global competencies and the goals of Islamic Religious Education. Through this concept, developing critical thinking, creativity, communication, and collaboration skills is not seen as an end goal of education, but rather as a means to shape individuals who are knowledgeable, civilized, and responsible to God, themselves, and society. Thus, integrating Islamic values into the Cambridge Curriculum not only helps maintain students' Islamic identity but also strengthens the relevance of Islamic Religious Education in addressing the challenges of global education. The research results indicate that Islamic Religious Education has great potential to serve as an ethical foundation in developing global competencies, enabling the creation of a Muslim generation that is intellectually excellent, morally upright, and able to actively participate in the global community.

Globalization of Education and the Reorientation of Islamic Religious Education Goals

Globalization has become one of the main forces changing the education paradigm in various countries. The development of information technology,

digital learning, knowledge mobility, and increasing global competition have pushed educational institutions to adapt their curricula to 21st-century needs. In this context, international curricula like Cambridge appear as a representation of global education that emphasizes developing skills in critical thinking, creativity, communication, collaboration, and problem-solving.

Research results show that changes in global education orientation have a significant impact on the position of Islamic Religious Education. Education, which was previously focused on character building and value transmission, is now increasingly directed towards achieving competencies that can be measured through international academic standards. This phenomenon indicates a shift in education orientation from forming morally upright individuals to developing human resources who are competitive on a global scale. These findings are in line with previous studies (Suhernawati & Chanifudin, 2025) which explains that globalization has encouraged Islamic educational institutions to reform their curricula to be able to meet the needs of the times. According to them, Islamic education cannot isolate itself from global developments because students live in a social environment that is increasingly connected internationally. Therefore, mastering global competencies has become an unavoidable need.

Even so, this study found that the competency orientation that develops in global education has the potential to create imbalances if not accompanied by strengthening values and morality. In many cases, educational success is often measured through academic achievements, foreign language skills, international accomplishments, and readiness to enter the global job market. Meanwhile, the spiritual, ethical, and social responsibility dimensions have not received the same level of attention. This condition reinforces the criticism made by Al-Attas (Al-Attas, 1993) regarding the tendency of modernization to secularize education. According to Al-Attas, the main crisis facing the world of education is not a lack of knowledge, but rather the loss of manners in the educational process. Education that is detached from transcendental values risks producing individuals who are intellectually smart but lose their moral orientation in using the knowledge they have. Therefore, the main challenge of Islamic Religious Education is not just about increasing the amount of religious material in the curriculum, but ensuring that the entire educational process has a clear value orientation.

From this perspective, globalization should not be seen as a threat to Islamic Religious Education. On the contrary, globalization can be an opportunity to expand the role of Islamic education in shaping Muslim generations who can participate in the global society without losing their Islamic identity. In other words, the main challenge does not lie in the presence of international curricula like Cambridge, but rather in the ability of educational institutions to integrate Islamic values into the entire educational process. This study shows that Islamic Religious Education has a strategic position in providing an ethical foundation for developing global competencies. When global competencies are developed without a values-based foundation, students are potentially prone to moral and identity disorientation. On the other hand, when global competencies are integrated with Islamic values, students can develop academic skills while maintaining moral integrity and spiritual guidance.

In this way, the results of this study expand on previous research findings. While earlier studies focused more on the importance of adapting Islamic education to globalization, this study shows that such adaptation must be done through the systematic integration of values. Islamic education is not enough just to adjust to global demands; it also has to be a normative force that guides the development of education toward forming knowledgeable, moral, and civilized individuals.

Compatibility of Islamic Values and Global Competence in the Cambridge Curriculum

One of the important findings of this study is the compatibility between fundamental Islamic values and global competencies, which are the main characteristics of the Cambridge Curriculum. The analysis shows that various competencies developed in the Cambridge Curriculum, such as critical thinking, communication, collaboration, creativity, and responsibility, are substantially connected to values that have long been part of Islamic educational tradition. This finding shows that the relationship between Islamic education and global education isn't always dichotomous, as often perceived in various contemporary educational discourses.

From the perspective of Islamic education, critical thinking skills can be linked to the concept of tafakkur, which is heavily emphasized in the Qur'an. Activities like thinking, reflecting, studying, and learning from various life phenomena are an integral part of the Islamic intellectual tradition. Therefore, the critical thinking skills developed in the Cambridge Curriculum are basically not at odds with the goals of Islamic education as long as they are directed toward the pursuit of truth and the common good. Similarly, collaboration skills align with the concept of shura in Islam. The principle of consultation places cooperation and the exchange of ideas as an important mechanism in solving various problems. In the educational context, the ability to work together is not only needed to achieve academic goals but also to build social awareness and collective responsibility. This shows that the value of collaboration developed in global education can be strengthened through an ethical foundation derived from Islamic teachings.

The findings of this research support the results of previous studies (Musleh et al., 2025) which found that there is an overlap of values between the pesantren curriculum and the Cambridge Curriculum, especially in aspects of responsibility, honesty, and cooperation. The study confirms that even though both educational systems develop from different philosophical backgrounds, they share a number of complementary goals in developing student quality. In addition, the results of this research also confirm findings that international Islamic education essentially aims to combine global academic standards with Islamic values. (Watawalaini et al., 2025). Thus, the presence of the Cambridge Curriculum doesn't have to be seen as a threat to Islamic identity, but it can be a tool to strengthen the intellectual capacity of Muslim students in facing global competition.

From Al-Attas's perspective (Wan Daud, 1998), Science is a means to understand the nature of reality and strengthen human awareness of their position before God. Therefore, the global competencies developed in the Cambridge Curriculum should not be seen as the ultimate goal of education. These

competencies must be positioned as tools that support the formation of civilized humans. In other words, mastering an international language, critical thinking skills, and global communication abilities should go hand in hand with strengthening morals, etiquette, and moral responsibility. Based on these findings, this study argues that compatibility between Islamic values and global competence opens up opportunities for the emergence of an integrative education model. This model allows students to achieve academic excellence while maintaining a strong Islamic identity. Thus, the integration of Islamic values into the Cambridge Curriculum is not merely symbolic, but a substantive effort to build a balance between intellectual intelligence and moral intelligence.

Integration of Islamic Religious Education in an International Education Environment

Research results show that integrating Islamic Religious Education in an international education environment is not enough to be done merely by adding religious subjects. On the contrary, effective integration requires a more comprehensive approach through curricular integration, cultural integration, and co-curricular integration. At the curricular level, Islamic values are integrated into various subjects through an interdisciplinary approach. In this model, students not only learn knowledge as a collection of facts and theories, but also understand the ethical and spiritual dimensions that accompany it. This approach helps reduce the dichotomy between religious knowledge and general knowledge, which has long been one of the issues in modern education.

This finding aligns with research that identifies the dualism in education as one of the main challenges in integrating Islamic values in the era of globalization. (Taufiqurrahman et al., 2025). According to them, the strict separation between religious subjects and general subjects often causes Islamic values not to be optimally internalized in students' lives. On a cultural level, integration is carried out by creating a school culture that reflects Islamic values. This culture is manifested through regular worship, character building, the application of social ethics, and creating a religious learning environment. Research results show that school culture plays a very important role because the process of internalizing values doesn't only happen through formal learning, but also through social interactions and students' everyday experiences.

Meanwhile, at the co-curricular and extracurricular levels, value integration is carried out through various self-development programs such as Qur'an memorization (tahfidz), Islamic mentoring, social activities, leadership training, and humanitarian activities. These programs provide students with the opportunity to practice Islamic values in real-life contexts, so religious learning doesn't just stop at the cognitive aspect. The findings of this study expand on previous research that emphasizes the importance of inclusive, value-based Islamic education. While earlier studies focused more on the importance of integrating multicultural values in Islamic education, this study shows that integrating Islamic values can also be done effectively in a globally-oriented international education environment.

From Al-Attas' perspective (Al-Attas, 1999), This integration is really important because Islamic education is basically a process of instilling manners

that cover every aspect of human life. Therefore, education shouldn't be limited to the classroom or certain subjects. On the contrary, the entire educational environment should serve as a space to shape the character and manners of students. In that sense, this research shows that the success of integrating Islamic Religious Education into the Cambridge Curriculum really depends on how well educational institutions can build an educational ecosystem that simultaneously connects academic aspects, school culture, and students' social experiences.

The Relevance of the Concept of Ta'dib in Shaping a Globally Competitive Muslim Generation

The most important finding in this research is that the concept of ta'dib developed by Sheikh Muhammad Naquib Al-Attas is highly relevant in addressing contemporary global educational challenges. Amid the dominance of education paradigms focused on competence, productivity, and economic competitiveness, the concept of ta'dib offers an alternative paradigm that places adab at the core of the entire educational process. According to Al-Attas (Al-Attas, 1999), The goal of Islamic education is not just to produce individuals who have knowledge and skills, but to shape people who are able to recognize and place everything in its proper position. Education, therefore, is not just a process of transferring knowledge, but also a process of shaping personality and moral awareness.

The research results show that the ta'dib paradigm has the ability to bridge the needs of global education and the goals of Islamic Religious Education. In this paradigm, global competence is not rejected but directed to have a clear moral and spiritual orientation. Critical thinking skills, for example, are not only used to solve academic problems but also to understand human responsibilities toward God, society, and the environment. These findings support research stating that Islamic education plays an important role in addressing the identity crisis and moral disorientation that arise due to globalization. (Ishamiyah et al., 2026). They found that the values of monotheism, morality, and etiquette are the main foundation in shaping a generation that can face social changes without losing their Islamic identity.

Furthermore, this study found that the concept of ta'dib allows for the formation of a balance between the three main dimensions of education: intellectual, moral, and spiritual. This balance is often an aspect that gets less attention in various global education models that tend to focus on academic achievements and performance indicators. Theoretically, these findings contribute a conceptual framework for integrating Islamic Religious Education and the Cambridge Curriculum based on ta'dib. (Aziz et al., 2023). The framework positions global competence as a means of developing intellectual capacity, while Islamic values serve as a moral and spiritual foundation guiding the use of that competence. In this way, education doesn't just produce graduates who can compete globally, but also those with strong moral integrity, social responsibility, and spiritual awareness.

Practically, this finding implies that Islamic educational institutions adopting the Cambridge Curriculum need to develop strategies for systematically integrating values through the curriculum, school culture, and character

development programs. This step is important so that international education not only produces academically excellent graduates but also nurtures a generation of Muslims who are civilized, competitive, and able to contribute positively to the global community.

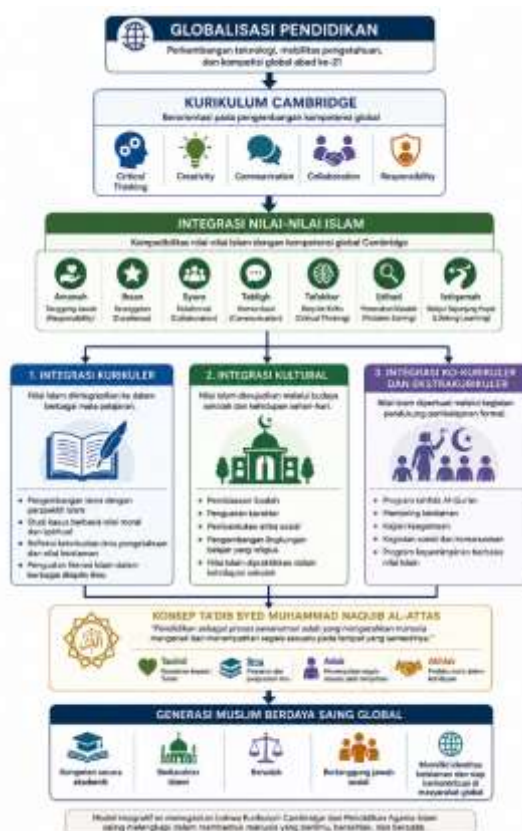


Figure 2. Model of Integrating Islamic Religious Education into the Cambridge Curriculum Based on Ta'dib by Sheikh Muhammad Naquib Al-Attas

Model ini menunjukkan bahwa Kurikulum Cambridge sebagai representasi pendidikan global dapat diintegrasikan dengan nilai-nilai Islam melalui tiga dimensi utama, yaitu integrasi kurikuler, integrasi kultural, dan integrasi ko-kurikuler. Ketiga dimensi tersebut dipayungi oleh konsep *ta'dib* Al-Attas sehingga menghasilkan generasi Muslim yang unggul secara akademik, berakarakter Islami, dan mampu bersaing dalam masyarakat global. Dengan demikian, penelitian ini menegaskan bahwa integrasi nilai-nilai Islam dalam Kurikulum Cambridge bukan sekadar kebutuhan pedagogis, melainkan sebuah keniscayaan filosofis untuk menjaga keseimbangan antara tuntutan globalisasi dan tujuan hakiki pendidikan Islam sebagaimana dirumuskan oleh Syekh Muhammad Naquib Al-Attas.

CONCLUSION

This study aims to analyze the integration of Islamic values in the Cambridge Curriculum as a representation of global education and to examine its relevance to the goals of Islamic Religious Education in shaping a globally competitive Muslim generation based on the *ta'dib* perspective of Sheikh Muhammad Naquib Al-Attas. Based on the results of literature analysis and

content analysis of various scientific sources, the research objectives have been achieved. The study shows that the globalization of education has shifted learning orientation toward developing global competencies such as critical thinking, creativity, communication, collaboration, and problem-solving skills. These changes are reflected in the Cambridge Curriculum, which is designed to prepare students to face 21st-century challenges. However, the global competency orientation could lead to imbalance if not accompanied by the strengthening of moral and spiritual values.

This study found that Islamic values are highly compatible with various global competencies developed in the Cambridge Curriculum. Values like trustworthiness (*amanah*), excellence (*ihsan*), consultation (*syura*), preaching (*tabligh*), and reflection (*tafakkur*) have a substantive connection with principles such as responsibility, excellence, collaboration, communication, and critical thinking, which are key characteristics of global education. The findings show that the relationship between Islamic Religious Education and the Cambridge Curriculum is not contradictory but can be developed in an integrative way. The study also found that integrating Islamic Religious Education in an international education setting is done through three main patterns: curricular integration, cultural integration, and co-curricular integration. These three patterns show that the internalization of Islamic values doesn't just depend on Islamic Religious Education classes, but also on school culture and various educational activities that support shaping students' character.

Then, this study emphasizes that Sheikh Muhammad Naquib Al-Attas's concept of *ta'dib* is highly relevant in addressing the challenges of educational globalization. The concept of *ta'dib* provides a philosophical foundation that allows for harmonization between developing global competencies and shaping well-mannered individuals. From this perspective, global competence is not seen as the ultimate goal of education but rather as a means to cultivate knowledgeable, ethical, responsible individuals with strong spiritual awareness. The main contribution of this research lies in developing a conceptual framework that integrates Islamic Religious Education and the Cambridge Curriculum based on *ta'dib*. This framework places Islamic values as the moral and spiritual foundation for developing global competencies, so education can produce Muslim generations who excel academically while also having strong Islamic character.

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