



Model of Synergy of Islamic Education with Cambridge Global Standards at SMA Insan Cendekia Madani South Tangerang

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ABSTRACT

The integration of Islamic education with global educational standards has become an important strategy for developing students who possess international competencies while maintaining strong religious values. Islamic educational institutions face the challenge of responding to global educational developments while preserving Islamic identity and character formation. SMA Insan Cendekia Madani (ICM) South Tangerang represents an educational model that integrates national, international, and Islamic curricula. This study aimed to examine the synergy between Islamic education and Cambridge global standards at SMA Insan Cendekia Madani South Tangerang, particularly in curriculum integration, learning approaches, and student competency development. This study employed a qualitative approach using a literature study method. Data were collected from relevant scientific publications, institutional documents, and academic sources. The data were analyzed through data reduction, data presentation, verification, and triangulation. The findings showed that ICM integrated the National Curriculum, Cambridge Curriculum, and Al-Azhar Cairo Curriculum in accordance with its vision and mission. The integration was implemented through active learning, contextual learning, problem-based learning, inquiry-based learning, and project-based learning approaches. The school also emphasized Islamic character development through worship habituation, noble character formation, Quranic learning, research activities, technological competence, and leadership education. This study highlights that the synergy between Islamic values and global educational standards can serve as a model for developing educational institutions that produce globally competent students while preserving religious identity and character values.

INTRODUCTION

Quality education has become a global priority as countries seek to develop human resources capable of responding to rapid technological transformation, social change, and economic competition (Arifin et al., 2025; Cong, 2025; Mamanazarov et al., 2025; Turan, 2026; Vasuki et al., 2026). In the 21st century, educational institutions are required not only to improve students' academic competencies but also to strengthen critical thinking, creativity, communication, collaboration, ethical awareness, and character development. International educational frameworks emphasize the importance of preparing students with global competencies while maintaining cultural identity and moral responsibility. This condition

presents a challenge for educational institutions, particularly faith-based schools, to develop learning systems that integrate global standards with local and religious values. Islamic education, which traditionally emphasizes spiritual development, morality, and knowledge integration, is increasingly expected to respond to global educational demands without losing its fundamental identity.

The global education landscape demonstrates the increasing importance of curriculum internationalization as a strategy for improving educational quality. According to UNESCO (2021), education systems worldwide are encouraged to develop competencies that enable learners to participate effectively in increasingly interconnected societies while promoting inclusion, sustainability, and lifelong learning. Furthermore, the OECD (2019), through the Future of Education and Skills 2030 framework, highlights that future learners require not only cognitive abilities but also transformative competencies, including creating new value, reconciling tensions and dilemmas, and taking responsibility. These global trends indicate that educational institutions must move beyond conventional knowledge transmission toward holistic educational models that integrate intellectual, social, emotional, and ethical dimensions.

In the context of Islamic education, this challenge becomes more complex because institutions must maintain religious identity while adopting international educational approaches. Islamic education has historically emphasized the integration of faith, knowledge, and character formation. Previous studies have explained that Islamic education is characterized by holistic development that balances spiritual, intellectual, emotional, and social dimensions (Ismael & Husni, 2023). However, globalization and technological advancement require Islamic schools to redesign their educational approaches so that students can compete internationally while preserving Islamic values. Previous research has highlighted that Islamic education faces challenges in adapting to scientific and technological developments while maintaining fundamental religious principles (Yusuf, 2024).

The implementation of international curricula in Islamic schools has become one approach to addressing this challenge. The Cambridge Curriculum, as an internationally recognized educational framework, emphasizes analytical thinking, problem-solving, inquiry-based learning, and learner-centered approaches. Previous studies have examined the relationship between Cambridge curriculum implementation and student competency development. Arinda Firdianti et al. (2025) investigated the synergy between the Cambridge Curriculum and Islamic education in character development, demonstrating that international curriculum adoption can support competency development while maintaining religious values. Similarly, research on technology-based Islamic education indicates that Islamic learning can incorporate digital innovation and contemporary learning approaches without abandoning value-based education (Hirzulloh & Annadhif, 2024).

Several previous studies have also explored Islamic boarding schools and character education models. Yahya (2019) examined the role of boarding schools in developing students' moral values, while Syihabuddin (2022) analyzed the relationship between dormitory discipline, learning motivation, and students' moral attitudes. These studies demonstrate that Islamic educational environments contribute significantly to character formation. However,

most previous studies have focused separately on Islamic character development, curriculum implementation, or school management. Limited research has comprehensively explored how national curriculum standards, Cambridge international standards, and Islamic curriculum components can be integrated into a unified educational model.

SMA Insan Cendekia Madani (ICM) South Tangerang represents an important case for understanding curriculum integration in Islamic education. The institution combines the National Curriculum, Cambridge Curriculum, and Al-Azhar Cairo Curriculum within its educational framework. This integration reflects an effort to produce graduates who possess global academic competencies while maintaining Islamic personality and leadership values. The school applies active learning, contextual learning, problem-based learning, inquiry-based learning, and project-based learning approaches to develop students' competencies. Therefore, ICM provides an empirical context for examining how Islamic values and global educational standards can operate synergistically.

Despite increasing attention toward international curriculum implementation, a research gap remains regarding practical models of synergy between Islamic education and global standards. Previous research has provided insights into curriculum integration, character education, and educational internationalization; however, limited studies have explained the structural relationship between curriculum components, learning strategies, religious character development, and global competency achievement within Islamic educational institutions. Furthermore, existing studies often examine academic achievement and moral development separately, whereas contemporary education requires an integrated approach that combines both dimensions.

This research is important because Islamic educational institutions increasingly face the need to prepare students for global competition while strengthening religious identity and ethical awareness. Without an appropriate integration model, international curriculum adoption may create educational systems that emphasize academic excellence while neglecting spiritual and moral development. Conversely, Islamic education that does not respond to global competency demands may limit students' ability to participate in international academic and professional environments. Therefore, identifying effective strategies for integrating Islamic education with global standards is essential for developing adaptive, balanced, and sustainable educational models.

The novelty of this research lies in its analysis of the synergy model between Islamic education and Cambridge global standards through the case of SMA Insan Cendekia Madani South Tangerang. Unlike previous studies that have separately examined Islamic character education, curriculum management, or international curriculum implementation, this study explores the integration process involving curriculum design, learning methods, student competency development, and value formation. The research provides a comprehensive perspective on how Islamic schools can develop educational practices that simultaneously achieve global competence and Islamic character development.

This study aimed to examine the model of synergy between Islamic education and Cambridge global standards at SMA Insan Cendekia Madani South Tangerang. Specifically, this research investigated the curriculum integration process, learning approaches, and competency development strategies implemented by the institution. The contribution of this

study is both theoretical and practical. Theoretically, it enriches discussions on Islamic education, curriculum integration, and global education models. Practically, it provides a reference for Islamic educational institutions seeking to develop internationally oriented curricula while preserving religious and cultural values. The findings are expected to benefit educators, policymakers, and researchers in designing adaptive educational systems that balance global competitiveness with character formation.

METHOD

This study employed a qualitative approach using literature review (library research) as the data collection technique. The qualitative data included information on the profile of SMA Insan Cendekia Madani (ICM) South Tangerang, Cambridge International Education assessment, Islamic education curriculum, and previous research findings related to ICM South Tangerang. The collected data were analyzed through data reduction, data presentation, and verification. The data sources consisted of scientific publications obtained from databases such as Google Scholar, national journal publications, and other academic databases relevant to the research topic.

The data analysis process was conducted in three stages. The first stage involved data reduction, which included selecting, simplifying, and organizing relevant information from the collected documents. The second stage involved data presentation by compiling the findings into a systematic narrative to facilitate interpretation. The final stage was verification, which involved drawing conclusions based on the analyzed data.

The qualitative data analysis was presented narratively, with research findings compiled into a structured report. To minimize potential misinterpretation, data triangulation was applied by comparing and validating information obtained from different sources and data collection methods.

RESULTS AND DISCUSSION

Institution Profile

Insan Cendekia Madani (ICM) is an educational institution under the auspices of the Prosperous Education Foundation (YES) founded by Mr. Tamsil Linrung. ICM was established on November 22, 2010 (16 Dzulhijjah 1431 Hijri). ICM is located on Ciater Raya street, Ciater village, Serpong District, South Tangerang City, Banten Province.

Insan Cendekia Madani is also an Islamic Boarding School with an international base ranging from kindergarten, elementary, junior high to high school levels. ICM implements a special curriculum to develop student potential which is directed at mastering IMTAQ and science and technology in a balanced manner (Karim, 2015). In the period of 2013-2014 ICM was designated as an Adiwiyata school by the South Tangerang city government and accredited A by the Ministry of Education and Culture. In the same year, ICM successfully delivered the first high school graduates to enter the gate of higher education. Such as: Nanyang Technological University Singapore, UI, ITB, UGM, Unpad, Unibraw, Unhas, UPI, UIN and other campuses (Romenah, 2021).

Based on the ICM Profile book in 2015, SMA has a land area of 100,000 m² or 10 hectares with modern buildings and a beautiful and comfortable environment (Yahya, 2019). The facilities and infrastructure owned are as follows:

Table 1. Integration Model of National, Cambridge, and Islamic Curriculum at SMA Insan Cendekia Madani

Buildings	Jml	Buildings	Jml	Buildings	Jml
Mosques	1	Eco Park	4	UKS	1
Center Building	1	Mini Zoo	2	The Sports Field	9
Library	1	Gardens	7	Swimming pool	2
High School Building	1	Fish pond	5	junior high school building	3
Son's Hostel	1	auditoriym	2	Sports Building	1
The Daughter's Room,	1	Classroom	15	The Ceremonial Field	1
Buildings Laboratory	8	elementary school building and Kindergarten	7		

Source: Adapted from Romenah (2021) and SMA Insan Cendekia Madani curriculum documents.

Vision & Mission of the Board

✓ ICM Vision:

"To be the leading school which develops the students' uniqueness to create leaders who possess Islamic character and take part to manifest civil society."

✓ ICM's Mission:

- *To develop students with Islamic leader characteristics who can contribute to others and their society.*
- *To develop students who are able to read, memorize, understand, worship and behave according to the Qu'ran and Assunnah.*
- *To develop students who realize their potential and are able to exploit those potentials.*
- *To organize a global school that nurture students who think scientifically, creatively, innovative and are problem solvers.*
- *To create an academic community as an embodiment (role-model) of a civil society.*

Core Values and Requirements of Approval

Figure 1. Core Values Framework for Student Character Development at SMA Insan Cendekia Madani



Source: Adapted from the Vision, Mission, and Core Values of SMA Insan Cendekia Madani. (available on https://icm.sch.id/en/vision_mission)

ICM Competency Standards

- a. Islamic personality competencies include Aqidah that is salimah, Worship that is Shahihah, Morality that is Karimah, *Tsaqafah* and *sufficient* Islamic skills.
- b. Academic Competence, academic grades above the minimum completeness (KKM), Passed the Cambridge test, Able to speak active English at level B1 *Common European Framework* (CEFR), Able to conduct research and prepare scientific papers and present them, Able to speak Arabic to communicate on a daily basis, Have digital literacy skills.
- c. Leadership competence, Intrapersonal, Interpersonal, Learner, Teamwork, Management, Communication, learning to learn, Critical thinking and problem solving, Mastering practical martial arts, Mastering 1 branch of sports and arts, Having entrepreneurship experience, Possessing social sensitivity and concern.

School Curriculum

The curriculum used by Madani Scholars at the secondary school level is the National Curriculum, namely the K13 curriculum (in 2020) combined with the International curriculum, namely the Cambridge Curriculum and the al-Azhar Cairo Egypt Curriculum which are integrally modified in accordance with the Vision, Mission and targets of Madani Scholars (Romenah, 2021). The curriculum is directed at a new paradigm, where the teaching process becomes learning, learning resources do not only come from the teacher, but teachers play the role of facilitators, educators, dynamizers, motivators and evaluators (*Student Oriented*).

SMA Insan Cendekia Madani, using the principles of active, cooperative and contextual learning (*active, cooperative and contextual learning*) with moving class programs and systems that vary according to competencies, such as *Problem-based learning*, *inquiry-based learning*, *project-based learning* and others. With this learning method, students are used to observing, experimenting, analyzing, discussing, reporting, presentations and others (Romenah, 2021).

SMA Insan Cendekia Madani develops individual potential by *holistic (readiness, progress, achievement, and aptitude)*. The potential of students is developed in an integrated and systematic manner *Intellectual* (IQ), emotional (EQ) and physical (AQ) are balanced and harmonious based on spiritual values and devotion to Allah (SQ) supported by contemporary information technology management. As according to Hirzulloh & Annadhif (2024) that the existence of Islamic education with the use of technology is very worthy of appreciation, PAI is not only interpreted as knowledge transfer (*transfer of knowledge*) and value transfer (*transfer of value*), but also gives birth to human-centered creativity and innovation (*human-centred*) and technology-based.

Arabic-English is a supporting language in the learning process and is a communication tool in daily activities in the school environment. The implementation of Arabic-English learning is carried out by local teachers and *Native speaker*. The Arabic-English language target for students is to master TOAFL – TOEFL up to 500 points.

Advantages/Innovations carried out

Referring to Romenah (2021), ICM High School **Reformulating educational goals** in accordance with the teachings of Islam as a religion *Rahmatan Lil 'Alamin*. This has the consequence that Islamic teachings are not limited by space and time, both in terms of distance, ethnicity, race, and in the material there is no separation between the aspects of faith and the aspects of worship. Optimizing moral-spiritual values into educational culture to overcome the

inequality between the quality of cognition and non-cognition aspects that have been still valid in the learning system in Indonesia.

The reformulation of educational goals is implemented through a curriculum with integrated knowledge, which is a product of integrated thinking, which is a combination of reasoning logic with faith in religious revelation, in other words a combination of the product of thought and dhikr. The curriculum content of SMA Insan Cendekia Madani includes subjects, local content, self-development, learning load management, learning completeness criteria, provisions for class promotion and graduation, life skills education and local and global excellence-based education.

In addition to using national curriculum standards, ICM implements the Cambridge curriculum. According to Romenah (2021) There are six components of the ICM High School curriculum, namely: 1) Subjects; 2) Local Content; 3) Self-Development Activities; 4) Islamic Personality Education; 5) Research on Science and Technology Mastery; 6) Education Leadership.

Subjects

Citizenship Education

Given in the form of Field Trip, Stadium General, Guest Teacher and Project in addition to daily attitude observation. It begins with the analysis and mapping of Competency Standards and Basic Competencies that produce learning activities, activities included in the school activity calendar and attitude assessment through flag ceremony activities, noble moral development, habituation in the dormitory.

Cultural Arts

It is given outside of learning hours so that it feels informative and sanatai so that students can enjoy learning. Art teachers come from professionals who have the obligation to arrange administration like other teachers. Students are required to choose one type of art that they are interested in. Learning will be directed so that students can take part in competitions and competitions organized by external parties.

Physical Sports and Health

It is given during regular hours that are informal. Teachers are taken from professional circles. Students have a minimum target of mastering two swimming styles. In addition, health education is also provided in the form of seminars or Stadium general (SG).

Science with Cambridge Curriculum

Learning is given in the form of projects, general stages, and study tours.

- Science Specialization : English, Mathematics, Physics, Biology, and Chemistry
- Social Studies Specialization: English, Mathematics, Economics, Sociology and Geography.

The concrete form of curriculum transformation carried out is by integrating the curriculum as done by science teachers at ICM, quoting from the statements of teachers in Romenah's research (2021), saying that:

Mathematics – M. Jamal

Mathematics needs to be given to students to equip them with logical, analytical, systematic, critical, and creative thinking skills as well as the ability to work together. The usefulness of mathematics in life, namely: having curiosity, attention, and interest in mathematics lessons as well as a tenacious and confident attitude in problem solving.

According to scholars' interpretations, Islamic teachings contain all scientific systems, there is no dichotomy in the Islamic scientific system.

Physics – Mrs. Annur Islamidiina.

In physics, various natural phenomena and their interactions are tried to be explained and formulated in the form of physical quantities. These quantities are obtained from the results of measurements. In our daily lives, we cannot be separated from the various kinds of measurements, quantities and measuring instruments. We know our body mass by measuring body mass scales, knowing body temperature using a thermometer. There are altimeters to measure the altitude of airplanes, anemometers to measure wind speed, barometers to measure air pressure, and many others. The slightest error in the measurement can be fatal.

In fact, this nature has shown that it was formed not by chance alone, but because there is a creation process with extraordinary measurements and precision. In fact, the technology that exists today, much of it is inspired by the structure of the universe that is so orderly and neatly arranged. How a bird with a perfect body design can soar through the air, has inspired the creation of airplanes. How the design of the wings of a dragonfly with its membrane is so detailed and aerodynamic, that a large company in America designed its most advanced helicopter by imitating the perfect design and maneuverability of a dragonfly. Indeed, Allah has created all his creations with such marvellous calculation and precision. "And do they not notice the birds that spread and flank their wings over them? There is no one who holds them (in the air) except the Most Merciful. Indeed, He is the Seer of all things." (QS. al-Mulk: 19).

Chemistry - Ibu Indah Listyomurni

The study of Islamic character values contained in carbon chemistry has been carried out through the exploration of philosophical charges in the peculiarities of carbon atoms, bonds in carbon compounds, classification, and reactions in carbon compounds. The results obtained from this reformulation are: (1) remembrance of Allah SWT in the matter of the peculiarities of carbon atoms with 4 valence electrons, (2) maintaining friendship from the properties of carbon atoms that can be catenated, (3) happy to give alms and help from carbon chemical bonds, (4) wise and fair when encountering differences in the classification material of carbon compounds, (5) improving oneself and abandoning things that are not useful from the substitution reaction, (6) sincere in helping others from the addition reaction, (7) being patient and surrendering to Allah SWT from the elimination reaction.

Local Contents

This boarding school program contains local Islamic content, namely Tahsin and Tahfidz. Starting with a placement test to determine the quality of reading and tahsin class mapping. Learning is carried out in stages up to the Takhassus and Tahfidz classes, then tahfiz certification is carried out for participants who have completed their memorization. The target of memorization output from ICM is at least 2 juz. The success of this program is supported by ICM's Vision and Mission, learning the Al Quran with the Wafa method with the formation of halaqah then a talaqqi scheme to the supervisor of each halaqah, and the Al Quran camp program (Rosmawati, 2019).

Self-Development Activities

Self-Development Through Counseling Guidance means that this activity is related to personal problems and social life, learning, and career development of students. Extracurriculars are part of it, and students are given the opportunity to propose the formation

of a soft skills club with a minimum of 10 enthusiasts, the school presents competent coaches. The existing clubs are:

- 1) Takhassus Tahfidz Al Quran - Participants of this program are expected to represent the school for Musabaqah Hifzil Qur'an competitions.
- 2) Field of Study (KBS). KBS is a small learning group of students who have more ability in certain subjects. KBS was formed to prepare students to participate in the National Science Olympiad, other science competitions, and social competence.
- 3) Student Research is a program for students of SMA Insan Cendekia Madani to develop their abilities in the field of research.
- 4) Language is a small learning group that contains students who have more ability in language subjects.
- 5) Sports include futsal, basketball, archery, skateboarding, fencing, pencak silat, taekwondo, karate, tennis, swimming and badminton
- 6) Art
- 7) The art club formed is Traditional Dance from which it displays movements in accordance with the rules of politeness, photography, manga, broadcasting, cinematography, graphic design, guitar, violin, calligraphy, piano, journalism, theater, choir.

Various events are carried out as a program, including *coaching clinic, Thailand student exchange, Tzorfas (business day), camping, science & math exhibition, Jordan-Haromain-edu, practicum, physical education, parent student teacher conference, student LED conference, graduation, student performance, scientific paper, field trip, homestay upgrade skill, family fun day, learning support center, outbond, class meeting, carnival, science social fair, scouting (scouting) market day, theater, student project, holiday camp, blood donation, independence day, reading week, ICM goes to campus, fun cooking, student service, teacher day, music class (Insan Cendekia Madani, South Tangerang, n.d.).*

Islamic Personality Activities

This character education is the most important point because ICM prioritizes Islamic values. Romenah (2021) mentions activities such as congregational prayers, dhikr and prayer, sunnah fasting, target recitation of 3 things, mabit once, the use of noble morals, the installation of thematic affirmative sentences in schools, dormitories, and canteens. This sentence is taken from the Quran, hadith and Qoul Ulama. Assessment of Islamic adab. 1) Learning Islamic manners in Islamic Religious Education subjects; 2) Making or procuring a pocket book of adab guides; 3) Making Islamic adab tutorial videos with the role played by children; 4) Improving the implementation of Islamic adab during the coaching of homeroom teachers, dormitory guardians, BK teachers and coaching during ceremonies or school apples. Research (Yahya, 2019) shows that there are two models of moral development applied by ICM, the exemplary model and the habituation model which in the process instills commendable morals and time management for discipline in activities. *Islamic life* apart from tahsin and tahfidz, as well as Quranic, Arabic, *Social Program, Life skill* program.

Research, Mastery of Science and Technology

- 1) Learning Tools: Information Literacy, Digital Literacy.
- 2) Implementation of International Standards.

- 3) Third, Science and Social Fair (SSF). It is an activity agenda to train students in conveying their work (Student Research) to the public, both parents, fellow students, and the invited community.

Leadership Education

Integrated in all subjects, Student Organization Development. LDKS (Basic Student Leadership Training) Business Day is held with the aim of providing entrepreneurial experience.

Based on the results of Romenah's (2021) research, the impact of the implementation of the Curriculum Integration Model in Scholarly Madani Schools produces academic personnel with characters, namely: 1) ICM High School instills and strengthens in its students the moral values taught by Islam based on four virtues (*fadhâil*) according to Imam Al Ghazali, namely: (1) *Al Hikmah*, cognitive ability in determining the best choice in thinking (2) *Al Is* a mental condition that has the ability to control lust, emotions, and subjectivity and directs its tendency to truth and objectivity; (3) *al-Iffah*, self-resilience in organizing attitudes and actions so that they are not trapped in material greed, and hedonistic appetites; (4) *al-Shaykh*, moral courage to perform duties and obligations with consideration of reason and moral integrity.; 2) Social and emotional behavior, including empathy, generosity, cooperation, and concern, i.e. helping others who are in need of help.

The balanced realization of IMTAQ and science and technology is the embodiment of quality education (Azzuhri, 2009). From all forms of models and curricula studied. The results of Syihabuddin's (2022) research show that the discipline of dormitory activities and learning motivation have a significant effect on moral attitudes which have implications for strengthening students' character. Humansan cendekia succeed in carrying out learning by shaping the character of students to be more friendly and polite in accordance with the function of implementing PAI subjects (Aliska, 2018).

In addition to deepening Islamic religion, Environmental Education (PLH) is also part of the subject that is integrated with each subject. Research by Nisa et al. (2021) shows that, the implementation of environmentally friendly school policies in an effort to care for the environment, the level of effectiveness of the *adhiyaya* program in the implementation of an environmentally based curriculum is effective in establishing environmental care tools.

The competency standards of ICM graduates are 1) Islamic Personality Character, 2) Tahsin & Tahfidz, 3) Learning Completeness (minimum 80), 4) Self-Actualization, 5) Communication, 6) Research, and 7) Passing the Cambridge Test. Of course, this success is targeted at the implementation of quality management carried out by the school as the results of Wahid & Tubagus (2022) research that Integrated Quality Management (MMT) at ICM is carried out with functional management using an approach that is continuously focused on quality improvement. Second, the MMT Principle includes customer satisfaction, acceptance of everyone, leadership, and continuous improvement. Third, educational productivity consists of internal and external productivity. Fourth, continuous programs in order to improve the quality of employees of Insan Cendekia Madani Serpong.

CONCLUSION

This study concluded that the synergy between Islamic education and Cambridge global standards at SMA Insan Cendekia Madani (ICM) South Tangerang demonstrated an integrated

educational model that combined international academic competencies with Islamic character development. ICM implemented curriculum integration by combining the National Curriculum, Cambridge Curriculum, and Al-Azhar Cairo Curriculum, which were adapted to the institution's vision, mission, and educational objectives. The implementation of this integration was reflected in student-centered learning approaches, including active learning, problem-based learning, inquiry-based learning, and project-based learning, which encouraged students to develop critical thinking, creativity, research skills, and problem-solving abilities. In addition, ICM strengthened Islamic character development through character education, Quranic learning, worship habituation, leadership education, and scientific and technological competence development. Therefore, the ICM model demonstrated that Islamic educational institutions can respond to global educational demands while maintaining religious identity, moral values, and cultural foundations.

Future research should expand the analysis of Islamic education and global curriculum integration through empirical approaches involving teachers, students, parents, and educational stakeholders. Further studies may employ quantitative or mixed-method approaches to evaluate the effectiveness of curriculum integration in improving students' academic achievement, character development, global competencies, and leadership skills. Comparative studies among Islamic schools implementing international curricula in different regions are also recommended to provide broader insights into contextual factors, challenges, and best practices for developing sustainable global Islamic education models. Future research may further explore the long-term outcomes of graduates from integrated Islamic-global education systems in higher education and professional environments

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