Annual International Conference on Islamic Education (AICIED)
P-ISSN 3032-2146, E-ISSN 3032-260X
Volume 3, January - December 2025
https://prosiding.iainponorogo.ac.id/index.php/aicied

Conceptual Model of Madrasah Transformation Towards International Standard Schools

Hudan Ngisa Anshori[1], Muhammad Thoyib[2]
[1,2]Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Indonesia

ARTICLE INFO

Keywords:
Madrasah transformation; Islamic education; Global education; Education management; International schools

ABSTRACT

The transformation of madrasahs into internationally recognized schools requires both theoretical and practical reconstruction that bridges the global education framework with the principles of Islamic educational management. This study aims to develop a conceptual model for the transformation of madrasahs into internationally recognized schools through a critical review of Global Education theory and the principles of Islamic Educational Management. The study employs a library research approach using critical analysis and conceptual synthesis of relevant scientific literature. The findings indicate that Global Education theory provides a universal orientation toward cross-cultural understanding, social justice, and global responsibility, while the principles of Islamic Educational Management emphasize the values of amanah, ‘adl, ihsan, and shura as the foundation of ethical educational governance. The synthesis of these two perspectives results in the Integrative Global Madrasah Transformation (IGMT) conceptual model, which places Islamic value–based management at the core of the internationalization process of educational institutions. The model consists of three main components: (1) Islamic core values as the moral–spiritual foundation; (2) curriculum and quality adaptation to global standards; and (3) modern governance grounded in participation and accountability.

Corresponding Author:
Hudan Ngisa Anshori
Email: hudan.anshory@uinponorogo.ac.id

INTRODUCTION

The changing global educational landscape demands that Islamic educational institutions, particularly madrasas, adapt to the dynamics of internationalization and globalization of education. The emergence of *international schools* with global curricula such as Cambridge, IB, and Edexcel has prompted a paradigm shift in madrasa management to enable them to compete without losing their Islamic identity. Facing global competition, madrasas are required to equip students with 21st-century skills [1]. These include critical thinking, communication, collaboration, problem-solving, creativity, character/ethics and citizenship education, intercultural competence, global awareness, agility/adaptability, and computer and digital technology skills [2]. As Deardorff notes, true global competence must encompass the values of respect, openness, and curiosity toward others[3]. Preparing students to participate fully in today's and tomorrow's world requires us to cultivate their global competencies. [4]. Global education is transformative and builds the knowledge, skills, values, and behaviors that students need to contribute to a more just, peaceful, and sustainable world [5]. Thus, the transformation of madrasas in facing the current of educational globalization requires not only the adoption of international curricula and 21st-century skills, but also the strengthening of Islamic spiritual values that underlie students' global competencies, so that madrasas are able to produce a generation that is capable, ethical, and competitive at the global level without losing its Islamic identity.

The development of Madrasah education is a significant phenomenon in the development of Islamic education that has been ongoing for centuries [6]. In the context of Muslim society, madrasahs have become one of the main pillars in producing individuals who have the potential to bring positive change in various aspects of life [7]. Madrasahs, as

[1] Juni Mahanis, *MADRASAH AND SCHOOL MANAGEMENT Strategy, Innovation, and Educational Transformation* (2025), 187.
[2] Susan M. Drake and Joanne L. Reid, "21st Century Competencies in Light of the History of Integrated Curriculum," *Frontiers in Education* 5 (July 2020): 5, https://doi.org/10.3389/feduc.2020.00122.
[3] Darla K. Deardorff, ed., *The Sage Handbook of Intercultural Competence* (Sage, 2009), 18.
[4] Veronica Boix Mansilla and Anthony Jackson, *Educating for Global Competence* (ASCD, 2023), 3–4.
[5] UNESCO, *Global citizenship education: topics and learning objectives* (UNESCO, 2015), 12–13, https://doi.org/10.54675/DRHC3544.
[6] Dwi Wulan Sari et al., "The Relevance of Islamic Education in the Digital Era in Navigating Modern Challenges," *Science and Education Journal (SICEDU)* 2, no. 2 (2023): 372–80, https://doi.org/10.31004/sicedu.v2i2.129.
[7] Nilna Azizatus Shofiyyah and Moh Ichsan Zaelani, *The Evolution of Madrasah Education: Nurturing*

educational institutions rooted in Islamic and national values, face a dual challenge: maintaining the authenticity of spiritual and moral values, while meeting the demands of quality and global relevance. Preparing our young generation to participate successfully in a diverse world requires providing them with ample opportunities to experience and reflect on what happens when people from different cultures meet, whether in their neighborhoods, classrooms, or virtually. [8]. The integration of religious values and social skills through daily programs, as well as collaboration with the local community, is key to improving students' character [9]. The development of modern madrasas must be directed at the integration of Islamic spiritual values and socio-global competencies through educational collaboration, contextual learning, and community involvement, so that madrasas are able to produce a generation with religious, adaptive, and competitive character in the world's multicultural society.

Literature review shows that there is a lot of research on madrasah transformation. For example, research conducted by Reza Bagus Anugrah on Madrasah Transformation in Facing Challenges in the Era of Society 5.0, shows that the solution to facing society 5.0 is to transform educational technology in madrasahs, including integrating technology into learning, improving digital literacy, updating the curriculum with a focus on technological skills, and providing teacher training in digital teaching methods to improve qualifications and competencies. [10]Fahrina Yustiasari Liriwati's research on the Transformation of the Independent Curriculum in Madrasahs; Welcoming the Era of Digital Education, shows that to welcome the era of digital education well, madrasahs can adopt a number of strategies, including improving technological infrastructure, developing teachers' digital skills, providing diverse educational content, and implementing an independent learning approach [11]. Juwita Puspita Sari's research shows that the strategies used to overcome challenges in the digital era are to increase access to

Transformative Islamic Scholars, 8 (2024).

[8] Boix Mansilla and Jackson, *Educating for Global Competence*.

[9] Ahmad Umar and Muhammad Munadi, "Transformation of Madrasah Management: Strategy to Increase Public Trust in State Elementary Madrasah 1 Grobogan," *Education Quarterly Reviews* 7, no. 4 (2024), https://doi.org/10.31014/aior.1993.07.04.539.

[10] Reza Bagus Anugerah, "Madrasah Transformation in Facing Challenges in the Era of Society 5.0," *At-Tarbawi: Journal of Islamic Educational Studies* 8, no. 2 (2023): 153–70, https://doi.org/10.22515/attarbawi.v8i2.7889.

[11] Fahrina Yustiasari Liriwati et al., "Transformation of the Independent Curriculum in Madrasahs; Welcoming the Era of Digital Education," *IHSAN Journal of Islamic Education* 2, no. 1 (2024): 1–10, https://doi.org/10.61104/ihsan.v2i1.103.

technology, provide intensive and continuous training in the use of technology and apply it effectively in the learning process, maintain the madrasah excellence program as a characteristic of the madrasah, and build strong branding and carry out effective marketing to attract the interest of students and their families. [12] In this context, this article positions itself as an attempt to bridge that gap. Its novelty lies in its attempt to formulate a conceptual model for transforming madrasahs into international-standard schools without losing Islamic values

RESEARCH METHOD

This research employed a library research method *with* a descriptive qualitative approach. This method was chosen because the study's focus is conceptual and theoretical, specifically examining education in a global context and Islamic education management. This approach allows researchers to critically examine ideas, theories, and previous research findings to develop new syntheses and conceptual models. Library research requires researchers to conduct analytical and interpretive readings to discover patterns and meanings behind the texts.

The main data sources in this study include primary and secondary literature relevant to two main areas: (1) global education theory, and (2) Islamic education management theory. All sources are accessed from reputable journals and reference books.

The data analysis technique was carried out using content analysis with three main stages:

1. Data reduction, identifying key themes related to madrasah transformation.
2. Categorization and interpretation, grouping reading results into conceptual categories.

Synthesis and formulation of models, compiling a conceptual model for the transformation of madrasas into international standard schools.

RESULT AND DISCUSSION

1. Global Education

Global Education was developed as an educational paradigm that emphasizes cross-cultural understanding, social justice, world peace, and global responsibility. The goal is

[12] Juwita Puspita Sari et al., "Challenges of Madrasahs in the Digital Era: Transformation of Islamic Religious Education in the Context of Technology," *Mudarrisuna Journal: Media for the Study of Islamic Religious Education* 14, no. 2 (2024): 211, https://doi.org/10.22373/jm.v14i2.23489.

to cultivate global citizens who are critical, empathetic, and empowered in dealing with global issues such as the environment, humanity, and technology . This paradigm is universal and positions humans as agents of change in a civilized world, which is in line with the principle of rahmatan lil 'alamin in Islam. According to Bosio, Global Citizenship Education (GCE) has received increasing attention over the past two decades as a means to enable learners to develop an understanding of a variety of global, national, and local issues . Meanwhile, Pike and Selby emphasize that global education must develop self-awareness and world awareness simultaneously . Students in the 21st century need global citizenship education so that they are empowered with knowledge, skills, and values that can help them in taking action to address the interconnected social, political, cultural, and global realities of the 21st century . Global education is a holistic approach that aims to cultivate global citizenship and intercultural competence. Global education refers to practices and theories designed to equip students with global competencies, which include the knowledge, skills, and dispositions necessary to navigate and thrive in an interconnected world .

education is essentially oriented toward developing the full potential of human beings—physical, intellectual, and spiritual—to become insan kamil (perfect human beings). The goals of Global Education, which promote recognition of human dignity, solidarity, and social responsibility, strongly resonate with the Islamic vision of ukhuwah insaniyyah (human brotherhood). According to Abuddin Nata, Islamic education is not only oriented toward worldly knowledge but also the instilling of moral and spiritual values as the foundation of a civilized life. . Thus, Global Education can be a conceptual partner that strengthens the humanitarian dimension of Islamic education.

One of the main pillars of global education is social justice education. Pike & Selby state that global education aims to foster critical awareness of global economic and social inequalities. This principle directly aligns with the Islamic teaching of adl (justice), a fundamental value in Islamic education. The Quran affirms, "Indeed, Allah commands you to act justly and to do good" (Quran, An-Nahl: 90). This means that both Global Education and Islamic education place justice as a moral pillar in educating humanity.

Global education teaches global responsibility for the sustainability of the earth (global responsibility). This value aligns with the Islamic concept of khalifah fil ardh , which demands that humans care for the earth as a trust from God. Bosio, in the Prospects

Journal, states that modern global education demands a planetary ethic —an ethic of responsibility for the sustainability of the planet . In Islam, this ethic is manifested through the teachings of amanah (trust) and ihsan (good deeds) in caring for God's creation. Therefore, integrating the value of global responsibility into the Islamic curriculum actually enriches the implementation of the ecological dimension of the khalifah teachings.

The concept of interconnectedness, which underpins Global Education, affirms that all human beings are interconnected within a global social, economic, and moral system. In an Islamic context, this concept aligns with ukhuwah insaniyyah (brotherhood of humanity), which emphasizes the interconnectedness of all humanity, regardless of religious or national boundaries. It fosters awareness that every local action has a global impact. is something important in education. This principle parallels the Islamic view of collective responsibility (fard kifayah), which encourages Muslims to contribute to the welfare of the world.

Although global education is often criticized for being secular, a number of theoretical innovations have added a universal spiritual dimension. McGregor emphasized that the modern global education paradigm needs to incorporate the spiritual dimension as a moral force guiding global action. In the Islamic context, spirituality is not merely an added value, but the fundamental foundation of the entire educational system. Integrating the two can create a global education that is not only rational and ethical, but also rooted in transcendence and divine awareness.

The OECD defines global competence as the ability to understand global perspectives, respect differences, and participate in a diverse world . This goal aligns with Islamic education, which seeks to shape individuals who are intellectually intelligent, morally mature, and able to live harmoniously amidst diversity (tasamuh). Modern Islamic education can adopt the concept of global competence without losing its Islamic identity, by placing spiritual values as its core competence.

The integration of global education into Islamic education also opens up space for dialogue between civilizations. This is crucial in addressing the global misperception of Islam as a closed religion. Through global education, madrasas can present Islam as an open, scientific, and welfare-oriented civilization. Frank M. Reimers emphasizes that global education serves as an instrument of cultural diplomacy that fosters tolerance

across religions and nations. . Thus, Islamic education that internalizes a global approach actually strengthens the mission of preaching rahmatan lil 'alamin.

In the context of madrasas, the implementation of Global Education can be achieved through curriculum adaptations that emphasize cross-cultural learning, international collaboration, and global literacy. Zajda explained that the globalization of education requires religious institutions to innovate without abandoning traditional values. Madrasas can integrate global competencies (digital literacy, international languages, and global issues) with Qur'anic values, thus producing graduates who are both globally competent and spiritually resilient.

From the above analysis, it is clear that Global Education is highly relevant to Islamic education, both in terms of values, goals, and ethics. The similarities in the missions of humanity, justice, social responsibility, and spirituality make the two paradigms complementary rather than contradictory. Therefore, the integration of Global Education theory into the Islamic Education Management system has the potential to create a transformative educational model that fosters both global-minded and spiritually grounded individuals.

2. Islamic Education Management in Madrasah Transformation

The principles of Islamic Education Management in madrasah transformation serve as an ethical, spiritual, and strategic foundation that integrates the values of amanah, 'adl, ihsan, and shura in modern governance based on maqasid al-shariah to create globally competitive madrasahs without losing their Islamic identity. The principle of amanah serves as an ethical foundation for madrasah management in implementing transformation programs. Principals must possess leadership attitudes such as honesty, trustworthiness in carrying out their duties, and sincerity in everything they do, so that there is no burden in their activities . In the context of modernization and internationalization, amanah demands governance that is accountable to the public, students, and society. The implementation of amanah includes transparency in policies, leadership integrity, and the social responsibility of educational institutions. Thus, strengthening amanah through transparency and accountability will strengthen public trust and the effectiveness of madrasah transformation.

The principle of 'adl emphasizes the importance of equal distribution of educational quality and opportunity. In the context of transforming madrasahs toward international

standards, the principle of justice requires equal access for all students to facilities, a global curriculum, and opportunities for personal development. Good educational management must be able to distribute responsibilities evenly and proportionally to individuals or work units according to their competencies, capacities, and scope of authority . Therefore, integrating the principle of justice into access, recruitment, and evaluation policies is a crucial foundation for an inclusive transformation process.

Ihsan reflects a superior work ethic oriented toward quality. In Islamic educational management, ihsan means striving to achieve the highest standards in educational services with the intention of worship. By internalizing the principles of ihsan, employees will be motivated to contribute even better to the workplace . Therefore, an ihsan orientation toward teacher development and learning quality drives madrasas to become globally competitive and Islamically sound institutions.

Shura emphasizes the importance of collective participation in educational decision-making. Madrasah transformation that involves teachers, parents, and the community is more likely to succeed because it has social legitimacy. Musyawarah ensures that every decision is made collectively and involves the input of various competent parties, while justice requires a leader to be objective, impartial, and respect the rights of all. By implementing shura systematically, madrasahs create a participatory culture that strengthens commitment and sustainability of change.

The principle of maqasid al-shariah provides a normative framework for every educational policy to align with the goal of public welfare. In the transformation of madrasas, every innovation must maintain the five objectives of sharia: religion, life, reason, progeny, and wealth (hifz al-din, al-nafs, al - 'aql, al-nasl, al-mal). This principle is not only relevant in Islamic law, but can also be applied in the education system to create a balance between the spiritual and material aspects of human life . Therefore, a policy orientation based on maqasid ensures that madrasa transformation not only follows global standards but also maintains the objectives of sharia holistically.

Madrasah transformation is impossible without visionary professional leadership focused on human resource development. Madrasah principals must be able to act as change leaders who foster a culture of innovation. Leadership should not only be oriented toward performance achievement but also reflect spiritual values aligned with Islamic teachings . Management focused on leadership training and professional teacher

development is a key factor in improving the quality and competitiveness of madrasahs.

One of the main principles of contemporary Islamic education management is the ability to integrate Islamic values with global competence (digital literacy, cross -cultural empathy, global responsibility). Studies confirm that Global Citizenship Education, rooted in moral and spiritual values, produces students with global awareness and strong social ethics—principles that madrasas can adapt into an Islam-based transdisciplinary curriculum. The integration of global competence and Islamic values through curriculum management paves the way for madrasas to produce graduates who are both globally minded and spiritually grounded.

The implementation of quality assurance (QA) in madrasas is a strategic necessity in meeting international standards. Quality assurance in schools involves careful planning and the active participation of all school stakeholders . In the context of Islamic education, spiritual and social dimensions must be considered. Furthermore, digital adaptability is crucial for modern madrasas. Technology-based transformation not only improves administrative efficiency but also improves the quality of learning and international networking. The integration of ICT into education is no longer merely an option but an absolute necessity to ensure students are prepared to face the challenges of the modern world .

3. Integration of Global Education and Islamic Educational Management

In the era of educational globalization, the Global Citizenship Education (GCE) paradigm demands that students develop cross-cultural awareness, global competence, and social responsibility toward the global community. Studies show that Islamic educational institutions are beginning to adopt global educational practices through curriculum reform, digital integration, and international collaboration while maintaining Islamic values. Conversely, Islamic educational management emphasizes principles such as amanah (trust), 'adl (justice), ihsan (goodness), and shura (righteousness) as the foundation of ethical and value-oriented governance. Tensions arise when Islamic educational institutions attempt to adopt global standards without considering the Islamic and local contexts. Therefore, integrating GCE with Islamic educational management is a strategic step so that madrasahs or Islamic schools can prepare globally competent graduates without losing their religious identity.

This integration requires that Islamic education management not only address

administrative aspects and religious rituals, but also adapt the institution's vision, mission, and strategy to align with global dynamics. Amin, Sinulingga, and Abas, in their study, demonstrate that managing Islamic education in a global context faces significant challenges, such as teacher quality, technological infrastructure, and unequal access . Therefore, global-Islamic integration is not simply the addition of global elements to the curriculum, but rather an inclusive management transformation—encompassing teacher capacity, leadership, technology, and institutional policies. Furthermore, Islamic institutions that successfully integrate Islamic values with a global framework are able to position themselves as agents of social change and global citizens. For example, institutions that combine cross-cultural learning, global literacy, and Islamic values produce students who are critical, ethical, and globally competitive.

From a curriculum perspective, global-Islamic integration demands a curriculum design that combines 21st-century competencies (such as critical thinking, cross-cultural collaboration, digital literacy) with Islamic values such as trustworthiness and mercy. Malizal noted that Islamic educational institutions undergoing reform by integrating digital pedagogy and interdisciplinary approaches indicate a positive direction for change . Similarly, Karimah (2025) emphasized that integrating general and religious knowledge is a strategy for facing the challenges of globalization without losing Islamic identity . Therefore, the management process of Islamic education must include the development of a holistic and relevant curriculum, taking into account both global needs and local values. Those responsible for management must ensure that curriculum changes do not simply adopt global components mechanically but also maintain alignment with the mission of Islamic education.

Islamic education management that supports integration with GCE must also strengthen transformative leadership and teacher professionalism. Hajar found that in Islamic institutions undergoing reform, principals and teachers with a global and Islamic vision were more successful in managing change and adapting to technology . Teacher professionalism encompasses pedagogical skills, digital literacy, and intercultural competence—core components of GCE—within an Islamic values framework. Islamic education management must provide continuous training and development for teachers to meet global demands without abandoning their identities. Therefore, the success of the transformation of madrasahs or Islamic schools is greatly influenced by the effectiveness

of management in building leadership and teacher capacity in synergy with Islamic values and global demands.

Furthermore, the technological and digital aspects of education are a crucial link between GCE and Islamic education management. The integration of technology-based learning enables students to gain global literacy, cross-cultural engagement, and access to international learning resources. emphasized that digital pedagogy is a key element in Islamic education reform in the era of globalization. In Islamic education management, the use of technology must be regulated ethically and contextually to avoid eroding Islamic values. Previous studies on the globalization of Islamic education have highlighted that the main challenge is inadequate technological infrastructure and training . Therefore, Islamic education management must plan a values-based technology strategy that supports digital and global literacy, and maintains the identity of Islamic institutions.

From the perspective of institutional identity and culture, the integration of GCE and Islamic education management faces the challenge of maintaining a balance between global adaptation and the preservation of Islamic traditions. Rahman & Azzahra concluded in their study that relevant Islamic education in the modern era is one capable of selective adaptation —choosing appropriate global elements without sacrificing Islamic identity. The management of Islamic educational institutions must design school governance and culture that are open to global change, yet remain rooted in the noble values of Islam. Thus, integration does not mean the elimination of local or religious values, but rather a smart synergy between global and Islamic values. The organizational structure, institutional policies, and school culture must reflect a global-minded yet spiritually grounded orientation.

The implementation of Islamic education management in a global context also emphasizes international partnerships and collaboration. The Rohili study shows that Islamic education that adopts global and multicultural values through cross-border partnerships can enhance students' understanding of diversity and global responsibility . Management must open up avenues for partnerships, student exchanges, international collaboration programs, and global networks grounded in Islamic values. Thus, global-Islamic integration in education occurs not only within the curriculum and internal management, but also within external and global networks. These networks strengthen the global orientation of students and institutions without diminishing Islamic values.

Integration must also be reflected in a quality assurance (QM) system that simultaneously applies global indicators and Islamic values. For example, Islamic educational institutions can adapt global indicators such as international literacy, global competency, and sustainable development goals (SDGs) while maintaining Qur'anic values and Islamic ethics. Safitri emphasized that Islamic education, as a solution to facing global challenges, must develop an integrative science paradigm and a contextual quality assurance framework . In Islamic education management, the development of a quality system must involve teachers, evaluation, international benchmarking, and accreditation that considers religious values. As a result, global-Islamic integration will produce institutions that are internationally credible while remaining authentic in their religious identity.

At the instructional and didactic levels, the integration of GCE and Islamic education management leads to learning that is inclusive, contextual, and responsive to global issues such as sustainability, tolerance, and social justice. Examples of implementation are found in studies showing that Islamic religious education in a global and multicultural context increases students' awareness of inclusivity, diversity, and critical thinking . Islamic education management must ensure that curricula and learning strategies include global elements such as intercultural literacy, global problem-solving, and responsible global citizenship—while remaining rooted in Islamic values. In this way, learning can shape students into religious, critical, and ethical global citizens.

In conclusion, the integration of Global Education and Islamic Educational Management offers an educational paradigm that is relevant and responsive to the challenges of the 21st century. By combining global competencies, digital literacy, and Islamic values, Islamic schools (madrasahs) can become institutions ready to compete in the global arena without losing their identity. Recent studies indicate that the success of this integration is determined by visionary management, adaptive leadership, and a values-based quality assurance system. This integration is not simply the adoption of global elements, but a holistic transformation of Islamic educational management toward a global institution. minded but spiritually-grounded. These two approaches have a common ground in the aspects of global ethics and social responsibility.

4. IGMT (Integrative Global Madrasah Transformation) Model

Integrative Global Madrasah Transformation (IGMT) model is a theoretical

framework that seeks to integrate the universal values of Global Education with the Islamic education management system. This model emphasizes the balance between global orientation (global-mindedness) and Islamic spirituality (spiritual groundedness). Reimers in Educating Students to Improve the World asserts that 21st-century education must shape empathetic and ethical global citizens. In the madrasah context, this principle is contextualized with the Islamic teachings of rahmatan lil 'alamin , as explained by Al-Qaradawi (1996) in al-Ta'lim al-Islami wa Madrasat al-Gharb. Thus, IGMT positions madrasahs as centers of globally relevant moral and intellectual transformation.

IGMT is based on three basic components: Islamic values as a foundation, adaptation of the global curriculum as a strategy, and modern governance as an instrument. The first component, Islamic values, serves as an ethical compass in all educational decisions. This is in accordance with the thinking of Abdurrahman al-Nahlawi (1995) in Usul al-Tarbiyah al-Islamiyyah wa Asalibiha fi al-Bayt wa al-Madrasah wa al-Mujtama' which emphasizes that Islamic education must shape morals, faith, and good deeds. The second component, adaptation of the global curriculum, refers to UNESCO recommendations on Global Citizenship Education, which requires students to have global and social literacy . The third component, modern governance, one of the main principles in educational governance is participation. This principle emphasizes the importance of involving all educational stakeholders, including teachers, students, parents, the community, and the government, in the process of planning, implementing, and evaluating educational policies . Active community participation in school decision-making can increase a sense of ownership and concern for the quality of education. This creates a more inclusive and democratic educational environment, which has an impact on improving the quality of educational services.

Epistemologically, IGMT combines the paradigm of integrative knowledge (ta'dīb al -' ilm) put forward by al-Attas in Islam and Secularism With an intercultural education approach , Al-Attas rejects the dichotomy between religious and secular knowledge, emphasizing the importance of integrating values and knowledge. This principle aligns with the global education concept of interconnected learning, which demands learning across disciplines and cultures. . Thus, IGMT is not merely an administrative model, but also an epistemic paradigm that combines monotheism and global openness.

In terms of objectives, IGMT is oriented towards the formation of a global human

being, namely a person who possesses al-fikr al - 'alami (global thinking) and al-suluk al-islami (Islamic behavior). Al- Ghazali emphasized the importance of intellectual and spiritual balance to produce intelligent and moral individuals who are able to face modern challenges. This thinking can not only strengthen the integration between science and religion, but also equip the younger generation with the character and ethics needed to face the challenges of the modern world. Within the framework of global education, this is parallel to UNESCO's vision which prioritizes holistic education for world welfare. The IGMT model actualizes this concept through the integration of Islamic morality and complementary global competencies.

In the curriculum dimension, IGMT focuses on curricular hybridization, namely a combination of national, international, and Islamic curricula. Curriculum hybridization is a learning process using various curriculum models and approaches . This model can be developed and contextualized within the Islamic education approach. The madrasa curriculum under IGMT not only teaches fiqh (Islamic jurisprudence) and tafsir (interpretation of the faith), but also global literacy, digital ethics, and modern science linked to the principles of maqasid al-shariah (the principle of unity). Thus, students are trained to think critically, have global empathy, and adhere to the values of monotheism.

In institutional management, IGMT applies the principles of shura (participation), amanah (accountability), and ihsan (quality orientation). This concept aligns with al-Mawardi's ideas in al-Ahkam al-Sulthaniyyah on the importance of consultation and justice in leadership. Practically, IGMT management encourages the participation of teachers, students, and the community in educational decision-making processes. This also reflects the value of inclusive governance. in global educational management literature . This integration enables madrasas to transform into institutions with modern governance without abandoning their spiritual principles.

In a pedagogical context, IGMT encourages the implementation of ethically grounded digital pedagogy, where teachers act as global murabbi —value-oriented and innovative educators. Research by Bosio, Hoskins, & Schattle confirms that successful global education demands moral engagement and ethical reflection in teaching practices (Rajan, 2016) . In the Islamic tradition, al-Zarnuji's Ta'lim al-Muta'allim emphasizes the importance of intention, etiquette, and the blessings of knowledge. These two approaches are united in IGMT, which requires teachers to act as bridges between local values and

global knowledge.

The IGMT model also promotes a transformation in the education quality assurance system (Quality Assurance). This system measures not only academic performance but also the spirituality and integrity of students. This concept is inspired by Malik Bennabi's views in Les Conditions de la Renaissance, which emphasizes the importance of human development before system development. In a global context, this aligns with the Education for Sustainable Development (ESD) framework, which assesses the social and moral impacts of education (UNESCO, 2023). Thus, IGMT becomes a quality model that assesses the balance between intellectual and moral qualities.

Institutionally, the implementation of IGMT requires international partnerships and values-based cross-cultural collaboration. Studies show that collaboration with international organizations can also open opportunities for Islamic educational institutions to improve quality through program exchanges, comparative studies, or technical assistance. This allows Islamic education in Indonesia to learn from best practices in other countries and adopt approaches appropriate to the local context . In the language of the Quran, this principle aligns with ta'aruf (getting to know each other) as written in QS Al-Hujurat (49:13). International collaboration in IGMT is aimed at enriching the learning experience, expanding networks, and enhancing the academic legitimacy of madrasas on the global stage.

Thus, the IGMT Model is an integrative paradigm that harmonizes Islamic spirituality and global rationality. It does not simply adapt madrasas to the demands of globalization but transforms them into centers of ethical and future-oriented learning. This model represents a synthesis of Islamic epistemology (al-tawhid, al-akhlaq) and global epistemology (intercultural competence, sustainability). Within the context of national education policy, IGMT can serve as a conceptual framework for developing Islamic Global Schools that uphold universal and local values in a balanced manner

CONCLUSION

The transformation of madrasas into internationally recognized schools requires a balanced integration of Islamic values with global educational paradigms. Through the Integrative Global Madrasah Transformation (IGMT) model, madrasas can develop globally oriented curricula and governance while remaining rooted in Islamic spirituality.

This model emphasizes that the internationalization of Islamic education does not mean secularization, but rather the strengthening of the values of trust, justice, goodness, and righteousness in a global context. By combining global competency, digital literacy, and Islamic ethics, madrasas can become centers for the formation of intelligent, moral, and globally competitive global human beings.

REFERENCES

Amin, Husna, Gairah Sinulingga, Desy Desy, Erjati Abas, dan Sukarno Sukarno. "Issues and Management of Islamic Education in a Global Context." *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2021): 608–20. https://doi.org/10.31538/ndh.v6i3.1808.

Ardiansyah, Minnah El Widdah, dan Su'aidi. "Argumen Pengembangan Kebijakan Pendidikan Islam: (Sebuah Interpretasi)." *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 2, no. 1 (2024): 84–93. https://doi.org/10.61104/jq.v1i2.135.

Azwanda, Yuri El Hanif, Muhammad Farhan Attoillah, dan Ellya Roza. "Transformasi Pendidikan dalam Pemikiran Abuddin Nata: Pendekatan Filosofis dan Praktis untuk Peningkatan Mutu." *El-Idare: Jurnal Manajemen Pendidikan Islam* 10, no. 2 (2024): 161–67. https://doi.org/10.19109/elidare.v10i2.25373.

Barrett, Martyn. *Preparing our youth for an inclusive and sustainable world: The OECD PISA Global Competence framework, assessments and findings*. 1 Januari 2021.

Bennabi, Malek. *Les conditions de la renaissance*. 2005.

Boix Mansilla, Veronica, dan Anthony Jackson. *Educating for Global Competence*. ASCD, 2023.

Bosio, Emiliano, Carlos Alberto Torres, dan William Gaudelli. "Exploring Values and Knowledge in Global Citizenship Education: Theoretical and Empirical Insights from Scholars Worldwide." *PROSPECTS* 53, no. 3–4 (2023): 195–202. https://doi.org/10.1007/s11125-023-09658-5.

Dalle, Abd Rahman Ambo', Rizky Maulida, dan Rifan Zaini. *E-LEADERSHIP DALAM PERSPEKTIF KEPEMIMPINAN SPIRITUAL ISLAM: PENGARUHNYA TERHADAP PENINGKATAN MUTU PENDIDIKAN*. 2025.

Deardorff, Darla K., ed. *The Sage Handbook of Intercultural Competence*. Sage, 2009.

Drake, Susan M., dan Joanne L. Reid. "21st Century Competencies in Light of the History of Integrated Curriculum." *Frontiers in Education* 5 (Juli 2020): 122.

https://doi.org/10.3389/feduc.2020.00122.

Guo, Linyuan. *Preparing Teachers to Educate for 21st Century Global Citizenship: Envisioning and Enacting*. 2014.

Hajar, Andi. *Navigating Globalization: Reforming Islamic Education for the 21st Century*. 2024.

"integrasi-teknologi-informasi." t.t. Diakses 13 November 2025. https://boarding.alhikmahsby.sch.id/artikel/integrasi-teknologi-informasi/integrasi-teknologi-informasi.

Karimah, Muhibatul. "INTEGRASI ILMU AGAMA DAN ILMU UMUM SEBAGAI SOLUSI UNTUK MENGHADAPI GLOBALISASI DALAM PEMBELAJARAN PAI." . . *P* 1, no. 1 (2025).

Khoirotun Nisa, Thoifatur, dan Afan. "Khoirotun Nisa et al. - 2022 - Konsep Amanah, Ihsan, Dan Maslahah Sebagai Pilar Sumber Daya insani IslamManajemen .pdf." *Jurnal Ilmiah Manajemen dan Kewirausahaan* 1, no. 2 (2022): 225–37. https://doi.org/10.55606/jimak.v1i2.320.

Kusuma, Muh. Thoriq Aziz. "Kepemimpinan dalam Manajemen Islam." *Indonesian Journal of Community Engagement* 1, no. 2 (2024): 71–83. https://doi.org/10.70895/ijce.v1i2.28.

Latifah, Nor. *PERAN KEPALA SEKOLAH DALAM MENINGKATKAN MUTU PENDIDIKAN*. 2, no. 2 (2022).

Mahanis, Juni. *MANAJEMEN MADRASAH DAN SEKOLAH Strategi, Inovasi, dan Transformasi Pendidikan*. 2025.

Malizal, Zelynda Zeinab. "Islamic Education and Globalization: Curriculum, Identity, and Digital Integration." *Sinergi International Journal of Islamic Studies*, advance online publication, 24 April 2025. https://doi.org/10.61194/ijis.v3i2.711.

McGregor, Sue L T. *McGregor Monograph Series No. 20230*. 2023.

Mumayyizah, Mumayyizah, Sujarwanto Sujarwanto, Nunuk Hariyati, dan Hanandita Veda Saphira. "Strategy for Quality Assurance of Leading School Education in Lamongan Regency." *IJORER : International Journal of Recent Educational Research* 5, no. 6 (2024): 1558–74. https://doi.org/10.46245/ijorer.v5i6.710.

Mumtaza Zamhariroh, Nazila, Annisa Rahmania Azis, Balqisa Ratu Nata, Muhammad Fahmi, dan Mohamad Salik. "Relevansi Pemikiran Pendidikan Al-Ghazali

Dengan Pendidikan Islam Kontemporer Tentang Keseimbangan Intelektual Dan Spiritual." *Kariman: Jurnal Pendidikan Keislaman* 12, no. 2 (2024): 169–81. https://doi.org/10.52185/kariman.v12i2.569.

Ningsih, Ayuk Witria, Hidayati Nilam Permatasari, dan Putri Anjani. *Pendidikan Islam Berbasis Maqasid Syariah: Membangun Sistem Pembelajaran yang Berorientasi Kesejahteraan Umat*. 2024.

Pike, Graham, dan David Selby. *Global Teacher, Global Learner*. 8. print. Hodder & Stoughton, 1994.

Rahman, Najib Aulia, dan Aisha Azzahra. *The Role of Islamic Education in Preserving Cultural Identity Amidst Global Modernity*. 2024.

Rajan, Jothsna. "Book Review." *IIMB Management Review* 28, no. 4 (2016): 244–45. https://doi.org/10.1016/j.iimb.2016.08.010.

Reimers, Fernando M. *Educating Students to Improve the World*. SpringerBriefs in Education. Springer Singapore, 2020. https://doi.org/10.1007/978-981-15-3887-2.

Reimers, Fernando M. "What Is Global Education and Why Does It Matter?" Dalam *Educating Students to Improve the World*, oleh Fernando M. Reimers. SpringerBriefs in Education. Springer Singapore, 2020. https://doi.org/10.1007/978-981-15-3887-2_2.

Reza Bagus Anugerah. "Transformasi Madrasah dalam Menghadapi Tantangan di Era Society 5.0." *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 8, no. 2 (2023): 153–70. https://doi.org/10.22515/attarbawi.v8i2.7889.

Rohili, Ilyas, Mamat Rahmat, Uus Ruswandi, dan Mohamad Erihadiana. "The Role of Global and Multicultural Education in Developing the Perspectives of Islamic Religious Education Students." *Belajea: Jurnal Pendidikan Islam* 10, no. 1 (2025): 143–62. https://doi.org/10.29240/belajea.v10i1.12760.

Safitri, Ariny, Audry Hakimunnisa, Aldila Riska Pramudita, dkk. "Pendidikan Islam Sebagai Solusi Dalam Menghadapi Tantangan Global." *Academy of Social Science and Global Citizenship Journal* 3, no. 1 (2023): 1–8. https://doi.org/10.47200/aossagcj.v3i1.1820.

Sari, Juwita Puspita, Juli Setio, Rama Satria, Fitri Oviyanti, dan Maryamah Maryamah. "Tantangan Madrasah Di Era Digital: Transformasi Pendidikan Agama Islam

Dalam Konteks Teknologi." *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 14, no. 2 (2024): 211. https://doi.org/10.22373/jm.v14i2.23489.

Shofiyyah, Nilna Azizatus, dan Moh Ichsan Zaelani. *The Evolution of Madrasah Education: Nurturing Transformative Islamic Scholars*. 8 (2024).

Sumual, Shelty D M, Michella Christy Tania Supit, Anastasya Fabiola Matindas, dan Christian Bagensa. *RUANG LINGKUP KEPENGAWASAN DAN TATA KELOLA PENDIDIKAN*. 2025.

Umar, Ahmad, dan Muhammad Munadi. "Transformation of Madrasah Management: Strategy to Increase Public Trust in State Elementary Madrasah 1 Grobogan." *Education Quarterly Reviews* 7, no. 4 (2024). https://doi.org/10.31014/aior.1993.07.04.539.

UNESCO. *Global citizenship education: topics and learning objectives*. UNESCO, 2015. https://doi.org/10.54675/DRHC3544.

Wulan Sari, Dwi, Meilinda Sari Putri, dan Nurlaili Nurlaili. "Relevansi Pendidikan Islam Di Era Digital Dalam Menavigasi Tantangan Modern." *Science and Education Journal (SICEDU)* 2, no. 2 (2023): 372–80. https://doi.org/10.31004/sicedu.v2i2.129.

Yang (杨伟鹏), Weipeng, dan Hui Li (李辉). "Curriculum Hybridization and Cultural Glocalization: A Scoping Review of International Research on Early Childhood Curriculum in China and Singapore." *ECNU Review of Education* 5, no. 2 (2022): 299–327. https://doi.org/10.1177/20965311221092036.

Yustiasari Liriwati, Fahrina, Siti Marpuah, Wasehudin, dan Zulhimma. "Transformasi Kurikulum Merdeka Di Madrasah; Menyongsong Era Pendidikan Digital." *Jurnal IHSAN Jurnal Pendidikan Islam* 2, no. 1 (2024): 1–10. https://doi.org/10.61104/ihsan.v2i1.103.