

SHAPING GLOBALLY MINDED YOUNG CITIZENS THROUGH  
ISLAMIC INTERNATIONAL EDUCATION: A CASE STUDY OF  
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## INFO ARTIKEL

**Keywords:**Global Citizenship Education;  
Islamic Schools;  
International Education;  
Youth Citizen;  
Bilingual Education.**Kata Kunci:**Pendidikan Kewarganegaraan  
Global;  
Sekolah Islam;  
Sekolah Internasional;  
Warga Negara Muda;  
Pendidikan Bilingual.**Citation:**Arpanudin, I., Suyato,  
Murdiono, M., Charismana, D.  
S., Hidayah, Y., Yuanjaya, P., ...  
Alrakhman, R. Shaping Globally  
Minded Young Citizens  
Through Islamic International  
Education: A Case Study of  
Global Islamic School in  
Yogyakarta. *Jurnal  
Kewarganegaraan*, 22(2), 216–227.  
<https://doi.org/10.24114/jk.v22i2.65661>**Article History:**Submitted: 10-05-2025  
Revised: 26-08-2025  
Accepted: 27-08-2025  
Published: 30-09-2025**ABSTRACT**

*This study investigates how an Islamic-based international school in Indonesia, Global Islamic School (GIS) Yogyakarta, forms globally minded young citizens through curricular and non-curricular initiatives. Amid the growing importance of global citizenship education (GCE) in the 21st century, the study explores how GIS integrates core global citizenship competencies into its educational vision, pedagogical design, and student development programs. Using a qualitative case study approach, data were collected through in-depth interviews, document analysis, and classroom observations. Findings indicate that GIS utilizes a four-pillar model within the national curriculum plus framework to cultivate a generation of globally engaged Muslim youth. Additionally, extracurricular programs such as bilingual learning days, international competitions, and educational trips abroad provide meaningful spaces for students to develop global competencies in authentic contexts. This study contributes to the discourse on faith-based approaches to global citizenship education and offers implications for schools cultivating inclusive, ethical, and globally engaged young people.*

**ABSTRAK**

Penelitian menyelidiki bagaimana sekolah internasional berbasis Islam di Indonesia, *Global Islamic School (GIS) Yogyakarta*, membentuk warga negara muda yang berwawasan global melalui inisiatif kurikulum dan non-kurikulum. Di tengah semakin pentingnya pendidikan kewarganegaraan global (*global citizenship education/GCE*) di abad ke-21, penelitian mengeksplorasi bagaimana GIS mengintegrasikan kompetensi inti kewarganegaraan global ke dalam visi pendidikan, desain pedagogis, dan program pengembangan siswa. Penelitian menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam, analisis dokumen, dan observasi kelas. Temuan menunjukkan GIS menggunakan model empat pilar dalam kerangka kerja kurikulum nasional plus untuk membina generasi muda Muslim yang terlibat secara global. Selain itu, program ekstrakurikuler seperti hari belajar *bilingual*, kompetisi internasional, dan perjalanan pendidikan ke luar negeri memberikan ruang yang bermakna bagi siswa untuk mengembangkan kompetensi global dalam konteks yang otentik. Penelitian ini berkontribusi pada wacana tentang pendekatan berbasis agama untuk pendidikan kewarganegaraan global dan menawarkan implikasi untuk sekolah yang membina generasi muda yang inklusif, beretika, dan terlibat secara global.

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## INTRODUCTION

In today's interconnected and interdependent world, global citizenship has become increasingly essential in responding to transnational challenges and promoting a shared sense of humanity. It reflects a growing need for individuals aware of global issues, demonstrating empathy, intercultural sensitivity, and a commitment to sustainable and inclusive development. Education, as widely acknowledged, plays a vital role in preparing learners to engage constructively in this global context.

Global Citizenship Education (GCE) seeks to develop the knowledge, values, and competencies required for learners to navigate global issues, interact across cultures, and contribute to a more peaceful and equitable world. UNESCO (2015) defines GCE as a transformative approach that cultivates learners' cognitive understanding of global systems, socio-emotional empathy, and behavioural responsibility. However, the implementation of GCE remains varied across national, cultural, and institutional contexts. While countries such as Singapore and South Korea have integrated GCE into broader strategies for fostering 21st-century skills, others continue to face political, cultural, or ideological resistance to its adoption (Chikwe, 2012; Lee, 2020; Schultz & Blom, 2023).

A central concept within GCE is cosmopolitan citizenship, which frames individuals as members of a global community whose responsibilities transcend national boundaries. Cosmopolitan citizenship, influenced by globalization and political activism, encompasses identity, moral responsibilities, rights, and political participation beyond national borders (Tijsterman, 2014). It advocates for human rights protection for stateless populations and inclusive policies (Yoon, 2020). GCE is increasingly used to prepare students for an interconnected world, teaching values like open-mindedness, dialogue, ethics, and participation (Eis & Moulin-Doos, 2017; Glăveanu, 2020). Osler & Starkey (2018) argue that cosmopolitan citizenship education can foster awareness of global rights and responsibilities while promoting intercultural dialogue and respect for diversity. Despite these goals, educators frequently report challenges in embedding GCE into formal schooling due to limited resources, professional training, and curricular support (Rapoport, 2013).

Nonetheless, a growing number of educational initiatives have emerged to support the aims of GCE. For example, the Global Citizenship Campus initiative developed by the Asia-Pacific Centre of Education for International Understanding (APCEIU) and Indonesia's Adiwiyata programme on ecological citizenship, Casmana et al. (2023) and Kabatiah et al. (2024) illustrate how global citizenship can be rooted in local educational contexts. Furthermore, international schools increasingly position global citizenship as central to their mission, offering a valuable context in which GCE principles can be explored and enacted.

The concept of international schooling itself has evolved significantly. While there is no universally accepted definition, international schools are commonly characterized by diverse student populations, bilingual or multilingual instruction, and curricula that differ from the host country's national curriculum (Pearce, 2023). According to the International Schools Consultancy (ISC), an international school delivers a non-national curriculum, at least partially in English, outside an English-speaking country (Bunnell, Fertig, & James, 2016). Broader definitions have expanded to include schools delivering curricula in languages such as Mandarin, Arabic, or Spanish (Hayden & Thompson, 1995).

The expansion of international schooling has been driven by both globalization and local factors, including the need for educational provision for expatriate families and rising demand among local middle-class populations (Hayden & Thompson, 1995). Over time, the student demographic has shifted from primarily expatriate to predominantly host-country

nationals (Hayden & Thompson, 2016), prompting debates around the quality and purpose of profit-oriented international schools. While some concerns have been raised about standards, others suggest these schools serve as important access points to global education. There has also been a notable shift in emphasis from delivering standardized international content to fostering international-mindedness and globally oriented dispositions. Scholars increasingly advocate for contextually relevant curricula and pedagogy that are meaningful for culturally diverse learners and for stronger partnerships between international schools and local communities to address complex global challenges (Hayden & Thompson, 2016; Pearce, 2023).

These developments point to the potential of international schools not only as transmitters of global content but also as dynamic spaces where global citizenship may be enacted and reinterpreted through local values and practices. Institutional cultures, curriculum design, and socio-cultural contexts shape learners' experiences in these schools (Kabatiah et al., 2024). The GIS Yogyakarta, an Islamic faith-based international school in Indonesia, is an illustrative case. GIS combines a national-plus curriculum with bilingual education and Islamic values to prepare students as ethical, globally competent individuals. With an explicit vision of developing global citizens who are spiritually grounded and globally aware, GIS offers a unique model for integrating global citizenship and religious values within a localized educational setting. Most research on GCE has concentrated on secular or public education systems, with limited exploration of how faith-based institutions, particularly Islamic schools, interpret and implement global citizenship. Likewise, existing literature on international schools often overlooks the intersection between religious values and global educational goals.

This study addresses this gap by examining how global citizenship is fostered within a religiously affiliated international school in Indonesia. It explores curricular and extracurricular strategies employed by GIS Yogyakarta and considers how global competencies are developed alongside Islamic values. The study contributes a novel perspective to the discourse on GCE by highlighting a localized, faith-based model of global citizenship education within the international school sector.

This research is urgent as it seeks to address the gap concerning the influence of international Islamic education on cultivating a global perspective among youth, a subject that remains underexplored in the Indonesian setting, particularly within international Islamic schools. The Global Islamic School (GIS) Yogyakarta case study exemplifies how the amalgamation of Islamic principles with a globally-focused curriculum may cultivate a devout youth equipped with intercultural awareness and global capabilities. This research aims to enhance the existing literature, thereby enriching the knowledge base in Islamic education and global citizenship, while offering practical contributions to developing an adaptive educational model in response to global challenges.

## METHOD

According to Creswell (2014) and Miles et al. (2013), this research uses a qualitative methodology and a case study in its design. This design was selected in order to conduct an in-depth investigation on the GCE programmes that are being implemented by GIS 3 Yogyakarta. These programmes include both curricular and extracurricular activities. The researchers can gain a better understanding of the reality experienced by school members as well as the instructional techniques utilised within a specific socio-cultural and religious context when using this methodology.

This research was carried out at Global Islamic School 3 Yogyakarta, a private Islamic educational institution that follows a 'national-plus' curriculum from early childhood education up to senior high school. Sleman Regency, part of Yogyakarta's Special Region, is where the school can be found. The research was conducted during the second semester of the academic year 2024/2025.

Participants in the research included the following: (1) the principal of the school; (2) instructors who were involved in the execution of the bilingual program and education about global citizenship; (3) pupils who were chosen on purpose; and (4) documents and learning artefacts that were accessible at the school. As a result of their direct engagement in the preparation and execution of activities and curricula linked to GCE, participants were chosen to participate in the discussion. The method of sampling that was utilised was known as purposive sampling, which involved taking into consideration persons or data sources that possessed firsthand expertise and experience in the field of fostering global citizenship education within the context of educational institutions.

Data was gathered using three primary methods, which are as follows:

1. In-depth interviews: To acquire the viewpoints of school administrators, instructors, and students regarding the implementation of GCE, semi-structured interviews were performed with all of these relevant individuals.
2. Participatory observation: Observations were carried out in classrooms and other school activities to capture relationships between teachers and students, language usage, and manifestations of global values in daily practices.
3. Document analysis: To track the integration of GCE concepts and skills, several school documents were studied. These documents included curricula, lesson plans, activity logs, vision-mission statements, and promotional materials.

An increase in the validity of the data may be achieved by the triangulation of sources and techniques, which involves comparing data obtained from interviews, observations, and documents. In addition, validation is carried out through member checking, in which initial interpretations are offered back to participants (mostly teachers and principals of schools) for clarification and confirmation.

In order to undertake data analysis, the interactive model developed by Miles, Huberman, and Saldaña (2014) was utilised. This model consists of three steps, which are as follows:

1. Data condensation: Data from interview transcripts, observation notes, and documents were systematically coded. Codes were developed deductively based on research questions and inductively from emerging patterns. The main themes included curriculum integration, global competencies, and Islamic values.
2. Data presentation: Categorised data was presented as visual matrices and summary narratives. This presentation allows for comparison of perspectives among school actors and illustrates the GCE practices that occur.
3. Drawing and verifying conclusions: Through iterative analysis, patterns, relationships, and tensions between Islamic values and global competencies were identified. This process produced a main narrative regarding the harmonisation between the school's Islamic ethos and the global citizenship idealism.

For the purpose of this research, authorisation has been sought from the appropriate institutions. At the same time that their identities were concealed in order to protect their privacy, all of the participants gave their informed consent. A strong emphasis was placed

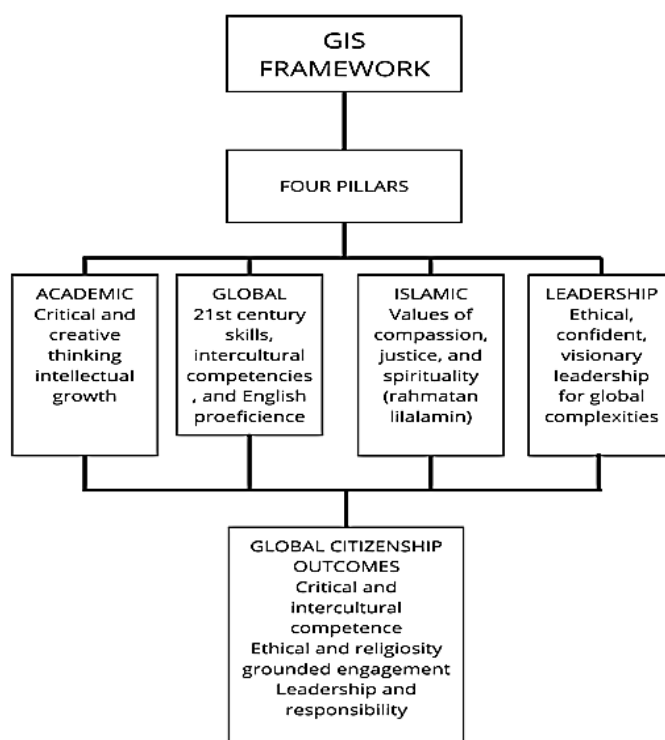
on maintaining academic integrity, maintaining independence, and showing respect for those who participated in the research.

## RESULTS AND DISCUSSION

### 1. Curricular Practices: Integrating Global Citizenship into Formal Learning

GIS Yogyakarta employs a national-plus curriculum that combines Indonesia's national curriculum with the institution's own distinctive four-pillar educational framework, comprising academic, global, Islamic, and leadership components. Here is the framework about the contribution of GIS to global citizenship education.

**Figure 1.** GIS Framework of Global Citizenship Education



Source: Research Data, 2024

According to GIS Framework, each pillar contributes to the broader goal of shaping globally competent Muslim youth in GIS. This GIS framework aims to shape balanced global citizens regarding intellectuality, global competence, Islamic values, and ethical leadership. Thus, graduates are expected to not only be academically intelligent but also have cross-cultural sensitivity, uphold values of justice and spirituality, and be able to lead responsibly in facing the complexities of the world.

#### a. Academic Pillar

This pillar optimises students' intellectual and psychological potential through engaging, student-centred instruction. It encourages critical and creative thinking, which are key competencies in global citizenship education (GCE).

#### b. Global Pillar

The global dimension is explicitly designed to prepare students to become part of the international community. It emphasises 21st-century skills, intercultural understanding, and proficiency in English as a global language. According to the principal, GIS aspires to produce graduates who are "globally literate and globally articulate."

c. Islamic Pillar

Rooted in the values of Islam, this pillar aims to cultivate moral integrity and spiritual awareness in students, aligning closely with the ethical dimension of global citizenship, emphasising compassion, justice, and social responsibility.

d. Leadership Pillar

Leadership development is embedded across levels to prepare students to become ethical, confident, and visionary leaders, traits vital for navigating global complexities.

One of the flagship curricular initiatives is the Bilingual Classroom Program, which integrates English into content and instruction across key subjects such as Mathematics, Science, and English. Teachers also incorporate English in subjects like Civic Education (PPKn), at least during classroom management, instructions, and brief thematic discussions. Students receive instruction in both English and Bahasa Indonesia and are encouraged to use English as a medium of interaction in classroom discussions, assignments, and school events. This dual-language approach supports linguistic competence, cognitive flexibility, and cultural adaptability, two hallmarks of global citizenship (Sant, Davies, Pashby, & Shultz, 2018). The Bilingual Classroom Program is one of the most remarkable curricular innovations that the school has implemented. This program integrates English learning into all of the key disciplines being taught, including Civic Education. According to Sant et al. (2018), this dual-language technique not only improves linguistic and cognitive abilities but also assists in the development of intercultural competence and global awareness.

The GIS makes a strong argument that faith and global citizenship can be mutually supportive rather than in conflict with one another. It is common for people to have the impression that global citizenship is cosmopolitan and secular (Aslan & Van Ommen, 2018; Crossouard & Dunne, 2020). However, the model developed by GIS demonstrates how Islamic principles may contribute to and deepen global engagement.

## **2. Non-Curricular Practices: Creating a Global School Culture**

Beyond the formal curriculum, GIS Yogyakarta has established a vibrant non-curricular ecosystem that reinforces global citizenship education through daily school life, extracurricular programs, and international exposure.

a. English Language Environment

Students and staff engage in English communication on designated “English Days” (Tuesdays and Thursdays), signalled by wearing “I Speak English” pins. Morning activities are tailored to each grade level, focusing on Reading (Grades 1–2), Presentation Skills (Grades 3–4), and English Literacy (Grades 5–6).

b. Global Participation and Exposure

GIS encourages students to participate in English competitions and offers Edutrips abroad, such as visits to Singapore, which serve as real-world contexts for students to practice their English and engage with diverse cultures.

c. Bilingual Events and School Announcements

School events are conducted with bilingual MCs, and public announcements across the school use English as the primary medium, fostering immersion and reinforcing global communication norms.

d. Leadership in Action

Leadership development is not confined to formal instruction. Students regularly plan and organise events, promoting social responsibility and teamwork, two key attributes of global citizens.

Collectively, these programs form a hidden curriculum that cultivates behaviours, values, and attitudes aligned with global citizenship. They reflect an educational philosophy that blends Islamic values, national identity, and international mindedness.

GIS Yogyakarta is responsible for implementing a curriculum that is national in scope and is organised around four fundamental pillars: academic, global, Islamic, and leadership. By utilizing this fourfold strategy, the educational institution can simultaneously foster the cognitive, ethical, and intercultural aspects of global citizenship. Critical and creative thinking are encouraged through student-centred instruction, which is aligned with essential competencies in global citizenship education (GCE). The Academic Pillar is responsible for promoting these activities. The Global Pillar is designed to expressly equip students to interact with communities located in other countries by incorporating skills relevant to the 21st century, an appreciation of different cultures, and English language ability. "Globally literate and globally articulate" graduates are the sort of graduates that GIS hopes to generate.

### 3. Integrating Global Citizenship in a Faith-Based Curriculum

Beyond formal instruction, GIS Yogyakarta fosters a robust school culture that supports global citizenship through daily practices and experiential learning. These non-curricular initiatives serve as a "hidden curriculum" that reinforces the school's global orientation. Within the framework of the Islamic Pillar, values derived from the Qur'an and ethics based on the Sunnah are combined in order to cultivate compassion, justice, and spiritual awareness. This brings together religious identity and civic responsibility. Students are given the opportunity to build their ability for ethical and visionary leadership through the Leadership Pillar, which is an essential trait for interacting with global concerns. Key initiatives include:

- a. English Language Environment, promoted through "English Days," thematic literacy activities, and visual cues like "I Speak English" pins.
- b. Global Exposure, such as English competitions and international trips (e.g., to Singapore), which immerse students in global contexts.
- c. Bilingual Events and Announcements, which normalise English as a medium of school communication.
- d. Student Leadership Opportunities, where students are encouraged to organise events and take on roles of social responsibility.

These practices create an immersive ecosystem that promotes values such as teamwork, empathy, and global responsibility key dimensions of global citizenship as defined by UNESCO (2015). The multilingual approach taken by GIS is not only linguistic but also profoundly educational. According to Hayden & Thompson (1995), students who get instruction in English across all subject areas are better able to engage with global discourses and have deeper access to a wider range of information. Developing a habit of international communication and adaptability to different circumstances can be accomplished through activities such as "English Days" and multilingual announcements.

The cognitive and social-emotional benefits of bilingual schooling have been supported by research (Leal, Gómez, & Toma, 2021; Zamora, Hernández, & Agustín, 2019). These benefits include improved problem-solving abilities, empathy, and knowledge of other cultures among people of different backgrounds. Nevertheless, in order to achieve successful implementation, it is necessary to address problems such as the training of teachers, the integration of curriculum, and the evaluation of students (Parra, 2018; Scherzinger & Brahm, 2023).

In addition to being linguistic, the bilingual technique that GIS employs is also profoundly educational. According to Hayden and Thompson (1995), students who get taught in English across all subject areas are better able to contribute to global discourses and have greater access to information. A habit of international communication and adaptability to different circumstances can be developed through activities such as "English Days" and bilingual announcements.

GIS cultivates students who act worldwide because of their faith by establishing global citizenship as a foundation based on the Islamic ideal of *rahmatan lil'alam*, which has been translated as "compassion for all creation." According to research conducted by Baring et al. (2022) and Scott & Cnaan (2020), this is consistent with the notion that religious beliefs have the potential to cultivate prosocial attitudes and global identity. According to Aslan & Van Ommen (2018) and Reysen & Katzarska-Miller (2013), the school's ethical framing complements global ideals such as justice, diversity, and sustainability. This highlights the potential of religious frameworks to foster inclusive and responsible citizenship.

While many global citizenship frameworks emerge from Western educational traditions, GIS represents a localised and contextually responsive model. Its four-pillar strategy demonstrates how global citizenship ideals can be adapted to reflect local religious, cultural, and pedagogical values. This echoes calls by scholars (Bruce, North, & FitzPatrick, 2019; Sant et al., 2018) for more pluralistic approaches to GCE that honour diverse pathways to global engagement.

Global citizenship emphasises the interconnectedness between local, national, and global communities, promoting universal values like human rights, gender equality, and environmental sustainability (Findlow, 2016; Haynes, 2019). Local citizenship in the global arena proposes a curriculum for education that creates politically engaged citizens of local, national, and global communities, reflecting and shaping society (Findlow, 2016). However, GCE is conceptually fragile and challenging to implement in national contexts, as it requires integrating global dimensions into educational policies and curricula, like at the GIS school in Sleman City. GCE's complexity and global focus often obscure its local, contextual nature, making it challenging to articulate and explore that relationship (Schattle, 2021; Sherman, 2019).

Ethical implications of global citizenship education include the need to question the relevancy of its policy objectives and enhance understanding of local perspectives, ideologies, and issues related to citizenship education on a local, national, and global level. The development of a global form of citizenship is tense, relating to the realities of vast numbers of marginalised citizens across the globe, indicating the need to consider the implications of global structural marginalisation for the possibilities of global citizenship. Leveraging technology presents opportunities for global citizenship education, with deep societal changes resulting from globalisation and the expansion of ICT generating interest in the concept. The COVID-19 moment has presented both opportunities and challenges for global citizenship education, with new modalities and increased appreciation for non-university teachers of global citizenship education.

Policy implications include the dislocated linkages between democracy, citizenship rights, and national sovereignty, leading to a reconsideration of the local, particularly the city, as the place to revive democratic citizenship in a globalising era. Rapoport (2013) notes that GCE implementation often depends on teacher capacity and institutional support. GIS

addresses this through teacher development initiatives and strong leadership, yet scaling such a model beyond privileged private institutions will require broader systemic efforts.

Finally, the table explain how GIS contribution to global citizenship education in their school program.

**Table 1.** GIS Contribution to Global Citizenship Education

| Domain                                 | Key Practices at GIS                                                                                                                                                                                                                         | Contribution to Global Citizenship Education (GCE)                                                                                                                                                                                           | Supporting Literature                                                              |
|----------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| <b>Curricular (Formal Learning)</b>    | - National-plus curriculum with four pillars (Academic, Global, Islamic, Leadership) - Bilingual Classroom Program (English integrated in Math, Science, Civic Education, etc.)                                                              | - Develops critical & creative thinking (Academic) - Builds intercultural understanding & English proficiency (Global) - Cultivates compassion, justice, & spiritual awareness (Islamic) - Prepares ethical & visionary leaders (Leadership) | Sant et al. (2018); Crossouard & Dunne (2020); Aslan & Van Ommen (2018)            |
| <b>Non-Curricular (School Culture)</b> | - English Days with “I Speak English” pins - Morning thematic literacy activities - Participation in English competitions - Edutrips abroad (e.g., Singapore) - Bilingual school events & announcements - Student-led leadership initiatives | - Reinforces global communication and adaptability - Provides experiential intercultural exposure - Strengthens teamwork, empathy, and social responsibility - Acts as hidden curriculum for GCE values                                      | UNESCO (2015); Hayden & Thompson (1995); Leal et al. (2021); Zamora et al. (2019). |

**Source:** Research Data, 2024.

At the end of this chapter, we can say that GIS Yogyakarta presents a contextual and faith-based GCE model, showing that faith-based education can be an alternative path in realizing global citizens without abandoning religious identity. The four pillars of GIS emphasize the plurality of pathways to GCE (Bruce et al., 2019), which are not necessarily secular but can be articulated within the framework of rahmatan lil-'alamin (blessings for all the universe). Finally, this model can serve as an international reference for how Muslim schools in developing countries adapt the concept of global citizenship into concrete practices that align with locality, spirituality, and national values.

**CONCLUSION**

It is possible to draw the conclusion, on the basis of the findings of the research, that Global Islamic School (GIS) Yogyakarta has designed and executed a model of global citizenship education (GCE) that is contextual and relevant, and that is in alignment with Islamic principles and local values. GIS consistently has the ability to form students who are not only academically clever but also possess global awareness, social responsibility, and a solid moral basis. This is accomplished via the combination of the national curriculum, Islamic ethical ideals, and the strengthening of global capabilities. This strategy is implemented through a variety of curricular programs, including bilingual education, character education, and subjects that address global issues. Additionally, it is implemented through extracurricular activities, such as English Day, international visits (edutrips), and student leadership projects that reflect a hidden curriculum that is oriented towards the global community. The results of this study suggest that Islamic values are not incompatible with

the concepts of global citizenship education; rather, they have the potential to enhance both the knowledge and the practice of GCE by highlighting the significance of justice, empathy, responsibility, and spirituality.

In addition, Geographic Information Systems (GIS) offers a significant contribution to the demonstration that education based on religion may be a component of the global solution in moulding young people capable of confronting the problems of the contemporary world without diminishing their cultural and religious identity. Therefore, the GCE model that GIS Yogyakarta implemented is not only relevant at the local level, but it also provides a significant alternative to the dominant paradigms of global education that are oriented towards the West and are secular.

## ACKNOWLEDGMENTS

We would like to express our deep appreciation to Universitas Negeri Yogyakarta for funding the research project assignment for structural officials at Universitas Negeri Yogyakarta.

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