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FROM LOCAL TO GLOBAL: INTEGRATION OF THE CAMBRIDGE CURRICULUM AND THE INDEPENDENT CURRICULUM AS A MODEL OF MODERATE AND TOLERANT ISLAMIC EDUCATION

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Abstract : *The globalization of education presents both challenges and opportunities for Islamic schools in Indonesia. One response is the integration of the globally oriented Cambridge Curriculum with the nationally designed Merdeka Curriculum. This study explores such integration at SDI Islamic International School PSM Grogol Kediri, showing how local wisdom can meet global standards to promote moderate and tolerant Islamic education. Using a qualitative case study, data were collected through interviews, classroom observations, and analysis of curriculum documents and lesson plans. Findings indicate that integration is carried out through mapping the core content of Cambridge and Merdeka, collaborative lesson planning, and competency-based assessments that combine cognitive, affective, and character aspects. This practice improves learning quality, fosters critical thinking, and cultivates tolerance among students. The study confirms that merging local and global curricula can provide a model of Islamic education that nurtures love, inclusiveness, and social harmony.*

Keywords *: Curriculum Integration, Cambridge, Merdeka, Islamic Education, Moderation*

Abstrak: *Globalisasi pendidikan menghadirkan tantangan sekaligus peluang bagi sekolah Islam di Indonesia. Salah satu respons yang dilakukan adalah integrasi Kurikulum Cambridge yang berorientasi global dengan Kurikulum Merdeka yang dirancang secara nasional. Penelitian ini mengkaji integrasi tersebut di SDI Islamic International School PSM Grogol Kediri, dengan menunjukkan bagaimana kearifan lokal dapat dipadukan dengan standar global untuk mendorong pendidikan Islam yang moderat dan toleran. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara, observasi kelas, serta analisis dokumen kurikulum dan rencana pelaksanaan pembelajaran. Hasil penelitian menunjukkan bahwa integrasi dilakukan melalui pemetaan materi inti Kurikulum Cambridge dan Kurikulum Merdeka, perencanaan pembelajaran kolaboratif, serta penilaian berbasis kompetensi yang menggabungkan aspek kognitif, afektif, dan karakter. Praktik ini terbukti meningkatkan kualitas pembelajaran, mengembangkan kemampuan berpikir kritis, serta menumbuhkan sikap toleransi pada peserta didik. Penelitian ini menegaskan bahwa penggabungan kurikulum lokal dan global dapat menjadi model pendidikan Islam yang menumbuhkan nilai kasih sayang, inklusivitas, dan harmoni sosial.*

Kata Kunci*: Integrasi Kurikulum, Cambridge, Kurikulum Merdeka, Pendidikan Islam, Moderasi*

INTRODUCTION

Education in the 21st century demands a curriculum that is adaptive, contextual, and responsive to global change. Globalization and digitalization have shifted the learning paradigm, requiring students to possess not only academic abilities but also critical thinking skills, cross-cultural collaboration, and digital literacy. (Moslimany, Otaibi, and Shaikh 2024) In the context of Islamic education, these challenges are increasingly complex because educational institutions are also called upon to maintain their cultural identity and distinctive religious values. Therefore, integrating international curricula with national curricula is seen as one strategy to address these challenges. (Rashed and Tamuri 2022a)

One approach taken by Islamic educational institutions in Indonesia to address global challenges is to integrate international curricula with the national curriculum. The Cambridge Curriculum, with its global academic orientation and competency-based standards, provides students with opportunities to master English and critical thinking skills aligned with international demands. In contrast, the government-launched Independent Curriculum emphasizes flexibility, differentiation, and strengthening the Pancasila-based student profile, reflecting local Indonesian wisdom. (Warapsari, Mustofa, and Jinan 2024) Integrating the two in Islamic schools is seen as crucial not only for improving academic quality but also for strengthening national identity and moderate Islamic values. (Aziz et al. 2021)

The practice of curriculum integration is not only occurring in Indonesia but has also become a trend in various Muslim-majority countries. In Malaysia, for example, private Islamic schools have begun adopting international curricula with adjustments to Islamic education content and local languages. Lubis and Sanjaya (2021) emphasize that Islamic education policy in Malaysia demonstrates a dual orientation: maintaining national identity while adopting global standards to face the challenges of the 21st century. (Lubis and Sanjaya 2022) Similarly, in Brunei Darussalam, the Islamic-based national curriculum is integrated with international standards to strengthen students' global competencies without abandoning their religious roots. (Moslimany et al. 2024) The experiences of these countries confirm that curriculum integration is not merely a technical policy but a cultural strategy in developing a generation of cosmopolitan Muslims capable of adapting to modernity without losing their identity.

Theoretically, curriculum integration can be understood through the model offered by Robin Fogarty (1991), which describes ten integration methods ranging from fragmented, connected, nested, to networked. This model allows educational institutions to choose an integration pattern appropriate to their context. In practice in Islamic schools, the integration of the Cambridge Curriculum and the Independent Curriculum is closer to the connected and shared model, where global academic content and national competencies are combined through indicator mapping, collaboration between teachers, and the development of lesson plans that combine international standards with local values. (Fogarty 1991) Recent research also confirms that the concept of an integrated curriculum in Islamic education emphasizes not only academic aspects but also holistically, namely connecting the cognitive, affective, and spiritual dimensions of students in a single learning entity. (Lubis and Sanjaya 2022) Thus, Fogarty's theory provides a relevant conceptual framework for analyzing how Islamic schools attempt to balance global and local demands through curriculum integration.

In addition to the pedagogical framework, curriculum integration in Islamic schools cannot be separated from the ideological foundation of religious moderation. Ahmad Fauzan explained that religious moderation in Indonesia is a crucial strategy for maintaining social harmony, characterized by a commitment to nationalism, tolerance, and a rejection of violence. (Ahmad Faozan nd) Arifin added that in the context of Islamic education, religious moderation is urgently instilled from an early age so that students become accustomed to being fair, respecting differences, and avoiding extreme attitudes. (Arifin and Huda 2024) In line with this, Azra emphasized that Islamic education in Indonesia must function as a medium for developing cosmopolitan Muslims who are friendly and open to diversity. (Putra et al. 2021) Thus, the integration of the Cambridge Curriculum and the Merdeka Curriculum in Islamic schools is not merely a technical academic issue, but also an ideological strategy to build a generation that is moderate, tolerant, and relevant to global challenges.

Several previous studies have demonstrated partial success in integrating international and national curricula. A study at Lazuardi Tursina Middle School revealed the adaptation of the Cambridge curriculum for English learning through adjustments to lesson plans, assessments, and teaching methods. (Laili and Rizkiyah 2024) Research at Khadijah 3 Elementary School in Surabaya emphasized that integration into mathematics learning improves students' critical thinking skills. (Widjanarko 2018) Meanwhile, a study of the Islamic Religious Education curriculum showed that religious moderation can be fostered through contextual learning that emphasizes inclusivity. (Arifin and Huda 2024) These findings indicate a common tendency: curriculum integration, both at the international and national levels, is always directed towards producing Islamic education that is both academically superior and ideologically moderate.

However, there remains a research gap regarding how the integration of the Cambridge Curriculum and the Merdeka Curriculum is implemented concretely in internationally-based Islamic schools, particularly at the elementary school level. Existing studies focus more on procedural aspects such as lesson plans or assessments, but few have addressed their impact on developing moderate and tolerant student character. Yet Indonesia's multicultural and multireligious context demands that curriculum integration not only balance academic standards but also internalize national and Islamic values. (Rashed and Tamuri 2022b)

Although various studies have discussed the integration of international and national curricula, most have focused on procedural aspects such as lesson planning or assessment. Few studies have explored how this integration is actually implemented in Islamic elementary schools with an international character, particularly regarding its impact on student character development. Yet, Indonesia's multicultural and multireligious context demands that education not only balance global and national academic standards but also internalize national values and the principle of religious moderation. (Sari et al. 2023) Therefore, a study of the practice of integrating the Cambridge Curriculum and the Merdeka Curriculum at SDI Islamic International School PSM Grogol Kediri is important because it can demonstrate how Islamic educational institutions manage the intersection of local wisdom and global standards to foster moderate and tolerant character in the younger generation.

Based on this, this study aims to describe (1) the integration process of the Cambridge Curriculum and the Independent Curriculum at SDI Islamic International School PSM Grogol Kediri (2) the pattern of implementing integration in learning and assessment and (3) its impact

on the quality of learning and the formation of moderate and tolerant Islamic character in students. Thus, this study is expected to provide theoretical contributions to the study of curriculum integration and practical contributions for other Islamic schools that seek to combine local wisdom with global standards. (International Commission on the Futures of Education 2021) By examining these aspects, the study is expected to provide theoretical contributions to the development of curriculum integration studies and provide practical benefits for other Islamic educational institutions that seek to combine local wisdom with global standards in order to present an Islamic education that is adaptive, superior, and oriented towards social harmony.

RESEARCH METHODS

This research uses a qualitative approach with a case study method. (Miles Matthew, Huberman A. Machele, and Johnny Saldaña n.d.) This approach was chosen because it is suitable for exploring in-depth the phenomenon of integrating the Cambridge curriculum and the Merdeka Curriculum in the context of internationally based Islamic schools. Case studies allow researchers to understand real-world practices through analysis of processes, experiences, and relevant documents.

The research location was SDI Islamic International School (IIS) PSM Grogol Kediri, an Islamic elementary school that integrates three curricula: Cambridge, Merdeka, and Islamic curriculum. The research subjects included the vice principal for curriculum, science and social studies teachers, and fifth-grade students directly involved in the implementation of curriculum integration. Informants were selected using a purposive sampling technique, taking into account the respondents' competence, involvement, and experience in the integration process.

Data collection was conducted through three main techniques. First, in-depth interviews with teachers and curriculum vice-chairs to explore integration strategies in learning planning, implementation, and assessment. Second, classroom and school activity observations to directly observe curriculum implementation patterns in learning practices and student social interactions. Third, document analysis, including lesson plans (RPP), Scheme of Work (SOW), and lesson plan guides, served as important references in understanding curriculum synchronization practices. Secondary data was also obtained through literature reviews, including scientific journals, books, and official policy documents related to the national curriculum and Islamic education.

Data analysis was conducted using the Miles & Huberman interactive model, which includes three stages: data reduction, data presentation, and verification/conclusion drawing. Data reduction was performed to select information relevant to the research focus. Data presentation was organized in the form of descriptive narratives and analytical tables for ease of understanding. Verification was carried out repeatedly by adjusting the results of interviews, observations, and documents, to obtain consistent and valid conclusions. (Miles Matthew et al. nd)

Data analysis used the Miles & Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. Reduction was carried out by selecting data relevant to the research focus, data presentation was done in the form of tables or descriptive narratives, while verification was carried out repeatedly to ensure the consistency of the findings. (Assyakurrohim et al. 2022) Data validity was maintained using triangulation

techniques, including source triangulation (teachers, curriculum vice principals, documents), method triangulation (interviews, observations, documentation), and theory triangulation (Fogarty's curriculum integration theory and Islamic moderation theory). In addition, member checking was carried out by asking respondents to review the interview transcripts and the researcher's interpretations, so that the data obtained were more guaranteed in terms of validity and reliability. (John W. Creswell and Cherly N. Poth 2018)

Data validity was maintained through triangulation techniques. Source triangulation was conducted by comparing data from teachers, curriculum vice principals, and written documents. Method triangulation was achieved by combining interviews, observations, and document analysis. Theoretical triangulation was conducted by referring to Robin Fogarty's curriculum integration theory and the framework of religious moderation in Islamic education. Furthermore, member checking was conducted by asking respondents to re-validate the interview data and the researcher's interpretations to ensure the data used could be accounted for.

Using this method, the research not only describes the curriculum integration process but also explains the implementation patterns and their impact on the quality of learning and student character development. This research is limited to the context of an Islamic school with international characteristics in Kediri, so the results cannot be generalized to all Islamic schools in Indonesia. However, this study makes a significant contribution to understanding how the integration of international and national curricula can be implemented contextually within the framework of Islamic moderation and multicultural education. (Ahmad Faozan n.d.)

RESEARCH RESULTS AND DISCUSSION

1. Curriculum Integration Process

Document analysis shows that the curriculum integration process is carried out through the development of lesson plans (RPP) and work plans (SOW) for core subjects. For example, in Science, the Independent Curriculum indicators are combined with Cambridge learning objectives, resulting in a learning design that emphasizes critical thinking and scientific inquiry skills. In Mathematics, Cambridge numeracy competencies are combined with elements of the Pancasila Student Profile, enabling students to not only master academic material but also develop adaptive, collaborative, and problem-solving attitudes. To clarify the integration process, the following table shows the mapping results for several core subjects:

Table 1. Subject Mapping Results

Subjects	Learning Objectives (Cambridge)	Learning Outcomes (Independent Curriculum)	Mapping/Integration Results	Implications for Students
Mathematics	Understand fractions and decimals in problem-solving	Solving fraction problems in the context of everyday life	The teacher combines Cambridge questions with the context of traditional markets.	Numeracy is more applicable and close to life
Science	Conduct simple	Conduct simple experiments while	Cambridge practicals adapted to	Students are accustomed

	experiments using the scientific method	paying attention to safety	local equipment (e.g. water & soil experiments)	to thinking scientifically while respecting local wisdom.
English	Write descriptive texts with correct grammar	Produce simple descriptive text about the surrounding environment	Cambridge material combined with the theme of "school & home environment"	Foreign language proficiency increases without leaving the local context
PIE	Not available (Cambridge does not carry PAI)	Demonstrate an attitude of tolerance, manners, and religious practices	Local Islamic values are used as a counterbalance to globalization	Forming a moderate, tolerant and religious character

This table illustrates the process of inter-curricular synthesis, as also identified by Maharani (Laili and Rizkiyah 2024) and Lestari, who found that the integration of the Cambridge curriculum with the national curriculum results in more contextualized learning.(Widjanarko 2018)

Based on interview and observation data, the implementation of curriculum integration occurs through two main patterns. First, at the level of learning content: Cambridge materials function as reinforcement to support the Learning Outcomes (Capaian Pembelajaran) of the Merdeka Curriculum. Second, at the level of instructional methods: the Cambridge student-centered learning approach is combined with Pancasila values and character education principles. These findings are consistent with the Merdeka Curriculum guidelines issued by the Ministry of Education, which emphasize flexibility and differentiated instruction.(Kajian Akademik Kurikulum Merdeka n.d.) as presented in the following table.

2. Integration Implementation Pattern

From the interview observations, the implementation of integration occurs in two patterns: first, learning content, namely Cambridge material, is used as reinforcement for the achievements of the Independent Curriculum; and second, the learning method, namely the Cambridge approach based on student-centered learning, is combined with Pancasila values and character education. This finding is in accordance with the Independent Curriculum guidelines from the Ministry of Education and Culture, which emphasize flexibility and differentiation of learning. (Academic Study of the Independent Curriculum and) As stated in the following table:

Table 2. Summary of Data Triangulation

Data source	Content Focus	Key Findings	Implications
Lesson Plan Document (Science)	Cambridge Integration & Independence	KD Merdeka combined with	Develop critical thinking skills & scientific inquiry

		Cambridge learning objectives	
SOW Document (Math)	Competency mapping	Cambridge Numeracy combined with the Pancasila Student Profile	Encourage critical & adaptive students
Science Teacher Interview	Learning process	Cambridge experiments adapted to local context	The relevance of learning increases
Interview with the Deputy Head of Curriculum	Implementation pattern	There is synchronization between teachers through regular meetings.	Ensuring integration consistency
Activity Observation	Character impact	Students are accustomed to open & collaborative discussions	Forming an attitude of tolerance & moderation

This table shows that curriculum integration occurs not only at the formal document level (lesson plans and work plans) but also in classroom practices and school culture. This confirms that the integration of Cambridge Merdeka at IIS Kediri is systematic and sustainable and impacts both academic aspects and student character.

3. Impact on Learning Quality and Character

Classroom observations demonstrated the tangible impact of integration on the quality of learning and student character development. Academically, students were more critical, open to differences, and bolder in expressing arguments. Character-wise, tolerance, collaboration, and Islamic moderation developed. This aligns with Azra's concept of religious moderation, which emphasizes the importance of balance and tolerance in modern Islamic education. (Putra et al. 2021) Thus, the research findings demonstrate that the integration of the Cambridge and Merdeka Curriculums at SDI IIS PSM Grogol Kediri can be seen through three aspects:

1. Integration of learning documents (RPP, SOW).
2. Collaborative implementation patterns between teachers.
3. Real impact on learning and the formation of moderate tolerant character.

DISCUSSION

Content Integration and Competency Mapping

The analysis of the Science lesson plan documents indicates a combination of the Basic Competency (KD) indicators of the Independent Curriculum with Cambridge learning objectives. This process results in a learning pattern that is not only oriented towards national achievements but also meets international standards. The implication of this integration is the development of critical thinking and scientific inquiry skills in students. This aligns with the findings of Sholicati & Musfiqon, who emphasize the importance of content integration to produce both contextual and global learning. (Solichati and Musfiqon 2020)

The Scheme of Work (SOW) document for Mathematics demonstrates a mapping of Cambridge numeracy competencies combined with the Pancasila Student Profile dimensions, particularly in critical and adaptive reasoning. This integration enables students not only to master international-level numeracy but also to instill national values. Rohmadi's research confirms that cross-curricular competency mapping can be an effective strategy for balancing academic needs and character development. (Rohmadi nd)

Character Implementation Practices and Impacts

Interviews with science teachers and curriculum vice principals revealed that integration practices are implemented in two ways. First, teachers adapt science experiment content to the local context, such as using readily available materials . Second, regular meetings between teachers are held to synchronize lesson plans and assessments. This practice ensures consistent curriculum implementation while maintaining the relevance of learning to students' lives. This reinforces Marisa's belief that collaboration between teachers is a key factor in the success of curriculum innovation in elementary schools. (Marisa 2020)

Observations of classroom and out-of-class activities demonstrate the impact of integration on student character development. Students are accustomed to open discussions, working collaboratively in groups, and demonstrating tolerance for differing opinions. These interaction patterns reflect the development of a moderate character, in line with the concept of religious moderation in Islamic education. According to Mulias, education that integrates global and local values has great potential in developing a cosmopolitan and tolerant generation of Muslims. (Mulias 2025)

CONCLUSION

This study demonstrates that the integration of the Cambridge Curriculum and the Independent Curriculum at SDI Islamic International School PSM Grogol Kediri was implemented through mapping learning outcomes, developing integrated lesson plans (RPP) and SOW (Sow), and strengthening competency-based assessments. This integration process not only resulted in content alignment between the international and national curricula but also demonstrated contextualization efforts to bring learning closer to local realities and student needs.

The integration process takes place through teacher collaboration in planning and implementation, adapting Cambridge materials to the local context, and conducting regular coordination meetings to maintain consistency. This strategy demonstrates that successful integration is not solely determined by curriculum documents but also by collaborative practices at the implementation level. Consequently, students gain more meaningful, critical, and relevant learning experiences, while also internalizing the values of the Pancasila Student Profile. From a character perspective, this curriculum integration contributes to the development of moderate, tolerant, and collaborative attitudes. Students not only master academic competencies that meet global standards but also demonstrate personalities that value diversity. Therefore, the integration of Cambridge and Merdeka in Islamic schools can serve as an educational model that is not only internationally competitive but also deeply rooted in local wisdom and Islamic values of moderation, making it relevant for implementation in other schools with similar characteristics.

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