IMPLEMENTING GLOBAL CITIZENSHIP EDUCATION IN ISLAMIC BOARDING SCHOOLS

Mufti Rasyid*

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung
e-mail: mufti.rasyid@uinsatu.ac.id

*Correspondence e-mail: mufti.rasyid@uinsatu.ac.id

A b s t r a c t s
Education can transform the way we think and act to build more peaceful, tolerant and inclusive societies. In this globalized and interconnected world, global citizenship education (GCED) is urgently required to develop students' values, soft skills and attitudes for social transformation. Unfortunately, GCED is not well known and not been implemented seriously in Indonesia, especially in pesantren (Islamic boarding schools). In fact, pesantren as prominent element of Islamic education has big responsibilities to promote the spirit of multiculturalism and social transformation for better world. This is in line with the spirit of fiqih peradaban (fiqh of civilization) which is brought by pesantren. This article aims to propose conceptual idea on global citizenship in pesantren and method to implement is using instructional technology. Using descriptive qualitative method and utilizing literature review, this article tried to answer this following question: "How is the design of global citizenship education in pesantren?" The result concluded that to design GCED, a comprehensive curriculum should be designed to integrate cognitive, social-emotional and behavior aspects of GCED with the value and principles pf pesantren. Beside of that, the use of instructional technology like audio-visual media, internet and artificial intelligence (AI) should be maximized to create advanced results.

Keyword:
Global citizenship, education, Islamic boarding schools

Introduction

Our world is becoming more interconnected and complex. Science and technology have sped up the processes of industrialization, urbanization, and globalization by enabling more people to travel and communicate across national boundaries and cultural barriers. At the same time, the majority of people in the globe continue to experience persistent hunger, malnutrition, child mortality, and a lack of essential services (Unesco, 2018). Some regions of the world continue to struggle with the eradication of violent extremism, wars, and conflicts. These tragic challenges compel international leaders, activists, and specialists to launch measures to address them. "Global Citizenship" is one of the most well-known programs to address global issues. This phrase describes a feeling of solidarity and shared identity among its members as well as a sense of collective duty at the international level. It also describes a sense of belonging to the global community and common humanity (Unesco, 2016).

It is unfortunate to realize that today's youth lack care, empathy, and the ability to actively contribute to the solution of world problems. This is thought to be a result of the educational system's failure to teach students about global issues. Students should actually be able to apply what they study to address problems including poverty, migration, inequality, environmental

dangers, conflicts, cultural differences, prejudices, and others (OECD, 2018). The more relevant learning is, the better it is. It is urgent to teach them something that makes the world a better place. Therefore, global citizenship education is urgently required to create better world.

Indonesia as the most populous moslem country in the world hold responsibilities to promote global citizenship. Global citizenship is in line with the principle of *fiqih peradaban* (fiqih of civilization) which is currently promoted by some Islamic scholars in Indonesia. During *Muktamar Internasional Fikih Peradaban* that is held in Surabaya on February 2023, General Chairman of Nahdlatul Ulama (PBNU) KH Yahya Cholil Staquf emphasized the urge of creating world peace which we all aspire. It could be concluded from his statement that global citizenship that is implemented from UN Charter is in line with *maqasid shari'ah*. Both create framework of our need to build civilization where all human beings with all their differences can live together side by side peacefully (Nu Online, 2023).

How can global citizenship promoted in this most populous moslem country? The answer is definitey comes to Islamic education institutions. Indonesia is home to thousands of madrasah and pesantren. KMA (Ministry of Religious Affairs Note) No.183 2019 stated that the purpose of Islamic education curriculum is to prepare Indonesian people to have a moderate, inclusive, cultured, having religious understanding and attitude, collaborative and able to be part of the solution to various problems in the life of society, nation, state, and world civilization (Daheri, 2022). It is crystalclear that Islamic educational institute like madrasah and pesantren are expected to prepare their students to become global citizens who can collaborate to solve world problems. Unfortunately, the implementation of global citizenship education (GCED) in thos institutions are still considered poor and insufficient.

Global citizenship education (GCED) has been the subject of some studies, whether it be in a national or international environment, with an Islamic or secular foundation. According to a study by Farahani (2014), governments must play a significant part in GCED. Governments should take a step ahead by creating an effective educational system that specializes in citizenship and global citizenship and by doing so, demonstrate a somewhat stronger tendency to carry out the duty outside of their borders. Another research by Nguyen et al (2021) providing a dataset of Vietnamese students' perception, attitudes and skills regarding global citizenship indicated that students' awareness of global citizenship is still low and need to be enhanced. Meanwhile, a research by Jarrar (2012) describes that GCED is actually taught in Arab/ Middle Eastern countries, but the religious and political conditions still become challenges in implementing GCED there. In local Indonesian context, a research conducted by Karomani et al (2021) shows its concern on the implementation of GCED in a pesantren in Lampung. The result shows that teaching GCED in pesantren is very difficult due to the lack of access to internet that leads to insufficient digital literacy. Another research by Kurniawan & Marzuki (2021) proposed the idea to implement GCED in pesantren through *PKn* (civic education) using Jigsaw and Problem Based Introduction (PBI) because it offers possibility to students to critically thin about diversity. Meanwhile a research by Prayoga and Sulhan (2019) emphasizes the importance of anti-terrorism education in pesantren as the most crucial element global citizenship education.

Those previous studies have enriched the discussion about Global Citizenship Education (GCED). Study conducted by Farhani and Jarrar emphasized the big influence of government system and religious-political conditions on GCED implementation, meanwhile study by Nguyen shows the failure of GCED in developing countries in Asia. Meanwhile, local reaseacrh by Karomani, Prayoga give basis insight on the lack of GCED implementation in Pesantren in Indonesia. Thhis research is different from those previous research and has its novelty. This

research aims to offer real solution by providing brief design on how GCED is implemented in real life in pesantren.

Methods

Since this research is conducted in the format of theoretical or conceptual article, it has different method compared to mainstream empirical articles. Conceptual article is not as famous as empirical research (Yadav, 2010). In fact, according to American Psychological Association (APA), journal articles could be written in many formats, not only empirical studies. It could be in the form of conceptual studies, methodological articles, or case studies (APA, 2010). In conceptual article, the researcher trace the development of theory to expand and refine theoretical constructs or present a new theory or analyze existing theory (Watts, 2011). Adapting from Solomon's technique for writing conceptual article, the steps of writing this article is as follows: 1)the researcher would present his intimate knowledge of the literature on Global Citizenship Education (GCED) 2) the researcher would reformulate, reconnect, and recontextualize the concept of GCED in the context of Islamic eductation in pesantren. Hopefully, this research would bring theoretical and practical benefits to education field, especially Islamic education in pesantren.

Results and Discusssion

Principles of Global Citizenship Education

"Global citizenship" refers to a sense of humanity, a sense of belonging to the global community, and a sense of community toward the welfare of the entire globe. This indicates that everyone, including the young, old, wealthy, and both temporary and permanent residents, has obligations as a global citizen. In terms of politics, economy, social issues, culture, and the environment, it highlights how intertwined and dependent the local, national, and global spheres are. Global Citizenship Education (GCED) is an educational program that focuses on three fundamental learning concepts: for knowledge (cognitive domain) to be transformative, it must touch the heart (socio-emotional domain), and it must transform into action to bring about positive change (behavioral domain). This paradigm focuses on education that meets individual and global needs (Unesco, 2018).

The significance of the General Certificate of Education (GCED) is in line with Sustainable Development Goal (SDG) point 4.7, which states that by 2030, all students will have the knowledge and abilities required to advance sustainable development, including sustainable lifestyles, human rights, gender equality, the promotion of a culture of peace and nonviolence, and an appreciation of cultural diversity (Unesco, 2015). As a transformative education, the GCED, according to Reimers (2013), strives to impart a variety of 21st century skills, talents, and competences that foster deep learning - not just exposure or understanding - and engage the mind to synthesize and apply knowledge from other disciplines. It calls for cutting-edge tactics supported by meticulous design, analysis, and assessment. Design and innovation are needed to create these new programs rather than simply reiterating previous attempts.

The big question now is: Can GCED be included into current curriculum or should it be treated as a separate subject? Teachers may be hesitant to incorporate a new subject or topic into already overburdened curricula, despite the possibility of developing GCED as a separate subject or topic area. The best strategy is to incorporate or integrate GCED throughout already-

existing topic areas at all levels, from early childhood to university, technical or vocational, formal or non-formal. Moreover, connections and synergies between and among different educational modalities can be strengthened. Also, a whole-school strategy that emphasize all school elements to implement GCED concepts, values, and processes is more efficient than indivisual efforts by teachers. Youth involvement and engagement, particularly through networks at the local, national, and worldwide levels, will also be advantageous (Unesco, 2018).

The very early step in designing GCED curriculum is defining key competence of global citizens. There are many theories designed by various institutions and experts to determine those key competences. One of them is what has been arranged by Oxfam. Oxfam's GCED curriculum framework has three categories: (i) knowledge, (ii) skills and (iii) values and attitudes (Oxfam, 2015), as seen in Table 1.

Table 1. Key Competence of Global Citizens According to UNESCO

Knowledge	Skills	Values And Attitudes
Social justice and equity	Critical and creative thinking	Sense of identity and self-esteem
Identity and diversity	Empathy	Commitment to social justice and equity
Globalisation and interdependence	Self-awareness and reflection	Respect for people and human rights
Sustainable development	Communication	Value diversity
Peace and conflict	Cooperation and conflict resolution	Concern for the environment and commitment to sustainable development
Human rights	Ability to manage complexity and uncertainty	Commitment to participation and inclusion
Power and governance	Informed and reflective action	Belief that people can bring about change

After knowing the key competences, we could move to the next step: identifying topics and learning objectives. UNESCO in 2016 issued a guide translating GCED concepts into practical and adaptable age-specific topics and learning objectives, (Unesco, 2016) as seen in Table 2:

Table 2: Topics and Learning Objectives of GCED according to UNESCO

Topics	Learning Objectives			
	Pre-primary & lower primary (5-9 years)	Upper primary (9-12 years)	Lower secondary (12-15 years)	Upper secondary (15-18+ years)
1. Local, national and global systems and structures	Introduce the idea of citizenship and explain the structure of the local environment and how it links to the rest of the globe.	Identify governance structures, decision-making processes and dimensions of citizenship	Examine global citizenship and how national and local structures connect with global governance mechanisms.	Analyze global governance institutions, structures, and processes critically, and consider how they may affect global citizenship.

2. Issues affecting interaction and connectedness of communities at local, national and global levels	List key local, national and global issues and explore how these may be connected	Examine the causes of the main, all-encompassing concerns that affect national and local levels of government.	Examine the underlying causes of important local, national, and international issues, as well as the connections between regional and global variables.	Critically examine local, national and global issues, responsibilities and consequences of decision-making, examine and propose appropriate responses
3. Underlying assumptions and power dynamics	Name different sources of information and develop basic skills for inquiry	Differentiate between fact/opinion, reality/fiction and different viewpoints/perspectives	Investigate underlying assumptions and describe inequalities and power dynamics	Analyze the effects of power dynamics on voice, influence, resource access, decision-making, and governance.
4. Different levels of identity	Develop interpersonal and intrapersonal abilities, as well as an understanding of how we fit into and interact with the world around us.	Examine different levels of identity and their implications for managing relationships with others	Establish distinctions between one's own identity and those of various social groupings, and foster a sense of solidarity with all human beings.	Critically examine ways in which different levels of identity interact and live peacefully with different social groups
5. Different communities people belong to and how these are connected	Illustrate differences and connections between different social groups	Compare and contrast shared and different social, cultural and legal norms	Show respect and admiration for difference, and develop compassion and comradery for different people and social groups.	Critically assess connectedness between different groups, communities and countries
6. Difference and respect for diversity	Recognize that everyone has rights and obligations, and distinguish between similarity and diversity.	Cultivate good relationships with diverse individuals and groups	Debate on the benefits and challenges of difference and diversity	Develop and put into practice values, attitudes, and abilities to deal with and interact with various groups and viewpoints.

7. Actions that can be taken individually and collectively	Explore possible ways of taking action to improve the world we live in	Discuss the importance of individual and collective action and engage in community work	Investigate the responses that people and organizations have made to local, national, and global concerns, and participate in those responses.	Develop and apply skills for effective civic engagement
8. Ethically responsible behaviour	Discuss how our choices and actions affect other people and the planet and adopt responsible behaviour	Understand the concepts of social justice and ethical responsibility and learn how to apply them in everyday life	Analyse the challenges associated with social justice and consider the implications for individual and collective action	Critically assess issues of social justice and ethical responsibility and take action to challenge discrimination and inequality
9. Getting engaged and taking action	Recognise the importance and benefits of civic engagement	Identify opportunities for engagement and initiate action	Develop and use active participation skills, and take action to advance the common good.	Propose action for and become agents of positive change

Without a question, individual teachers' efforts are crucial for adopting GCED; but, the school system as a whole is more likely to have a lasting effect on learners. This is what we call "a whole school approach" which refers to carrying out work in different spaces across the school – including within the curriculum, extra-curricular activities, teachers and communities.

Principles of Fiqih of Civilization

After explaining about principles of global citizenship education (GCED), now let us take a look at the concept of *fiqih peradaban (fiqih of civilization).* The relationship between global citizenships and Islamic teachings- which is often referred as *fiqih-* is inevitable. Manual of AICIS 2023 emphasizes how Islamic teachings can be applied in a global context to address current global challenges. Contemporary fiqh helps develop awareness about global issues and builds a more inclusive society that respects diversity, and promotes global peace and justice (AICIS, 2023). KH.Sahal Mahfudz emphasized the importance of developing the model of fiqih that is oriented towards *maṣlaḥah ummah* (the goodness of humankind) with clear *manhaj* (methods) by contextualizing Islamic authoritative books (*al-kutub al-mu'tabarah*) in modern context (Asmani, 2014).

The term of *Fiqih Peradaban* is relatively new although its spirit has been promoted since long time ago. This term was initiated by some scholars of Nahdlatul Ulama. It was marked by the opening of International Conference on Fiqh of Civilization in Surabaya, 6 February 2023. PBNU Chairman KH Yahya Cholil Staquf explained that this forum invited 15 muftis and Islamic jurists hailing from different countries. They discussed various contemporary issues

from an Islamic point of view, starting from the format of the nation-state, relations with non-Muslims, to the global political order. He hopes that the results of the congress can initiate a discourse on the fiqh of civilization in a global context, "The aim of the congress is to initiate discourse about what kind of civilization we want for the future of mankind," he said (Agency, n.d). According to Ulil Abshar Abdalla, chief of Lakpesdam NU, the concept of fiqih of civilization may include the following issues : first, the issues of global peace and harmony. Secondly, the position of the United Nations as the only multilateral institution that regulates international relations and thirdly, the legitimacy of the concept of the nation-state from the persective of fiqh. "All of these problems must involve religious experts who have been sidelined in the global arena", he said (Nu Online, 2023).

It can be concluded that there are five principle which are synthesized from the spirit of fiqih of civilization, they are: *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-musawah* (equality), *as-syura* (discussion), and *raqabatul ummah* (social control). Those principles are in line with the principles of global citizenship which refers to a sense of belonging to the global community and common humanity, with its members experiencing solidarity and collective identity among themselves and collective responsibility at the global level.

The question now is: how can we integrate global citizenship and fiqih of civilization in one platform? In what kind of education system? In Indonesian context, what community hold the biggest opportunity to implement the value of global citizenship along with fiqih of civilization? The answer is only one: Pesantren. Why? We would break down the answer in the next subchapter.

Designing Global Citizenship Education (GCED) in Pesantren

In previous subchapters we have discussed the principles of Global Citizenship Education (GCED) and principles of fiqih of civilization. In this chapter we would provide the implementation of those two concepts by designing GCED in pesantren. We choose psantren as the best institution which can integrate global citizenship and fiqih of civilization because pesantren is the only education system in Indonesia that would prepare young generation to realize the spirit of da'wah. Da'wah is essentially actualizing Islamic values and teachings into everyday life, within the personal, family and community spheres so that a *khairu ummah*, the best society (Susanto, 2018). In global context, khoiru ummah referes to civilized world which ensures all its inhabitant live in peace, prosperity and harmony. Pesantren are led by the figures of *kyai* who function as agents of social change and peace in society (Nasution, 2017). Pesantren is also famous of its multicultural and tolerance culture that makes them easy to receive the idea of global citizenship and fiqih of civilization. Therefore, in this subchapter the researcher would design the curriculum of Global Citizenship Education (GCED) in the framework of pesantren values and the spirit of fiqih of civilization.

The table below show the simple design of materials, learning objectives, key themes, methods, and principles of fiqih of civilization it contains. We should keep in mind that there are bunch of vaious concepts of Global Citizenship Education (GCED) offered by various institutions. The table below is made by selecting some of the most appropriate interpretation of GCED according to researcher.

Table 3. Sample of GCED Design in Pesantren

Material 1: Local, national and global systems and structures		
Level: Madrasah Tsanawiyah (12-14 years)	Level: Madrasah Aliyah (15-17 years)	Level: University (18 years and above)

Learning objective: Identify governance structures and dimensions of citizenship Key themes: ►► Basic local, national and global governance structures and systems ►► Similarities and differences in how citizenship is defined ►► Good governance, rule of law, democratic processes, transparency	*Learning objective:* Examine the underlying causes of significant local, national, and international problems and the interdependence of local, national, and international elements. Key themes: ►► Shared local, national and global concerns and their underlying causes ►► Changing global forces and patterns and their effects on people's daily lives ►► How history, geography, politics, economics, religion, technology, media or other factors influence current global issues ►► How decisions made in one part of the world can affect other part of the world	*Learning objective:* Examine and propose appropriate remedies after critically analyzing regional, societal, and international concerns, decision-making responsibilities, and outcomes. Key themes: ►► Inquiry into major local, national and global issues (gender discrimination, human rights, sustainable development, peace and conflict, refugees, migration, environments) ►► In-depth analysis of the interconnected nature of global issues ►► Evaluation of the effectiveness and appropriateness of actions (mediation, arbitration, sanctions, alliances) and how global governance institutions and procedures respond to global concerns
Method: -Imbedding it into PKn (civic education) and SKI (Islamic history) lessons - Imbedding it into *pengajian kitab kuning* -Watching Audio Visual Material -Games **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom)	**Method:** -Imbedding it into PKn (civic education), SKI (Islamic history), Sociology, Biology, Language etc - Imbedding it into *pengajian kitab kuning* --Contextual Teaching and Learning (CTL) - Mini Discussion **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion)	**Method:** - Conducting Focus Group Discussion -Project Based Learning - Conducting *Bahsul Masail* **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion)

Material 2: Underlying assumptions and power dynamics		
Level: Madrasah Tsanawiyah (12-14 years)	Level: Madrasah Aliyah (15-17 years)	Level: University (18 years and above)
Learning objective: Differentiate between fact/	*Learning objective*: Investigate underlying	*Learning objective:* Critically assess the ways in

opinion, reality/fiction and different viewpoints/ perspectives	assumptions and describe inequalities and power dynamics	which power dynamics affect voice, influence, access to resources, decision-making and governance
Key themes: ▶▶ Media literacy and social media skills (different forms of media, including social media) ▶▶ Different points of view, subjectivity, evidence and bias ▶▶ Viewpoint-influencing variables (gender, age, religion, ethnicity, culture, socioeconomic situation, location, ideologies, and other factors)	Key themes: ▶▶ Concepts of equality, inequality, discrimination ▶▶ Factors influencing inequalities and power dynamics and the challenges some people face (migrants, women, youth, marginalised populations) ▶▶ Finding key ideas, contrasting and comparing similarities and differences, recognizing biases or points of view, finding conflicting messages, and assessing and evaluating information are all abilities that can be used to examine various sorts of information about global issues.	Key themes: ▶▶ Analysis of contemporary global issues from the perspective of power dynamics (gender equality, disability, youth unemployment) ▶▶ Factors facilitating or hindering citizenship and civic engagement at global, national and local levels ▶▶ Critical examination of different viewpoints, opponent or minority views and critiques, including assessing the role of the mass media and social media
Method: -Imbedding it into PKn (civic education) and SKI (Islamic history) lessons -Imbedding it into *pengajian kitab kuning* -Watching Audio Visual Material -Games **Fiqih of Civilization Value:** al-musawah (equality), as-syura (discussion),	**Method:** -Imbedding into PKn (civic education), SKI (Islamic history), Sociology, Biology, etc -Imbedding it into *pengajian kitab kuning* --Contextual Teaching and Learning (CTL) **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion)	**Method:** - Conducting Focus Group Discussion -Project Based Learning - Conducting Bahsul Masail **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion)

Material 3: Different levels of identity		
Level: Madrasah Tsanawiyah (12-14 years)	Level: Madrasah Aliyah (15-17 years)	Level: University (18 years and above)
Learning objective: Examine different levels of identity and their implications for managing relationships with others	*Learning objective:* Distinguish between personal and collective identity and various social groups and cultivate a sense of belonging to a common	*Learning objective:* Critically examine ways in which different levels of identity interact and live peacefully with different social groups.

Key themes: ▶▶ How the individual relates to the community (historically, geographically and economically) ▶▶ How we interact with the world beyond our neighborhood and through various mediums (media, travel, music, sports, culture) ▶▶ Empathy, solidarity, conflict management and resolution, preventing violence, including gender-based violence, and bullying	humanity Key themes: ▶▶ Multiple identities, belonging and relating to different groups ▶▶ Complexity of personal and collective identity, beliefs and perspectives (personal, group, professional, civic) ▶▶ Engagement and cooperation in projects addressing common challenges ▶▶ Feeling of belongingness to common humanity ▶▶ Cultivating positive relationships with people from various and different backgrounds	Key themes: ▶▶ Personal identities and memberships in local, national, regional and global contexts through multiple lenses ▶▶ Collective identity, shared values and implications for creating a global civic culture ▶▶ Complex and diverse perspectives and notions of civic identities and membership on global issues or events or through cultural, economic and political examples ▶▶ Factors that lead to successful civic engagement (personal and collective interests, attitudes, values and skills)
Method: -Imbedding it into PKn (civic education) and SKI (Islamic history) lessons -Imbedding it into *pengajian kitab kuning* -Watching Audio Visual Material -Games **Fiqih of Civilization Value:** al-'adalah (justice), al-hurriyyah (freedom)	**Method:** -Imbedding into PKn (civic education), SKI (Islamic history), Sociology, Biology, etc --Contextual Teaching and Learning (CTL) - Imbedding it into *pengajian kitab kuning* **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion)	**Method:** - Conducting Focus Group Discussion -Project Based Learning - Conducting *Bahsul Masail* **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion)
Material 4: Ethically responsible behavior		
Level: Madrasah Tsanawiyah (12-14 years)	Level: Madrasah Aliyah (15-17 years)	Level: University (18 years and above)
Learning objective: Understand the concepts of social justice and ethical responsibility, and learn how to apply them in everyday life Key themes: ▶▶ What it means to be an ethically responsible and engaged global citizen	*Learning objective:* Analyse the challenges and dilemmas associated with social justice and ethical responsibility, and consider the implications for individual and collective action Key themes:	*Learning objective:* Critically assess issues of social justice and ethical responsibility, and take action to challenge discrimination and inequality Key themes: ▶▶ How diverse viewpoints on social justice and moral responsibility affect political

►► Personal perspectives on fairness and issues of global concern (climate change, fair trade, fighting terrorism, access to resources) ►► Real life examples of global injustice (human rights violations, hunger, poverty, gender-based discrimination, recruitment of child soldiers)	►► Different perspectives about social justice and ethical responsibility in different parts of the world, and the beliefs, values and factors that influence them ►► Effective and ethical civic engagement with global issues (compassion, empathy, solidarity, dialogue, caring and respect for people and the environment) ►► Ethical dilemmas (child labour, food security, legitimate and non-legitimate forms of action such as use of violence) citizens face	decision-making and civic engagement (participation in political movements, volunteer work in the community, and membership in religious or philanthropic organizations), or how they impede the resolution of global issues ►► Issues that involve ethical questions (nuclear power and weapons, indigenous rights, censorship, animal cruelty, business practices) ►► Challenging injustice and inequalities ►► Demonstrating ethical and social responsibility
Method: -Imbedding into PKn (civic education) and SKI (Islamic history) lessons --Imbedding it into *pengajian kitab kuning* -Watching Audio Visual Material -Games **Fiqih of Civilization Value:** al-'adalah (justice), al-hurriyyah (freedom)	**Method:** -Imbedding into PKn (civic education), SKI (Islamic history), Sociology, Biology, etc -Imbedding it into *pengajian kitab kuning* --Contextual Teaching and Learning (CTL) **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion), *al musawah* (equality)	**Method:** - Conducting Focus Group Discussion -Project Based Learning - Conducting Bahsul Masail **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion), *al musawah* (equality)

Material 5: Getting engaged and taking action		
Level: Madrasah Tsanawiyah (12-14 years)	Level: Madrasah Aliyah (15-17 years)	Level: University (18 years and above)
Learning objective: Identify opportunities for engagement and initiate action Key themes: ►► The role of groups and organisations (clubs,	*Learning objective:* Develop skills for active engagement and take action to promote the common good Key themes: ►► Personal motivation and how this affects active citizenship	*Learning objective:* Propose action for, and become agents of, positive change Key themes: ►► Learning to be active global citizens and how to

networks, sports teams, unions, professional associations) ►► Engaging in projects and written work ►► Participating in community-based activities ►► Participating in decision-making at school	►► Personal set of values and ethics to guide decisions and actions ►► Ways to engage in addressing an issue of global importance in the community ►► Proactively engaging in local, national and global initiatives ►► Volunteering and service-learning opportunities ►► Networking (peers, civil society, non-profit organisations, professional representatives) ►► Social entrepreneurship	transform one's self and society ►► Contributing to the analysis and identification of needs and priorities that require action/change at local, national and global levels ►► Actively participating in the creation of a vision, strategy and plan of action for positive change ►► Exploring opportunities for social entrepreneurship ►► Critically analysing the contributions and the impact of the work of various actors ►► Inspiring, advocating for and educating others to act ►► Practicing communication, negotiation, advocacy skills
Method: -Imbedding into PKn (civic education) and SKI (Islamic history) lessons -Imbedding it into *pengajian kitab kuning* -*Watching Audio Visual Material* -Games **Fiqih of Civilization Value:** al-'adalah (justice), al-hurriyyah (freedom)	**Method:** -Imbedding into PKn (civic education), SKI (Islamic history), Sociology, Biology, etc ---Imbedding it into *pengajian kitab kuning* --Contextual Teaching and Learning (CTL) **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion), *al musawah (*equality)	**Method:** - Conducting Focus Group Discussion -Project Based Learning - Conducting Bahsul Masail **Fiqih of Civilization Value:** *al-'adalah* (justice), *al-hurriyyah* (freedom), *al-syura* (discussion), *al musawah (*equality)

Conclusion

The result and discussion above concludes that to design Global Citizenship Education (GCED) in pesantren, a comprehensive curriculum should be designed to integrate cognitive, social-emotional and behavior aspects of GCED with the value and principles fiqih of civilization. Beside of that, a good coordination and collaboration from all elements is needed. However, this article is only a conceptual article. The real implementation in classroom is further needed. Hopefully pesantren could be the leader in educating global citizenship to Indonesian young generation to create a better world for humanity.

References

Agency, A. N. (n.d.). *NU gelar Muktamar Internasional Fiqih Peradaban*. ANTARA News Jawa Timur. Retrieved April 10, 2023, from https://jatim.antaranews.com/berita/677595/nu-gelar-muktamar-internasional-fiqih-peradaban

American Psychological Association. (2010). *Publication Manual of the American Psychological Association, Sixth Edition*. American Psychological Association. https://www.apa.org/pubs/books/4200066

Asmani, J. M. (2014). Fikih Sosial Kyai Sahal Sebagai Fikih Peradaban. *Al-Ahkam*, *24*(1), Article 1. https://doi.org/10.21580/ahkam.2014.24.1.130

Call For Paper – AICIS – Annual International Conference on Islamic Studies. (n.d.). Retrieved April 10, 2023, from https://aicis.id/call-for-paper/

Daheri, M. (2022). Religious Moderation, Inclusive, and Global Citizenship as New Directions for Islamic Religious Education in Madrasah. *Nazhruna: Jurnal Pendidikan Islam*, *5*(1), Article 1. https://doi.org/10.31538/nzh.v5i1.1853

Farahani, M. F. (2014). The Role of Global Citizenship Education in World Peace and Security. *Procedia - Social and Behavioral Sciences*, *116*, 934–938. https://doi.org/10.1016/j.sbspro.2014.01.323

Jarrar, A. (2012). Global Citizenship Education in Jordanian Universities. *Procedia - Social and Behavioral Sciences*, *47*(01), 1922–1926. https://doi.org/10.1016/j.sbspro.2012.06.924

Karomani, Nurhaida, I., Aryanti, N. Y., Windah, A., & Purnamayanti, A. (2021). Literasi Informasi Digital: Tantangan Bagi Para Santri Dalam Menjalankan Peran Sebagai Global Citizen (Studi Kasus Pada Pondok Pesantren Darussa"Adah Bandar Lampung). *KOMUNIKA*, *4*(2), Article 2. https://doi.org/10.24042/komunika.v4i2.9933

Kurniawan, B. G., & Marzuki. (2022). PEMBINAAN KARAKTER KEWARGANEGARAAN MULTIKULTURAL DI PONDOK PESANTREN AL MUQODASAH PONOROGO. *JPI (Jurnal Pendidikan Indonesia)*, *11*(2), Article 2. https://doi.org/10.23887/jpiundiksha.v11i2.24457

Muktamar Internasional Fiqih Peradaban Langkah Awal PBNU dari Jalan Panjang menuju Perdamaian Dunia. (n.d.). nu.or.id. Retrieved April 9, 2023, from https://www.nu.or.id/nasional/muktamar-internasional-fiqih-peradaban-langkah-awal-pbnu-dari-jalan-panjang-menuju-perdamaian-dunia-vjV6w

Nasution, R. D. (2017). KYAI SEBAGAI AGEN PERUBAHAN SOSIAL DAN PERDAMAIAN DALAM MASYARAKAT TRADISIONAL. *Sosiohumaniora*, *19*(2), Article 2. https://doi.org/10.24198/sosiohumaniora.v19i2.10346

Nguyen, H.-L., Dinh, V.-H., Hoang, P.-H., Luong, V.-T., & Le, A.-V. (2021). School students' perception, attitudes and skills regarding global citizenship-dataset from Vietnam. *Data in Brief*, *37*, 107162. https://doi.org/10.1016/j.dib.2021.107162

NU Online. (n.d.). *Muktamar Internasional Fiqih Peradaban Bakal Jadi Agenda Internasional Berkelanjutan*. nu.or.id. Retrieved April 10, 2023, from https://www.nu.or.id/nasional/muktamar-internasional-fiqih-peradaban-bakal-jadi-agenda-internasional-berkelanjutan-ceEux

OECD. (2018). *Teaching for Global Competence in a Rapidly Changing World*. Organisation for Economic Co-operation and Development. https://www.oecd-

ilibrary.org/education/teaching-for-global-competence-in-a-rapidly-changing-world_9789264289024-en

Oxfam. (2015). *Oxfam Global Citizenship Guides*. Oxfam GB. https://www.oxfam.org.uk/education/who-we-are/global-citizenship-guides/

Prayoga, A., & Sulhan, M. (2019). Pesantren Sebagai Penangkal Radikalisme dan Terorisme. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, *5*(2), Article 2. https://doi.org/10.26594/dirasat.v5i2.1812

Reimers, F. (2013). Education for Improvement: Citizenship in the Global Public Sphere. *Harvard International Review*, *35*(1), 56–61.

Susanto, D. (2018). OPTIMALISASI FUNGSI PESANTREN SEBAGAI AGEN PENGEMBANGAN SDM PERSPEKTIF DAKWAH. *Hikmah*, *12*(2), Article 2. https://doi.org/10.24952/hik.v12i2.890

UNESCO. (2016). *Global Citizenship Education: Topics and Learning Objectives*. UNESCO. https://gcedclearinghouse.org/resources/global-citizenship-education-topics-and-learning-objectives

UNESCO. (2018). *Preparing teachers for global citizenship education: A template—UNESCO Digital Library*. UNESCO Bangkok Office. https://unesdoc.unesco.org/ark:/48223/pf0000265452

UNESCO. (2015). *Transforming our world: The 2030 Agenda for Sustainable Development*. https://sdgs.un.org/2030agenda

Unesco. (2016). *A Teacher's Guide on The Prevention of Violent Extremism*. Unesco,. https://digitallibrary.un.org/record/3849452

Watts, R. (2011). Developing a Conceptual Article for Publication in Counseling Journals. *Journal of Counseling and Development*, *89*(3). https://doi.org/10.1002/j.1556-6678.2011.tb00094.x

Yadav, M. S. (2010). The Decline of Conceptual Articles and Implications for Knowledge Development. *Journal of Marketing*, *74*(1), 1–19. https://doi.org/10.1509/jmkg.74.1.1