

The Model of Moderate Islamic Education Based on Integration Curriculum at Islamic International School PSM Grogol Kediri

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Abstract

This study aims to explore the development of a moderate Islamic education model rooted in local wisdom by integrating the Cambridge and Merdeka Curricula in Islamic schools in Kediri. Using a qualitative descriptive approach, data were collected through interviews, observations, and documentation at SDI Islamic International School PSM Kediri. Informants in this study included the headmaster, vice-curriculum, teachers, foundation advisors, guardians, and several students. The selection of informants was based on purposive sampling, thus narrowing the list of potential interviewees from the outset. Data analysis involved condensation, verification, and drawing conclusions, which were carried out simultaneously during data collection. The findings demonstrate a harmonious synthesis between global education and local Islamic values. The integration process applies inquiry-based learning from the Cambridge framework while instilling Javanese-Islamic values such as reciprocal cooperation, empathy, and adaptability, while maintaining academic excellence. This study formulates a contextual model of Moderate Islamic Education Based on Local Wisdom, which balances global competence and spiritual character. This model contributes to Indonesia's vision of moderate Islamic education and provides practical insights for Islamic institutions in integrating global and local curricula.

Keywords

Curriculum; Integration; Islamic Education; Model; Moderate

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1. INTRODUCTION

The development of Islamic education in the era of globalization faces complex challenges across the curriculum, values, and cultural identity. Integrating local values with a global curriculum is an urgent need to maintain national character and enhance international competitiveness. In this context, Islamic education in Indonesia is required to combine the advantages of a modern education system with moderate, adaptive Islamic values rooted in local wisdom. The concept of moderate Islamic education is crucial for maintaining social harmony amid diversity and for national stability and global peace (Kementrian Agama Republik Indonesia, 2021).



The Merdeka Curriculum, launched nationwide in 2022, focuses on developing Pancasila student profiles through student-centered, project-based learning. Meanwhile, international curricula such as the Cambridge Curriculum emphasize critical thinking skills, global literacy, and an inquiry-based learning approach (Cambridge Assessment International Education, n.d.) Integrating these two curricula opens new opportunities to develop a moderate Islamic education model that combines global academic dimensions with local Islamic spiritual and moral values. However, studies on how this integration is concretely realized in elementary Islamic schools remain very limited (Solichati & Musfiqon, 2020).

Kediri, a city with a strong Islamic tradition and a strong Javanese culture, is an important representation of the application of local wisdom in education (Jauhari, 2023). Values such as cooperation (*gotong royong*), mutual respect (*tepo seliro*), and politeness (*upah-ungguh*) have long been hallmarks of Javanese society, a religious and open society. These values align with the Islamic principle of *rahmatan lil 'alamin* (blessing for the universe), which emphasizes compassion, tolerance, and respect for differences (Putri & Fadlullah, 2022). Therefore, the implementation of the Cambridge and Merdeka curricula in Islamic elementary schools in Kediri is an interesting case for study, as it demonstrates how local wisdom and Islamic values can coexist with an internationally standardized curriculum.

This moderate Islamic education model, based on local wisdom, aims not only to shape students with knowledge and morals, but also with a global perspective and tolerance. In the context of religious moderation, this approach reflects the implementation of the principle of *wasathiyah*, a balance between spirituality and rationality, between locality and globality (Wahyudi, 2018). This curriculum integration process has the potential to produce a generation of Muslims who excel not only academically but also possess a strong multicultural and ecological awareness.

Various previous studies have discussed moderate Islamic education in the context of Islamic boarding schools (Herdiansyah et al., 2016) and eco-Islamic boarding schools (Syukri et al., 2024), but few have highlighted the integration of global curricula within the Islamic elementary school system. The research results team Jauhari state that the process of habituation to a moderate stance is strengthened by the behavior of religious communities that support one another and work with policymakers to create a conducive environment (Moh. Irmawan Jauhari, A. Jauhar Fuad, Muhammad Akmal Auli, & Istiqomah, 2024). Muhammad et al. found that the basis of *tawhid* correlated with theological values, and the Koran and hadith correlated with normative aspects, which have a positive impact on developing Islamic education in a more holistic and comprehensive direction (Muhammad, Rahim, F., & Maknin, N. A. K. 2025). Salam, M., & Jauhari, M. I. state that the multicultural living values at the Al Hasani Al Latifi Islamic Boarding School involve several parties, such as caregivers, religious teachers, pesantren residents, and the Kauman community (Salam, M., & Jauhari, M. I.). The integration of local wisdom values in character education needs to be strengthened and replicated across all aspects of education to make significant scientific contributions to the development of character education studies grounded in local wisdom (Sidik, F., Anwar, H., & Kobandaha, I. M., 2025).

Another result shows that the Madrasah Al-Qur'an Al Fajar is managed in a modern, synergistic manner, enabling it to improve students' religious behavior compared to before. The implementation of this Madrasah Al-Qur'an implies that students become diligent in reading the Qur'an, be *tawadu'*, be polite and friendly, respect each other, be orderly in worship, be able to become khatib, imam, teaching assistant, and make speeches, with increased awareness and peace of mind (Munjahid, M., & Kuswanto, H., 2024). The implications of the integration of the MBS curriculum in learning Islamic Religious Education (PAI) were implemented in three aspects: aspects of lesson planning (classes, time, materials, and learning resources), aspects of learning implementation (accommodating four 21st century skills, religious insight, integral personality), and evaluation aspects that balance the assessment of the three domains (cognitive, psychomotor, affective) (Handayani, Ilham Putri, and Muh. Wasith Achadi. 2023). Umur shows that policy formulation to strengthen religious moderation is carried out in a participatory manner through deliberation led by the *kiai* as the holder of the highest authority (Umur, Muhammad

Ma'aliyal, Ulfa Maskanah, Ceni Amalia Ayu Lestari, Nur Ali, and Bakhruddin Fanani. 2025).

2. METHODS

This study uses a descriptive qualitative approach, focusing on an in-depth understanding of the integration process of two curricula, Cambridge and Merdeka, in the context of moderate Islamic education in Islamic elementary schools. This approach emphasizes the meaning of social, cultural, and educational phenomena occurring in the school environment, rather than statistical measurements. The qualitative method is viewed that social research examining values, meaning, and culture should use a descriptive-interpretive strategy so that the findings are more contextual to the reality on the ground (Creswell & Chery, 2018).

Location and Subjects: The research was conducted at SDI Islamic International School PSM Grogol Kediri, an integrative Islamic school offering two curricula (Cambridge and Merdeka) (Obs., 2025). This school was chosen because it has a reputation as a model institution of modern Islamic education in Kediri, combining global values and local wisdom. The research subjects included: Headmaster, Vice Principal for Curriculum, Core Subject Teachers, Parents, and Students. The selection of subjects was carried out using a purposive sampling technique, namely selecting informants considered most knowledgeable and directly involved in the curriculum integration process.

Data were obtained through field observations and interviews, along with supporting documentation. The data sources in this study were the actual symptoms, in the form of words, behaviors, and opinions from the parties involved in the research object (Nasution, 2016). Data collection was conducted through interviews, observations, and documentation. Data analysis in this study was carried out from the time the data were collected, and the data were then rechecked. Data analysis was carried out through three simultaneous activity flows in the data collection process, namely: data condensation, data display, and conclusion drawing/verification (Miles & Hubermans, 2013).

The data analysis used in this study follows the Miles, Huberman, and Saldaña model through three main stages: data condensation, which involves selecting and focusing on data relevant to the research focus. Data display that presents the results of observations and interviews in narrative form and in thematic tables. Finally, conclusion drawing, which involves identifying integration patterns and models of locally based moderate Islamic education (Miles Matthew et al., 2014.) To verify the validity of the data and ensure its credibility and reliability, several strategies were used, including: first, source triangulation, comparing information from the principal, teachers, students, and documents. Second, member checking, confirming the interpretation with informants, to minimize bias. Third, peer debriefing, discussing the preliminary results with lecturers and colleagues.

3. FINDINGS AND DISCUSSIONS

The Process of Integrating the Cambridge Curriculum and the Independent Curriculum at SDI Islamic International School, PSM Grogol Kediri

Curriculum integration at SDI Islamic International School PSM Grogol Kediri is an educational innovation that combines a Cambridge-based global learning structure with local wisdom values and the Islamic spirituality of the Indonesian archipelago. The Scheme of Work (SOW) and Lesson Plan (LP) documents show that the Natural and Social Sciences (IPAS) learning is structured using Cambridge's signature inquiry learning approach, but contextualized with local issues such as waste management, the Brantas River ecosystem, and the social life of the Kediri community (Obs.01.2025), (Interview,03,2025). This approach aligns with the spirit of the Pancasila Student Profile in the Independent Curriculum, which emphasizes cooperation, environmental awareness, and critical

thinking (Zamjani, dkk, 2024).

The Cambridge curriculum emphasizes scientific competency-based learning objectives (scientific skills, communication, and collaboration), while the Independent Curriculum emphasizes character-based learning outcomes and social projects (Obs. 02,2025). In the integration process, schools combine these two aspects into cross-disciplinary learning themes. For example, under the theme "Clean Earth, Clean Faith," students conduct simple science experiments on plastic waste recycling (Cambridge Science material) and then discuss human responsibility for the environment from an Islamic perspective (PAI)(Interview, 05,2025). This activity not only strengthens scientific understanding but also instills religious and ecological values that foster a moderate attitude (Interview, 06, 2025).

Integration is also evident in the Subject Mapping & Learning Objectives, where each Cambridge learning strand (Scientific Inquiry, Biology, Geography, Social Awareness) is paired with the Independent Curriculum Learning Outcomes (Obs.06,2025). Teachers play a crucial role as "cultural translators," connecting global terms and contexts with local cultures (Obs.07, 2025), (Interview,04,2025). For example, the concept of "sustainability" is translated as the responsibility of *khalifah fil ardh* (human responsibility to protect the earth), while the theme of "community awareness" is linked to the value of cooperation in Javanese culture (Interview,01,2025). This model is in line with Robin Fogarty's idea of curriculum integration, namely, the integration of interdisciplinary subjects that builds complete meaning for students (Fogarty, 1991).

The final results of this integration process, before being included in the Student Report Card (IPO), are first subjected to formative and summative assessments one month before the quarterly term exams. These evaluations are conducted to measure the depth of student understanding of the lessons. Therefore, the final results in the IPO reflect the integration of learning. In the context of Islamic schools, curriculum integration not only means combining subjects but also uniting spiritual, moral, and academic values.

The integration between the Cambridge Curriculum and the Independent Curriculum can be categorized as a form of connected model, where two different systems are brought together within a single framework of the same goal: strengthening character and 21st-century competencies (Fogarty, 1991). Solichati's study shows that integrating international curricula in Islamic schools allows for a balance between global academic competencies and religious values (Solichati & Musfiqon, 2020), (Miladiyah, A. N., & Jauhari, M. I. (2025) This process requires pedagogical and managerial adaptations, including teachers' ability to translate Islamic values into modern learning contexts.

There are three forms of curriculum integration: the first is integration within a single discipline/subject, which consists of three models: fragmented, connected, and nested (Kurniawan, 2011). Second, cross-disciplinary integration comprises five models: the sequenced, shared, webbed, threaded, and integrated models (Kurniawan, 2011). Third, inter- and inter-integration (internal). Integration occurs internally within the student. There are two models: the immersion model and the networked model. The immersion model is an integration carried out intrinsically by the student, with little or no external intervention. The networked model is a networking model based on expertise and interest (Kurniawan, 2011). The concept of integration involves integrating learning methods to optimize the cognitive, affective, and psychomotor domains. In practice, curriculum integration requires a variety of development strategies as part of a rich, varied learning process, utilizing a wide range of media tools and learning resources (Muhab Dkk, 2017)

Science and Islamic Education Learning Practices Between Global Thinking and Local Wisdom

In the Science Lesson Plan document, each meeting begins with exploratory activities that stimulate critical and creative thinking. The teacher asks contextual questions such as: "Why can rivers be polluted?" or "What is the relationship between faith and environmental cleanliness?" Students are invited to conduct observations, record data, discuss in groups, and then write reports in simple

English. Their observations are then linked to religious and social values through reflections on Islamic Education (PAI). This bilingual approach not only improves scientific literacy but also instills a spiritual awareness that science and faith are mutually supportive (Obs.03, 2025).

Modern Islamic education must bridge science and moral values to produce a generation of globally competitive Muslims without abandoning their spiritual roots (Rahmayanti et al., n.d.). In Islamic Religious Education (PAI) lessons, teachers link the themes of cleanliness and gratitude to the practicalities of school cleanliness and student community service activities. This process integrates the Cambridge project-based learning method with the Islamic principles of social worship. This aligns with the findings of a study by Bilbina et al., which found that social action-based education effectively strengthens religious values and empathy in students (Bilbina et al., 2024).

Table 1. Curriculum Integration Analysis of Value and Competency Synchronization

Component	Cambridge Curriculum	Independent Curriculum	Integration of Moderate Islam & Local Wisdom
Learning objectives	Developing critical thinking & inquiry skills	Building a character of cooperation & critical thinking	Moral and social awareness-based learning
Method	Inquiry learning, experiment, and global issues discussion	Project-based learning, reflection, differentiation	Reflection of Islamic values and local culture (<i>tepo seliro</i> , adab)
Language of instruction	English	Indonesian	Bilingual (English–Indonesian) with Islamic values
Evaluation	Observation rubric, portfolio of work results	Formative & reflective assessment	Behavioral, spiritual, and collaborative assessments
Student Output	Global-minded learners	Pancasila Student Profile	Moderate Muslims with a global outlook

The table above shows that integration extends beyond administrative boundaries to encompass values, methods, and learning outcomes. Students not only understand global concepts like recycling or sustainability, but also internalize the values of trust and responsibility as *khalifah fil ardh* (vicegerents on earth) (Obs.03, 2025). This means the curriculum fosters a moderate, contextually grounded Islamic education model with local roots and global thinking.

The findings of this study extend previous studies on global curriculum integration in Islamic institutions. Integration Cambridge Curriculum have strengthening critical thinking and innovativeness (Salsabila, Arifuddin M. Arif, & Mastura Minabari, 2025). The integration of local values, religion, and the global curriculum is clear evidence of the application of the concept of moderate Islam in formal education. Religious moderation in schools cannot be achieved through moral lectures alone; it must be embedded in a learning structure that adapts to the global context (Suryadi, 2022). SDI Islamic International School PSM Grogol Kediri has not only succeeded in combining two curricula but also in building a bridge of values between East and West, religion and science, locality and globality. This is the essence of future moderate Islamic education.

The Role of Local Wisdom in the Formation of Religious Moderation

The curriculum integration at SDI Islamic International School PSM Grogol Kediri is not only oriented towards academic achievement but also towards the formation of a moderate character based on Javanese local wisdom and Islamic values, *rahmatan lil 'alamin* (Obs.04, 2025.). In this context, values such as *tepo seliro* (tolerance and empathy), *gotong royong* (manners), and *gotong royong* (cooperation) are important foundations in building students' attitudes towards the social and cultural diversity around

them (Interview,01,2025). The application of these values is not merely inserted in learning, but is integrated into Project-Based Learning (PBL) activities and the Pancasila Student Profile, which emphasizes collaborative work across themes and across cultures (Interview,04, 2025). Javanese cultural values have a strong spiritual dimension in maintaining social harmony, which becomes the ethical foundation for moderate Islamic education in Indonesia (Geertz, C, 1976). The application of these values makes the school a social laboratory where students learn to respect differences without losing their Islamic identity.

The implementation of science and Islamic education (IPAS) and Islamic Religious Education (PAI) activities at this school demonstrates that local wisdom values are translated into concrete actions (Obs. 07, 2025). For example, in a project titled "Caring for the Earth is Caring for Faith," students are encouraged to plant trees and recycle organic waste. At the same time, teachers link these activities to the concepts of amanah and ihsan in Islam (Interview). Such activities foster the understanding that protecting the environment is a form of worship and a manifestation of religious moderation (Obs. 08, 2025). Local wisdom-based education can foster ecological, social, and spiritual awareness simultaneously, providing an important foundation for forming a moderate and tolerant generation (Kejora et al., 2025).

Internalizes the values of mutual cooperation and togetherness through social activities such as the Ramadhan Charity Week social service program for young students and the Community Clean-Up Day (Obs.08, 2025). These participatory values encourage students to view diversity as a strength rather than a threat. An interview with the headmaster explained that these social and environmental activities provide a platform for real character education, not just classroom theory (Inf.01.2025). This finding aligns with Dewantara's Three Centers of Education concept, which states that character formation ideally takes place in an integrated manner at home, school, and community (Dewantara, 1977). Through these cross-contextual activities, schools foster empathy and solidarity, the foundations of religious moderation.

The integration of local values is also evident in the language approach and everyday communication (Obs.02, 2025). Teachers use terms such as *ngajeni*, *nuwun sewu*, and *sami-sami* to instill respect, humility, and politeness (Interview,02, 2025). This linguistic approach strengthens the affective dimension of learning. Saleh states that the application of local language and cultural symbols in education plays a crucial role in fostering an inclusive religious identity and strengthening students' social morality (Saleh, 2025). In Islamic Religious Education (PAI), teachers employ contemplative and reflective discussion, combining Quranic verses with Javanese proverbs. For example, when discussing Surah Al-Hujurat: 13, which discusses human brotherhood, teachers relate it to the Javanese proverb "*urip iku urup*" (life should benefit others).

This approach strengthens the connection between religious texts and cultural contexts, enabling students to understand Islam not as a rigid dogma but as a universal teaching aligned with local humanitarian values. The synergy between Quranic values and local Javanese wisdom constitutes an effective model of contextual religious education for teaching tolerance and pluralism (Salim et al., n.d). The integration of local wisdom values in this school has established a contextual and applicable pattern of moderate Islamic learning. Local wisdom is no longer merely an additional element but has become a central principle in curriculum design and learning practices. The integration of global (Cambridge), national (*Merdeka*), and local (Javanese-Islamic culture) approaches produces students who are open, tolerant, and adaptable to differences while remaining strong in their religious identity.

Local wisdom-based education not only strengthens cultural identity but also shapes students' moderate character (Fa'idah, 2025). Therefore, integrating local values into learning is a contextual strategy that balances global knowledge with national identity. Positive character values in society stem from various aspects, including cultural values, religion, and national philosophy. Some of these values are: 1) Religious. 2) Honesty. 3) Tolerance. 4) Discipline. 5) Hard work. 6) Creativity. 7) Independence.

8) Democratic. 9) Curiosity. 10) National spirit. 11) Love for one's country. 12) Appreciation for achievement. 13) Friendly/communicative. 14) Love of peace. 15) Love of reading. 16) Care for the environment. 17) Social concern. 18) Responsibility (Zubaedi, 2009). Character is shaped by two categories of factors: internal and external. Internal factors: Five factors can influence character: instinct, custom, will, inner voice, and heredity. External factors include education and environment (Gunawan, 2014).

The Impact of Integration on Character and Learning Quality

The integration of the Cambridge Curriculum and the Independent Curriculum at SDI Islamic International School PSM Kediri has significantly improved the quality of learning and shaped student character. Observations and interviews with the principal and teachers revealed that the learning process is now more contextual and reflective. Cambridge's inquiry learning approach, combined with the differentiated learning of the Independent Curriculum, creates an active, adaptive, and collaborative learning environment (Obs.06,2025). Students not only understand global academic concepts but are also encouraged to reflect on local cultural values in their daily lives (Obs.04, 2025).

The principal of SDI PSM Kediri stated, "In our learning practices, we combine the inquiry-based Cambridge model with the principles of the Independent Curriculum, which emphasizes the Pancasila character of students (Obs.02, 2025), (Aprianto. 2023). Children are encouraged to think critically, but are also taught to respect teachers and local culture (A.Y., personal communication, Mei 2025). The Social Studies teacher added that this curriculum integration provides space for students to understand their socio-cultural context (Salim et al.,n.d.). For example, when discussing the theme of community diversity, the teacher links the material to the values of *tepo seliro* and *gotong royong* that exist in Javanese culture (Y.P., personal communication, Mei 2025). Learning projects such as "Environmentally Friendly Village" or "Digital Traditional Market" provide students with a forum to apply academic concepts in real-world settings.

Interviews with science teachers revealed that experimental activities not only foster scientific logic but also foster a sense of responsibility toward nature as a gift from God (Y.P., personal communication, May 2025). Spiritual values such as trust and sincerity reinforce morale in every practical activity. Students learn that science is inseparable from ethical and sustainable values. The overall impact of this curriculum integration is seen in three main aspects:

- a. The students' cognitive aspects show an increase in analytical and critical thinking skills through the inquiry approach.
- b. The affective aspects of character values, such as empathy, tolerance, and social responsibility, grow through reflective and local culture-based learning.
- c. Psychomotor aspects through social projects and collaborative activities make students more daring to appear, able to communicate across cultures, and actively participate in school community activities.

This curriculum integration also impacts teacher professionalism. Educators are trained to develop bilingual teaching modules that combine Cambridge learning outcomes with elements of the Pancasila Student Profile (Interview,01,2025.). This approach positions teachers not only as academic facilitators but also as cultural translators, connecting global values and local culture. Through this learning, religious moderation is not taught dogmatically but is enacted through daily practices that respect diversity. Therefore, it can be concluded that the integration of the Cambridge and Merdeka curricula at SDI PSM Kediri has resulted in a moderate Islamic education model that shapes students with global character, local morals, and ecological insight (Alya, A., Handayani, D., Harefa, D. L., Salwa, H. A., Putri, M., Arifah, M., Rachman, F. 2024). This model connects science with spiritual, social, and cultural values, which form the foundation of contextual Islamic education (Aini, A. N., Nurjanah, E., & Effendi, M. R. (2021).

Table 2. Moderate Islamic Education Model Based on Local Wisdom (Structural)

Component	Focus	Real Implementation	Impact
Core Values	Islam <i>rahmatan lil 'alamin</i> , Javanese culture (equality, manners)	Character building through daily activities, group prayers, and teacher role models	Formation of tolerant, empathetic and polite attitudes
Curriculum	Cambridge Integration & Independence	Bilingual lesson plans, thematic SOW, project-based learning	Students understand global values without leaving their cultural roots.
Learning methods	Inquiry learning + Contextual learning	Reflective discussion, field study, social observation	Improving critical and collaborative thinking skills
Evaluation	Cognitive + Affective + Character	Portfolio, reflection journal, behavioral observation	Comprehensive assessment based on process and values
The Role of Teachers	Facilitator and cultural translator	Linking global material to local context	Adaptive, creative, and contextual teachers

The table shows a conceptual model of moderate Islamic education based on local wisdom developed at SDI Islamic International School PSM Kediri. This model emphasizes that the core values of Islam (*rahmatan lil 'alamin*) and Javanese culture (*tepo seliro, unggah ungguh, gotong royong*) are integrated into all educational components, from the curriculum and methods to learning evaluation. This implementation creates harmony between a global academic approach and local Islamic ethics, which are the hallmarks of moderate, contextual education (Masyitoh, 2018).

The results of this study indicate that integrating the Cambridge Curriculum and the Independent Curriculum at SDI Islamic International School PSM Kediri not only fosters pedagogical innovation but also strengthens moderate Islamic values rooted in local Javanese culture. This integration process blends a global academic approach with local wisdom, oriented toward a balance between competence and morality (Handayani, Ilham Putri, and Achadi. 2023). In this context, the emerging educational model can be categorized as a form of contextual Islamic education that emphasizes harmony between knowledge, morality, and culture (Herdiansyah et al., 2016).

This finding aligns with the results of a study by Salim et al. in their article, "Integrating Javanese Culture in Islamic Education: The Role of Pathok Negara Mosque," which asserts that Javanese cultural values such as *tepo seliro, pahala-ungguh*, and *gotong royong* play a crucial role in the formation of moderate religious character (Ahmad Salim et al., n.d.). While in Suryadi et al.'s study, local cultural integration was achieved through the mosque's role as a center for non-formal education (Suryadi, 2022). This means that Islamic moderation can thrive in both formal and non-formal educational settings as long as a cultural and spiritual approach is maintained (Qosim, M. , & Rahmatullah, A. S., 2025).

Solichati & Musfiqon found that the synergy between international and national curricula can increase student competitiveness without eroding Islamic identity (Solichati & Musfiqon, 2020). The approach applied at SDI PSM Kediri has similarities, namely the adaptation of global content (Cambridge) with local and religious values contained in the Merdeka Curriculum, so that graduates are born who excel academically and have moderate morals.

The implementation of Cambridge Merdeka integration at SDI PSM Kediri demonstrates that Islamic moderation can be internalized through instruction that emphasizes inquiry learning, value reflection, and social projects based on local culture in line with the research results that internalization causes the habits (Jauhari, I., et all. 2020). Therefore, this educational approach can be positioned as a

concrete practice of Islam *rahmatan lil 'alamin* (blessing for the universe) that is adaptive to global change. Moderate Islamic education is a concept that emphasizes a balance between spirituality and rationality, between tradition and modernity. Moderation in Islam, or *wasathiyah*, is to reduce violent attitudes and deny extremist behavior (Shihab, 2020) and based on the principles of justice, tolerance, and respect for diversity (Putri & Fadlullah, 2022).

4. CONCLUSION

This study confirms that integrating the Cambridge Curriculum and the Merdeka Curriculum at SDI Islamic International School PSM Kediri has created a moderate Islamic education model grounded in local wisdom. This integration process not only unites the two global and national curriculum systems but also internalizes Javanese cultural values such as *tepo seliro* (respect for others), politeness (manners), and cooperation (*gotong royong*) as the foundation of students' character. As a result, Islamic education at this school fosters tolerance, critical thinking, adaptability, and a global perspective without losing local cultural and religious roots. This model demonstrates that Islamic moderation can be taught in a contextualized, project-based, bilingual, and reflective manner.

This integrative model has the potential to be replicated across various Islamic educational institutions, both formal and informal, by adapting it to each region's socio-cultural context. The government and educational institutions are advised to strengthen teacher training to develop teaching materials that harmonize local values with global competencies. Furthermore, further research can empirically assess the impact of this model on moderate character development and student learning outcomes, so that moderate Islamic education grounded in local wisdom can become a sustainable new paradigm in the national education system.

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