

INTEGRATING GLOBAL CITIZENSHIP EDUCATION (GCED) INTO HIGHER EDUCATION ISLAMIC CURRICULUM AS AN EFFORT TO RECONSTRUCT GLOBAL MUSLIM IDENTITY

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Abstract

This study aims to explore the reconstruction of a global Muslim identity by integrating Global Citizenship Education (GCED) values into the Islamic Religious Education curriculum. This study employed a qualitative case study approach at Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan. Data were gathered through participant observation, in-depth interviews, and documentation. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, involving data condensation, data display, and conclusion drawing using multi-level thematic coding techniques to abstract raw field data into a new typology of piety. Data validity was ensured through source, technical, and theoretical triangulation. The findings indicate that the integration of GCED is implemented through three main pillars: interfaith dialogue, ecological ethics, and universal social justice. The reconstruction of identity is achieved by synergizing the doctrine of *Rahmatan lil 'Alamin* (a mercy to all creation) with the principles of global human rights. This integration engenders a typology of Cosmopolitan Sufism, a form of individual ritual piety that goes hand in hand with an active concern for the fate of humanity on a global scale. As a preliminary proposition, this study offers a "glocal" (global-local) Islamic Religious Education curriculum model that strengthens religious moderation at the higher education level. Practically, institutions need to incrementally revise Islamic Religious Education course syllabi and textbooks by incorporating case studies of global crises and peace solutions based on *wasathiyah* Islamic values.

Keywords

Cosmopolitan Sufism, GCED, Global Muslim, Identity Reconstruction, Islamic Religious Education Curriculum.



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INTRODUCTION

Islamic Religious Education in higher education should ideally function as an instrument for social transformation that shapes students into individuals with a moderate character rooted in *Rahmatan lil 'Alamin* (a mercy to all creation) (Burhanuddin & Ilmi, 2022). In facing diversity, efforts to internalize these moderate values are implemented through both the curriculum and institutional activities (Tamimi et al., 2026; Umar et al., 2024). Theoretically, Islam's universal principles (*syumuliyah*) align with cosmopolitanism and human rights through frameworks like *Maqasid al-Shariah* and *Fiqh al-Aqalliyat* (Arifinsyah et al., 2025). In practice, this can be integrated through the instruction of moderate Islamic law to address contemporary challenges (Muizzuddin et al., 2026). At UIN K.H. Abdurrahman Wahid Pekalongan, this transformation is explicitly mandated by the University's Strategic Plan (Renstra), which underscores the institutional vision of integrating Islamic values with humanitarian and environmental ethics rooted in the 'Ke-Gusdur-an' values (Mustakim, 2023).

UNESCO's Global Citizenship Education (GCED) framework emphasizes producing citizens with critical global awareness, respect for diversity, and a sense of cross-border human belonging (Tarozzi & Torres, 2023; UNESCO, 2015). Aligned with this notion, the current wave of global plurality demands that individuals possess global competencies extending beyond national and theological boundaries. These competencies encompass the ability to perform critical assessments and take responsible actions in facing political polarization and complex global challenges (Chobphon, 2024). Pluralism is thus not merely an acknowledgment of differences, but an active commitment to engage in dialogue and cooperation as the driving forces of sustainable social change (Tryggvason et al., 2023). However, UNESCO's GCED framework should not be accepted uncritically as a sole normative standard. As ideologically critiqued by Islamic Religious Education, GCED promoted by international organizations remains embedded in neoliberal and Westernizing assumptions, which risk eroding the authenticity of local religious values (Pais & Costa, 2020). Therefore, there is a necessity to construct an alternative framework rooted in Islamic values, one capable of absorbing the universal ethics of global citizenship without reproducing these neoliberal ideological biases.

Islamic Religious Education mandates the cultivation of character through textually robust yet socially inclusive identity frameworks (Isnaeniah et al., 2026), thereby reflecting dynamic Islamic cosmopolitanism (Thahir, 2021). However, real field observations and preliminary syllabus (RPS)

evaluations at UIN K.H. Abdurrahman Wahid Pekalongan reveal a notable disparity between institutional policies and pedagogical practice. The Islamic Religious Education curriculum frequently remains trapped in an approach oriented toward individual ritual piety and textual understanding. Azra highlights that the pedagogical tendency is predominantly formalistic and legalistic-ritualistic, thereby failing to construct an inclusive social character (Azra, 2019). Furthermore, Tibi's findings suggest that many Muslims experience difficulties in reconciling their religious identity with democratic values and human rights due to the perception that these values constitute Western cultural imperialism (Tibi, 2012). Field screening indicates that Islamic Religious Education course syllabi at UIN Gusdur predominantly measure cognitive-textual mastery, while students experience identity shock when confronting global human rights and climate crises, often perceiving them as secular concerns unaligned with religious duties.

To overcome this dichotomy, this study proposes a theoretical reconstruction through a new typology termed Cosmopolitan Sufism. Classically, Al-Ghazali asserts that spiritual enlightenment (*ma'rifah*) must radiate humanistic compassion (*mahabbah*) (Al-Ghazali, 1982), while Ibn 'Arabi's *Wahdat al-Wujud* anchors cosmic care as a reflection of love for the Creator (Arabi, 1999). Contemporary scholars like Cornell assert that Islam's esoteric dimension prioritizes inner experience, beauty, gender equality, and social justice, alongside Lawrence's *Islamicate Cosmopolitan Spirit* (Cornell & Lawrence, 2022). Rooted in this rich heritage, *Cosmopolitan Sufism* is presented as an extension and recontextualization of traditional Sufi teachings, transforming mystical transcendental intelligence into a socially engaged spirituality to respond to global humanitarian and ecological crises.

Previous studies have explored global ethics in Islamic education. Rahman revealed that GCED values remain unsystematically structured due to bureaucratic impediments and educator gaps (N. A. Rahman & Azzahra, 2024), aligning with Rasyid's call to correlate cognitive and behavioral domains with *fiqh al-hadharah* (Rasyid, 2023). Conversely, Muthohirin revealed that the identity construction of cosmopolitan Muslims among contemporary Indonesian Muslim youth is largely negotiated through digital interactions and social media algorithms, rather than emerging from the development of formal Islamic Religious Education curricula within the classroom (Muthohirin, 2025). This argument is reinforced by Achruh, who asserts that integrating global perspectives within Islamic higher education environments triggers dualism and identity crises, arising from difficulties in aligning secular demands and modern global standards with adherence

to religious doctrines and Islamic jurisprudence (*fiqh*) (Achruh et al., 2024)(Achruh & Sukirman, 2024). Meanwhile, Daheri points out that while the Decree of the Minister of Religion (KMA) No. 183 of 2019 shifts toward strengthening moderate, inclusive, and global citizenship values, it ironically fails to explicitly articulate these core values within the official Graduate Competency Standards (SKL), Core Competencies (KI), and Basic Competencies (KD) (Daheri, 2022).

Simultaneously, these five previous studies confirm a crucial remaining research gap. While Daheri offers a conceptual framework and adaptive space for integrating global perspectives, he points out that at the macro policy level, the curriculum has not been explicitly translated into practical indicators. In Rahman's work, the integration remains implicit and partial. Similarly, Rasyid's study has yet to touch upon the socio-emotional aspects of civilizational jurisprudence (*fiqh al-hadharah*). In tandem with this, Achruh fails to bridge the practical theological tensions experienced by students when confronting universal Western values. Consequently, as Muthohirin's findings demonstrate, the negotiation of cosmopolitan identity has not been systematically structured through formal classroom learning. This study addresses this gap directly at UIN K.H. Abdurrahman Wahid Pekalongan by reviewing its Islamic Religious Education curriculum against university policy benchmarks. The novelty of this research lies in offering both formal and empirical indicators by reconstructing global Muslim identity through three 'glocal' pillars: interfaith dialogue, ecological ethics, and universal social justice, which synergize the doctrine of *Rahmatan lil 'Alamin* with global human rights. Furthermore, this research formulates a new typology of piety termed *Cosmopolitan Sufism*, an identity model wherein individual ritual piety inherently coexists with active concern and concrete action for global humanitarian and ecological causes

While global values are often dominated by civic education frameworks (Untari et al., 2024), addressing environmental conflicts (Rizal, 2024). This addresses the urgency of GCED within Civic Education (PPKn) to confront environmental issues and international conflicts (Mukhlis et al., 2026). Focus on assisting elementary school teachers in integrating Pancasila values with GCED. These contemporary studies implicitly assume that while instilling tolerance, empathy, and respect for cultural plurality is deemed successful when integrated holistically through Civic Education (Khosiah et al., 2026), there remains an academic urgency to explore similar strategies within Islamic Religious Education to synthesize religious callings with global civic responsibilities. This study aims to analyze the forms of Global Citizenship Education (GCED) integration into the Islamic Religious Education curriculum at Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan,

to evaluate the extent to which its implementation is capable of reconstructing students' global Muslim identity, and to formulate an effective 'glocal' (global-local) curriculum integration strategy without reducing the core doctrines of Islamic theology (*aqidah*).

METHOD

This qualitative case study explores the integration of Global Citizenship Education (GCED) into the Islamic Religious Education curriculum at Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan to reconstruct global Muslim identity (Sugiyono, 2007). Thematically, the study is framed by Social Reconstructionism (Brameld, 1956; Counts, 1978), positioning higher education curricula as agents of social and religious transformation. Primary data were gathered through purposive sampling involving 142 sixth-semester Islamic Religious Education students (Class of 2023) and 4 Islamic Religious Education lecturers (curriculum developers and instructors). The data collection process began with an initial screening via open-ended questionnaires and exploratory interviews (22 respondents) to identify key courses embedding GCED values. This inductively narrowed the research focus to three primary courses: *Akhlak Tasawuf*, *Al-Qur'an Hadis*, and *Moderasi Beragama*.

Data collection was operationalized across these three target courses through 12 structured classroom observation sessions (4 sessions per course over 16 weeks) to observe problem-based learning dynamics and student responsiveness toward global, ecological, and equality issues. This was complemented by in-depth interviews with key informants and document analysis of Course Syllabi (*Rencana Pembelajaran Semester/RPS*) and institutional policies. Data trustworthiness, credibility, and methodological transparency were established through source, technique, and theoretical triangulation. Data analysis followed Miles, Huberman, and Saldaña's interactive model, comprising data condensation, thematic matrix display, and conclusion drawing (Creswell & Creswell, 2017; Huberman & Miles, 2002). Operative derivation of the new piety typology (*Cosmopolitan Sufism*) was executed through a multi-level coding procedure. Raw interview transcripts, observation field notes, and RPS texts were parsed into basic meaning units during open coding, grouped by theological praxis substance during theoretical coding, and analytically synthesized during typology abstraction against the frameworks of Social Reconstructionism (Counts, 1978), critical pedagogy, and inclusive theology

FINDINGS AND DISCUSSION

Findings

This study synthesizes empirical field data gathered from classroom observations, academic document analysis, and multi-layered corroboration from lecturers and students, demonstrating a systematic and integrative pattern of reconstruction. To provide a structured overview of the transformational trajectory from conceptual design to students' behavioral shifts in the field, the research findings are summarized in Table 1.

Table 1. Matrix of GCED Integration Findings and Evaluation of Student Piety Orientation

No	Mode of Integration	Curriculum Implementation	Perceived Shift in Global Muslim Identity
1	Embedded insertion of global ethical values into the core materials of Islamic Religious Education courses.	Universal social orientation of Islamic Religious Education courses, transitioning from theoretical-theological textual comprehension toward universal social sensitivity.	Students' perceived transformation toward <i>socially engaged piety</i> is actively involved in societal issues.
2	<i>Wasathiyah</i> (moderate) Islamic perspective as a methodology for assimilating global citizenship values.	Dialogical pedagogical approaches within the lecturing and learning processes.	Expansion of the meaning of <i>Muslim Kaffah</i> (totality in Islam) to encompass openness, tolerance, and active contribution to humanitarian issues.
3	Textual reconstruction of written global competency indicators within instructional documents.	Recontextualization of sub-CLOs (Course Learning Outcomes / <i>Sub-CPMK</i>) and teaching materials within the Semester Learning Plan (<i>RPS</i>) documents.	Emergence of a reframed piety model, <i>Cosmopolitan Sufism</i> , which positions engagement with global issues as an act of worship.

Integration of GCED Values into the Islamic Religious Education Course Cluster

Based on the data in Table III, the integration of global citizenship values within this institution was not executed by increasing curriculum loads through new standalone courses. Instead, it was implemented through an embedded insertion technique within existing Islamic Religious Education core courses, such as *Akhlak Tasawuf* (Sufism and Ethics), *Al-Qur'an Hadis*, and *Aqidah Akhlak*. Field data reveal that through these courses, instructors redirected learning orientations from mere rote comprehension of religious knowledge toward universal social sensitivity. Curriculum development lecturers confirmed that rather than creating separate global education courses, GCED sub-values were embedded directly into existing course syllabi (*RPS*). In

Akhlak Tasawuf classes, for instance, classical concepts like *Ihsan* were recontextualized beyond individual vertical ethics toward God to encompass an ethic of care addressing global humanitarian crises and ecological sustainability.

Furthermore, in the *Moderasi Beragama* (Religious Moderation) course, this integration is demonstrated through the internalization of *wasathiyah* (moderate) Islamic thought. The classroom is constructed as a dialogic space accommodating universal human issues without compromising the boundaries of Islamic creed (*akidah*). This pattern equips students with a flexible cognitive framework to view universal global citizenship ethics not as a theological threat, but as an extension of Islamic tenets themselves. In practice, lecturers avoid unidirectional indoctrination, opting instead for dialogic problem-based learning approaches. Classroom observation field notes during problem-based discussions on cross-border refugees and international conflicts (Session 8 Field Notes) confirmed this dynamic, showing that students actively invoked *Ukhuwah Basyariyah* (universal human brotherhood) as a theological grounding for assisting victims regardless of religious backgrounds.

This mode of integration is further corroborated by documentation analysis of the Course Syllabi (RPS *Akhlak Tasawuf & Moderasi Beragama*), where sub-course learning outcomes (sub-CPMK) explicitly articulate global competency indicators specifically through expanding the scope of brotherhood from fellow Muslims (*ukhuwah islamiyah*) to universal humanity (*ukhuwah basyariyah*).

Redefining the Concept of *Muslim Kaffah*

Regarding the perceived shift in identity, field data confirm an expansion in how students conceptualize *Muslim Kaffah* (holistic Islamic devotion). A concept historically interpreted by informants as formal-textual ritual compliance is deconstructed and reconstructed into an open religious identity. Facing an interconnected and borderless world, student informants expressed that total Islamic devotion is no longer defined strictly by private ritual compliance like prayer and fasting, but encompasses active empathy, peacebuilding, and bringing tangible benefit to global society.

Student reflection data indicate that an Islamic Religious Education curriculum responsive to contemporary issues helps mitigate culture shock (*identity shock*) when students encounter global diversity. Based on self-perceived evaluations, students underwent a cognitive reorientation from self-centered piety toward a *socially engaged piety* that impacts and actively involves the broader

social environment, both in physical interactions and through global digital spaces. This claimed shift does not represent a longitudinal experimental measurement, but rather a self-reported cognitive reconstruction articulated by students based on evaluating their classroom learning experiences.

Students emphasized that this sociological flexibility and identity resilience did not stem from secularization, but resulted from deepening inclusive religious literacy through contextual Islamic Religious Education materials. Through course analysis and student accounts in *Al-Qur'an Hadis*, students reported gaining a deeper understanding of Qur'anic verses on *Khalifah fil Ardh*, recognizing that protecting the planet and responding to ecological crises constitute fundamental religious duties equivalent in importance to ritual worship.

Ultimately, this redefinition of identity fosters a transnational civic consciousness. In the perspectives reported by students, active engagement in responding to global crises such as global poverty, international conflicts, and climate change is articulated as a concrete realization of human theological responsibility as *khalifah fil ardh* (stewards of God on Earth). Consequently, consciousness as an active global citizen is internalized within students' religious understanding.

1. A Paradigm Shift in the Concept of Worship (*Ibadah*)

The final thematic unit in these findings reveals a dominant consensus among respondents that socio-ecological activities such as preserving global peace, caring for the Earth, and responding to environmental crises possess a degree of spirituality equal to normative ritual worship. Informants articulated this changing perspective as a reinterpretation toward a new typology of piety modeled as *Cosmopolitan Sufism*. Through this reconstruction, students are encouraged to look beyond private rituals performed on prayer mats and instead act as solution-oriented agents of change amidst global crises through functional religious commitment.

According to observations and informant accounts, the internalization of Global Citizenship Education (GCED) values within Islamic Religious Education, curriculum reconstruction, specifically integrated through *Akhlak Tasawuf* and *Al-Qur'an Hadis*, harmoniously synthesizes transcendental aspects (vertical relationship with God) and socio-ecological aspects (horizontal relationship with the universe). Traditional Sufi concepts such as *mahabbah* (divine love), *ihsan* (virtuous action), empathy, and justice are expanded beyond geopolitical state borders. Sufism course instructors noted that the curriculum extracts core principles from *Tasawuf Amali* (Applied Sufism) rather than an escapist mysticism, fostering a cosmopolitan piety where caring for global

environmental and humanitarian causes is understood as the highest spiritual station (*maqam*).

Consequently, students reported a growing sense of belonging toward the universal human community and positioned their role as active global citizens as part of their religious responsibility. Sufism is no longer understood as a passive, mystical movement characterized by fleeing from earthly reality (escapism); rather, it is redefined as a socially engaged spirituality that fosters active involvement in fulfilling prophetic duties as stewards of the Earth (*khalifah fil ardh*).

Discussion

The Social Reconstruction of the Islamic Religious Education Curriculum: A Glocal Transformation Paradigm

Theoretically, the sociology of education recognizes Social Reconstructionism as a critical school of thought that views educational institutions not merely as agents of social reproduction or preservers of a static culture (Brameld, 1956). This theory provides a rational framework asserting that the Islamic Religious Education curriculum in Islamic higher education must act as an emancipatory instrument that restructures students' consciousness to effectively respond to global crises. Instead, it conceptualizes education as a just and humanistic construct designed to overcome global crises. In this framework, the curriculum acts as an emancipatory instrument that equips learners with critical consciousness, enabling them to actively intervene in reality (Stanley, 1992). Within the context of Islamic higher education, the repositioning of the religious curriculum must extend beyond the cognitive transmission of private orthodoxy; it must transform into an orthopraxic, transformative theology that is highly responsive to international humanitarian challenges.

Table 2. Conceptual Framework of Social Reconstruction in Islamic Education

Conceptual Flow	Description
Interconnected Curriculum	Integration of GCED into Islamic Religious Education, Course Clusters
Transformative Pedagogy	Contextual Methods & Interreligious/Intercultural Dialogue
Social & Identity Reconstruction	Deconstruction of the Meaning of a Muslim & Identity Shock Resolution
Cosmopolitan Sufism	Active Ecological Global Piety: Becoming an Active Global Citizen

The conceptual flow outlined above demonstrates that Islamic Religious Education, course clusters ranging from *Aqidah Akhlak* (Theology and Ethics) and *Fiqh* (Jurisprudence) to Religious Moderation, do not merely serve as spaces for religious indoctrination oriented toward individual

piety; rather, they progress toward a universal social awareness. This reinforces the foundational thesis of Social Reconstructionism proposed by Counts, asserting that religious higher education institutions must act as social architects in redesigning the religious landscape of society (Counts, 1978). As an agent of reconstruction, the Islamic Religious Education curriculum renovates students' perspectives. This aligns with Hosaini's findings, which identify that the primary shortcoming of Islamic Religious Education stems from the dominance of conventional methods (lecturing), thereby underscoring the urgency of contextual approaches to transform Islamic Religious Education classrooms into active and emancipatory spaces (Hosaini et al., 2022).

Contextual learning models have proven robust and adaptive in significantly enhancing students' critical and creative thinking skills (Risdiyani et al., 2026). This is congruent with Islamic Religious Education's ideological critique of curricular dichotomies, which argues that traditional approaches often fail to foster critical consciousness because they isolate the classroom from socio-communal realities (Islamic Religious Education, s & Costa, 2020). Consequently, an integration of substantive Islamic values is required to deconstruct these dichotomies, enabling students to become adaptive and deeply concerned with the global ecosystem (Yusuf, 2026).

Furthermore, incorporating the application of an inclusive, globally oriented Islamic understanding, such as the material on *ukhuwah basyariyah* (universal human brotherhood) within both the Semester Learning Plans (RPS) and the pedagogical process, equips students with a flexible methodological framework of thinking. This flexibility enables them to absorb universal values without compromising their core theological principles (*aqidah*). Tamyis elucidates that the success of this global Muslim identity construct relies on an integrative strategy; alongside theoretical transmission, it incorporates value-based planning, participatory and contextual teaching methods, as well as the cultivation of social habits that train discipline and moral responsibility (Tamyis, 2026).

This epistemological flexibility aligns with the concept of educational glocality pioneered by Brooks and Normore, which demands that local religious education possess global resonance (Brooks & Normore, 2010). Educational glocalization is conceptualized as a process of hybridization between globally accepted educational perspectives and local values, priorities, and conditions (Bautista et al., 2025). Accordingly, the integration of GCED within the Islamic Religious Education curriculum demonstrates that social reconstruction rooted in an inclusive theology is capable of mitigating the global moral crisis without sacrificing the authentic religious identity of the students.

Identity Negotiation and Reconstruction as a Manifestation of Socially-Engaged Piety

The expansion of the meaning of *Muslim Kaffah*, shifting from a narrow compliance with formal-textual rituals toward a social openness to contribute to global humanitarian crises, indicates a profound identity mutation within students. As posited by social reconstruction theory, every occurrence within the classroom space automatically triggers a process of identity reconstruction within the learners (Bizzell, 2014). This implies that cultural anxiety or *identity shock* arising from the binary dichotomy of Islam and the West is effectively neutralized, owing to the success of the contextual Islamic Religious Education curriculum in mediating and discovering a common ground between the two. This aligns with Thamanam's research, which underscores that in the academic realm, students are expected to possess not only personal piety but also cultural competency that actively engages in understanding the rituals and sociological needs of other religious communities (Thamanam et al., 2025).

Consequently, self-centered piety mutates into an actively involved, socially engaged piety. This underscores the importance of a global identity growing harmoniously alongside religious identity. In tandem with Arslan's study, proximity to God is deemed insufficient unless it is dedicated to serving humanity, wherein concrete action within society is as paramount as faith itself, transforming individuals into social agents striving for the betterment of humankind (Arslan, 2014). Students no longer perceive the non-Muslim global society as a threat to their faith, but rather as dialogue partners in humanity. This identity negotiation process converts exclusive radical potentials into moderate-inclusive attitudes by presenting cosmopolitan Islamic narratives within the classroom. As a result, the students' new identity construction is built upon the realization that maintaining theological orthodoxy (*aqidah*) does not necessitate the rejection of global plurality (Y. Rahman et al., 2022).

This identity reconstruction process operates through the sharpening of an inclusive religious literacy that equips students with both identity resilience and sociological flexibility (Pajariato et al., 2025). Amidst the realities of a borderless digital world, a mature literacy enables students to navigate the values of Human Rights (HR) and universal justice not as products of Western secularization, but as theological derivations of Islamic teachings themselves (Supriyadi et al., 2025). In internal religious understanding, a highly required inclusive interpretive paradigm is required to respond to contemporary issues, capable of being harmoniously integrated with the

interpretation of traditional *fiqh* (jurisprudence) texts to mitigate polemics surrounding school of thought (*mazhab*) differences (Miftahul Ulum et al., 2026). A healthy cultural or religious identity is one that is capable of engaging in dialogue with universal ethics without losing its core substance. In this context, global literacy acts as a catalyst that bridges the universal ethics of global citizenship with local religious moral commitments.

This reconstruction ultimately gives rise to what can be termed a transformative dialogic religious identity. Commitment as a "*Muslim Kaffah*" demands an active engagement in resolving macro-humanitarian problems, as sacred texts are harmonized with global civil rights issues within academic spaces. This reflects that sociological adaptability trains students to develop intercultural competence without experiencing theological shallowing (Oberste-berghaus, 2024). This sharpening of sociological consciousness, as supported by Al-Afifi's review of classroom pedagogical practices, proves that the Islamic Religious Education curriculum has successfully produced a healthy model of identity negotiation, wherein the integrity of faith stands hand-in-hand with humanitarian loyalty (Al-afifi et al., 2026).

Cosmopolitan Sufism and the Construction of Transnational Citizenship

In alignment with the social reconstructionist perspective, education is not merely a process of transmitting individual knowledge, but rather a transformative effort that engages the community in curriculum development to empower learners to become change agents (architects) for a better global societal order (Mpuangnan & Ntombela, 2024). Within the scope of contemporary Islamic education, this reconstruction is empirically manifested in the typology of *Cosmopolitan Sufism*, a collective consciousness that positions activities dedicated to preserving world peace and environmental sustainability as a calling of faith equivalent to ritual worship. The nature of mystical asceticism (passive piety) historically associated with conventional Sufi studies has been reconstructed into an active-transformative piety.

The formation of this new piety dismantles historical stigmas that frequently accuse Sufi teachings of being an escapist movement or a withdrawal from profane realities. Through the reconstruction of the Islamic Religious Education curriculum in the *Akhlak Tasawuf* course, classical Sufi values such as *zuhud* (asceticism), *mahabbah* (universal love), and *ihsan* (benevolence) are transformed into active instruments for modern life. Anchoring this concept in classical Sufi literature demonstrates that this social reorientation is not a form of deviation, but rather a reinterpretation of the theological foundations of the Sufi tradition. In the classical treatise *Ihya*

'*Ulum al-Din*, Al-Ghazali asserts that *tazkiyatun nafs* (purification of the soul) and *zuhud* (asceticism) do not signify physical seclusion from the world (a passive physical '*uzlah*'), but rather the detachment of the heart from materialistic allure to realize *ihsan*, namely, the pinnacle awareness of the Divine presence manifested through the welfare of all creation (Al-Ghazali, 1982). Similarly, within Ibn 'Arabi's doctrines of *Wahdat al-Wujud* (Unity of Being) and *Rahmah* (Divine Mercy), the principle of *mahabbah* (divine love) transcends dogmatic boundaries toward a cosmic compassion, wherein every entity in the universe is viewed as a divine theophany (*tajalli*) that must be protected (Arabi, 1999). As Al-Qushayri emphasizes in *Al-Risalah al-Qushayriyyah*, the highest spiritual station of a Sufi is precisely marked by their active presence within society to serve and bring benefit (*khidmah*), rather than escaping from social reality (Qushayri, 2007).

Nur and Irham assert that the moral aspect within *tasawwuf akhlaki* (ethical Sufism) functions precisely as a counterweight amidst materialistic lifestyles, offering solutions to the fragmentation of the modern human soul (Nur & Irham, 2023). It converts the doctrine of soul purification (*tazkiyatun nafs*) into a moral driver to foster intercultural universal concern, thereby strengthening the instructional objectives of Islamic education (Rindu et al., 2024). This paradigm shift mediates the birth of a transnational civic consciousness, given that the essence of ethical Sufism is fundamentally a manifestation of perfect faith, actualized in a harmonious relationship with God, oneself, and the environment (Mannan, 2018).

This theological reorganization aligns with contemporary developments in Sufi studies. Alexander Knysh underscores that the framing of Sufism as an individualistic escapist movement is a reductionist postcolonial construction. Historically, the Sufi tradition has consistently possessed vibrant socio-political dynamics and actively engaged in community organization (Knysh, 2019). Echoing this view, Leonard Lewisohn and Vincent J. Cornell assert that the dimensions of 'engaged Sufism' and spiritual ecology have long constituted the core of Islamic humanitarian ethics and authority, wherein concern for public justice and the natural world serves as a direct manifestation of spiritual guardianship (*wilayah*) (Cornell, 2010; Lewisohn, 2018). Strengthening the typology of *Cosmopolitan Sufism* within the Islamic Religious Education curriculum thus bridges religious educational praxis with modern discourses on 'socially engaged spirituality' (Sedgwick, 2016), demonstrating that ecological responsibility and transnational humanitarianism are deeply rooted in the Islamic intellectual tradition.

Through the lens of social reconstruction, the empirical data demonstrate that the conceptualization of worship is no longer exclusively individualistic but encompasses social-ecological responsibilities. This underscores the success of the Islamic Religious Education curriculum in instilling a sense of belonging toward a broader human community that transcends primordial theological boundaries. This aligns with Maftuhin's view on the dynamization of cosmopolitan Islam within the framework of national life, where Islam is present as a bringer of peace that respects plurality (Maftukhin, 2023). Within the framework of *Cosmopolitan Sufism*, the concept of *Rahmatan lil 'Alamin* (a mercy to all creation) is no longer merely a normative theological jargon; rather, it serves as an operational problem solver amidst the storms of global climate change crises and international humanitarian conflicts.

The emergence of *Cosmopolitan Sufism* presents an antithesis to the dominance of secular global citizenship discourse, which has long neglected the spiritual dimension of humankind. Sassen posits that world citizenship discourse is frequently trapped within formal legalistic-civil rights aspects (Sassen, 2018). Conversely, *Cosmopolitan Sufism* offers a transcendently grounded model of global citizenship, where stewardship for the Earth and fellow human beings is driven by theological obedience and devotion to God. This is supported by Hidayat's findings, which emphasize that the integration of spirituality and sustainability within Islamic education can serve as an effective instrument to guide students in fulfilling ecological responsibilities as an embodiment of faith (Hidayat et al., 2025). Practically, the successful restructuring of a globally oriented Islamic Religious Education curriculum demands the harmonization of institutional governance and policies within Islamic Higher Education Institutions (PTKI). The implementation of global Islamic values must be holistically reflected both within the academic content of the curriculum and within sustainable, just campus management models (Nurdiyanti et al., 2026).

CONCLUSION

This study reveals that the reconstruction of a global Muslim identity at UIN K.H. Abdurrahman Wahid Pekalongan is achieved through the organic embedding of Global Citizenship Education (GCED) values into core Islamic Religious Education courses such as *Akhlak Tasawuf*, *Al-Qur'an Hadis*, *Aqidah Akhlak*, and *Moderasi Beragama* rather than through isolated secular subjects. Utilizing a dynamic balance strategy and a dialogical contextual approach, this curriculum model shifts the learning paradigm toward a glocal transformation, redefining *Muslim Kaffah* from self-

centered ritualism toward a socially engaged piety without inducing identity shock. The emergence of the *Cosmopolitan Sufism* typology offers a preliminary proposition that elevates ecological ethics and global peacebuilding into faith-driven callings integral to worship, affirming that Islamic creed can harmoniously coexist with 21st-century human rights commitments. As an initial practical recommendation for this local setting, Islamic Religious Education course syllabi (RPS) should incrementally incorporate case studies on global crises, conflict resolution, and *wasathiyah*-based human rights principles. Nevertheless, as a single-site qualitative case study, both the glocal Islamic Religious Education curriculum model and the *Cosmopolitan Sufism* typology represent context-specific concepts whose broader applicability across other State Islamic Higher Education Institutions (PTKIN) requires further empirical validation through multi-institutional comparative studies, longitudinal cohort tracking, and quantitative pre and post-integration surveys.

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