

HYBRIDIZATION OF INTERNATIONAL AND NATIONAL CURRICULA: CRITICAL REFLECTION THROUGH THE THOUGHT OF PAULO FREIRE

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ABSTRACT

This article discusses how schools in Indonesia combine international and national curricula. This study was conducted through the systematic literature review (SLR) method which was analyzed using Paulo Freire's critical pedagogy framework. Based on 18 articles that have met the inclusion criteria, the adoption of international curricula, such as Cambridge or the International Islamic Boarding School (IIBS) is carried out by adjustment and negotiation that combines global standards with local cultural values, religion, and national identity based on Pancasila. The findings show that there is a pedagogical shift from traditional models to collaborative learning that is dialogical, project-based, and the use of technology, thus opening up the space for co-creation of knowledge as stated by Freire. This study confirms that curriculum hybridization can be a means of humanization when global and local knowledge can be placed equally and equitably. However, the implementation of the hybrid curriculum poses challenges in the form of access inequality due to differences in economic ability, geographical location, and school characteristics. The study also emphasizes the importance of education policies that ensure equitable distribution of service quality, strengthening teacher competencies, and curriculum design that allows for reflective dialogue between global contexts and cultural values and national identity.

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INTRODUCTION

The era of globalization, which is marked by the development of Science and Technology, makes education one of the strategic sectors in producing competent human resources that are adaptive to the times. UNESCO (2015) in the book *Rethinking Education Toward a global common good?* affirmed that globalization has encouraged the education sector in many countries to adopt *global education policy model* which emphasizes 21st century skills such as critical thinking, creativity, collaboration, digital literacy, and cross-cultural communication skills. Global standards such as, *Programme for International Student Assesment (PISA)*, *Trends in International Mathematic and Science*

(TIMSS), and *Progress in International Reading Literacy Study (PIRLS)* set in shaping the direction of the curriculum in various countries that are in line with the demands of the global market. This is explained by Martens (2016) that the government often uses the results of these assessments to emphasize the need for curriculum changes, rearrangement of competency standards, or the implementation of new learning models to improve global competence. Within the framework of theory *world culture* presented by John W Meyer (2010), this condition creates a uniformity of countries' goals in looking at educational goals, such as global literacy, international language skills, and the various characters that drive global skills.

Data from ISC Research (2022) showing a high demand for educational institutions *global-oriented*. This is aimed at increasing the number of international educational institutions globally by 60% from 8,246 to 13,180 over the last decade. In the context of education in Indonesia, many educational institutions have adopted or adapted international curricula such as *Cambridge Curriculum*, *International Baccalaureate (IB)*, or other curricula that follow global standards. Studies conducted by Fatchurrohman & Baxriddinovich (2024) who examines the implementation of the international curriculum in Indonesia, explained that the approach taken by the international curriculum in general includes mastery of the English language, character development of global citizens (*global citizenship*), and mastery of skills in the 21st century. This shows that education in developing countries seeks to encourage education towards a global orientation as a response to the demands of competence in the era of globalization.

In Indonesia, although many educational institutions are trying to adopt and adapt to the international curriculum, the process of odophy and adjustment is not carried out completely. Several studies on the implementation of the international curriculum in Indonesia show that educational institutions do not only copy the curriculum from outside, but also carry out a process of hybridization or combine elements of the international curriculum with a national context that is in accordance with the needs, values, and goals of national education (Fatchurrohman & Baxriddinovich, 2024; StuRat & StuRat (2025)). In a study conducted by Stuart and Stuart (2025) shows that the implementation of the curriculum *Cambridge* in Indonesian schools do not fully follow global standards, but schools selectively integrate structures, academic standards, and assessment methods *Cambridge* within the framework of a national curriculum that maintains religious values and cultural identity. This shows that the international curriculum is used as a means of improving academic quality and global competitiveness, but its implementation is still negotiated and aligned with the cultural values of the Indonesian nation. Thus, the adoption and adjustment of international curricula resulted in a hybrid curriculum that blended international standards with the values and culture of the Nation.

The integration of the International curriculum in the national education system gives rise to an ideological battle between education in a global and local context. The global education model is generally rooted in western values and traditions that are often associated with progress, modernity, and opportunities for international mobility (Martens & Windzio, 2021). Meanwhile, in the local context, education seeks to instill cultural understanding and maintain the nation's identity (Ramadhan et al., 2025). Thus, international curricula that contain the values of scientific rationality and educational liberalism that emphasize global competence often intersect with national identity, spirituality or certain social and moral values. This condition affects the direction of national education policies regarding local content, the use of language of instruction, or the focus on global skills development. A critical review of the 2013 curriculum shows that efforts to adopt 21st century competencies, standards-based assessments, and learning outcome orientation bring the Indonesian education system closer to global norms, but the curriculum faces a dilemma with local wisdom and learning practices rooted in community values (Mohammad et al., 2023). This phenomenon is the basis for the emergence of curriculum hybridization that combines education in global standards and local distinctiveness as a middle way.

In this context, Paulo Freire's research is relevant as a critical lens against the practice of curriculum hybridization. Through the idea of critical pedagogy, Freire reveals that education must aim to give birth to critical awareness (*critical consciousness*), not as an "empty vessel" filled by teachers, educational institutions, or educational curricula, but arising from an equivalent educational process (Abidin, 2022; Freire, 2005). Within the framework of critical pedagogy, curriculum hybridization should ideally not simply symbolically combine global and local elements, but ensure that both are equal in the curriculum structure through a process of reflective and critical dialogue (Smaoui et al., 2025). Freire offers an alternative through *problem-posing education* which emphasizes a dialogue-based,

equity-based approach, and reflective thinking. Freire revealed that education should help students see the social structures that shape their lives, including injustice, inequality, and power relations at the local and global levels (Abidin, 2022; Freire, 2005). In this perspective, the curriculum not only plays a role in providing international materials as well as local culture, but also becomes an arena to understand identity and empower students through the development of global competencies. So that the hybrid curriculum not only adopts global standards and maintains local traditions, but forms a learning space that encourages humanization, self-awareness, and social transformation.

Although there have been many studies that have examined the application of international curricula or hybrid curricula in Indonesia, most of these studies still focus on technical matters such as administration, school readiness, teacher competence, or student learning outcomes. Very little literature examines this phenomenon through critical pedagogy within the framework of Paulo Freire. Through a *systematic literature review*, this study seeks to map how the implementation of hybrid curriculum in Indonesia has been over the past decade. In addition, this study also seeks to interpret the findings through the lens of Paulo Freire's thinking and identify critical implications for knowledge justice and the humanization of education. As such, this article is expected to present a new perspective on a more critical hybrid curriculum.

METHODS

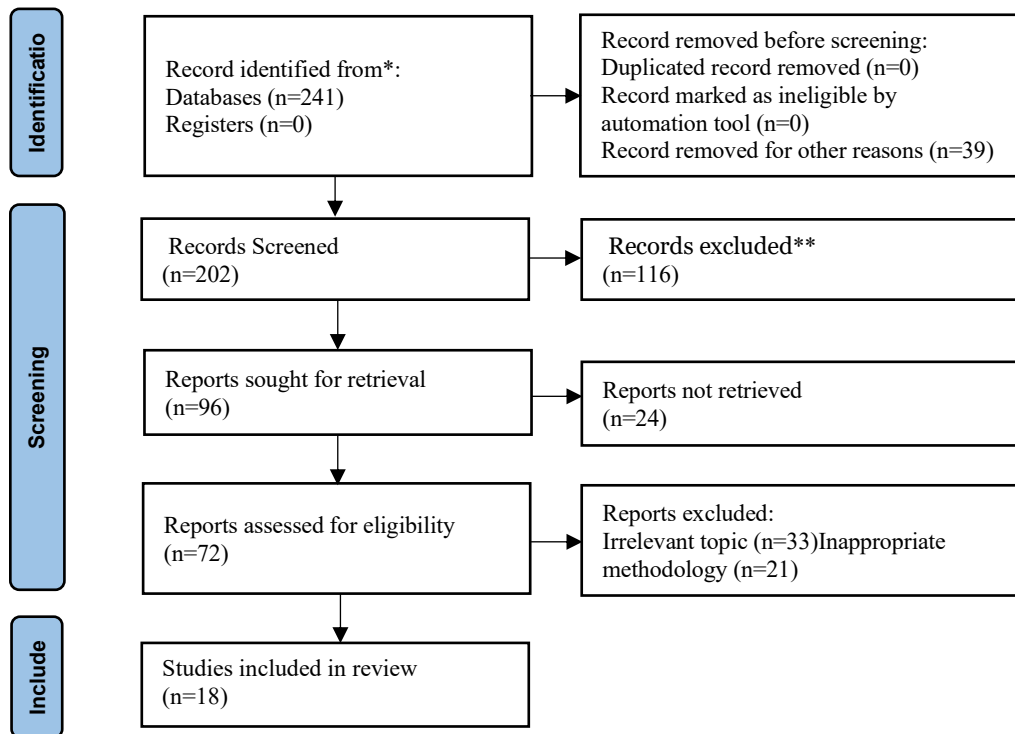
This study uses a qualitative approach with the *Systematic Literature Review (SLR)* to comprehensively examine the mechanisms of hybridization of international and local curricula in the critical pedagogical thought of Paulo Freire. This method is used to systematically collect, evaluate, and synthesize various scientific sources (Brereton et al., 2007; Gough et al., 2019) related to the hybridization of international and local curricula, as well as the critical pedagogy of Paulo Freire. The stages of the SLR process are adapted from the model PRISMA or *Preferred Reporting Items for Systematic Reviews and Meta Analyses* (2020) which includes the stages of identification, screening, eligibility, and inclusion. The data collection process is carried out through searching the literature on academic databases such as Google Scholar and Scopus using the Publish or Perish application, with the keyword “*curriculum hibridation*”, “*international and national curriculum*”, “*critical pedagogy of Paulo Freire*”. With the following research questions.

Table 1. Research Questions

Table of Contents	Research Questions	Purpose
RQ 1	What are the trends, patterns, and characteristics of the implementation of hybrid curriculum in Indonesia over the past decade?	Identify and map trends, patterns, and characteristics of hybrid curriculum implementation in Indonesia in the last decade.
RQ 2	How can the findings on the implementation of the hybrid curriculum be interpreted through a critical pedagogical perspective?	Interpreting the findings on the implementation of the hybrid curriculum through Paulo Freire's critical pedagogical thinking (dialogue, critical awareness, and liberation practice).
RQ 3	What are the implications of the hybrid curriculum on the justice of knowledge and the humanization process of education in Indonesia?	Analyze the implications of the implementation of the hybrid curriculum in Indonesia on the justice of knowledge and the process of dehumanization of education in Indonesia.

The articles were then filtered through the application of inclusion criteria that were directly related to the topic of curriculum hybridization and Paulo Freire's critical pedagogical thinking. The selection process applies exclusion criteria, such as deleting non-scientific opinions, popular articles that do not go through the process *peer review*, publications that do not meet academic standards, as well as publications that do not make a substantial contribution to the research focus. Based on the article search process that has been carried out, data was found on a total of 18 articles that will be used as data sources in this study. The selection process is visualized in the diagram PRISMA (2020) follows.

Figure 1. Stages of the SLR process using the PRISMA model



RESULTS AND DISCUSSION

Trends and Patterns of Hybrid Curriculum Implementation in Indonesia

A study of 18 articles on the implementation of hybrid curriculum in Indonesia, shows that education units strive to integrate international curricula that contain global contexts and national standard curricula that contain local contexts. Of the various types of international curriculum, the Cambridge curriculum is the most widely adopted international curriculum by various educational units in Indonesia. This is emphasized in figure 1 which shows the visualization of trend density, the term "Cambridge" appears most prominently in the literature studied in this study.



Figure 2. Visualization of the density of hybrid curriculum implementation trends in Indonesia using ATLAS.ti

In addition to Cambridge, the implementation of the international curriculum in Indonesia also refers to the *International Islamic Boarding School (IIBS) curriculum* which combines an Islamic-based curriculum with national and international standard curriculum. The visualization of the word "Islamic" describes the trend of religious-based educational units, today it has adopted and integrated national and international curricula. The words "Global", "21st" and "modern" indicate that the hybridization of the curriculum in educational units seeks to develop competencies that are relevant in the 21st century through today's knowledge and learning. However, the education unit does not fully adopt the international curriculum, but seeks to integrate learning outcomes, harmonize assessment standards, and divide curriculum functions between international and national curricula.

Figure 1 shows that the national curriculum that contains the local context is an aspect that is in line with the international curriculum in the process of curriculum hybridization in Indonesia. Local aspects, including religious values, Pancasila, and *diversity*, emphasized that local identity and values are an important part of curriculum hybridization. The terms "Pancasila", "*diversity*", and "pluralism" reinforce that the national curriculum provides a normative foundation for the continuation of a diverse, equitable, and equal learning process. Thus, the national curriculum that contains aspects of cultural values and identity cannot be replaced, but is interrelated and supports the educational process in Indonesia.

A study of 18 articles on the implementation of hybrid curriculum in Indonesia also showed a pattern of pedagogical adaptation in response to the times. This includes adjusting teaching methods that shift from traditional lectures to collaborative learning that emphasizes *discovery learning*, *project-based learning* and technology integration (Fitrianto & Farisi, 2025; Habibah et al., 2025; Rohman et al., 2023). This shows the transformation of the role of teachers, who were previously as conveyors of information to facilitators or supervisors in the learning process (Reed, 2019; Wisnu et al., 2025; Zamroni, 2020). In the aspect of assessment, the hybrid curriculum encourages the implementation of formative assessments, including attitudes, processes, and projects (Wisnu et al., 2025) as well as authentic assessments such as digital portfolios, problem-based projects, and self-reflection (Akib et al., 2020; Reed, 2019). This is done to cover the needs of an international curriculum that is globally standardized and emphasizes 21st century skills and the need for a national curriculum that contains aspects of national identity and cultural values based on Pancasila (B, 2023; Fitrianto & Pharisees, 2025; Habibah et al., 2025; Scott, 2025; Ruhimat et al., 2017; Vishnu et al., 2025). This pattern shows that the implementation of the hybrid curriculum in seeks to meet global standards through skill development in the 21st Century, as well as instilling the Nation's cultural identity and values.

One of the prominent aspects of the implementation of the hybrid curriculum in Indonesia is the use of the language of instruction in the learning process which emphasizes on *multilingual instruction*. The Cambridge curriculum generally uses English and Bahasa Indonesia as the languages of instruction in learning and interaction in the school environment (Akib et al., 2020; Anggraini & Efiyanti, 2025; Pratiwi et al., 2025; Widyasari et al., 2022; Wisnu et al., 2025; Zamroni, 2020). While in the educational units that adopt *International Islamic Boarding School (IIBS)*, generally using Arabic, English, and Indonesian Introductory Languages (Muhtarom, 2025; Nabilla et al., 2024; Rohman et al., 2023). This pattern shows that the implementation of a hybrid curriculum in Indonesia seeks to balance communication competence and cross-cultural competence in the 21st century through strengthening *multilingual instruction* (Reed, 2019). Thus, the integration of a hybrid curriculum can develop a learning environment that encourages collaboration, tolerance, and global proficiency without letting go of the nation's cultural context.

Implementation of the Hybrid Curriculum through the Perspective of Paulo Freire

Paulo Freire introduced the term "*Pedagogy of the oppressed*" or the education of the oppressed to oppose the oppressive education system and explain that education must be on the side of anything and anyone who is in a condition of oppression (Freire, 2005). This is not only related to social differences, but also to the way of thinking that shapes consciousness in looking at the world. Freire emphasized that liberation must be born through a shared process based on dialogue, reflection, and critical awareness (Delgadilo, 2020). This idea then led to the birth of the principle of critical pedagogy, which views education as a space to question injustice, dismantle the structures of

oppression, and encourage students to be able to change their social reality (Abidin, 2022). Thus, this principle emphasizes that education is not only an effort to transfer knowledge but to build a more just and humane society.

The implementation of a hybrid curriculum in Indonesia that combines international curricula such as Cambridge and *International Islamic Boarding School (IIBS)* and the national curriculum which contains aspects of the nation's identity and cultural values based on Pancasila, has relevance to Paulo Freire's idea of liberating education and critical pedagogy. In this context, curriculum hybridization is not only carried out to develop global competencies through international curricula, but also to instill an understanding of national culture and identity through the national curriculum, so that this can build students' critical awareness through the combination of global knowledge and local values. This illustrates that education is not trapped in the dominance of one particular system, but builds a dialogue space between global and local aspects. Thus, in Freire's perspective, curriculum hybridization is a form of passive acceptance of the international curriculum, but rather a conscious act to cultivate, interpret, and integrate global standards and skills without losing the nation's cultural identity and values. So that education is a critical awareness that is relevant to social reality in the 21st century, while maintaining cultural, religious, and national identity values. In Freire's framework, this describes the process *conscientization* or critical awareness that allows students and educational units to read global realities and interpret them in a local context (Silva & Campos, 2021).

Collaborative learning that emphasizes *discovery learning*, *project-based learning* and technology integration is a form of dialogical educational practice. In dialogical education, the learning process is built in a horizontal relationship between teacher and student, knowledge is not transferred in one direction, but is created together through dialogue, experience, and reflection (Delgadilo, 2020). *Discovery learning* It allows students to discover concepts and explore, not to receive passive information, thus opening up a space for dialogue between teachers and students in creating a more humanistic and reflective learning environment. *Project-based learning* Placing students as the main actors in solving real problems through project collaboration. In Freire's perspective, this activity provides a space for students to criticize their social problems (*reading the world*) and carry out project actions (*writing the world*). This process emphasizes reflective action as the core of liberating education.

Paulo Freire does not explain the influence of the digital and postmodern eras, including the integration of technology in his thinking, this is because Freire developed his ideas around the 1960s to the 1990s, where the social reality at that time had not yet developed digital technology. However, the integration of technology in the implementation of the hybrid curriculum can expand the space for student dialogue in communicating, exploring, and creating knowledge through the use of digital technology. So based on Freire's framework, digital technology is not just a tool, but a means that builds new dialogue spaces for collaboration, data search, discussion in the network, and the production of creative works that are in accordance with today's social reality. However, teachers and educational units must really place students as active actors in using digital technology in the learning process, not as passive consumers, so that the presence of technology in students' social reality in the era of digitalization does not create new gaps in education.

Thus, the implementation of international and national hybrid curriculum can shift educational practices from a *banking* model to a dialistic, participatory, and critical-minded, educational. So that learning is no longer built on the dominance of teachers, but on *the co-creation of knowledge* through appreciation for student experiences, reflective processes, and project actions that are the foundation of education.

Critical Implications of Curriculum Hybridization on Inequality of Access to Education

Paulo Freire's thinking becomes a critical framework for understanding how educational practices can be a means of humanization that liberates and empowers, or conversely widens the gap in access between students. The implementation of a hybrid curriculum emphasizes the need to improve teacher competence in the learning process in the 21st century. In educational units that adopt the Cambridge curriculum that complements the national curriculum as the core curriculum, teachers must have at least Cambridge-certified competencies, which include teaching skills, English language skills, and mastery of digital learning technology (Rasita & Barus, 2022). Humanization of education is related to the competence of teachers who have adaptive pedagogical skills, developing students' critical thinking skills, and the ability to be culturally sensitive that encourages students as active subjects in dialogue, exploration, and

knowledge creation through project-based learning. Thus, a hybrid curriculum can be a means of humanization, as it emphasizes the learning process that makes room for student experience, local identity in learning. In accordance with Freire's view that education must shift the model *banking* towards a dialogic, participatory, and critical awareness-based education. So that teacher competence has a strategic role in realizing the humanization of education.

However, a study of the implementation of the hybrid curriculum in Indonesia shows that this curriculum is limited to certain educational units, meaning that not every school adopts an international curriculum in its learning programs. This condition can widen the access gap between students. Differences in economic ability, geographical location, and school characteristics are factors that widen the gap. Global-standard facilities and services in education units with hybrid curriculum programs make it difficult for students with economic limitations to access global education. Schools in remote areas have limited resources, so they are unable to keep up with global service standards that emphasize digital facilities as well as resources for teachers with certain qualifications (Fitrianto & Farisi, 2025). In Freire's perspective this condition indicates the existence of a structure of injustice, since only certain groups acquire a global standard education program. Thus, the national education system needs to be reviewed in order to be able to integrate global standards and understanding of the nation's cultural values, along with strengthening the competence of teachers, digital facilities and services in an equal and equitable manner.

One of the important issues in curriculum hybridization is how global and local knowledge is placed in the learning process. The existence of two different curriculum objectives between the international curriculum that emphasizes the global aspect and the national curriculum that emphasizes the aspect of the nation's identity and cultural values, allows for the existence of one of the dominant knowledge. In Freire's perspective, the dominance of one knowledge can form epistemic violence that reduces the diversity of ways of knowing (Freire, 2005). Thus, education must place every knowledge, both global and local, as an equal partner, without marginalizing any of the knowledge. This is a challenge for teachers and educational units to create equal learning programs in a global and local context.

CONCLUSION

This study shows that the hybridization of international and national curricula in Indonesia is a complex process carried out through selective integration between the global context and the socio-cultural context of the nation. The implementation of the international curriculum is not carried out completely, but is negotiated through pedagogical adjustments, assessments, the use of the language of instruction, and the integration of cultural values and religiosity with the national curriculum. From a pedagogical perspective, curriculum hybridization encourages the transformation of learning from traditional approaches to more participatory, collaborative, and dialogical learning. The use of methods *such as discovery learning, project-based learning*, and technology integration puts students as active subjects in the learning process. In Paulo Freire's perspective, this process has the potential to strengthen humanist, dialogical, and critical awareness education if teachers and educational units are able to create reflective and participatory learning spaces.

However, curriculum hybridization also presents challenges related to access inequality, because not all schools adopt international standards, so it can widen the educational gap between students and between regions. Therefore, curriculum hybridization in Indonesia requires policy support that ensures equitable distribution of facilities, strengthening teacher competencies, and curriculum design that places global and local knowledge as equal partners in realizing equitable and liberating education.

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