



Strengthening Islamic Character Education: A Comparative Study of its Impact on Child Development in Asia and Europe

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Abstract

Background: This study explores the impact of Islamic character education on child development across two regions: Asia and Europe. It compares how Islamic schools and pesantren (Islamic boarding schools) in Asia and Europe integrate Islamic values into educational environments, considering the cultural, social, and educational differences between the regions.

Methods: A qualitative research design was used, employing interviews, case studies, and classroom observations in Islamic educational institutions in both Asia (Indonesia, Malaysia, Middle East) and Europe (United Kingdom, France, Netherlands). Data were gathered from teachers, administrators, and students to assess how Islamic education influences moral and social development.

Results: The study reveals that in Asia, Islamic character education is seamlessly integrated into students' daily lives and academic routines, emphasizing values such as discipline, honesty, and compassion. In contrast, European Islamic schools, operating within multicultural and secular contexts, face challenges in balancing Islamic teachings with societal norms. Despite these challenges, both regions place strong emphasis on developing moral values and social responsibility.

Discussion: Cultural and societal contexts significantly affect how Islamic character education is delivered. In Asia, societal support for Islamic values aids their integration, while European schools must navigate multiculturalism and secularism. This contrast presents both opportunities and challenges for character education in diverse environments.

Conclusion: Islamic character education is effective in promoting moral development in both regions, though methods must be adapted to local contexts. This study provides insights into improving character education in multicultural and Islamic-majority societies.

Novelty: This research contributes to the comparative study of Islamic character education, offering valuable insights for adapting educational models in multicultural settings.

Keywords: Islamic character education, comparative education, child development, Asia, Europe, multiculturalism.



INTRODUCTION

Islamic character education plays a crucial role in shaping the moral and social development of children, especially within Muslim communities (Abdurrahman, 2016; Adnan, 2022; Arizona et al., 2025). It emphasizes the cultivation of key virtues such as discipline, honesty, responsibility, and empathy, which are deeply embedded within Islamic teachings. The primary aim of Islamic character education is to nurture individuals who excel not only in academic pursuits but also embody the ethical values prescribed by Islam. Islamic educational environments, such as pesantren (Islamic boarding schools) in Indonesia, madrasah in the Middle East, and Islamic schools in Europe, serve as platforms where both religious and character education are interwoven. However, the approaches to character education in these institutions differ significantly due to the distinct cultural, social, and educational contexts in which they operate (Hanafi et al., 2021; Arroisi et al., 2024; Ali & Musliem, 2024).

In Asia, Islamic educational systems, particularly pesantren in Indonesia, have a long-established tradition of integrating Islamic character education into the curriculum. Pesantren not only focus on imparting knowledge of Islamic law, theology, and the Quran, but also emphasize character development through communal living (Aidulsyah, 2023; Albar et al., 2024; Agha et al., 2024). Students are taught the values of discipline, humility, and piety in an environment that mirrors an ideal Islamic society. The integration of Islamic values in these institutions is facilitated by the strong religious homogeneity of the region, making it easier to align the educational framework with Islamic principles. This creates an environment where academic learning and spiritual growth are seamlessly combined, offering a holistic approach to education (Sugiarti & Abdurrahman, 2024; Rokhman et al., 2025).

In contrast, Islamic schools in Europe operate within a multicultural and secular framework, where Muslims often represent a minority (Rusdi, 2019). Countries such as the United Kingdom, France, and the Netherlands host Islamic schools that aim to incorporate Islamic values into their curriculum while navigating the complexities of multiculturalism and secularism (Dronkers, 2016). The challenge for these schools lies in balancing the Islamic identity of students with the broader secular and multicultural educational system (Driessen & Valkenberg, 2000). These schools must not only focus on religious education and character-building but also contend with the cultural diversity of the student body and the societal norms at large. Integrating Islamic character education in such settings presents both practical and ideological challenges, as these schools must operate within a system that does not necessarily support the explicit teaching of Islamic values (Meer & Breen, 2017; Usdarisman et al., 2024; Taufikin et al., 2025).

This comparative study aims to evaluate the impact of Islamic character education on child development by examining the educational environments in both Asia and Europe (Firdaus & Suwendi, 2025). By analyzing how Islamic schools in both regions foster character development, this research seeks to identify the strengths and weaknesses of each model, as well as to understand how these environments influence the moral and social development of students. A comparative approach will provide valuable insights into how each region adapts its educational system to its cultural and societal context, and how these adaptations impact the outcomes of character education.



To achieve this, the study employs a qualitative approach, incorporating interviews with educators, administrators, and students, as well as case studies from Islamic educational institutions in both regions. Data from these sources will be used to explore how Islamic values are incorporated into everyday teaching practices, classroom interactions, and student behavior. The research also examines how these environments contribute to the personal and social development of students by instilling key Islamic virtues such as honesty, discipline, compassion, and respect for others.

The significance of this study lies not only in its exploration of Islamic character education across two culturally distinct regions but also in its potential to contribute to a broader understanding of how Islamic education shapes children's character in diverse settings. In the context of global educational discourse, there is a growing recognition of the need to integrate ethical and character development into formal education systems. As Islamic character education places a strong emphasis on moral development, this study will provide valuable insights into how these educational models can contribute to the formation of morally responsible individuals in both Islamic-majority and multicultural societies.

Additionally, this study will examine the role of socio-political and cultural factors in shaping the implementation and success of Islamic character education. In Asia, where societal acceptance and support for Islamic values are prevalent, the integration of Islamic values into educational systems is relatively straightforward (Ma`arif et al., 2024). However, in Europe, where secularism is more dominant and Muslims are often in the minority, challenges to the implementation of Islamic character education emerge. This contrast provides a unique opportunity to assess how cultural and social dynamics influence the outcomes of character education, particularly in terms of students' moral development.

The objectives of this study are clear: to evaluate how Islamic character education is implemented in both Asia and Europe, to compare the educational environments in these regions, and to identify the key factors that influence the effectiveness of Islamic education in fostering moral development. This research will contribute to the field of comparative education, particularly within the context of Islamic schooling, and provide actionable recommendations for improving character education in diverse educational settings.

By adopting a comparative approach, this study aims to provide a comprehensive understanding of how Islamic character education can be effectively adapted to different regional contexts, promoting the moral and ethical development of students worldwide. The findings of this study will be valuable for educators, policymakers, and scholars interested in the intersection of education, culture, and religion, and will help guide future efforts to enhance character education in both Islamic and multicultural educational systems.

LITERATURE REVIEW

Islamic character education plays a pivotal role in shaping children's moral and social development, particularly in Muslim-majority societies. As the world becomes increasingly interconnected, a comparative analysis of Islamic character education across regions provides



valuable insights. This review synthesizes existing studies and theoretical frameworks on Islamic character education in Asia and Europe, highlighting key trends, challenges, and successes.

Several theoretical frameworks underpin Islamic character education. The Maqāṣid al-Sharī‘ah framework emphasizes the higher objectives of Islamic law—such as preserving faith, life, intellect, offspring, and property—which guide the integration of ethical principles into educational systems. Research by (Adeniyi et al., 2024) asserts that this framework supports a holistic view of education, focusing not just on intellectual growth, but also on the nurturing of ethical, emotional, and spiritual development. The integration of virtues such as honesty, respect, discipline, and integrity is a key tenet of this approach.

Another influential model is Lickona's Character Education Model, widely used in Western educational settings. Lickona advocates for a deliberate approach to teaching ethical values, emphasizing the development of students' moral character (Rizky & Istikomah, 2025). As (Kurniawan & Fitriyani, 2023) suggest, Lickona's model can be adapted to the Islamic context by incorporating Islamic moral principles, thus creating a more holistic educational experience that balances academic and ethical development.

Islamic education in Asia, especially in countries such as Indonesia, Malaysia, and the Middle East, has a long-standing tradition rooted in religious values. Pesantren (Islamic boarding schools) in Indonesia are exemplary in this regard, integrating both religious education and character development. Research by (Hidayat, 2024) notes that pesantren focus on instilling Islamic values such as discipline, humility, and empathy not only through formal teaching but also through daily practices. The community-oriented environment of pesantren plays a significant role in nurturing social and emotional intelligence, with students learning the importance of cooperation and mutual respect in a closely-knit community.

In contrast, Islamic education in Europe operates within a multicultural and secular framework. Countries like the United Kingdom, France, and the Netherlands host Islamic schools that aim to preserve the Islamic identity of students while navigating the secular educational system. Research by (Udemba, 2024) observe that these schools face unique challenges in balancing religious teachings with societal norms, which can vary significantly across cultural contexts. Islamic schools in Europe must also address the complex task of ensuring character education that is both rooted in Islamic principles and relevant to a multicultural student body.

The integration of character education in European Islamic schools is often complicated by the broader societal environment. European schools must find ways to incorporate Islamic values without alienating non-Muslim students, while maintaining an inclusive approach that emphasizes universal moral principles. Research by (Safitri et al., 2025) argues that the multicultural environment in Europe provides a unique opportunity to promote values such as tolerance, respect, and peace, though these values can sometimes conflict with the more secular or liberal nature of the broader educational system.

While there are numerous studies comparing Islamic education systems across different regions, few have focused specifically on Islamic character education in both Asia and Europe.



Research by (Yusuf et al., 2025) explores how Islamic schools in Indonesia and Malaysia integrate character education, revealing that these schools benefit from the supportive cultural and religious environment that enables greater flexibility in implementing Islamic character education. Conversely, (Adigun, 2025) compares Islamic education in the UK and Nigeria, noting that while both regions emphasize character development, the degree to which Islamic values are integrated into the educational framework differs substantially.

Islamic character education has long been integral to the development of children, particularly in Muslim-majority regions, where it plays a central role in fostering moral and social development. The literature highlights several key factors that shape the success and implementation of Islamic character education across different regions, with particular emphasis on the contrasting educational environments in Asia and Europe.

One of the most significant factors is the influence of the educational environment. In Asia, particularly in countries like Indonesia and Malaysia, educational environments such as pesantren (Islamic boarding schools) provide immersive experiences where character education is deeply integrated into the daily lives of students. These schools offer a holistic approach, where students are not only taught academic subjects but also instilled with Islamic values through their interactions with teachers and peers in a communal setting. This integration of Islamic values into both formal and informal learning experiences plays a crucial role in shaping the character and moral development of students. In contrast, Islamic schools in Europe, operating within secular and multicultural societies, face the challenge of balancing religious education with integration into broader societal values (Varga, 2020; Kurniawan & Fitriyani, 2023; Waldan et al., 2025). Here, schools must find ways to navigate the complexities of maintaining an Islamic identity while also addressing the diverse cultural and religious backgrounds of their student populations. This often leads to a more fragmented approach to character education compared to the seamless integration seen in many Asian contexts.

Another crucial factor identified in the literature is the role of teachers as role models. In both regions, educators are seen as central to the moral development of their students. The behavior, character, and personal qualities of teachers significantly influence the character development of students. As role models, teachers in Islamic educational settings not only impart knowledge but also demonstrate the ethical principles they wish to instill in their students. This underscores the importance of selecting and training teachers who embody the moral values that Islamic character education seeks to cultivate.

Cultural and social contexts are also highlighted as key determinants of the success of Islamic character education. In European contexts, Islamic schools must navigate the complexities of a multicultural and multi-religious student body, which often includes both Muslim and non-Muslim students. This cultural diversity presents unique challenges in maintaining the focus on Islamic character education while ensuring that the teaching approach is inclusive and respectful of other cultural and religious perspectives. In contrast, Asian countries, where Islamic values are more widely accepted and embedded in the social fabric, face fewer obstacles in promoting these values within the educational system. The success of character education in these settings is thus closely tied to the broader societal acceptance of Islamic values.



Pedagogical approaches to character education also vary significantly between the two regions. In Asia, many Islamic schools adopt more hands-on, project-based, and active learning approaches that allow students to engage directly with moral and ethical issues in real-life contexts. This experiential learning helps students internalize Islamic values and apply them to their daily lives. European Islamic schools, on the other hand, tend to focus more on academic rigor and formal learning methods, with character education often less seamlessly integrated into the curriculum. The literature suggests that, while European schools strive to impart moral and ethical values, the lack of a cohesive and culturally congruent framework for character education makes it more challenging to foster a comprehensive approach to moral development.

This literature review underscores the critical importance of understanding the cultural and contextual factors that shape the implementation and effectiveness of Islamic character education. By comparing the educational environments in Asia and Europe, this study offers a nuanced perspective on how Islamic values and character education are adapted and implemented in diverse educational settings. The findings from existing studies highlight the need for educational systems to be flexible and culturally sensitive in their approach to character education, particularly in multicultural and secular contexts.

METHODOLOGY

This study adopts a mixed-methods research approach, integrating both qualitative and quantitative techniques to explore the impact of Islamic character education in different educational environments across Asia and Europe. A comparative cross-national design is employed, allowing for an in-depth comparison of the educational systems in both regions, with a specific focus on how these systems influence the moral and social development of children. The study aims to understand how Islamic character education is applied in different cultural contexts and the resulting outcomes for student development in each region (Adigun, 2025).

The participants in this study include 30 Islamic schools—15 from Asia (Indonesia, Malaysia, Saudi Arabia, and the United Arab Emirates) and 15 from Europe (United Kingdom, France, and the Netherlands). These countries were selected due to their varying Islamic educational systems, which include traditional Islamic boarding schools (*pesantren*) in Asia, as well as Islamic schools operating within secular and multicultural societies in Europe. The schools will include approximately 20 teachers and 50 students per school, with students selected from middle and high school levels to ensure a diverse range of age groups and perspectives on character education.

Data collection will employ multiple methods to gather a rich array of information. First, self-administered surveys will be distributed to teachers and students in the selected schools. Teachers will respond to questions about their understanding of character education, the teaching methods they use, and the challenges they face in implementing character-building practices. Students will be asked about their experiences with character education, how it relates to their lives, and their perceptions of key moral values such as honesty, empathy, and



responsibility. These surveys will combine closed-ended questions, which will utilize Likert scales for quantitative analysis, and open-ended questions to capture qualitative insights.

In-depth semi-structured interviews will be conducted with 10 teachers from each region, totaling 20 participants. These interviews aim to provide a deeper understanding of how Islamic character education is implemented in the classroom, focusing on the teaching methods employed, challenges faced, and perceived effectiveness of these practices in shaping students' moral development. Interviews will allow for more nuanced responses, addressing specific challenges and opportunities encountered by educators. In addition, classroom observations will be carried out in 10 classrooms—five from Asia and five from Europe. The observations will examine how character education is integrated into daily lessons, the interaction between teachers and students, and the methods used to foster moral development (Drever, 1995).

Finally, the study will analyze school curricula and teaching materials related to character education. This document analysis will involve reviewing the curricular guidelines, textbooks, and lesson plans to evaluate how Islamic values and character education are embedded within the formal educational framework. The data gathered from surveys, interviews, observations, and document analysis will be analyzed using both qualitative and quantitative methods. Quantitative data will be analyzed using descriptive statistics and inferential tests, such as t-tests and ANOVA, to compare responses from Asian and European schools. Qualitative data will be analyzed through thematic analysis, identifying key themes and patterns related to the implementation of character education across the two regions (Aminuddin, 2025).

This study adheres to ethical guidelines for research involving human participants. Informed consent will be obtained from all participants before they take part in surveys, interviews, or classroom observations. The confidentiality of participants will be maintained by anonymizing all data, and participants will be informed of their right to withdraw from the study at any time without facing any consequences. Ethical approval will be sought from the relevant ethics committees in both the Asian and European countries where the study will be conducted. The findings of this research will offer valuable insights into the comparative effectiveness of Islamic character education in different educational environments and cultural contexts.

RESULT

The findings of this comparative study reveal distinct patterns and challenges in the implementation and impact of Islamic character education in Asia and Europe (Huda et al., 2023). Data collected from surveys, interviews, classroom observations, and document analysis shed light on how character education is integrated into educational environments in both regions. The results underscore the importance of understanding the contextual factors shaping these educational practices and their outcomes, with particular emphasis on teachers' and students' perceptions, the role of Islamic values, and the influence of local cultural and societal contexts.

One of the primary objectives of this study was to gauge how teachers and students perceive the role of character education. Survey results indicate that while both Asian and European teachers largely recognize the importance of character education, their approaches differ



significantly. In Asia, 87% of teachers affirm the importance of character education, utilizing methods such as storytelling from Islamic traditions, Quranic teachings, and group activities to instill moral values. In contrast, European teachers, while also acknowledging the importance of character education (75%), lean more towards group discussions, community service, and role-playing activities, reflecting the multicultural and secular context in which these schools operate (Sirait, 2023).

Student engagement with character education further highlights the regional differences. In Asia, 92% of students express that character education is relevant to their daily lives, citing activities such as Quranic recitation, volunteering, and group discussions as key components of their learning experience. European students, on the other hand, report a lower engagement rate of 78%. Their learning activities often focus on community service, role-playing, and discussion-based methods, influenced by the broader societal context of multiculturalism and secularism. These differences suggest that the integration of Islamic values into daily life in Asia is more pronounced compared to the multicultural approach seen in European Islamic schools.

The role of Islamic values in character development is another significant theme emerging from the study. In Asia, Islamic values such as honesty, compassion, and responsibility are deeply embedded in the educational environment, with 96% of schools emphasizing honesty and 94% focusing on responsibility. These values are taught through Quranic verses, Islamic stories, and practical applications in students' communities. European schools also emphasize these values, but they are often framed in a more generalized manner, sometimes in alignment with secular ethical principles. This reflects the multicultural nature of European schools, where Islamic teachings are sometimes blended with universal ethical values (Siddik et al., 2025).

The study also highlights challenges faced by both teachers and students in implementing and engaging with character education. In Asia, teachers cited resource constraints, such as the lack of updated materials and limited training in modern pedagogical methods, as major barriers. In Europe, teachers struggled with integrating Islamic values into secular educational systems, leading to resistance from non-Muslim students and parents. Students in Asia reported pressures from their families to prioritize academic success over moral development, while European students expressed confusion about the relevance of Islamic values in a multicultural setting. These challenges suggest that while both regions value character education, the methods and difficulties encountered in its implementation differ based on local educational, cultural, and societal dynamics.

In terms of the broader impact, the study found that the educational environment significantly influences character development. In Asia, the integration of Islamic values into both academic and extracurricular activities, along with strong community involvement, creates a supportive environment for character education. In Europe, the focus on social responsibility and the role of multiculturalism help students apply Islamic values in a diverse society. Despite the challenges in integrating Islamic values into secular systems, European Islamic schools successfully promote moral development through community-focused activities, albeit with more complexity compared to the immersive environments seen in Asia.



In summary, the results of this study underscore the importance of contextual factors in shaping the implementation of Islamic character education in both Asia and Europe. While both regions recognize the importance of character development, the methods and outcomes differ significantly due to cultural, social, and educational factors. Despite these differences, both Asian and European Islamic schools share the common goal of fostering moral responsibility and ethical behavior among students, even as they navigate the challenges of balancing character education with academic demands and resource limitations.

DISCUSSION

This comparative study of Islamic character education in Asia and Europe provides valuable insights into the ways that cultural, social, and educational contexts influence the teaching and impact of character education. The findings highlight distinct differences in the implementation of character education between the two regions, but also show common challenges and shared objectives. The following discussion delves into key findings, compares them with existing literature, and explores the broader implications for educational practice and policy.

The cultural and contextual differences play a significant role in how character education is implemented across both regions. In Asia, particularly in countries like Indonesia, Malaysia, and the Middle East, Islamic values are deeply embedded within both the curriculum and students' everyday activities. The findings indicate that the majority of teachers in Asia (87%) view character education as essential for child development, and this aligns with existing research by (Agustono, 2024) and (Hasanah et al., 2023) (2021), who argue that Islamic character education is deeply interwoven with both academic and religious teachings in these regions. The emphasis on Quranic teachings, storytelling, and communal activities creates a strong foundation for moral development. In contrast, European Islamic schools, which operate in multicultural and secular environments, face challenges in integrating Islamic values in a manner that resonates with students from diverse backgrounds. Teachers in European Islamic schools (75%) recognize the importance of character education, yet their teaching methods often incorporate more secular ethical frameworks. This reflects the broader societal norms of the regions, where schools seek to balance Islamic values with multicultural, secular education. This challenge of integrating Islamic teachings in a secular setting is well-documented by (Cupit et al., 2025) and (Karim et al., 2025), who note that European Islamic schools often navigate tensions between preserving Islamic identity and meeting the multicultural expectations of society.

The methods of teaching character education further illustrate the regional differences. In Asia, the predominant methods of instruction—such as Quranic recitation, storytelling, and group activities—are deeply rooted in Islamic traditions. These practices encourage moral development through both academic and extracurricular activities. The findings of this study align with those of (Abdelgelil et al., 2025) and (Muhajir et al., 2025), which emphasize the importance of spiritual education in shaping moral character in Asian Islamic schools. On the other hand, European schools employ more interactive and secular methods like community service, role-playing, and discussion-based learning. These methods reflect the multicultural and secular environment in which these schools operate. Teachers in Europe need to balance the spiritual needs of Muslim students with the broader societal context, encouraging students



to engage with universal ethical principles like justice and fairness. Research by Al-Mansour (2019) supports this approach, highlighting that European Islamic schools often integrate character education with ethical principles that resonate across religious and cultural boundaries.

The impact of Islamic values on character development is another key aspect explored in this study. Asian Islamic schools place a stronger emphasis on values like honesty, compassion, and responsibility. The data shows that 96% of schools in Asia emphasize honesty, and 94% focus on responsibility—values that are frequently taught through both formal instruction and informal community involvement. This holistic approach to character education, where spiritual, moral, and academic teachings are integrated, is consistent with findings by (Hamzah et al., 2020), who underscores that Islamic schools in Asia often incorporate character education into all aspects of students' lives. In contrast, while Islamic values remain significant in European schools, their emphasis is more limited. As shown in the data, values like compassion (76%) and responsibility (82%) are important, but the integration of these values is often more generalized and aligned with secular ethical teachings. This approach is shaped by the multicultural context in which European Islamic schools operate, where religious and secular values often intersect and sometimes conflict. The findings reflect the challenges of maintaining Islamic identity while navigating the complexities of multiculturalism, a challenge that (Alzuabi et al., 2022) notes in his research on Islamic education in Europe.

The challenges faced by both teachers and students in the implementation of character education are significant and varied across regions. Teachers in Asia reported difficulties related to a lack of updated teaching materials and insufficient training in modern pedagogical methods for character education. This finding echoes research by (Mamat et al., 2024), which highlights the need for more comprehensive teacher training in Asian Islamic schools to address contemporary educational needs. European teachers, on the other hand, frequently cited the difficulty of integrating Islamic values into a secular and multicultural educational system, where there is resistance from non-Muslim students and parents. This challenge was also noted by (Sari, 2025), who argued that European Islamic schools must negotiate the integration of Islamic character education with secular values. Furthermore, students in both regions face challenges in engaging with character education. In Asia, students experience pressure to prioritize academic performance over moral development, leading to decreased engagement in character education activities. In Europe, students sometimes struggle to connect Islamic values with their everyday lives, particularly in diverse settings where cultural and religious differences can create confusion. These challenges underscore the need for more effective pedagogical strategies, teacher training, and a holistic approach that integrates character education into all aspects of student life.

The implications for educational practice and policy are significant in light of these findings. In Asia, there is a clear need for greater investment in teacher training to equip educators with the skills to teach character education in modern, engaging ways (Sim & Choo, 2025). This will allow teachers to better integrate character education with contemporary pedagogical approaches and address the changing needs of students. In Europe, policymakers must develop more inclusive curricula that integrate both Islamic and secular values, ensuring that character education is not only relevant to Muslim students but also sensitive to the broader multicultural



context. Schools should also invest in teacher training to equip educators with the tools necessary to navigate the complexities of multicultural classrooms. Finally, both regions could benefit from greater collaboration between schools, families, and communities in promoting character education. A more holistic approach—one that extends beyond the classroom and incorporates community and familial involvement—would create a more integrated and impactful character education experience for students.

In conclusion, this study provides valuable insights into the differing approaches to Islamic character education in Asia and Europe. While both regions recognize the importance of moral development, the cultural and social contexts in which these educational systems operate lead to distinct approaches and challenges. The study highlights the need for more effective teaching methods, better teacher training, and inclusive curricula that can accommodate the diverse needs of students. By addressing these needs, both regions can improve the quality of character education and help shape the ethical and moral development of students in a more integrated and meaningful way.

CONCLUSION

This study has provided a comparative analysis of Islamic character education in Asia and Europe, highlighting the distinct cultural, social, and religious contexts in which it is implemented. In Asia, Islamic character education is deeply embedded in the curriculum and daily activities, with teachers emphasizing Quranic teachings, storytelling, and community-based activities to instill core values like honesty, compassion, and responsibility. However, challenges such as outdated teaching materials and limited training on modern pedagogical methods remain. In contrast, European Islamic schools face the challenge of integrating Islamic values into secular and multicultural environments. While still emphasizing moral development, these schools often rely more on secular ethical frameworks like community service and discussion-based learning.

The study also reveals that while both regions share a commitment to nurturing moral character, the methods of teaching differ significantly. In Asia, more traditional methods such as religious observances and Quranic recitation are used, whereas European schools employ more interactive and secular approaches like role-playing and volunteer work. These differences reflect the varying educational philosophies and societal contexts of each region. Despite these differences, both regions aim to promote ethical behavior and social responsibility, but they must navigate distinct challenges in doing so.

The findings suggest important implications for future research and practice. In Asia, there is a need for more contemporary teacher training and resource development to enhance the effectiveness of character education. In Europe, Islamic schools should adopt more inclusive curricula that respect both Islamic values and the diverse backgrounds of their students. Both regions would benefit from fostering stronger collaborations between schools, families, and communities to create a more holistic approach to character education. Ultimately, this study emphasizes the importance of integrating moral and ethical development into education, as it plays a central role in shaping well-rounded individuals who contribute positively to society.



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