

A Systematic Study of Character Education that Integrates Islamic and Global Moral Values

A. Heris Hermawan¹, Tatang Muh Nasir^{2*}, Mohamad Sabarudin³, Yusuf Sugiana⁴,
Rachanda Ambya⁵, Aan Hasanah⁶, Bambang Samsul Arifin⁷

^{1,2,3,4,6,7} Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

⁵ STAI Madinah Ar-Rasul Cirebon, Indonesia

*3240210034@student.uinsgd.ac.id

Abstract

Character education plays an important role in shaping students' morals amid the challenges of globalization, which often erodes moral values. Phenomena such as declining respect for authority, juvenile delinquency, and low social empathy reflect a moral crisis among the younger generation. This study aims to examine the urgency of character education from an Islamic perspective and identify effective implementation strategies. The method used is a systematic literature review (SLR) of 77 scientific articles published between 2019 and 2025. The study focuses on three aspects: internalization of values within the family, institutionalization in schools, and externalization in students' social behavior. The results of the study indicate that character education significantly influences moral development through value-based parenting, integrated school programs, and positive social interactions. Challenges include insufficient parental involvement and teacher training. The study concludes that collaboration between families, schools, and communities is essential for sustainable and integrated character education

Keywords: Character Education; Student Morals; Globalization; Islamic Perspective; Educational Collaboration.

Abstrak

Pendidikan karakter memiliki peran penting dalam membentuk akhlak siswa di tengah tantangan globalisasi yang kerap menggerus nilai-nilai moral. Fenomena seperti menurunnya rasa hormat kepada otoritas, kenakalan remaja, dan rendahnya empati sosial mencerminkan krisis moral di kalangan generasi muda. Penelitian ini bertujuan untuk mengkaji urgensi pendidikan karakter dalam perspektif Islam serta mengidentifikasi strategi implementasi yang efektif. Metode yang digunakan adalah systematic literature review (SLR) terhadap 77 artikel ilmiah yang terbit antara tahun 2019 hingga 2025. Kajian difokuskan pada tiga aspek: internalisasi nilai dalam keluarga, institusionalisasi di sekolah, dan eksternalisasi dalam perilaku sosial siswa. Hasil penelitian menunjukkan bahwa pendidikan karakter berpengaruh signifikan terhadap pembentukan moral melalui pola asuh berbasis nilai, program sekolah terintegrasi, dan interaksi sosial positif. Tantangan yang dihadapi meliputi kurangnya keterlibatan orang tua dan pelatihan

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guru. Studi ini menyimpulkan pentingnya kolaborasi keluarga, sekolah, dan masyarakat dalam pendidikan karakter yang berkelanjutan dan terintegrasi.

Kata kunci : Pendidikan Karakter; Moral Siswa; Globalisasi; Perspektif Islam; Kolaborasi Pendidikan.

I. Introduction

Character education is a fundamental aspect of the education system that aims to shape students with noble character and strong personalities. Amidst the wave of globalization that has brought about shifts in values and lifestyles, character education has become very important in equipping the younger generation with a strong foundation of moral values (Lickona, 2020). However, in this modern era, social issues such as increasing student gang fights, drug abuse, and declining respect for teachers and parents increasingly reflect a moral crisis among the younger generation (Budiwibowo, 2016; Sopian, 2021). These phenomena highlight the growing moral challenges faced by adolescents, requiring serious attention from all stakeholders, especially educational institutions.

Character education does not only focus on strengthening students' cognitive aspects, but also emphasizes the development of affective and psychomotor domains. The goal is to shape individuals who are intellectually intelligent and have noble character (Handika & Darmiyati, 2022). Therefore, character education plays an important role in developing individuals with strong social attitudes who can adapt to an increasingly complex society (Muhammad et al., 2021).

In Indonesia, the government has emphasized the importance of character education as part of its national development strategy. This is reflected in various policies, such as strengthening character-based curricula and applying noble values in the national education system (Enizah et al., 2024). The national goal of character education includes internalizing the values of nationalism, religiosity, and social responsibility in students so that they grow into independent, creative individuals with a broad national perspective (Kulakow et al., 2024; Manik et al., 2024). Many schools in Indonesia have also integrated character education into daily learning activities to develop students with excellent personalities (Indriyani et al., 2021).

However, the challenges in shaping students' character remain considerable. Although character education has been implemented through various policies and programs, implementation in the field shows that character education has not been entirely successful in overcoming the ongoing moral crisis. Several studies highlight the importance of character education, but often focus only on certain or partial aspects. For example, Indriyani et al. (2021) highlight the role of the family in shaping children's character during distance learning, while Muis et al. (2024) emphasize the contribution of Islamic Religious Education in character formation in the era of globalization. Similarly, Rusnawati and Chanifudin (2025) found positive impacts of moral education on student

behavior at school. These findings support the urgency of character education, but each only focuses on specific contexts or dimensions. To date, there have been few comprehensive studies synthesizing these findings into an integrated framework, especially those systematically linking character education with an Islamic perspective. This leaves a research gap in understanding how integrated character education encompassing family, school, and community environments can shape students' moral character, along with effective implementation strategies based on cross-study empirical evidence (Ramdan & Fauziah, 2019; Subianto, 2013).

This study presents a significant innovation by integrating empirical findings from previous research and introducing an Islamic perspective into character education. Unlike studies that focus on only one dimension of character education, this study presents an integrated approach that encompasses the three main pillars of character education, namely family, school, and community. By adopting an Islamic perspective, this study enriches the existing literature, offers a more holistic conceptual framework, and explores the relationship between character education, moral values, and academic achievement, which are often discussed separately.

Based on this background, the objectives of this study are: (1) to describe the urgency of character education in shaping students' morals in the era of globalization, and (2) to explore effective character education implementation strategies based on a synthesis of existing literature. Through an in-depth literature review, this study is expected to provide a more integrated understanding, enrich the literature on character education, and serve as a reference for developing more effective character education practices in the future.

This study offers significant new insights into character education by integrating empirical findings and theoretical concepts in shaping students' moral character. Unlike many previous studies that focus on specific aspects or are limited to a single educational context (such as family, school, or community), this article adopts an integrated approach that encompasses the three pillars of education: family, school, and community, known as the tripartite education model. This approach provides a more comprehensive understanding of the urgency of character education amid the challenges of globalization, moral crises, as well as the opportunities and obstacles arising from technological advancements and information openness.

The main novelty of this study lies in its ability to synthesize empirical findings that were previously scattered across separate studies. This study identifies common patterns in the relationship between character education, student morality, and academic achievement. In the existing literature, the impact of character education on morality and academics is often discussed separately. However, this article emphasizes that these two aspects support each other and holistically shape students' character. These findings provide a new, more comprehensive understanding of how character education functions

as a balancing force between academic intelligence and the formation of a strong personality (Rohmat et al., 2024).

This study also notes the integration of Islamic perspectives into character education as one of its unique contributions. By combining Islamic values with universal principles of character education, this article enriches the literature with a more cross-cultural perspective. For example, through the concept of *uswah hasanah* (good example) emphasized in Islam, this research connects Western character education theories such as the moral knowing-feeling-action framework (Lickona, 1991) with Islamic pedagogical principles that prioritize moral knowledge, moral feelings, and moral actions that are in harmony. These findings demonstrate how the Islamic and Western educational traditions can complement each other and offer solutions that can be applied in complex global contexts.

Scientifically, these findings reinforce existing theories and conceptual models of character education, such as Lickona's (1991) knowledge-feeling-action moral framework. This study supports this model with empirical data drawn from recent research, confirming that the three components of moral knowledge, moral feelings, and moral actions consistently emerge as key factors in the success of character education in various contexts. Thus, this study provides a more integrated theoretical framework, linking various theories and findings that were previously not synthesized.

In addition, this study reaffirms the importance of the tripartite approach that has long been recognized in educational theory, as advocated by Ki Hajar Dewantara and modern scholars such as Subianto (2013). These findings provide empirical evidence that cross-environmental collaboration between families, schools, and communities is not merely a normative recommendation, but a necessity supported by current research. This underscores that effective character education requires active synergy among all elements of society to create an educational ecosystem that supports moral and character development.

In the context of Islamic education, this study emphasizes that character education is not limited to general moral values, but also integrates universal and practical Islamic values (Marini & Masrukhi, 2021; S. Susilo, 2020). The emphasis on teacher role modeling and parental involvement are key aspects of character education that further strengthen the concept of *uswah hasanah* in Islam. This concept demonstrates the alignment between theory and practice in morality-based character education in Islamic education, which emphasizes real-life examples of good behavior (Dabdoub et al., 2024; Nucci, 2001; Oranga et al., 2023).

With these findings, this study makes a valuable contribution to deepening our understanding of character education, both from an Islamic and Western perspective. It paves the way for a more holistic and integrated model of character education and offers implementation strategies that can be applied by educators, policymakers, and

communities to support the development of a generation with noble character and high achievement amid the ongoing evolution of globalization.

II. Research Methods

This study uses the Systematic Literature Review (SLR) method to collect, filter, and synthesize research results relevant to the topic of the urgency of character education in shaping students' morals from an Islamic perspective. This method was chosen to ensure that the literature review was conducted in a structured and scientifically accountable manner. The SLR process follows systematic stages, beginning with literature identification, followed by article selection based on inclusion and exclusion criteria, and concluding with data analysis and synthesis (Kamal et al., 2023; Kitchenham, 2004; Liberati et al., 2009).

The literature used was obtained from online databases such as Google Scholar and ResearchGate. The keywords used in the search included: character education, student morals, moral education, and Islamic perspectives in Indonesian and English. In addition to journal articles, the literature sources used also included seminar proceedings, academic books, and policy documents relevant to the research focus. The articles found were then selected using inclusion and exclusion criteria to ensure the relevance and quality of the research (Siddiqa et al., 2021). The inclusion criteria are summarized in Table 1, while the exclusion criteria include: articles published outside the specified time frame, articles that do not focus on the topic of character education or student morals, and articles that do not provide clear methodological information (e.g., do not include subjects/participants, instruments, or accountable data analysis).

Table 1. Study Inclusion Criteria

No.	Criterion	Description
1	Topic	Articles discussing the urgency of character education, student morals, and/or character education from an Islamic perspective.
2	Year Range	Published between 2019 and 2025.
3	Publication Type	Journal articles (including conference proceedings) using quantitative and/or qualitative research methods.
4	Transparency	Clearly outline the methodological elements (e.g., participants/respondents, instruments, procedures, and data analysis techniques).

		<i>Hermawan¹, Nasir^{2*}, Sabarudin³, Sugiana⁴, Ambya⁵, Hasanah⁶, Arifin⁷</i>
5	Credibility	Research findings must be validated for validity and reliability, or theoretical studies supported by strong references and published in reputable sources.

After the screening process, 77 articles that met the criteria were selected for further analysis. These articles were then carefully read and their key information extracted, including research objectives, methods, main findings, and recommendations related to character education. The results were then grouped into main themes that emerged repeatedly. The main themes identified include: the role of the family in character education, the role of schools (curriculum and teachers) in shaping moral values, the integration of Islamic values in character education, the impact of character education on student behavior and academic performance, and challenges in implementing character education (Prayatni et al., 2025).

The synthesis of results was conducted using a descriptive-qualitative approach, in which findings from various studies were compared and patterns of similarities and differences were sought, followed by drawing aggregate conclusions. The study results are presented in the form of analytical narratives accompanied by tables to clarify the distribution of study characteristics and the strategic points identified. This approach is expected to produce a comprehensive review that meets international literature review standards, with minimal bias and guaranteed procedural transparency (Liberati et al., 2009).

Of the 77 articles analyzed, only those that directly contributed to the synthesis and main findings were included in the discussion. These articles were selected based on criteria of relevance and substantial influence on the formation of conclusions related to the urgency of character education and the formation of students' morals from an Islamic perspective (Creswell & Plano Clark, 2018).

During the selection process, articles with significant findings that are frequently cited by other studies were selected as references for discussion. Articles with similar themes that did not provide additional information or significant new evidence in the discussion were not included in the main bibliography. Some articles with the same topic or repetitive findings were combined into a single reference to simplify the presentation and avoid redundancy. However, these articles were still considered in the analysis and explained in the methodology section.

In an effort to avoid redundancy and ensure clarity in the presentation of results, only references that provide new insights or more in-depth discussion are cited in the results and discussion. Additional references with substantial similarities are not used directly in the main narrative but have been discussed in the methodological context. Although some articles are not directly referenced in the discussion, all analyzed articles are still

listed in the methodology table or appendix. These articles provide a strong foundation for the selection and synthesis of findings, as well as supporting transparency and accountability in this research

III. Result and Discussion

A. Characteristic of Related Studies

From the literature selection process, 77 articles were obtained that met the criteria for analysis. These articles were published between 2019 and 2025. The topics covered a wide range of issues within the scope of character and moral education, from the urgency of character education in general, the formation of students' morals, to the integration of Islamic values in education. The distribution of publications based on topic focus and year of publication can be seen in Table 2 below,

Table 2. Distribution of article publications based on field of focus and year (2019-2025)

Research Areas	2019	2020	2021	2022	2023	2024	2025	Total
The Urgency of Character Education	2	4	6	10	10	14	2	48
Student Morality	0	0	0	0	4	2	0	6
The Islamic Perspective on Character Education	3	1	3	5	0	8	3	23
Total per year	5	5	9	15	14	24	5	77

Table 2 shows that studies on the urgency of character education dominate with 48 articles out of a total of 77 articles (approximately 62%). Meanwhile, there are 6 studies that specifically focus on student morals, and 23 other studies examine character education from an Islamic perspective (e.g., the integration of religious values in character building). There is also a trend of increasing publications on this topic, peaking in 2024 with 24 articles. This indicates growing attention from researchers toward issues of character and moral education in recent years. Furthermore, the main findings from the literature are presented according to the synthesis themes that have been identified.

The Influence of Character Education on Moral Development

The results of the literature synthesis confirm that character education has a significant positive influence on the moral development of students. Internally, the family serves as the foundational environment for instilling moral values. Numerous studies indicate that the internalization of values such as honesty, discipline, politeness, and responsibility within the family environment lays the groundwork for a strong moral foundation in children. Families that consistently model positive behavior tend to raise children with positive character traits, who are better able to adapt to social norms in school and society (Ayub et al., 2024; Kamal et al., 2023; Ramdan & Fauziah, 2019). In

other words, parenting and parental role modeling at home are the first and foremost steps in character education for children.

In the school environment, character values are institutionalized through various components, including the curriculum, school culture, and teacher role modeling (Fonseca et al., 2024). A school environment that supports character education, for example by integrating moral values into subjects, implementing character-based extracurricular activities, and enforcing rules and daily habits that reflect noble values, has proven effective in strengthening students' morals. Studies indicate that students in schools with integrated character education programs tend to exhibit more disciplined, respectful, and empathetic behavior (Erwin, 2023; Nurchaili, 2010; Sutisna et al., 2019). The role of teachers as role models is also very important; when teachers consistently demonstrate honesty, fairness, discipline, and care, students will be more motivated to adopt these values in their daily lives (Nucci, 2001; S et al., 2024). Thus, schools serve to reinforce and institutionalize the character values that have already been instilled at home.

Furthermore, the externalization of character values in the social life of students is a clear indicator of the success of character education (Abdi, 2018; M. J. Susilo et al., 2022; Utami, 2024). Students who receive good character education are generally able to apply moral values outside the family and school environment (Lee & Gage, 2020). For example, they are accustomed to being honest, respecting others, being responsible, and caring for others in their daily lives. A strong character makes students more resilient to negative influences from the external environment, such as promiscuity, bullying, or drug abuse (Budiwibowo, 2016; Muis et al., 2024). In other words, effective character education fortifies students so that they have a moral filter when interacting with cultures or values that conflict with positive norms.

In addition to influencing moral and social behavior, literature also shows that character education contributes to improving students' academic achievement. Students who have discipline, responsibility, and respect tend to show better learning achievement (Fitrianto et al., 2025; Handika & Darmiyati, 2022). Positive traits such as discipline and perseverance help students focus more on their studies, have high intrinsic motivation, and are able to work together in group assignments. The accumulation of these traits has an impact on improving academic performance. Thus, these findings underscore that character building and academic achievement are not two separate things, but rather complement each other.

In addition to the various positive influences mentioned above, the implementation of character education in the field also faces various challenges. One of the main obstacles is the lack of active involvement of parents in their children's character education (Oranga et al., 2023; Ramdan & Fauziah, 2019). If the values taught at school are not monitored or reinforced at home, the consistency of children's moral development may

be hampered. The next challenge is the limited understanding and skills of teachers in teaching character values effectively (Manik et al., 2024). Some teachers may not have received adequate training in character education strategies, so implementation in the classroom is not yet optimal. In addition, support from the wider social environment (the community) is sometimes still minimal. The moral values instilled in school can be eroded if students are in an unsupportive community environment, such as a permissive social environment or a lack of role models (Subianto, 2013). Therefore, many researchers emphasize the need for continuity in character education in the three centers of education: family, school, and community, so that noble moral values can be maintained in various student environments.

The above findings collectively indicate that synergy between parties is essential to maximize the impact of character education. Character education will achieve optimal results if families, schools, and communities work together to instill and uphold moral values in the younger generation. The following section outlines several effective character education implementation strategies that have been identified from various literature sources and can be used as a reference for character education practices in the field.

Effective Character Education Implementation Strategies

Based on the results of a review of 77 studies, various recommendations were made for strategies to effectively implement character education. Table 3 summarizes the main strategies along with brief descriptions and supporting literature sources

Table 3. Character education implementation strategies according to literature findings

No.	Implementation Strategy	Brief Description	Supporting Resources
1	Integration of values into the curriculum	Integrating character values (religious, honesty, discipline, tolerance, etc.) into subject content and classroom learning activities. This approach ensures that character education is not a separate subject, but is integrated into the overall learning process.	Indriyani et al. (2021); Fitrianto et al. (2025)
2	Interactive learning methods	Applying learning methods that encourage students' moral engagement, such as moral case discussions, ethical dilemma simulations, role-playing, and reflection. This interactive approach helps students develop critical thinking skills about values and morals.	Fitrianto et al. (2025); Lickona (1991)

3	Extracurricular activities & social services	Organizing out-of-class activities focused on character development, such as student organizations, community service, or social projects. Direct experiences in such activities reinforce values such as leadership, cooperation, empathy, and social awareness.	Budiwibowo (2016); Lickona (2020)
4	Teacher role models in everyday life	Teachers and school staff consistently serve as role models in terms of integrity, fairness, discipline, and caring attitudes. Through daily observation, students absorb character values from adult figures at school.	Nurchaili (2010); Nucci (2001)
5	Parental involvement	Actively involving parents in character education, for example through regular communication between schools and parents, aligning values at home and at school, parenting seminars, or school programs that involve parents. This synergy ensures that the character values taught at school can be reinforced in the family environment.	Ayub et al. (2024); Oranga et al. (2023)
6	Partnerships with the community	Building partnerships between schools and community or institutional entities in the surrounding area (religious leaders, youth organizations, etc.) to support character education programs. Broader environmental support, such as a school culture supported by the surrounding community, helps create a conducive ecosystem for the development of students' noble character.	Subianto (2013); Ramayanti et al. (2023)

The above strategies complement each other in practice. For example, the successful integration of values into the curriculum will have a greater impact if teachers, as implementers, are also able to set a good example and use interactive teaching methods that involve moral aspects. Similarly, school programs will be more effective if they receive support from parents at home and the community around the school. The findings of this study emphasize that the implementation of character education needs to be carried out through a multidimensional approach: incorporating values into formal learning, providing opportunities for students to practice values in real-life activities, and

ensuring that the surrounding environment (teachers, parents, community) consistently supports the development of positive character.

Character Education in the Era of Globalization and Its Challenges

The SLR findings reinforce the understanding that character education is an urgent need in the current education system, especially amid globalization, which brings changes in values and lifestyles (Musi et al., 2022). Globalization, while opening up great opportunities for the development of knowledge and technology, also has the potential to erode the moral values of the younger generation. Advances in technology and the openness of information have created new challenges in maintaining strong moral values. Symptoms such as declining respect for teachers, the prevalence of bullying, and low levels of social empathy among students are clear indicators of the weakening of students' character in the era of globalization (Budiwibowo, 2016; Elpia & Asriati, 2024; Muis et al., 2024).

Therefore, character education must be present as an important strategy to instill strong moral values in the younger generation, whether in the family, school, or community environment (Chofifah et al., 2025; Tiara Ramadhani et al., 2024). The greatest challenge here is ensuring that character education is not merely an additional component of the curriculum but an integral part of daily learning processes. Character education must serve as a balance between academic achievement and the development of a strong personality, as globalization often emphasizes intellectual and material success without considering moral aspects.

If students are only focused on cognitive and academic aspects without deep moral guidance, there is a concern that they will grow up to be intellectually intelligent individuals who are prone to deviant behavior (Cirimele et al., 2025; Mendes-Sousa et al., 2024). In this context, instilling values such as honesty, responsibility, discipline, and tolerance from an early age becomes crucial. Without the cultivation of these values, the younger generation will be more susceptible to negative influences from global culture that are inconsistent with noble moral principles.

Character education, therefore, aims not only to shape intelligent individuals, but also to build strong moral character capable of facing the challenges of life in the global era. Therefore, amid the progress of the times and ongoing globalization, character education must remain the foundation in shaping the personalities of students so that they can become individuals who are not only intellectually successful, but also have good morals (Nasution, 2025; Oldham & McLoughlin, 2025).

Shaping Students' Character through Character Education

The morality or character of students is a true reflection of the effectiveness of the character education they receive (Handika & Darmiyati, 2022; Muhammad et al., 2021; Ramdan & Fauziah, 2019; Rusnawati & Chanifudin, 2025). The formation of character

cannot happen instantly, but through a gradual and continuous process. This process begins in the family environment as the first and primary educator. Parents play a major role in instilling moral values through daily habits (Ayub et al., 2024). Children who grow up in families that exemplify noble character tend to internalize these values more easily and carry them into their social lives. This is in line with social learning theory, which states that children learn a great deal through observing their parents (Domitrovich et al., 2022).

In the school environment, the role of teachers and school policies are vital in continuing the process of moral development (Azizah et al., 2024). Teachers are not only subject teachers, but also role models in attitude and behavior (Petruța & Stănculescu, 2025). Schools that successfully integrate character education into the curriculum and school culture will create a learning ecosystem that is conducive to the moral development of students (Johnson et al., 2025; Nasir et al., 2022; Wilke & Baker, 2025). For example, through activities such as moral discussions, mentoring programs, or social service, schools provide opportunities for students to practice values such as empathy, leadership, and cooperation (Novia & Aimah, 2024). Students who are actively involved in these value-based activities have been shown to grow into more responsible, caring, and ethical individuals. This is consistent with previous research findings that have found a correlation between participation in character programs and positive student behavior (Fitrianto et al., 2025; Mendes-Sousa et al., 2024; S et al., 2024).

Character Education and Moral Development from an Islamic Perspective

From an Islamic perspective, character education is actually in line with the main objective of Islamic education itself, namely the formation of noble character. Character values in Islam cannot be separated from the concept of character. In fact, the Prophet Muhammad emphasized that his main mission on earth was to perfect human character (Hasanah et al., 2021). As he famously said :

الْأَخْلَاقُ مَكَارِمٌ لِأَتَمِّمْ بُعِثْتُ إِنَّمَا

“Indeed, I was sent to perfect noble character.” (HR. Ahmad) (Abbas & Astoko, 2024).

The above statement emphasizes that noble character is at the core of Islamic teachings. Values such as trustworthiness, fairness, patience, gratitude, and sincerity are the pillars of character according to Islam (Hermawan & Kusniasari, 2023; Ramayanti et al., 2023). Therefore, the Islamic education system places moral development at the center, even above the achievement of knowledge, because knowledge without morals can be misleading. The implementation of moral education in Islam emphasizes a balance between cognitive, affective, and psychomotor aspects (Supriatna et al., 2023). This means that students must not only know what is good (cognitive aspect), but also feel/believe in that goodness in their hearts (affective aspect), and get used to doing good

in their daily activities (psychomotor aspect). This concept aligns with Lickona's ideas of moral knowing, moral feeling, and moral action within his framework of character education. In other words, the Islamic approach and modern Western moral education theory converge on the same conclusion: strong character is formed when moral knowledge, emotional attitudes, and actual behavior proceed hand in hand (Granger et al., 2025).

The application of Islamic values in students' daily lives is an important part of effective character education (Firdaus & Suwendi, 2025; Hidayati et al., 2020; Saepudin, 2023). Routine activities such as daily worship, polite interaction with others, and learning activities that uphold honesty and perseverance are all means of internalizing morals in Islamic education (Amalia et al., 2024; Azahari, 2019; Fuster et al., 2025). Lickona's research itself shows that the success of character education depends on the consistent application of three moral elements (knowledge, feelings, actions) in the family and school environments. This principle is relevant to Islamic education, which requires harmony between faith, Islam, and ihsan (belief, practice, and character) (Asnawan, 2020; Lickona, 1991).

Islamic schools play a strategic role in integrating character education with religious teachings (Asri & Deviv, 2023; Nasir et al., 2024; Rindrayani, 2020). For example, value integration can be done by linking general subject matter with religious values, or through religious activities at school (congregational prayers, Islamic holidays, etc.) that are packaged as part of character education. Studies conducted by Berkowitz & Bier in a Western context indicate that schools implementing value-based character education programs can significantly improve students' positive behavior (in Fitrianto et al., 2025)(Vecchio et al., 2025). Similar findings have been observed in Indonesian schools that implement a hidden curriculum based on morality, such as the practice of greeting, greeting, and smiling (5S) or religious culture in schools, which can foster a strong moral climate. Such integration efforts can be strengthened through interactive teaching methods, such as moral case discussions or simulations, which link academic concepts with the instillation of values (Aningsih et al., 2022; Kil et al., 2023).

The role of teachers in the context of Islam is also synonymous with the concept of *uswah hasanah* (good role model). Research shows that teacher role modeling is very effective in character building (Nurchaili, 2010; Sutisna et al., 2019). In fact, Nucci found that students are more likely to adopt moral values if they see real examples from the adults around them. This reinforces the importance of teachers and educators who directly practice the values they teach. Islamic Religious Education teachers, for example, are expected not only to teach material about beliefs, but also to be figures who reflect noble character in their daily interactions with students.

In addition to the school environment, parental and community involvement plays a very important role in strengthening the success of character education. This three-

pronged collaboration between families, schools, and communities is a classic concept that has proven to remain relevant in today's context (Manik et al., 2024; Ramdan & Fauziah, 2019; Subianto, 2013). Research on school-parent partnerships by Epstein even shows that parental involvement in children's education contributes to better character development and improved academic achievement (cited in Oranga et al., 2023). This finding underscores that parental support at home reinforces what is taught at school, and conversely, community participation (e.g., religious leaders, positive peer environments, media) expands the environment for practicing character values for children. Thus, the implementation of character education should ideally be carried out through a multidimensional approach involving the entire student ecosystem. Schools can serve as coordination centers, but without family and community support, school efforts will not be fully successful.

Overall, the above discussion places the findings of this study in a broader context. The results of the literature synthesis are in line with existing character education theories and previous research findings, while providing additional confirmation in the context of Islam. Character education in the global era requires strong commitment and integrated strategies, given the increasingly complex environmental influences (Robaeah et al., 2024).

Convergence of Empirical and Theoretical Findings in Character Education

This study provides significant novelty compared to previous studies, particularly in terms of scope and integration of analysis. Unlike previous studies that tended to focus on a single aspect or limited context, this study offers a systematic review of 77 cross-context studies (family, school, community) published between 2019 and 2025, with a particular emphasis on the perspective of Islamic education (Byrne et al., 2023). This integrated approach provides a comprehensive picture of character education and moral development, combining empirical findings with existing theoretical concepts. Its novelty lies in its ability to synthesize scattered empirical findings, which were previously not combined in a single study, thereby producing general patterns that can lead to a broader understanding of the relationship between character education, morality, and academic achievement. This study successfully confirmed the close relationship between character education and students' moral development and academic achievement, a topic that has often been discussed separately in previous studies.

On the other hand, the integration of the religious dimension (Islam) in character education is one of the unique contributions of this study. This study shows how universal values of character education intersect with Islamic values, enriching the literature with evidence that is not only secular but also adopts relevant and applicable principles of Islamic education in shaping character. Thus, these findings enrich our understanding of how character education can be applied contextually through universal moral principles,

as well as how Islamic education contributes to strengthening students' moral values (Martinez et al., 2020; Nurasiah et al., 2022; Sasmita et al., 2024).

Scientifically, the results of this SLR reinforce theories and conceptual models in the field of character education, such as the moral knowing-feeling-action framework, with empirical data taken from actual studies. Our findings support these concepts by confirming that the three components of moral knowledge, moral feelings, and moral actions repeatedly emerge as key factors in the success of character education across various contexts. Furthermore, this research emphasizes the importance of a three-pronged educational approach (family, school, community), which has been a classic idea of educational figures such as Ki Hajar Dewantara and modern researchers such as Subianto (2013). This approach shows that interdisciplinary collaboration in character education is not merely a normative recommendation, but a necessity supported by the latest research evidence.

The integration of an Islamic perspective in this analysis makes a very important contribution, as it shows that Western pedagogical principles and Islamic educational values can work together synergistically. For example, the emphasis on the importance of teacher role modeling and parental involvement in the character education process reinforces the concept of *uswah hasanah* in Islam. This concept demonstrates the alignment between theory and practice in character education based on morality in Islamic education, which prioritizes good role modeling (Nucci, 2001; Oranga et al., 2023; Suhendi et al., 2025).

This is very strategic for stakeholders in the world of education. The findings of this synthesis can be used by schools and educators as a guide for designing and evaluating more effective and practical character education programs. The implementation strategy recommendations outlined in Table 3 provide concrete guidance on proven effective steps, such as the importance of teacher training on moral education methods, as well as the need to involve parents through more intensive communication and collaboration between schools and homes.

For policymakers and educational institutions (such as the Ministry of Education), the findings of this study provide a strong scientific basis for formulating policies that support the strengthening of character education throughout the education system. For example, the national curriculum can be enriched with character content that is contextualized with local and religious values, and school evaluations that focus not only on academic achievement but also on indicators of student character.

Although this study is comprehensive, its scope is limited to literature published during a specific period and using specific keywords. Further research could expand its scope by including cross-country studies or using a quantitative meta-analysis approach to measure the impact of character education more statistically. However, the findings of

this SLR have provided a strong foundation and clear direction for the future development of character education, especially from an Islamic perspective

IV. Conclusion

This study makes a significant contribution to the field of character education by integrating empirical and theoretical findings from Islamic and Western perspectives. Unlike previous studies that tend to focus on one aspect or context of education separately, this study offers a comprehensive approach that encompasses the three main pillars of character education: family, school, and community. Through this tripartite perspective, the research findings emphasize that effective character education must involve active collaboration across the entire educational ecosystem to develop students who are morally upright, socially responsible, emotionally aware, and intellectually capable.

The main novelty of this study lies in its ability to synthesize scattered findings related to student character and moral education, while also establishing a strong relationship between character education and academic achievement, two elements that are often discussed separately. The results of this study emphasize that character education serves as a balancing force that not only supports academic excellence, but also fosters strong personalities and good morality. In addition, the integration of Islamic values into character education is a major contribution of this study. This study demonstrates how Islamic values, such as *uswah hasanah* (good example), can complement Western character education principles, particularly those proposed by Lickona. This enriches the existing literature with cross-cultural and practical evidence, bridging universal moral principles with Islamic teachings in a contextual and applicable manner for character development.

Scientifically, the results of this study reinforce the moral knowing-feeling-action model developed by Lickona, supported by empirical data indicating that moral knowledge, moral feelings, and moral actions are key components that are repeatedly found in successful character education. This approach emphasizes that effective character development requires synergy between families, schools, and communities to foster an environment conducive to students' moral growth. In practical terms, this research offers concrete guidance for educators, parents, and policymakers in designing and implementing more holistic and integrated character education programs. Strategies such as incorporating character values into the curriculum, using interactive teaching methods, and involving families and communities have proven effective in improving character education.

As a recommendation, policymakers should consider incorporating character assessment into the national education system, rather than focusing solely on academic achievement. In addition, the character education curriculum should integrate local

religious and cultural values to maintain relevance in the Indonesian context. Future research could expand the scope of this study through quantitative meta-analysis or cross-country comparisons to examine variations in character education practices across different locations. In conclusion, integrated character education based on collaboration between families, schools, and communities, and grounded in universal values and Islamic principles, is crucial for fostering a morally upright generation ready to navigate globalization without losing their identity.

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