THE CONCEPT OF CHARACTER EDUCATION ON MORALITY AND ETHICS (COMPARISON OF THE THOUGHTS OF ISLAMIC AND WESTERN FIGURES)

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Abstract: Amidst the challenges of globalization and rapid social change, this comparative understanding provides a holistic insight into integrating universal values and cultural and religious characteristics in character education. The high moral and ethical crisis that is increasingly evident in various societies, this comparative study certainly supports the formation of a generation with noble character and responsibility in an increasingly complex global context. The comparison of character education approaches from an Islamic and Western perspective aims to explore and analyze how these two perspectives shape individual morality and ethics. The research method used is comparative analysis through literature studies covering Islamic religious texts and character education sources from Western traditions. The results of the study show that character education in Islam emphasizes the vertical relationship between individuals and Allah SWT, with an emphasis on the values of honesty, justice, and compassion as the main foundation for character building. In contrast, the Western approach is secular, prioritizing individual autonomy, pluralism, and equality, and is more responsive to social dynamics and the global context. These findings provide deep insights into the philosophical and practical differences in character education, as well as their implications for efforts to build a civilized and harmonious society.

Keywords: Character education, Comparative education, Morality and Ethics

I. INTRODUCTION

Character education has become a central issue in modern education, particularly in efforts to shape individuals who are not only intellectually intelligent but also morally and ethically sound. The challenges of globalization, technological advancement, and rapid socio-cultural change have raised concerns about the erosion of moral values in society. Therefore, character education is seen as a strategic solution for instilling moral and ethical values in students from an early age.

In this context, the thoughts of Islamic and Western figures offer unique and diverse perspectives. Islamic figures such as Al-Ghazali and Ibn Miskawaih emphasized the importance of integrating knowledge and morality in education. They viewed character as the primary foundation for the formation of a perfect human being, where morality and ethics are inseparable from spirituality and faith. Character education in Islam emphasizes values such as honesty, responsibility, justice, and compassion as an integral part of the educational process.

On the other hand, Western thought, represented by figures such as John Dewey and Lawrence Kohlberg, places greater emphasis on rationality, individual autonomy, and moral development through critical thinking and social experiences. Character education from a Western perspective is often based on universal theories of moral development and ethics that can be applied across cultural contexts. Values such as freedom, justice, and respect for human rights are central pillars of moral education in the West.

Several journals also discuss related themes such asCharacter education is an important aspect in the formation of individual morality and ethics, which is a primary focus in various educational traditions, both Islamic and Western. From an Islamic perspective, character education not only teaches right and wrong, but also instills good habits rooted in the teachings of the Quran and Hadith. Islamic character education emphasizes spiritual and religious aspects as the foundation for the formation of noble morals, such as honesty, patience, and justice [1]. Islamic figures such as Al-Ghazali emphasized the importance of integrating science and morals in educating perfect humans, reflecting the unity between morality and spirituality. In contrast, Western thought, represented by figures such as John Dewey and Lawrence Kohlberg, places more emphasis on moral development through rationality, individual autonomy, and social experience. Western character education is based on universal values such as freedom, justice, and respect for human rights, with a social and emotional learning approach that emphasizes critical thinking [2][3].

The fundamental difference between Islamic and Western character education lies in their philosophical foundations. Islam is based on theism and revelation, while the West is more humanistic and secular. However, both perspectives share the same goal: to shape individuals who behave ethically and responsibly. Contemporary Islamic

education experts such as Muhammad Iqbal and Naquib Al-Attas propose a dialogical approach that accommodates the moral values of both traditions to make character education more inclusive and contextual [4]. In addition, the implementation of Islamic-based character education also emphasizes the habituation of positive behavior through daily role models, which is an effective medium in facing global challenges and socio-cultural changes [5].

A comparison of the thoughts of Islamic and Western figures on character education opens up a constructive discussion to formulate a holistic educational approach that is relevant to the needs of the times. By understanding the similarities and differences between these two perspectives, it is hoped that a formulation of character education can be found that can comprehensively develop the morality and ethics of the younger generation. This comparison will highlight the differences between the two approaches. It is important to examine and analyze the concepts and theories of character education from both Islamic and Western perspectives to understand the essence of character education.Thus, the integration of Islamic and Western character education thinking can be a strategic solution in formulating character education that is holistic and relevant to the needs of the times, which not only forms intellectual intelligence, but also strong morality and ethics.

II. RESEARCH METHODS

This research uses a literature review (*library research*) with several sources including books, journals, and articles. This research is a qualitative comparative study using the literature study method. Literature study is a research method carried out by collecting all information relevant to the topic to be studied. Literature study is closely related to theoretical studies and other references relevant to the social situation to be studied. The data used in the study is secondary data because information relevant to the research topic is collected from previous studies found by other researchers. The data collected includes Islamic religious texts, such as the Qur'an and Hadith, as well as academic literature on Western character education. The data collection procedure involves the retrieval of primary and secondary sources, followed by categorization of values from both perspectives. Data analysis techniques include comparison and interpretation of results to understand the differences and similarities in character education. This method provides systematic insight into how both approaches shape individual morality and ethics.

III.RESULT & DISCUSSION

The Concept of Character Education from the Viewpoint of Western Scientists

Every individual in society has a unique character, innate and formed from birth. A person's character can be shaped by their family environment or the community in which they live. Good character will demonstrate good behavior, while bad character will result in bad behavior. The word "character" comes from the Latin word "character."*character*

which means character, nature, mental traits, morals, or personality.

The following is the definition of the concept of character education according to western scientists:

a. Wynne suggests that character comes from the Greek meaning "*to mark"* (marking) and focusing on how to apply good values in real actions or daily behavior [6].

b. According to Thomas Lickona in Fadilah et al., character is defined as a person's natural traits in responding to situations morally. These natural traits are reflected in concrete actions through good behavior, honesty, responsibility, fairness, respect for others, discipline, and other noble characters [7]. Character education is a process of instilling essential values in children through learning activities and mentoring students. Character education is a deliberate effort to help students understand, pay attention to and practice ethical values. According to Lickona, character education and religious education should be separated, because religion is seen as something individual.

c. According to William Kilpatrick "*moral character is primarily an affair of shared social relationships, the disposition to determine one's conduct and attitudes with reference to the welfare of the group"*.Moral character is basically a matter of shared social relationships, the tendency to determine a person's behavior and attitudes in relation to the welfare of the group [8]. One of the causes of a person's inability to act well even though he has knowledge about that goodness (*moral knowing*) is because he does not practice to do good (*moral doing*). Based on this thinking, the success of character education is very dependent on*knowing*, *loving*, And *doing*/*acting*. *Moral knowing*as the main aspect has six elements, namely: 1) moral awareness, 2) knowledge of moral values, 3) determining point of view, 4) moral logic, 5) courage to make decisions and 6) self-awareness [9]. According to John W. Santrock, character education is a direct approach to students in providing lessons and instilling moral values to prevent deviant behavior [10].

d. Elkind and Sweet in Imam Anas Hadi define "*character education is the deliberate esffort to help people understand, care about, and act upon caore ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within"*[11]. Character education is a deliberate effort to help people understand, care about, and act on ethical values. When we think about what kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe is right, even in adverse circumstances. facing external pressures and internal temptations.

e. According to John Dewey, education is the process of developing fundamental intellectual and emotional skills toward nature and fellow human beings. Character education, on the other hand, is intended to enable the

younger generation, as the successors to the older generation, to internalize, understand, and practice these values and norms by passing on all the experiences, knowledge, abilities, and skills that underlie these values and norms of life and living.

From the presentation of this concept, the following conclusions can be drawn:

No	Figure	Main Thoughts	The Concept of Character Education	Reference Source
1	Wynne	Character comes from the Greek word "to mark", focusing on the application of good values in real actions.	Character education is the application of good values in everyday behavior.	[6]
2	Thomas Lickona	Character is a person's natural trait in responding to situations morally, reflected in good real actions.	Character education is the process of instilling essential values through learning and mentoring, helping students understand and practice ethical values. Character education and religious education should be separated.	[7]
3	William Kilpatrick	Moral character is a matter of shared social relationships, determining behavior based on the welfare of the group.	Successful character education depends on knowing (moral knowledge), loving (caring), and doing (moral action).	[8]
4	John W. Santrock	Character education is a direct approach to instilling moral values and preventing deviant behavior.	Character education is carried out by providing direct lessons to students to instill moral values.	[10]
5	Elkind and Sweet	Character education is a conscious effort to help people understand, care about, and act on ethical values.	Character education aims to enable children to judge, care, and do what is right even when facing pressure and temptation.	[11]
6	John Dewey	Education is the process of forming intellectual and emotional skills to interact with nature and humans.	Character education aims to enable the younger generation to internalize, understand, and practice values and norms through experience and skills.	[1]

The concept of character education in the view of Western scholars emphasizes the development of universal moral values that can be applied by individuals from various cultural and religious backgrounds. An important figure in Western character education, Thomas Lickona, defines character education as a conscious and planned effort to shape good human qualities, not only for the benefit of the individual but also society as a whole. Lickona identifies seven main character elements that must be instilled, namely honesty, compassion, courage, affection, and self-control, which are the foundation for the formation of morals and ethics of students. This approach emphasizes social and emotional learning as the foundation for forming good character, as well as developing attitudes of responsibility and respect for others [3].

Furthermore, Western character education is rooted in humanistic values that place individual autonomy and rationality at the center of moral formation. This concept developed in the context of a pluralistic and secular Western culture, so that moral values are considered relative and develop in accordance with social and cultural changes in society. Character education in the West also emphasizes the importance of critical thinking skills as the main foundation in the formation of ethics and morality [12]. However, there is criticism that Western character education tends to separate the religious aspect from moral education, so that the focus is more on the social and psychological aspects of the individual.

According to Western scholars, good behavior can be understood through various theoretical perspectives. Aristotle considered good behavior as actions that reflect virtue and balance between extremes, contributing to eudaimonia, or human well-being. Sigmund Freud viewed good behavior as a manifestation of the balance between the id, ego, and superego, with an emphasis on controlling unconscious impulses. Carl Rogers viewed good behavior in terms of congruence between the actual self and the ideal self, as well as empathy and unconditional positive regard. Lawrence Kohlberg defined good behavior based on stages of moral development, where actions that conform to universal moral principles and social norms are considered good. James Hillman emphasized the importance of integration between symbolic structures in the psyche and the development of authentic identity, while Paul Ekman viewed good behavior through understanding and managing appropriate emotions and fairness in social interactions. Overall, the definition of good behavior involves a balance between social norms, moral principles, emotional management, and self-congruence.

The concept of character education according to Western thought emphasizes that character is not merely knowledge of moral values, but must be realized in everyday behavior. Figures such as Wynne, Thomas Lickona, William Kilpatrick, John W. Santrock, Elkind & Sweet, and John Dewey generally agree that character education is a conscious and planned process to instill universal ethical values such as honesty, responsibility, justice, and concern for others.

Overall, character education according to Western figures aims to form individuals who not only understand the values of goodness, but are also able to internalize and practice them in everyday life, by emphasizing the balance between cognitive, affective, and behavioral aspects in the formation of morals and ethics. The Western concept of character education emphasizes the development of socially responsible, ethical individuals who are able to manage themselves emotionally and rationally. This approach is inclusive and applicable across

cultures, with the primary goal of humanizing people so they become whole individuals and contribute positively to society.

The Concept of Character Education from the Viewpoint of Muslim Scientists

Character education is a crucial aspect in developing individuals with noble character and integrity. From the perspective of Muslim scholars, character education emphasizes not only cognitive aspects but also instills moral, spiritual, and social values derived from Islamic teachings. Muslim scholars believe that character education must be the primary foundation of the educational process, in order to shape individuals with faith, knowledge, and noble character, as guided by the Qur'an and Sunnah. Therefore, the concept of character education, according to Muslim scholars, is a crucial foundation for creating a generation that is not only intellectually intelligent but also excels in morals and ethics.

After understanding the concept of character education from a Western perspective, Muslim scholars have developed their own perspectives on defining the concept. In Islam, education that focuses on the formation of personality, character, and behavior is known as moral education. Morality is the plural of the word *khulq*. Its root is cognate with *khalaqa* (create). The meaning is the inherent nature of the soul (*malakah*) in a person according to the origin of his creation (*Ahsanu calendar*). The reason is clear, the human soul was created by Allah with His nature (*fitratallah alliti pataranna alaiha*). Therefore, having morals is thinking, wanting, and behaving according to one's nature (conscience) [13]. The following is character education from the perspective of Muslim scientists:

a. Al-Ghazali in Saiful said that morality is a form of expression embedded in the soul that gives rise to easy and simple actions without the need for thought and consideration. Moral education to purify oneself (*tazkiyat alnafs*) from reprehensible traits [14]. Morals here are the inner situation of humans projecting themselves into external actions which will appear as a real manifestation of the results of good or bad actions according to Allah SWT and humans based on the Qur'an and as-Sunnah [15].

b. According to Fakrudin in the book *the Prophets and the Holy Prophets*, moral education not only instills moral values, but also the values of obedience to the Creator need to be built from an early age, as well as returning all thoughts, will, and behavior in accordance with their nature. The implementation of morals in Islam is summed up in the personal character of the Prophet. In the person of the Messenger, there are noble and noble moral values [16] As contained in the Qur'an in surat al-ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ كَثِيْرًا ٢١

"Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for Allah and the Last Day and remembers Allah often."

c. Syed Muhammad Naquib Al-Attas uses the term *treatment* in discussing education. *Ta'dib* which is rooted in the word *convenient* with the meaning as educating, banquet invitations, culture, social order, refinement, good habits, decorating, order, propriety, humanity, and literature. Al-Attas emphasized that teaching and upbringing, no matter how scientific, cannot be called education if there is no process of instilling something in the form of manners. A person who has manners will be able to prevent himself from making mistakes in judgment. Furthermore, a civilized person will be able to place himself in the right position in any situation and condition with a fair portion [12]. Buya Hamka defines moral education as a series of educational processes or efforts made by educators in an effort to shape and develop the character, character, morals and personality of students according to religious and humanitarian values so that it is hoped that children are able to develop their full potential well. Character education is expected to foster an attitude for someone to be able to distinguish between something good and something bad. Ultimately, character education is an effort to shape the behavior and role of someone with various backgrounds so that they can be useful for society [17].

d. According to Ibn Miskawaih, moral education is the process of cultivating good human behavior, so that humans can act in a praiseworthy and perfect manner in accordance with their nature as human beings. Spiritually, education is directed at perfecting morals and improving spiritual quality. Physically, education is directed at developing the physical potential (intellectual and physical) of students [18]. From this explanation, the following conclusions can be drawn;

Muslim scientists	Views on Character Education	Reference
Al-Ghazali	Morality is an expression of the soul reflected in simple, thoughtless actions; moral education aims to purify the soul through methods of mujahadah, riyadhah, exemplary behavior, and habituation. Morality is a tangible reflection of the inner self, in accordance with the Qur'an and Sunnah.	[14]
Fakrudin	Moral education covers moral values and obedience to the Creator, built from an early age, adapting thoughts and behavior to nature. The character of the Messenger of God as the main example.	[13]
Syed Muhammad Naquib Al-Attas	Education (ta'dib) emphasizes the instilling of good manners, encompassing social order, refinement, and good habits. Education without good manners is not true education. Good manners prevent misjudgments and position oneself appropriately.	[12]
Buya Hamka	Moral education is a process of forming character, manners, and personality in accordance with religious and humanitarian values so that students can distinguish between good and bad and play a useful role in society.	[11]
Ibn Miskawaih	Moral education aims to cultivate good behavior so that humans behave in a praiseworthy and perfect manner spiritually and physically, developing intellectual and physical potential.	[10]

Muslim scholars' views on morality emphasize the

integration of moral, spiritual, and religious dimensions. Al-Ghazali defined morality as an internal expression reflecting inner states and actions, achieved through purification of the soul and conformity to God and the Sunnah. Fakhruddin al-Razi emphasized that moral education must include the instilling of moral values and obedience to God, with the Prophet Muhammad (peace be upon him) as the primary role model. Syed Muhammad Naquib al-Attas proposed ta'dib as an educational approach encompassing adab and ethics, essential for developing appropriate attitudes in various situations. Buya Hamka focused on the formation of character and personality in accordance with religious values, while Ibn Miskawaih viewed moral education as an effort to improve spiritual qualities and develop physical potential. Overall, Muslim scholars' views emphasize that morality must be based on the principles of sharia, combining character building with adherence to religious teachings.

Analysis of the Concept of Character Education from a Western and Islamic Perspective

The increasingly unstoppable problem of moral degradation has become a hot topic, raising the urgent need to find effective solutions in character education. In this regard, schools are expected to act as a strong bulwark in shaping and nurturing the nation's next generation towards sustainable development. However, a major challenge arises from the unclear concept of character itself, which often complicates the implementation of character education. An unclearly defined concept of character can lead to confusion in implementing the values intended to be instilled, as well as difficulties in measuring and evaluating the effectiveness of character education programs implemented in schools. Unlike the term "character," which is often understood in secular contexts as an individual's traits or habits, Muslim scholars prefer the term "morals," which encompasses deeper moral and spiritual dimensions. Morals in the Islamic context are rooted in religious teachings and revealed values, emphasizing purification of the soul and obedience to God.

Morals in Islam are closely related to the concept*Kholik*(Creator) because morality is a manifestation of the natural disposition that Allah has instilled in humans as a result of His perfect creation. Morality reflects the noble moral qualities of Allah, such as justice and compassion, and serves as a way to obey His commands and practice religion correctly. By practicing good morality, humans demonstrate obedience to Allah's will, respect His creation, and strive to draw closer to Him. Morality is also part of the spiritual process to purify the soul and achieve balance between worldly life and the afterlife. In contrast, character is more descriptive and psychological, encompassing traits and personality influenced by education, environment, and life experiences, without being directly tied to religious principles or spiritual dimensions. This distinction emphasizes that morality has a deep religious and spiritual dimension, while character focuses on more general and non-religious aspects of personality.

In criticizing the views of Western scholars on moral education from the perspective of Muslim scholars, there are significant differences in the approaches and emphases proposed. Wynne argues that character means "*to mark*" and

emphasizes the application of good values in everyday actions without requiring deep thought. This view differs from Al-Ghazali's perspective, which emphasizes that morality is a projection of inner conditions that must be in accordance with the teachings of Allah and the Sunnah, and involves self-purification.*(recitation of the Holy Quran)*Thomas Lickona defines character as a natural trait reflected in good actions, but separates character education from religious education, a separation that contradicts Fakrudin's view. Fakrudin emphasized that moral education must involve instilling the values of obedience to God, making the Prophet Muhammad (peace be upon him) the primary role model. William Kilpatrick emphasized the importance of social relationships and practical training in moral character, but his views are inconsistent with the perspective of Syed Muhammad Naquib Al-Attas, who emphasized the importance of adab as an integral part of education. John W. Santrock views character education as an effort to prevent deviant behavior, while Buya Hamka believes that moral education must shape character and personality in accordance with religious and sharia values, including the development of faith and piety. Elkind and Sweet define character education as an effort to understand and act based on ethical values, but this view does not specifically link ethical values to concrete religious teachings. John Dewey views education as the formation of fundamental skills, but this view differs from the perspective of Ibn Miskawaih, who emphasizes moral education as an effort to perfect morals and spiritual qualities in accordance with sharia teachings. Overall, the views of Western scholars often focus on the secular or practical aspects of character education, while Muslim scholars emphasize the integration of religious values and sharia principles, teaching that good character must be based on obedience to Allah and the comprehensive application of religious teachings.

Views on good behavior between various Western and Muslim scholars reveal fundamental differences in their approaches to morality and ethics. While many Western theories, such as Aristotle's view of the balance of virtues, Freud's view of internal balance, Carl Rogers's view of the congruence between the actual and ideal self, Kohlberg's view of moral development, Hillman's view of symbols and myths, and Paul Ekman's view of emotional management, focus on the secular, personal, or social aspects of shaping good behavior.

In Islam, good behavior is not simply defined as balance or personal achievement, but as adherence to Islamic law and God's commands. The concept of morality in Islam encompasses a deep spiritual dimension, where good behavior is measured by its adherence to the teachings of the Quran and Hadith, as well as by commitment to religious values. This demonstrates that in Islam, morality is not relative or subjective, but absolute and universal, stemming from divine revelation.

Questions arise regarding which moral values will be taught in character education, leading to debates on normative ethics, leading to debates in the realm of normative ethics, leading to the question of whether moral truth is absolute or relative [19]. In the context of character education, this issue is highly relevant because it concerns how moral values are taught and applied in an increasingly pluralistic society.

In the Western perspective, normative ethics often emphasizes moral relativism, where norms and values can differ depending on the cultural context or individual. This approach acknowledges the diversity of moral perspectives and may adapt to social change. In contrast, in Islam, moral truth is considered absolute and immutable because it is based on God's revelation, which is considered unchanging and applicable to all times and places. This provides a more stable foundation for moral education and the formation of good behavior consistent with religious teachings.

Regarding the moral values taught in character education, there are fundamental differences between Western and Islamic views on normative ethics. From a Western perspective, normative ethics is often associated with moral relativism, which states that moral norms and values are contextual and can vary depending on the culture, individual, or specific situation. Moral relativism recognizes cultural diversity, allows for adjustment to different values and adaptation to social change, and respects individual freedom to determine their own moral norms. However, this approach is often criticized for causing uncertainty and inconsistency in establishing universal moral standards.

Moral relativism, which emphasizes that moral norms and values can vary depending on the cultural context, the individual, or the situation, provides a foundation for broader acceptance of diverse sexual identities and orientations. Within the context of moral relativism, sexual identities and orientations are viewed as part of human diversity that should be respected and accepted. This relativism allows for the accommodation of differing values and allows individuals to define their own identities without being tied to moral standards considered universal or absolute.

In contrast, in the Islamic perspective, moral truth is considered absolute and immutable, based on God's revelation conveyed through the Qur'an and Hadith. Principles such as justice, honesty, and adherence to Sharia law are considered unchanging moral standards applicable to all times and places. Moral education in Islam aims to shape individuals who adhere to the teachings of Sharia, providing a strong guideline for assessing and teaching correct behavior. While there are absolute elements within Islamic teachings, there is also room for adjustment through ijtihad (legal interpretation) to address new and contextual situations, maintaining the relevance of religious teachings in the face of changing times.

The concept of character education from an Islamic and Western perspective has different philosophical foundations, goals, and methods, but complements each other in shaping individual morality. From an Islamic perspective, character education is rooted in the values of faith and devotion to Allah SWT, with a primary focus on the formation of noble morals derived from the Qur'an and Hadith. Islamic character education emphasizes the vertical relationship between humans and God and horizontal relationships with other humans, which are manifested through values such as honesty, justice, compassion, and social responsibility. The process of character education in Islam involves habituation, role modeling, and spiritual guidance aimed at purifying the soul (*tazkiyat al-nafs*) and form individuals with noble morals.

In contrast, character education from a Western perspective places greater emphasis on secular and humanistic aspects, with the goal of developing autonomous, responsible individuals capable of living in a pluralistic and dynamic society. The Western approach emphasizes universal values such as honesty, responsibility, courage, tolerance, and cooperation, while adapting character education to evolving social and global contexts. The methods employed are more focused on social-emotional learning, ethical discussions, and life skills development, with a focus on rational moral development and social experiences.

Although different, these two perspectives have in common the importance of moral knowledge (*moral knowing*), moral feelings (*moral feeling*), and moral action (*moral action*) as a primary component of character education. Integrating Islamic spiritual values with Western universal values can enrich a more comprehensive and relevant approach to character education in the era of globalization.

The following is a table that summarizes the comparison of the concept of character education from an Islamic and Western perspective:

Aspect	Islamic Perspective	Western Perspective
Philosophical Basis	Theism: religious values from the Qur'an and Hadith	Secularism and humanism: universal values without religious attachment
Educational Goals	Forming a person of faith, noble character, obedient to Allah SWT	Forming autonomous, responsible, and socially adaptive individuals
Source of Value	Revelation, the teachings of Prophet Muhammad SAW	Rationality, experience, social consensus
Educational Methods	Exemplary behavior, habituation, spiritual guidance	Social-emotional learning, ethics discussions, skills development
Relationship Focus	Vertical (humans with God) and horizontal (humans with each other)	Horizontal (human to human), pluralism, and equality
Core Values	Honesty, justice, love, trust, patience	Honesty, responsibility, tolerance, courage, cooperation
Moral Approach	Spiritual and moral integration in everyday life	Moral development through rationality and social experience

From the explanation above, character education and moral education are clearly different. Moral education has a clear definition of good and bad morals based on the Qur'an and Sunnah, while moral education is an effort to purify the soul (*(Tazkiyat al-Annafs)*and developing social and religious aspects. Meanwhile, character education emphasizes the development of various personality aspects considered essential in shaping individuals who are moral, ethical, and beneficial to society in general.

IV. CONCLUSION

The fundamental difference between Western and Islamic views on moral education and character education lies in their views on moral truth. Western views generally adopt moral relativism, which emphasizes that moral values and norms are contextual and vary based on the culture, individual,

or specific situation. This approach allows for flexibility and adaptation to social change, including acceptance of diverse identities and sexual orientations. In contrast, Islam views moral truth as absolute and unchanging, grounded in God's revelation contained in the Qur'an and Hadith. From an Islamic perspective, character and moral education are grounded in adherence to the principles of Sharia, providing consistent and stable guidelines for good behavior. While there is room for adjustment through ijtihad in response to new situations, Islamic values remain firmly grounded in universal standards established by religious teachings.

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