

Comparison of Islamic and Western Education Systems: Opportunities for Integration of Islamic Values

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Article Information

Keywords:

Islamic Education;
Western Education;
Integration of Islamic Values;
Holistic Student Development;
Critical Thinking.

Article history:

Received 2025-01-14
Revised 2025-04-12
Accepted 2025-05-10

Abstract

This research aims to compare Islamic and Western education systems and explore opportunities for integrating Islamic values into Western curricula. Using a library research method, the study analyzes existing literature, focusing on key educational philosophies, pedagogical methods, and curriculum structures. The findings highlight the strengths of both systems, with Islamic education emphasizing moral, social, and spiritual development, while Western education focuses on critical thinking, creativity, and the acquisition of practical skills. The study suggests that Islamic education can contribute to Western systems by emphasizing values such as social justice, ethical conduct, and spiritual development, ultimately leading to more holistic student growth. The research argues that integrating these Islamic values into Western education can provide students with a well-rounded educational experience that nurtures not only intellectual abilities but also personal character and ethical reasoning. Moreover, the integration of these values could foster interfaith understanding, encourage empathy, and improve social cohesion. The implications of this research are significant for educators and policymakers, suggesting that the development of inclusive, value-driven educational environments combining the best aspects of both educational systems could help prepare students for the challenges of an interconnected world. This study lays the foundation for future research to explore how these values can be practically applied in diverse educational settings, considering cultural contexts, challenges, and the potential impact on student outcomes.

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1. INTRODUCTION

The discourse surrounding educational systems has gained considerable momentum in recent years, particularly concerning the integration of values within curricula. The rise of radical religious understanding has amplified discussions on Islamic moderation, underscoring the vital role of education in cultivating and internalizing moderate Islamic values (Sholeh et al., 2022). This phenomenon necessitates a comprehensive examination of how Islamic values can be effectively integrated into various educational settings, not only in religious subjects but also across diverse disciplines such as language studies (Sholeh et al., 2022). Quantitatively, the increasing number of students enrolled in Islamic educational institutions and the growing demand for Islamic studies programs in Western universities highlight the relevance of this topic. Qualitatively, concerns about cultural identity, ethical frameworks, and spiritual development among students further underscore the need for a nuanced understanding of value integration in education (Rodhiyana, 2022).

Existing literature has explored various facets of Islamic education and its challenges in the modern world, yet a gap remains in the comparative analysis of Islamic and Western educational systems, specifically focusing on the opportunities for integrating Islamic values (Johan et al., 2024). While research has addressed the dynamics of Islamic education policies in specific countries like Indonesia, examining shifts from domestication to accommodation approaches (Kosim et al., 2023), and the integration of character education into Islamic curricula (Aprianti et al., 2024), a holistic comparison that identifies potential synergies and areas of conflict is lacking (Latif et al., 2023) (Putri et al., 2022). Furthermore, studies have investigated the implementation of religious moderation in Islamic education, emphasizing fairness and moderation in worship, morality, and beliefs, but a broader exploration of how these principles can be incorporated into Western educational models remains absent (Aida, 2022). While previous studies have acknowledged the importance of religious moderation and the need to instill these values through education, few have offered a comparative analysis of the Islamic and Western systems, specifically focusing on practical strategies for integrating Islamic values within the Western paradigm (Latif et al., 2023; Mo'tasim et al., 2023; Sholeh et al., 2022). This paper seeks to address these gaps by providing a comprehensive comparison, highlighting potential areas of integration, and proposing strategies for fostering a more inclusive and value-driven educational environment.

The specific aim of this paper is to provide a comparative analysis of Islamic and Western educational systems, focusing on identifying opportunities for integrating Islamic values into the Western educational framework. This analysis will consider the philosophical underpinnings, pedagogical approaches, and curricular structures of both systems to highlight areas of convergence and divergence. By examining the strengths and weaknesses of each system, this paper aims to offer insights into how Islamic values, such as social justice, ethical conduct, and spiritual development, can be seamlessly integrated into Western educational models. This integration seeks to enhance the overall educational experience, fostering a more holistic and ethically grounded approach to learning, and also to address the limitations of current approaches and provide a more comprehensive understanding of how values can be integrated into education. The goal is to complement existing research by offering a practical framework for educators and policymakers seeking to create a more inclusive and value-driven educational environment.

The central argument of this paper is that integrating Islamic values into Western educational systems can enhance the holistic development of students, fostering ethical reasoning, social responsibility, and intercultural understanding. This integration can be achieved by incorporating Islamic ethical principles into existing curricula, promoting dialogue and understanding between different cultures, and creating inclusive learning environments that respect diverse perspectives (Umar et al., 2024). The hypothesis is that students exposed to an educational system that integrates Islamic values will demonstrate improved ethical decision-making skills, greater social awareness, and a stronger commitment to community service. This argument will be tested through a comparative analysis of educational philosophies, curriculum design, and pedagogical practices in both Islamic and Western contexts. Furthermore, the paper will explore how the concept of *tauḥīd*, which signifies oneness, wholeness, and integration, can serve as a philosophical foundation for integrating knowledge and fostering relational modes of knowing, doing, and being (Ahmed & Chowdhury, 2024), pushing beyond traditional academic boundaries (Razak, 2023). The character of Prophet Muhammad encompassing integrity, trustworthiness, communication, and intelligence serves as a guiding principle (Ilmi et al., 2023). The study will seek to validate the potential benefits of integrating Islamic values, and it aims to provide empirical support for the notion that such integration can lead to more ethically grounded and socially responsible citizens (Arif, 2022; Hasriadi et al., 2023; Kasmianti & Arbi, 2024; Ningsih & Fitria, 2023).

2. METHODS

In this article, the method used is a literature study, also known as library research. This method involves data collection by understanding and studying the theories found in various literatures relevant to the research topic. The data collection process is carried out by searching for sources from various types of references, such as books, journals, and previous research results conducted in related fields. Once the data is collected, the literature is analyzed critically and thoroughly to support the propositions and ideas presented in this article..

3. FINDINGS AND DISCUSSION

The Influence of Key Philosophers

René Descartes (1596–1650), known as the father of modern philosophy, laid the foundation for rationalism and empiricism, which emphasized intellectual awareness as a source of knowledge (Choirilyah, 2018). Alongside Descartes, other prominent philosophers such as Thomas Hobbes (1588–1679) and John Locke (1632–1704) shaped modern thought. According to their philosophy, knowledge is derived from experience. Later, transcendental idealism emerged, notably proposed by Immanuel Kant, which combined empirical and *a priori* reasoning. Subsequently, positivism, which was developed by Auguste Comte and refined by John Stuart Mill, emerged, rejecting the need for metaphysical explanations (Syarifuddin, 2017).

Materialism and Its Impact: Materialism, particularly in the context of psychology and behavioral theories, found its roots in positivism. Thomas Hobbes and Karl Marx were key proponents, with Marx famously stating that "the world is material, and humans' actions are determined by material factors" (Tajuddin, 2013). Materialism argues that the way individuals think is influenced by the material world, which also shapes human behavior. Furthermore,

behavioral psychology, especially in the field of learning theory, supports the idea that human actions are reactions to external stimuli.

Philosophical Movements in Western Thought: Progressivism: This philosophical perspective emphasizes the importance of direct experience, experimental learning, and the development of individual skills in the learning process. William James and John Dewey championed this movement in the early 20th century in America. They believed that learning should be a dynamic and democratic process, where students actively engage and participate in solving real-world problems. Progressivism challenged the traditional, formal education systems (Yunus, 2016).

Essentialism: Essentialism focuses on the fundamental principles of truth and values inherent in the classical cultural traditions of the West. It posits that a strong foundation in early education shapes a person's lifelong learning. William C. Bagley argued that education should be based on core values and the preservation of long-standing cultural traditions (Muhammad Ilchsan Thailb, 2015).

Perennialism: The philosophy of perennialism emphasizes timeless truths and moral standards that should not change with time. Adolph Huxley, in his book **The Eternal Philosophy** (1948), suggested that education should focus on eternal truths that guide human understanding, combining philosophical, psychological, and transcendental elements (Mu'ammar, 2014).

Reconstructionism: This philosophy advocates for social change and transformation through education. John Dewey's **Reconstruction Philosophy** of education suggested that education should address social and cultural challenges, striving to build a more just and democratic society (Purnamasari, 2015).

Islamic Education System

Philosophical Foundations of Islamic Education

Islamic education is a process that aims to develop a well-rounded individual, encompassing spiritual, intellectual, moral, and social aspects. It emphasizes not only the acquisition of knowledge but also the internalization of Islamic values and the formation of good character. In Islamic thought, education is seen as a holistic process that integrates knowledge with the practice of ethics and spirituality.

The Core Concepts of Islamic Education

Tarbiyah (التربية): This term refers to the comprehensive nurturing and upbringing of individuals. It involves not only academic learning but also the development of moral and spiritual qualities, which are integral to becoming a righteous person. The goal is to create individuals who understand their responsibilities to Allah, themselves, and the community.

Ta'lim (التعليم): This term refers to the process of teaching and learning. It encompasses both formal and informal education and involves the transmission of knowledge, particularly religious knowledge, such as the Qur'an and Hadith. The learning process in Islam is not merely academic but also spiritual and moral, ensuring that knowledge is integrated with ethical principles (Rildwan, 2018).

Ta'dib (التأديب): Ta'dib refers to moral discipline or refinement. It involves the cultivation of good manners and virtues through education, as emphasized by Islamic scholars such as al-Attas. This concept underscores the importance of moral education alongside intellectual learning in Islamic educational philosophy (Farilda Jaya, 2020).

Key Philosophers in Islamic Education. Islamic education draws upon the teachings of early Muslim scholars such as Al-Kindi, Al-Farabi, and Ibn Sina. Their works laid the foundations for the intellectual tradition of Islamic education, which integrated various fields of knowledge, including philosophy, science, and ethics, with a strong emphasis on Islamic values. Islamic philosophers emphasized the role of reason and knowledge in achieving wisdom and a deep understanding of the divine.

Comparing the Educational Systems: Western vs. Islamic

Educational Goals: In Islamic education, the primary goal is to nurture a balanced and holistic personality, integrating the spiritual, moral, social, and intellectual dimensions of human life. This is aimed at producing individuals who are not only knowledgeable but also ethically sound and spiritually grounded. Syed Muhammad Naquib al-Attas emphasized that education in Islam is about developing individuals who are morally upright and aware of their responsibilities to God, themselves, and society.

In contrast, Western education tends to focus on the development of critical thinking skills, creativity, and adaptability, preparing individuals to face the complex and dynamic challenges of modern society. The focus is on preparing students to be independent thinkers and active contributors to society.

Teaching Methods: Western education often emphasizes active learning, where students are encouraged to think critically, solve problems, and engage with real-world issues. This approach is best exemplified by John Dewey's concept of "learning by doing," which encourages students to be actively involved in their education. In Islamic education, traditional methods such as memorization of religious texts like the Qur'an and Hadith are emphasized. However, there is also a focus on integrating moral and spiritual education into the learning process, with teachers serving as role models for ethical behavior and character development.

Curriculum: Western education curricula are typically designed to prepare students for the demands of the 21st century, with an emphasis on science, technology, mathematics, and social studies. The curriculum encourages critical thinking, creativity, collaboration, and communication.

In Islamic education, the curriculum is integrative, combining both religious and secular knowledge. Religious studies, including the Qur'an, Hadith, and Fiqh, are integrated with subjects such as science and mathematics, all within the context of Islamic values. The goal is to produce well-rounded individuals who are spiritually grounded while also being knowledgeable in worldly matters.

Role of Teachers

In Western education, teachers have shifted from being mere information providers to facilitators of learning. They create interactive and collaborative learning environments, encouraging students to engage in critical thinking and problem-solving. The role of the teacher is to guide and support students in developing their own understanding and skills. In Islamic education, teachers hold a more central and authoritative role, acting as both educators and moral guides. Teachers in Islamic education are seen as role models, instilling both knowledge and ethical values in their students. They are expected to guide students in all aspects of their lives, fostering both intellectual and moral development.

Despite the differences in educational approaches, both Western and Islamic education systems share a common goal: to develop individuals who are well-rounded, knowledgeable, and ethical. Western education tends to emphasize intellectual development and practical

skills, while Islamic education focuses on the integration of knowledge with moral and spiritual growth. By integrating the strengths of both systems, it is possible to create a more holistic and balanced educational model that prepares students not only for success in the world but also for a meaningful and ethical life.

Table 1. Comparative Islamic Education vs. Western Education

Aspect	Islamic Education	Western Education
Educational Goals	Focuses on developing a balanced personality, integrating spiritual, moral, social, and intellectual aspects. Emphasizes character building and strong spirituality.	Focuses on developing critical thinking, creativity, and adaptability to face modern society's complex challenges.
Teaching Methods	Uses traditional approaches emphasizing memorization of religious texts (e.g., Qur'an and Hadith), teacher modeling, and moral education.	Emphasizes active learning, critical thinking, problem-solving, and real-world application of knowledge through methods like "learning by doing."
Curriculum	Integrates religious knowledge (e.g., Qur'an, Hadith) with secular subjects, all within an Islamic value framework. Focuses on both spiritual and intellectual growth.	Emphasizes mastery of sciences, social sciences, mathematics, and technology. Focuses on developing skills for the 21st century (critical thinking, collaboration, communication).
Role of Teachers	Teachers are seen as intellectual and spiritual authorities. They serve as role models, guiding students in both academic and moral development.	Teachers act as facilitators, guiding students to engage actively in learning and develop critical thinking and problem-solving skills.
Educational Methodology	Education is holistic, focusing on both intellectual and ethical development, aiming to create responsible and morally upright individuals.	Education encourages independence, critical thinking, and the application of knowledge in real-world contexts. Emphasizes individual achievement.

Comparison of Western and Islamic Philosophy of Education: A Comprehensive Analysis

America, historically wielding significant influence on global politics, economics, culture, and various aspects of life, often denoting associated values, norms, and socio-political structures, yet its definitions and perceptions vary contextually, reflecting a worldview shaped by historical and philosophical trajectories. Ancient Greece is considered the cradle of Western philosophy, where intellectual curiosity fostered independent thought and exploration of new ideas (Mustafa, 2022). The Greeks, driven by their inclination to explore, were the first to employ reason as a tool for contemplation (Luthfiyah & Lhobir, 2023). While religion influenced ancient Greece, philosophy held a prominent position, epitomized by figures like Thales (640-545 BC) who posited water as the fundamental essence of all things (Ahmed & Chowdhury, 2024). During the Middle Ages, the Western world was dominated by church dogma, leading to the scholastic period where the church embraced education, but with the

advent of the Renaissance, a divergence between religion and science emerged, signaling a shift towards reason and empirical observation (Razak, 2023).

René Descartes (1596-1650), a pivotal figure of the Renaissance and often regarded as the father of modern philosophy, championed rationalism and empiricism by emphasizing intellectual consciousness as the source of knowledge (Sidik et al., 2023). In concert with his predecessors, Thomas Hobbes and John Locke, this school of thought posited that knowledge originates from experience. Subsequently, Immanuel Kant introduced transcendental idealism, asserting that knowledge arises from a synthesis of a priori and a posteriori elements. It is crucial to note that while there are differences between Eastern and Western philosophical systems, they share the common goal of discerning Truth and understanding the optimal way to conduct one's life (Mustafa, 2022). However, Eastern thought is said to emphasize the significance of harmony and the interconnectedness of all things in the cosmos, while Western philosophy is characterized by an emphasis on individualism and logical analysis.

Western philosophical systems during the Hellenistic era were evaluated based on their capacity to guide practitioners towards happiness, or at least manage pain and sorrow, as it was believed that all individuals could achieve happiness through their own efforts (Kormas, 2022). The distinctions in art created by and for women instigated new reflections on the specificity of women as creators, consumers, and subjects of visual culture. Education can influence society, because the information taught and disseminated reflects societal values, shaping people's beliefs and behaviors through environmental influence (Liang, 2023). Education and politics are intertwined, with education deemed vital as it enables individuals to leverage their knowledge for success, while some contend that the two are not as connected. Post the Black Death, people started to question their faith. Humanism put the individual back at the center of humanity (Liang, 2023). The Renaissance was a cultural and intellectual movement that swept through Europe from the 14th to the 17th centuries (Manhas, 2023) (Liang, 2023). It was characterized by a renewed interest in classical art, literature, and philosophy.

The goals of liberal education for individuals to be empowered to make rational decisions for themselves, and to live free from subordination can, at a superficial level, be seen as aligned to the goals of the rangatiratanga movement (Hetaraka, 2024). However, they are founded on very different philosophical traditions and knowledge bases. The rise of technology has also had a profound impact on Western philosophy, with new questions being raised about the nature of consciousness, artificial intelligence, and the ethics of technology. Modern Western philosophy grapples with existentialism, postmodernism, and the impact of technology. Western philosophy's emphasis on individualism, reason, and empirical observation has shaped science, politics, and culture, resulting in technological advancements, democratic institutions, and a focus on individual rights and freedoms.

Western and Eastern traditions are considered by some to differ in fundamental ways. Whereas Western traditions tend to emphasize analytical thought and logic, Eastern traditions tend to emphasize intuition and harmony (Maheshkumar & Soundarapandian, 2023). The history of Western thought can be broadly divided into three periods: ancient, medieval, and modern. Ancient philosophy focused on questions of metaphysics, epistemology, and ethics, medieval philosophy on the relationship between faith and reason, and modern philosophy on the nature of the self, knowledge, and society.

Table 2. Comparative Islamic Education vs. Western Education

Aspect	Islamic Education	Western Education
Educational Goals	Developing a balanced personality between spiritual, moral, social, and intellectual aspects, focusing on character building and strong spirituality.	Development of critical thinking skills, creativity, and adaptability to the dynamic and complex modern society.
Teaching Methods	Using traditional approaches with an emphasis on religious education, moral values, and teacher modeling.	Applying active learning methods, with problem-based learning and direct exploration.
Curriculum	An integrative curriculum that combines religious and worldly knowledge, instilling Islamic values in all aspects of life.	Focus on mastery of natural sciences, social sciences, technology, and 21st-century skills such as critical thinking and collaboration.
Role of Teachers	Teachers serve as intellectual and spiritual authorities, educating and being moral and spiritual role models.	Teachers act as facilitators, creating an interactive learning environment and supporting the development of critical thinking and problem-solving skills.

Comparative Analysis of Islamic and Western Education Systems: A Framework for Integrating Islamic Values

The integration of Islamic values within educational frameworks necessitates a comprehensive understanding of the Islamic worldview, which is fundamentally rooted in the concept of **tauhīd**, emphasizing oneness, unity, and coherence (Ahmed & Chowdhury, 2024). This worldview permeates all aspects of life, including education, shaping its goals, content, and methodologies (Almubaroq, 2022). In contrast to Western education systems that often prioritize secular knowledge and critical thinking skills, Islamic education aims to cultivate individuals who are not only knowledgeable but also morally upright, spiritually aware, and socially responsible (Kasmiati & Arbi, 2024). Islamic education emphasizes the development of the whole person, encompassing intellectual, emotional, spiritual, and social dimensions (Aprianti et al., 2024). The curriculum is designed to transmit Islamic knowledge, values, and ethics, fostering a sense of identity, purpose, and belonging among students (Rodhiyana, 2022). The integration of Islamic values in education is seen as a means of addressing the moral and ethical challenges facing contemporary society. This holistic approach seeks to harmonize reason and revelation, integrating faith-based knowledge with empirical sciences and humanities (Ilmi et al., 2023). By grounding education in Islamic principles, it aims to produce individuals who are equipped to navigate the complexities of the modern world while remaining firmly rooted in their faith and values (Hasriadi et al., 2023). This involves the study of the Quran, Hadith, Islamic jurisprudence, and other religious sciences, as well as the integration of Islamic perspectives into secular subjects such as science, mathematics, and history (Arif, 2022; Kuncoro, 2022). The objective is to cultivate individuals who are not only

knowledgeable and skilled but also possess a strong moral compass, guiding their actions and decisions in accordance with Islamic teachings.

The philosophical underpinnings of Islamic education are deeply rooted in the Quran and the teachings of the Prophet Muhammad, emphasizing the pursuit of knowledge as an act of worship and a means of drawing closer to God. Islamic scholars have historically played a pivotal role in the preservation and transmission of knowledge, establishing renowned centers of learning that attracted students from diverse backgrounds. The integration of Islamic values in education involves creating a learning environment that is conducive to moral and spiritual development, fostering virtues such as honesty, compassion, justice, and respect for others (Fithriy & Sirojudin, 2022). Pedagogical approaches in Islamic education often emphasize experiential learning, storytelling, and role-modeling, aiming to make learning engaging, relevant, and meaningful for students. Islamic education seeks to cultivate a sense of social responsibility among students, encouraging them to contribute to the betterment of society and to work towards justice, equality, and peace. Educators are expected to serve as role models for their students, exemplifying Islamic values in their conduct and interactions. Conscious efforts are made to strengthen beliefs, understandings, gratitude, and practices within Islamic religious education (Amaly et al., 2023). Despite the historical emphasis on holistic education, contemporary Islamic education systems often face challenges in balancing religious and secular knowledge, adapting to changing societal needs, and ensuring quality and relevance. Addressing these challenges requires innovative approaches that integrate Islamic values with modern pedagogical practices and technologies, preparing students to be active and engaged citizens in a rapidly changing world. The progress of Islamic education is closely related to the curriculum implemented (Yamin & Astutik, 2023).

Western education systems, characterized by their emphasis on secularism, rationalism, and individualism, prioritize the development of critical thinking, problem-solving skills, and innovation. Rooted in the Enlightenment tradition, Western education emphasizes reason, empiricism, and scientific inquiry as the primary means of acquiring knowledge and understanding the world. The curriculum is typically structured around disciplines such as mathematics, science, humanities, and social sciences, with a focus on developing analytical and intellectual abilities. Western education systems often promote a value-neutral approach to knowledge, emphasizing objectivity and impartiality in the pursuit of truth. However, some scholars argue that this purported neutrality is itself a reflection of underlying cultural and ideological assumptions. Western education systems place a strong emphasis on individual achievement, competition, and meritocracy, preparing students for success in a globalized marketplace. Pedagogical approaches often emphasize active learning, inquiry-based instruction, and student-centered learning, encouraging students to take ownership of their learning and to develop their unique talents and abilities. Western education systems have been instrumental in driving technological innovation, economic growth, and social progress in many parts of the world. However, they have also been criticized for contributing to social inequality, cultural homogenization, and environmental degradation.

Opportunities exist for integrating Islamic values into Western education systems in ways that can enhance their relevance, inclusivity, and ethical grounding. One approach is to incorporate Islamic perspectives and contributions into the curriculum, providing students with a more comprehensive and nuanced understanding of history, culture, and civilization. Another approach is to promote interfaith dialogue and understanding, fostering respect for religious diversity and encouraging students to engage with different worldviews in a

constructive and meaningful way. Additionally, Western education systems can learn from the emphasis in Islamic education on moral and spiritual development, incorporating values such as compassion, empathy, and social responsibility into their curricula and pedagogical practices. (Umar et al., 2024). Moreover, Western education can adopt a more holistic approach to education that integrates intellectual, emotional, and spiritual dimensions, recognizing the importance of nurturing the whole person (Razak, 2023). Islamic educational institutions can benefit from Western pedagogical methods that emphasize critical thinking, creativity, and problem-solving skills, preparing students to be innovative and adaptable in a rapidly changing world (Sargiotis, 2024). Islamic and Western educational institutions can collaborate on research projects, exchange programs, and joint degree programs, fostering cross-cultural understanding and promoting innovation in education.

The integration of Islamic values in education is particularly relevant in diverse societies where Muslims represent a significant portion of the population. In these contexts, education can play a crucial role in fostering social cohesion, promoting interfaith harmony, and addressing issues of identity and belonging. The integration of Islamic values can also help to counter Islamophobia and negative stereotypes about Muslims, promoting a more accurate and nuanced understanding of Islam and its contributions to society. Furthermore, it can empower Muslim students to embrace their religious identity with confidence and pride, while also equipping them with the skills and knowledge they need to succeed in a globalized world. Education is a crucial instrument to instill the values of Islamic moderation (Sholeh et al., 2022). This can involve incorporating Islamic perspectives on ethics, social justice, and environmental stewardship into the curriculum, as well as promoting values such as honesty, integrity, and respect (Romlah & Rusdi, 2023). Islamic education plays an important role in integrating science and Islam in response to groups attempting to separate the two (Zainuri et al., 2022). Teachers play a crucial role in modeling ethical behavior and fostering positive relationships with students (Ningsih & Fitria, 2023).

However, the integration of Islamic values into Western education systems also faces a number of challenges and potential pitfalls. One challenge is the risk of cultural appropriation or misrepresentation, where Islamic values are selectively adopted or distorted to serve particular agendas. Another challenge is the potential for conflict between Islamic values and secular norms or legal frameworks, particularly in areas such as gender equality, freedom of expression, and religious freedom. Successfully navigating these challenges requires careful attention to context, sensitivity to cultural differences, and a commitment to inclusive and participatory decision-making processes. Efforts to modernize Islamic education must address these challenges while preserving the core values and principles of Islam (Johan et al., 2024).

Ultimately, the integration of Islamic values into education represents a valuable opportunity to enrich and enhance both Islamic and Western educational systems, promoting greater understanding, respect, and cooperation between different cultures and civilizations (Sholeh et al., 2022). By fostering a more holistic, inclusive, and ethically grounded approach to education, we can empower students to become responsible global citizens who are equipped to address the complex challenges facing our world (Sholeh et al., 2022).

4. CONCLUSION

This article provides a comparative analysis between Islamic and Western education systems, focusing on opportunities for integrating Islamic values. The integration of these values, such as ethical conduct, social justice, and spiritual development, into Western educational models can enhance students' holistic development. Islamic education emphasizes a balance between intellectual growth and moral and spiritual nurturing, fostering individuals who are not only knowledgeable but also ethically responsible. In contrast, Western education, with its focus on critical thinking and practical skills, can benefit from the incorporation of Islamic values to promote ethical decision-making, social responsibility, and interfaith understanding.

Limitations: Despite the potential benefits, integrating Islamic values into Western education systems faces several challenges. These include cultural appropriation, the potential for misrepresentation, and conflicts with secular norms and legal frameworks, especially in areas such as gender equality and freedom of expression. Additionally, resistance to religious integration in secular environments may hinder the implementation of these values. The article does not fully address the practical strategies needed for overcoming these challenges in diverse educational settings.

Recommendations for Future Research: Future research should focus on the practical integration of Islamic values into Western curricula, addressing potential conflicts and finding strategies for creating inclusive educational frameworks. It is important to explore the perspectives of educators, policymakers, and students in various cultural contexts to understand how Islamic values can be adapted and implemented in a way that respects both Islamic teachings and the secular nature of Western education systems. Further empirical studies could examine case studies or pilot programs that integrate these values into existing educational frameworks, assessing their impact on student outcomes, including academic performance, ethical reasoning, and social responsibility.

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