

## **Islamic Education and Global Citizenship in Character Development**

**Gusnarib A. Wahab**

Universitas Islam Negeri Datokarama Palu, Indonesia  
gusnarib@iainpalu.ac.id

### **ABSTRACT**

Education holds a strategic role in developing student character, aiming for individuals who are morally upright, knowledgeable, and socially conscious. In the context of globalization, marked by technological advancement and open information, Islamic education must synergize with Global Citizenship (GC) values to cultivate a generation that is not only intellectually astute but also concerned with humanitarian issues and moral responsibility as world citizens. This study analyzes the role of integrating Islamic education and GC in student character formation. Using a qualitative library research approach, relevant literature—including books, academic journals, and policy documents—was analyzed. The findings indicate that core Islamic values, such as faith, honesty, justice, and compassion, align strongly with GC principles like tolerance, social justice, responsibility, and peace. This synergy can be actualized through integrated curricula, values-based learning, and teacher role-modeling in daily educational practice. Character formation rooted in Islamic values yet open to global diversity will produce a generation that is virtuous (*akhlakul karimah*), critical, adaptive, and capable of contributing positively both locally and internationally. Therefore, Islamic education and global citizenship are not conflicting but complementary forces in shaping holistic and competitive student character in the global era.

**Keywords:** *Islamic Education; Global Citizenship; Character; Islamic Values; Globalization.*

### **INTRODUCTION**

Education is the cornerstone for shaping human character and personality. Through education, individuals gain knowledge and skills and are guided towards becoming moral, ethical, and socially aware beings. In the Islamic context, education is fundamentally important, as its ultimate goal is to produce individuals who are faithful, knowledgeable, and righteous, aligning with the teachings of the Qur'an and Sunnah. Islamic education is not merely a transfer of knowledge but a process of forming a complete personality, balanced across spiritual, intellectual, emotional, and social aspects (Al-Attas, 1980).

However, the accelerating current of globalization significantly impacts the thinking, attitudes, and behavior of society, particularly the youth. Global cultural values transmitted through technology and social media often contradict moral principles and Islamic teachings. This challenge requires Islamic educational institutions to develop curricula and teaching methodologies that remain relevant to contemporary developments without losing the essential essence of Islamic values (Azra, 2012).

Global Citizenship (GC) emerged as a concept responding to the increased interconnection between nations and cultures. Being a world citizen implies recognizing that all humans belong to a single, interdependent global community and share a collective responsibility for maintaining universal peace, justice, and welfare. This principle strongly resonates with Islamic values that emphasize *ukhuwah insaniyyah* (humanitarian brotherhood) and social justice for all mankind (UNESCO, 2015).

Integrating Islamic education and GC thus offers a strategic solution for developing student character that is not only pious and devoted but also globally minded and capable of living harmoniously amidst diversity. In this way, Islamic education remains relevant to spiritual life while making a tangible contribution to the development of a civilized and just global society (Tilaar, 2004).

## **METHODS**

### **Subjects of Research**

This study employed a qualitative library research approach, focusing on the collection and analysis of various relevant scholarly literature. The data sources comprised academic books, journal articles, seminar proceedings, and official documents from educational institutions and international organizations, such as UNESCO and UNICEF.

### **Instruments and Interview Questions**

The study's method is descriptive-analytical, aiming to describe and analyze existing concepts and then integrate them to construct a new conceptual framework relevant to the needs of modern education.

### **Data Collection**

Data analysis proceeded through the established stages of data reduction, data display, and conclusion drawing. This approach was chosen because the topic being examined is conceptual and normative, making theoretical interpretation and literature review the appropriate method for scholarly investigation. Consequently, the research findings are intended to offer a theoretical contribution to the development of a globally oriented Islamic education curriculum.

## **RESULTS AND DISCUSSION**

### **The Role of Islamic Education in Shaping Student Character**

Islamic education is a value-based system rooted in the Qur'an and Hadith, aimed primarily at developing a Muslim personality that is faithful, pious, morally excellent, and capable of applying knowledge in daily life (Azra, 2012). This system emphasizes a crucial balance between spiritual and intellectual development, ensuring students possess moral and social intelligence alongside academic proficiency. Classical

figures like Al-Ghazali underscored the centrality of character development (akhlāq), asserting that knowledge must lead to proximity to God rather than mere worldly gain. This reinforces the core essence of Islamic pedagogy as ta’dīb—the cultivation of adab, encompassing decorum, honesty, and moral responsibility (Al-Attas, 1980).

Contemporary Islamic education, therefore, must integrate the concepts of tarbiyah (nurturing), ta’līm (instruction), and ta’dīb (inculcation of values) into a curriculum responsive to global challenges, such as technological advancement and social change, without compromising fundamental Islamic principles (Azra, 2012).

Islamic education plays a central role in character formation by instilling values that foster faith, trustworthiness, and noble ethics. The character cultivated extends beyond the human-God relationship to encompass relationships among people and with the natural environment. Recognizing the innate human potential for goodness (fitrah), education functions to nurture this potential through spiritual and moral guidance, where the teacher serves as a prime moral exemplar (uswah hasanah) (Hidayatullah, 2010).

In practice, Islamic institutions must embed values such as honesty, discipline, responsibility, and cooperation into all learning activities, thereby establishing a strong foundation for students to navigate contemporary challenges while adhering to Islamic values (Azra, 2012). Character education is an integral component of this process, directly related to akhlāq—which the Prophet Muhammad (PBUH) was sent to perfect—and is relevant to global citizenship by enabling students to appreciate differences and collaborate across cultures.

### **Globalization Challenges to Islamic Values**

Globalization exerts immense influence on societal mindsets and lifestyles, leading to an unfiltered influx of foreign values that often clash with the moral and social responsibility emphasized in Islam (Tilaar, 2004). This environment presents several critical challenges for Islamic education: the rise of moral and ethical crises driven by social media and consumerism; a decline in religious enthusiasm among youth; a tendency toward individualism and hedonism, which conflicts with ukhuwah Islāmiyyah (Islamic brotherhood); and an educational paradigm shift favoring academic competition over character building.

To mitigate these challenges, Islamic education requires a renewal of pedagogical approaches and strategies, including integrating Islamic values across all subjects, leveraging technology wisely, and strengthening the teacher’s role as a spiritual and moral guide (Azra, 2012).

### **Integration of Islamic Values within Global Citizenship Education**

The integration of Islamic values with global citizenship education is a crucial step to simultaneously strengthen students’ Islamic identity and foster global awareness (Zuhdi, 2015). Civic Education (Pendidikan Kewarganegaraan - PKn) must serve as

a vehicle for instilling universal Islamic values like justice, brotherhood, and social responsibility. These Islamic values are inherently aligned with global citizenship principles such as peace, social justice, tolerance, and empathy (Noddings, 2005). Successful integration demands a paradigm shift from a purely local focus to a universal perspective without sacrificing cultural and religious roots. Islamic education must internalize universal humanitarian values consistent with Islamic tenets, guiding students to understand that being a Muslim inherently means being a world citizen who upholds justice and peace among all humanity (Zuhdi, 2015).

The concept of *Rahmatan lil ‘ālamīn* (mercy to all creation) forms the ultimate foundation for global-minded character, emphasizing that Islam benefits the entire universe, irrespective of differences. Curricula must therefore be designed to foster global awareness, cross-cultural empathy, and social responsibility across all learning aspects, aligning religious values with 21st-century competencies like critical thinking, collaboration, creativity, and communication (Al-Attas, 1980). This strategic integration ensures the production of a generation that is both religious and cosmopolitan, with values like justice, compassion, and social responsibility mirroring global citizenship principles such as social justice and international solidarity.

### **Implications of Integrated Islamic Education and Global Citizenship**

Global citizenship (GC), as defined by UNESCO (2015), emphasizes an individual’s identity as part of an interconnected world community, requiring competencies in global issues, humanitarian values (tolerance, justice), and active participation in solving global problems. Implementing integrated Islamic education and GC has several significant implications for the Indonesian educational context: (a) Strengthening an Integrative Curriculum, where Islamic values are seamlessly merged with GC principles like social justice and environmental responsibility; (b) Elevating the Teacher’s Role as a Global Role Model, requiring educators to function as moral agents who instill universal humanitarian values consistent with Islam; (c) Contextualized Learning Methods, connecting Islamic teachings to global realities such as poverty, peace, and environmental stewardship; and (d) Inter-Institutional Collaboration, urging Islamic schools and universities to partner with national and international bodies to reinforce universal Islamic values (Tilaar, 2004). By adopting these principles, Islamic education can become a comprehensive, inclusive, and relevant system, successfully fostering a Muslim generation that is intelligent, character-driven, and globally competitive.

### **CONCLUSION**

Islamic education and global citizenship share a common ultimate goal: to cultivate individuals with strong character, responsibility, and an unwavering commitment to humanitarian values. The two concepts are mutually complementary in their

efforts to develop students who are faithful, knowledgeable, and morally upright (berakhlak mulia), while simultaneously possessing high social and global awareness. To effectively navigate the era of globalization, Islamic education must avoid falling into value exclusivity and instead must demonstrate adaptability to global changes without sacrificing its core Islamic identity. By integrating Islamic values with global citizenship principles, students are expected to mature into not only good citizens but also conscientious world citizens concerned with peace, justice, and humanity. Therefore, Islamic education, by championing universal values rooted in its tradition, offers a crucial solution to the moral and social crises facing the modern world.

## REFERENCES

- Al-Attas, S. M. N. (1980). *The Concept of Education in Islam*. ISTAC.
- Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Kencana.
- Hidayatullah, F. (2010). *Pendidikan Karakter: Membangun Peradaban Bangsa*. UNS Press.
- Noddings, N. (2005). *Educating Citizens for Global Awareness (Mendidik Warga Negara untuk Kesadaran Global)*. Teachers College Press.
- Tilaar, H. A. R. (2004). *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*. Grasindo.
- UNESCO. (2015). *Global Citizenship Education: Topics and Learning Objectives*. UNESCO.
- Zuhdi, M. (2015). Islamic Education and Civic Values: The Indonesian Experience (Pendidikan Islam dan Nilai-Nilai Kewarganegaraan: Pengalaman Indonesia). *Journal of Indonesian Islam (JII)*, 9(2).

