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ICES framework: Reconstruction of Islamic Character Education in Indonesia from a Global Sustainability Perspective

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Abstract

Objective: This study aims to reconstruct Islamic character education from a global sustainability perspective by developing the ICES Framework as an integrative model. **Theoretical Framework:** This study is grounded in Islamic educational philosophy, character education theory, and the principles of education for sustainable development, which emphasize the integration of spiritual, ethical, social, and ecological dimensions in fostering responsible global citizens. **Literature Review:** Existing studies indicate character education in theoretical perspective, islamic character education from the perspective of islamic thought and education for sustainable development in theoretical perspective. **Methods:** This study employs a qualitative research approach based on library research. Data were collected from various scholarly sources, including journal articles, books, research reports, and relevant policy documents related to Islamic education, character education, and sustainability studies. The collected data were analyzed using thematic analysis and interpretative content analysis to identify, classify, and synthesize key concepts concerning Islamic values and global sustainability principles. **Results:** The findings reveal a strong epistemological convergence between Islamic values such as *khalifah fil ardh*, *'adl*, *maslahah*, *amanah*, and *mizan* and the core principles of global sustainability. Based on this convergence, the ICES Framework was developed, consisting of four interconnected dimensions: Islamic Values, Character Formation, Ethical Engagement, and Sustainability Orientation. The framework provides a comprehensive approach that integrates moral integrity, spiritual awareness, social responsibility, and ecological consciousness. **Implications:** The study underscores the importance of reorienting Islamic character education from a predominantly normative approach toward a reflective, contextual, and sustainability-oriented pedagogy. Such a transformation can contribute to the development of individuals who possess both strong moral character and a commitment to sustainable development. **Novelty:** The novelty of this study lies in the development of the ICES Framework, which systematically integrates Islamic character education with global sustainability principles, offering a conceptual model that bridges local religious values and contemporary global sustainability agendas, particularly in supporting the achievement of the Sustainable Development Goals.

Keywords: islamic character education, ices framework, sustainable development, islamic values, transformation.

INTRODUCTION

Global developments in the 21st century are marked by the increasing complexity of social, environmental, and moral challenges that transcend geographical and cultural boundaries [1]. Phenomena such as the environmental crisis, the degradation of social values, and the rise of individualism demonstrate that development requires not only economic progress but also a strong foundation of character. In this context, education plays a strategic role in shaping individuals who are not only intellectually competent but also possess integrity and social responsibility. In line with this, the global development agenda spearheaded by the United Nations through the Sustainable Development Goals (SDGs) emphasizes the importance of quality education as a foundation for sustainable development [2][3]. Education is no longer understood narrowly as the transfer of knowledge, but as a process of value transformation that fosters global awareness, ecological responsibility, and social ethics. This reinforces the urgency of integrating character education and sustainability principles into the national education system.

Within this framework, UNESCO, through the concept of Education for Sustainable Development (ESD), emphasizes the importance of developing competencies that include cognitive, affective, and behavioral aspects [4][5]. ESD encourages students to think critically, act ethically, and contribute to environmental and societal sustainability. However, the implementation of ESD in various countries still faces challenges in integrating local and religious values into a global framework that tends to be secular. In Indonesia, character education has become a primary focus of national education policy, particularly in responding to the various moral crises emerging among the younger generation. Character education is expected to shape individuals with integrity, responsibility, and social awareness. However, the practice of character education is often still normative and has not been fully internalized in a contextual and sustainable learning process.

In Indonesia's predominantly Muslim society, Islamic character education plays a very strategic role. Values such as honesty (*sidq*), trustworthiness (*amanah*), responsibility (*mas'uliyah*), and justice (*'adl*) are fundamental principles that can serve as the foundation for character formation [6]. Islamic character education is not only oriented toward individual moral aspects but also encompasses broader social and spiritual dimensions. Nevertheless, Islamic character education in Indonesia still faces several structural and conceptual challenges. One major challenge is the tendency for a textual approach that is less adaptable to global dynamics. This creates a gap between the values taught and the social realities faced by students, particularly in the context of globalization and rapid social change.

The integration of Islamic character education with global sustainability issues remains relatively limited. Most character education practices do not explicitly link religious values to ecological responsibility and social sustainability. Yet, from an Islamic perspective, the concept of *khalifah fil ardh* (humans as guardians of the earth) has strong relevance to sustainability principles. Recent studies have shown that values-based character education has a significant impact on the formation of prosocial behavior and the development of individual ethics. A classic study by Thomas Lickona emphasized the importance of integrating the dimensions of moral knowing, moral feeling, and moral action [7][8], which was then strengthened by Takizawa through the finding that school-based character education programs were able to increase positive social behavior and emotional competence of students [9].

This approach was further developed by Darcia Narvaez through an integrative ethical education framework that emphasizes the interaction between individuals and social contexts in character formation [10][11]. Recent research also shows the consistency of these findings, such as Anderson and Gomes, who emphasized that character education contributes to students' social-emotional development [12][13]. However, most of these studies are

rooted in a secular Western paradigm and have not systematically integrated the spiritual dimension, particularly in the context of Islamic education.

Research on Education for Sustainable Development (ESD) has grown rapidly in the past two decades in response to the global crisis. The thinking of Stephen Sterling and Arjen Wals emphasizes the transformation of education toward a holistic approach that integrates environmental, social, and economic aspects [14][15], while Mula emphasized the importance of changing values and behavior as the core of ESD [16]. However, ESD literature is still dominated by secular approaches and relatively limited in its inclusion of religious perspectives as sources of sustainability ethics. Several studies, such as Fazlun Khalid's, have begun to link Islam with environmental ethics, but these remain partial and have not yet been integrated into a systematic character education framework [17]. Similar findings were also shown by Khoirurrijal's research, which found that Islamic values have an important contribution in building environmental awareness and social responsibility in students [18]. In addition, Amin and Zaman's research shows that the integration of sustainability principles in Islamic education can strengthen global citizenship competencies [19].

Based on this, a research gap exists in the absence of a conceptual model that comprehensively integrates Islamic character education with global sustainability principles. Therefore, the novelty of this research lies in the development of the ICES Framework as an integrative approach that combines Islamic values, character building, ethical awareness, and sustainability orientation within a single, holistic and contextual conceptual framework.

Although studies on Islamic character education continue to grow, most research still focuses on moral formation, internalization of Islamic values, strengthening religiosity, and curriculum implementation in Islamic educational institutions. The models developed generally emphasize students' moral and spiritual dimensions through normative and textual approaches. On the other hand, the Education for Sustainable Development (ESD) framework, widely used in global education, emphasizes environmental sustainability, social responsibility, and global citizenship, but often fails to accommodate the spiritual and religious dimensions as the ethical foundation of human behavior. Thus, the two approaches have developed in parallel and have not yet been conceptually integrated into a coherent framework.

Several recent studies have attempted to connect Islamic values to sustainability issues, such as Islamic environmental ethics, the concept of the caliphate on earth, a sustainable economy based on the *maqāṣid al-syarī'ah* (principles of Islamic law), and the contribution of Islamic boarding schools (*pesantren*) to sustainable development. However, these studies remain sectoral and tend to focus on specific aspects, such as the environment, the economy, or community service. Existing research has yet to produce a character education model that systematically integrates Islamic values, character building, ethical engagement, and sustainability orientation into a single operational conceptual framework. Consequently, Islamic character education still faces a gap between the goal of developing personally pious individuals and the need to develop socially and ecologically responsible global citizens.

This research gap becomes increasingly important in the context of Indonesia, which faces complex challenges such as environmental degradation, an integrity crisis, increasing social inequality, and the demands of achieving the Sustainable Development Goals (SDGs). This situation suggests that a character education model solely oriented toward individual moral formation is no longer adequate to address multidimensional sustainability issues. A reconstruction of Islamic character education is needed that connects local religious values with global demands in a more contextual, reflective, and transformative manner.

Based on this research gap, this study develops the Islamic Character Education Framework for Sustainability (ICES) as a new conceptual model that integrates four main

dimensions: Islamic Values, Character Formation, Ethical Engagement, and Sustainability Orientation. The novelty of this research lies not only in the integration of Islamic character education with global sustainability principles but also in its attempt to establish a systematic conceptual link between Islamic values and 21st-century sustainability competencies. Thus, the ICES Framework offers a new perspective that bridges the gap between Islamic character education, which has so far been normatively oriented, and the need for education that is capable of shaping individuals with integrity, global awareness, and responsibility for future sustainability.

LITERATURE REVIEW

Character Education in Theoretical Perspective

Character education has been conceptually defined by various experts as a systematic process in shaping individual moral values, attitudes, and behavior. Thomas Lickona defines character education as a conscious effort to help individuals understand, feel, and act on good ethical values (moral knowing, moral feeling, moral action) [7][8]. This definition emphasizes that character is not just a cognitive issue, but also involves affective and behavioral dimensions. Similarly, Kevin Peterson emphasizes that character education must be an integral part of the entire educational process, not simply an addition to the curriculum [20].

According to Marvin Berkowitz, he developed the concept that effective character education requires a holistic approach that involves the entire school ecosystem, including institutional culture, social relations, and pedagogical practices. Meanwhile, Darcia Narvaez, through her approach, integrative ethical education emphasizes the importance of social context and real experiences in shaping individual character [10][11]. This approach broadens the understanding that character develops through the dynamic interaction between individuals and their environment. However, criticism of these theories suggests that most approaches to character education remain rooted in a Western, secular paradigm. The spiritual dimension is often neglected, limiting its relevance in the context of religious communities. Therefore, an approach that integrates spiritual values as part of the foundation of character education is needed, particularly in the context of Islamic education.

From this perspective, the goal of education is not only to shape moral individuals, but also to develop sustainability competencies, such as systems thinking, critical thinking, anticipatory competency, collaboration, and responsibility, which are necessary to face various global challenges. In line with this, the Transformative Learning theory developed by Jack Mezirow emphasizes that education must be able to transform students' ways of thinking, values, and behavior through critical reflection on experiences, thus encouraging responsible actions towards society and the environment [21].

Islamic Character Education from the Perspective of Islamic Thought

In Islamic tradition, character education cannot be separated from the concept of character formation, morals, and manners. Syed Muhammad Naquib al-Attas defines Islamic education as a process of *ta'dib*, namely the cultivation of manners that reflect recognition and acknowledgement of the correct order of reality [22]. This concept positions education as a process of forming civilized human beings who not only possess knowledge but also deep spiritual and moral awareness.

In line with this, Al-Ghazali emphasized that the main goal of education is the purification of the soul (*tazkiyat al-nafs*) and the formation of noble morals [23]. Education in this perspective is not only oriented towards intellectual aspects, but also towards the

moral and spiritual transformation of individuals. Sutomo also emphasized that character (*morals*) is formed through repeated habits and practice, so education must be designed to shape behavior that is consistent with ethical values [24]. Despite its strong philosophical foundation, the implementation of Islamic character education in the modern era faces challenges in terms of contextualization. Wan Mohd Nor Wan Daud criticized contemporary Islamic education as often trapped in a dualistic approach between knowledge and values, making it less able to respond to global dynamics [25]. This demonstrates the need to reconstruct Islamic character education to make it more adaptive and relevant to modern contexts, including addressing sustainability issues.

The need for the reconstruction of Islamic character education is also reinforced by the demand for integration between normative and contextual dimensions in facing increasingly complex global realities. In this regard, the *maqasid al-shariah* approach developed by contemporary thinkers such as Jasser Auda provides a more dynamic and systemic conceptual framework, in which the objectives of sharia are understood not only textually but also in relation to holistic human well-being, including social, economic, and ecological aspects [26]. This approach allows Islamic character education to move beyond normative formalism toward a more applicable and relevant orientation to global issues such as sustainability and intergenerational justice. Thus, the integration of the concepts of *ta'dib*, *tazkiyat al-nafs*, and *maqasid al-shariah* can form a pedagogical foundation that is not only rooted in the Islamic intellectual tradition but also responsive to the challenges of contemporary civilization.

Education for Sustainable Development (ESD) in Theoretical Perspective

The concept of Education for Sustainable Development (ESD) is an educational paradigm developed to support the Sustainable Development Agenda. Stephen Sterling defines ESD as a process of educational transformation that leads to changes in ways of thinking and acting toward sustainability [14]. This approach emphasizes the importance of a paradigm shift from mechanistic to systemic and holistic education. According to Arjen Wals, ESD aims to develop sustainability competencies, such as critical thinking, systemic reflection, and the ability to make responsible decisions [15]. Meanwhile, Yamaoka emphasized that ESD must be able to transform individual values, attitudes, and behaviors to align with sustainability principles. This demonstrates that ESD focuses not only on knowledge transfer but also on value transformation [4]. However, several critics point out that ESD is still dominated by secular approaches and lacks integration of religious dimensions. UNESCO, as the primary initiator of ESD, does emphasize inclusivity, but its implementation often fails to explicitly accommodate religious values. This opens up space for the integration of Islamic perspectives as an alternative ethical source in supporting global sustainability.

The limited integration of religious dimensions in ESD opens up a conceptual opportunity to present an Islamic perspective as an ethical framework that complements existing sustainability approaches. In this context, ideas such as those put forward by Seyyed Hossein Nasr emphasize that the modern ecological crisis is rooted in the reduction of reality to the purely material, necessitating an approach that restores the sacred dimension to the relationship between humans and nature [27]. Similarly, Ismail Raji al-Faruqi emphasized the importance of integrating knowledge and the values of monotheism as an epistemological basis in building a non-fragmented educational paradigm [28].

METHODOLOGY

This study employs a qualitative research approach using library research as the primary method of inquiry. The research focuses on examining and synthesizing scholarly literature

related to Islamic character education, sustainability education, and the principles of Education for Sustainable Development (ESD) [29]. Data were collected from various academic sources, including peer-reviewed journal articles, books, conference proceedings, policy documents, and other relevant publications. The selection of sources was based on their relevance, academic credibility, and contribution to discussions on character formation, Islamic educational values, and global sustainability challenges.

The collected data were analyzed using thematic analysis and interpretive content analysis to identify key themes, conceptual relationships, and epistemological foundations linking Islamic values to sustainability principles. The analysis focused on key Islamic concepts, such as *khalifah fil ardh* (vicegerent), *'adl* (obligation), *amanah* (trust), *maslahah* (obligation), and *mizan* (duty), and their relevance in addressing contemporary sustainable development challenges. Next, an open coding process was conducted to identify key conceptual categories from the analyzed literature, followed by axial coding to connect these themes into systematic conceptual relationships. This process was then deepened through selective coding to formulate the overall structure of the Islamic Character Education Framework for Sustainability (ICES). To ensure the validity and credibility of the findings, this study applied source triangulation and critical analysis of various literatures, as well as comparing various theoretical perspectives developed in character education and sustainability studies. The results of this analysis were then synthesized into an integrative conceptual model that reconstructs Islamic character education in Indonesia from a global sustainability perspective and supports the achievement of the Sustainable Development Goals [30].

RESULTS AND DISCUSSION

Reframing Islamic Character Education in the Context of Global Sustainability

Islamic character education in Indonesia has historically been built on a strong normative foundation, primarily through the transmission of moral and religious values derived from the Quran and Hadith. This approach positions education as a means of internalizing universal values, such as honesty, responsibility, and justice. However, in practice, this approach often focuses on cognitive aspects and memorization, leaving little room for the development of critical and reflective awareness of ever-changing social realities.

In the context of globalization, this normative approach faces serious challenges. Globalization not only brings technological and information advancements but also gives rise to various multidimensional crises, such as environmental degradation, economic inequality, and moral crises. Therefore, character education is no longer simply understood as a process of internalizing individual values, but must also be able to shape individuals with a high level of global awareness and social responsibility. In line with this, Thomas Lickona emphasized that character education must encompass the dimensions of moral knowing, moral feeling, and moral action [7][8]. However, in today's global context, these three dimensions need to be expanded to include sustainability as an integral part of character development. This suggests that character education needs to be redefined to be more relevant to global challenges.

Research by Darcia Narvaez also emphasizes the importance of a contextual approach to character education, where learning must be connected to the students' real-life experiences and social environments. This approach is relevant to the need to integrate global issues such as climate change and social justice into Islamic character education [10][11]. However, most of the character education models currently in development are still rooted in Western, secular paradigms. This results in a lack of integration between the spiritual dimension and

sustainability issues in character education. In this context, Islamic character education has the potential to offer a more holistic alternative approach.

Existing character education frameworks, including virtue-based education, moral development approaches, and citizenship-oriented character education, have contributed significantly to moral formation. However, these frameworks generally emphasize individual moral competencies and civic responsibility without adequately integrating spiritual values as the foundation of sustainable behavior. Similarly, ESD frameworks have successfully promoted sustainability competencies, such as systems thinking, critical reflection, and collaborative problem-solving, but they often treat ethical and spiritual dimensions as complementary rather than foundational elements. As a result, previous frameworks have struggled to establish a coherent relationship between moral character, ethical responsibility, and sustainability-oriented action.

In Islamic tradition, the concept of *khalifah fil ardh* positions humans as moral agents responsible for the sustainability of the earth. This concept provides a strong theological basis for integrating sustainability values into Islamic character education [31]. Thus, Islamic character education has the potential to contribute to addressing global challenges. The principle of *maslahah* in Islam emphasizes the importance of the public good as the primary goal of every action. This principle aligns with the concept of sustainability, which emphasizes the balance between individual and collective interests. Therefore, the integration of Islamic values and sustainability is not artificial but epistemologically inherent.

The Education for Sustainable Development concept developed by UNESCO emphasizes the importance of transforming education to support sustainable development. ESD encourages students to think critically, act ethically, and contribute to environmental and societal sustainability [4]. The Sustainable Development Goals agenda, initiated by the United Nations, also places education as a key pillar in achieving sustainable development. This demonstrates that education has a strategic role in shaping a sustainable future. However, critics of ESD point out that this approach is still dominated by a secular paradigm. Stephen Sterling emphasizes that educational transformation must encompass a deeper paradigm shift, including the integration of spiritual values [14]. Research by Arjen Wals shows that ESD requires a more inclusive and contextual approach [15]. This opens up opportunities for the integration of Islamic values within a global sustainability framework.

Although ESD provides a strong framework for addressing sustainability challenges, its implementation frequently lacks a comprehensive moral foundation that can consistently guide individual behavior across different social contexts. This limitation becomes particularly evident in societies where religious values continue to play a central role in shaping ethical consciousness and collective identity. Consequently, there is a need for a framework capable of integrating sustainability competencies with a value system that is both culturally relevant and spiritually grounded.

Islamic character education has the strategic potential to serve as a bridge between local values derived from Islamic scholarly traditions and increasingly complex global demands. Within this framework, education is understood not merely as a process of transmitting values, but as a dialectical arena between normative heritage and contemporary realities. Syed Muhammad Naquib al-Attas emphasized that Islamic education must be oriented toward the formation of civilized individuals (*insan adabi*) capable of placing everything proportionally within the order of life [22]. This perspective demonstrates that Islamic values have the flexibility to be actualized in various contexts, including in addressing global challenges such as the environmental crisis and social inequality.

In this context, the need for a reframing of Islamic character education becomes increasingly urgent. Conventional normative and textual approaches are often insufficient to

address global dynamics that demand reflective and adaptive skills. Wan Mohd criticized modern Islamic education for its tendency to diminish its meaning due to its dichotomy between knowledge and values. This impacts students' weak ability to connect Islamic teachings with the realities of life [25]. Therefore, redefining the goals of education is crucial, from merely developing individual morals to developing a global awareness rooted in Islamic values.

This paradigm shift is also related to the transformation of learning methods. Normative approaches that emphasize memorization and doctrine need to shift toward reflective-contextual approaches that encourage students to understand the meaning of values in real life. Al-Ghazali, in his thinking, emphasized the importance of inner experience and reflection in the educational process, where knowledge is not only rational but must also be internalized spiritually [23]. This demonstrates that the reflective approach is deeply rooted in Islamic tradition, making it relevant for development in a modern educational context. Ibn Khaldun emphasized that education must consider the social context and development of society. Within this framework, Islamic character education cannot be separated from the ever-changing social reality. The integration of values and context is key to shaping individuals who can adapt without losing their identity. This strengthens the argument that a contextual approach is not only a modern necessity but also part of the Islamic intellectual tradition.

In addressing global issues such as climate change, the concept of *khalifah fil ardh* provides a strong theological foundation for human responsibility towards the environment. Seyyed Hossein Nasr argues that the modern ecological crisis is the result of a spiritual crisis, in which humans have lost awareness of their sacred relationship with nature [27]. Therefore, Islamic character education needs to integrate the ecological dimension as part of character formation, so that students understand the environment not only scientifically but also spiritually. Furthermore, the issue of social justice also has strong relevance in Islamic character education. The principle of 'adl in Islam emphasizes balance and justice in all aspects of life, both in interpersonal relationships and in social structures. Fazlur Rahman's thinking demonstrates that ethical values in Islam are dynamic and can be interpreted according to the needs of the times [32][33]. This opens up space for the integration of social justice issues into character education as part of individual moral responsibility.

In the context of economic sustainability, the concept of *maslahah* provides a normative framework that emphasizes collective well-being as the primary goal. Islamic character education can internalize this value through learning that emphasizes economic ethics, social responsibility, and sustainability. This approach enables students to understand that economic activity is not solely oriented toward profit, but also toward social and environmental impacts. The development of integrative Islamic character education is also supported by contemporary research showing that a religious values-based approach can increase moral awareness and prosocial behavior. Studies in Islamic education indicate that internalizing values linked to real-life contexts is more effective in shaping character than a purely normative approach. This reinforces the importance of transforming learning methods in Islamic character education.

The integration of local values and global demands allows for the creation of a more inclusive and adaptive educational model. Islamic character education is no longer positioned as a closed system, but rather as an open system capable of interacting with various global paradigms. This aligns with the view of Abu Sulayman, who emphasized the importance of reforming Islamic education to address the challenges of modernity without losing its Islamic identity [34]. From an epistemological perspective, the ICES Framework contributes to the reconstruction of Islamic character education by positioning Islamic values not merely as normative teachings but as an epistemic foundation for understanding and responding to contemporary sustainability challenges. This framework bridges the gap

between the moral-spiritual orientation of Islamic education and the transformative goals of global sustainability, thus offering a more holistic paradigm for future educational development. Thus, developing Islamic character education in a global context is not only a practical necessity but also an epistemological imperative. Integrating Islamic values with global issues such as the environment, social justice, and a sustainable economy allows for a more holistic educational paradigm. Within this framework, Islamic character education can contribute significantly to shaping a generation that not only possesses moral integrity but also possesses global awareness and responsibility for future sustainability.

These various perspectives demonstrate that Islamic character education and Education for Sustainable Development (ESD) share the same normative goal: to shape individuals who are responsible for themselves, their communities, and their environment. However, they depart from different epistemological foundations. ESD emphasizes the development of sustainability competencies through transformative approaches, such as systems thinking, critical thinking, collaboration, and reflection, while Islamic character education places spiritual values as the primary foundation that guides the entire character-building process. This distinction demonstrates that the two approaches are not contradictory paradigms, but rather complementary. The sustainability competencies developed in ESD require a moral and spiritual foundation to ensure they do not stop at instrumental behavioral changes, while Islamic character education requires a more contextual and transformative learning approach so that normative values can be translated into concrete actions in addressing global issues. Therefore, integrating these two perspectives is crucial to producing a character education model that not only shapes individual piety but also develops global competencies relevant to the challenges of 21st-century sustainable development.

Convergence of Islamic Values and Sustainability Principles

The convergence between Islamic values and the principles of sustainability demonstrates a profound epistemological alignment between Islamic normative teachings and the global environmental ethics agenda. In Islam, the concept of *khalifah fil ardh* (vicegerent) positions humans as guardians of the earth, with a moral responsibility to maintain the balance of nature. This perspective asserts that the unlimited exploitation of natural resources contradicts the divine mandate given to humanity. Seyyed Hossein Nasr, in his various studies, emphasizes that the modern environmental crisis is rooted in a crisis of human spirituality, disconnected from a sacred awareness of nature [27].

Within this framework, the principle of *'adl* (justice) in Islam encompasses not only social justice but also ecological justice. Ecological justice presupposes a distribution of resources that does not harm the balance of future generations. Ibn Khaldun, in the *Muqaddimah*, implicitly alludes to the relationship between social balance and the sustainability of civilization, where environmental damage can contribute to social decline [35][36]. This shows that sustainability has become part of classical Islamic intellectual reflection.

The concept of *maslahah* in *ushul fiqh* provides a methodological basis for policy-making that considers long-term public benefit. Al-Ghazali emphasized that *maslahah* encompasses the protection of the five main objectives of sharia (*maqasid al-shariah*), including the protection of life and property, which is implicitly related to environmental sustainability [23][37]. In the modern context, many scholars such as Jasser Auda develop *maqasid* as a systemic framework relevant to contemporary issues such as climate change and environmental degradation.

The integration of Islamic character education with the principles of sustainability demonstrates that moral development cannot be separated from ecological awareness. Education from an Islamic perspective aims not only to shape individuals who are ritually

faithful but also to act as agents of social and ecological improvement. This aligns with Fazlur Rahman's view, which emphasizes the importance of contextual reading of Islamic texts to address the challenges of modernity [32][33]. The Islamic concept of *amanah* reinforces the ethical dimension of human responsibility towards nature. *Amanah* relates not only to human relationships with God and fellow human beings, but also to the environment as part of God's creation. Numerous studies in contemporary Islamic education have shown that internalizing the concept of *amanah* can significantly increase students' ecological awareness.

From an Islamic theological perspective, nature is understood as a divine verse representing signs of God's greatness manifested in the order of the cosmos. This concept implies that nature is not merely a neutral material object, but possesses a meaningful dimension that leads to the recognition of the Creator. Ismail Raji al-Faruqi emphasized that the integration of science with the principle of monotheism is the primary foundation for building a complete Islamic epistemological system [28]. Thus, scientific activity towards nature must always be within a spiritual awareness, so that no separation between science and religion could lead to a reduction in the meaning of reality.

This paradigm demonstrates that Islam offers an alternative epistemology to secular modernity, which tends to strictly separate values from facts. From an Islamic perspective, knowledge is always value-laden, so every scientific process contains an inherent ethical dimension. This aligns with Vandana Shiva's critique, which highlights that the modern development paradigm often neglects ecological and spiritual aspects, resulting in an imbalance in the relationship between humans and nature [38]. Therefore, Islam presents a more holistic epistemological framework for understanding reality.

In character education, the integration of Islamic values and sustainability can be realized through a curriculum based on experiential learning, or learning based on direct experience in the environment. This approach enables students to concretely understand the relationship between human actions and their impact on ecosystems. Various educational studies have shown that experiential learning is more effective in fostering sustainable ecological awareness. Furthermore, the concept of asceticism in Islam can be understood as a form of self-control against excessive consumption, relevant to the principle of sustainability. Asceticism in this context does not mean abandoning the world, but rather directs toward balanced and responsible consumption patterns, in line with the concept of sustainable consumption in modern literature.

Contemporary scholars such as Yusuf al-Qaradawi emphasize the importance of environmental ethics in Islam by referring to the prohibition of causing damage (*fasad*) on the face of the earth [39]. In the Quran, ecological damage is often associated with human behavior that is irresponsible towards the trust given by God. This demonstrates the close relationship between human morality and environmental conditions, where ecological degradation is understood as a reflection of an ethical crisis. Thus, Islam provides a strong normative foundation for building environmental awareness based on moral and spiritual responsibility.

From a social perspective, the principle of *ukhuwah insaniyah* extends human ethical responsibility not only to fellow Muslims but to all humanity. This reinforces the notion that sustainability issues are universal and not limited to a particular community. Thus, Islam provides an inclusive global ethical framework. Research in Islamic education shows that integrating ecological values into religious instruction can enhance students' pro-environmental attitudes. This indicates that the internalization of values is not only cognitive but also affective and behavioral. This transformation is crucial in developing an environmentally conscious generation.

The concept of *mizan* (balance) in the Qur'an is one of the most important cosmological foundations for understanding the relationship between humans, nature, and God from an Islamic perspective. *Mizan* not only refers to physical or mathematical balance in the universe, but also reflects the metaphysical order that is the fundamental principle of creation. In Surah Ar-Rahman, verses 7–9, it is emphasized that Allah establishes balance so that humans do not exceed the limits in maintaining this order [40]. Contemporary thinkers such as Toshihiko Izutsu interpret this concept as a semantic structure that shows that the order of nature is part of a moral system that must be maintained by humans [41][42]. Thus, sustainability from an Islamic perspective is not merely an ecological issue, but a theological obligation rooted in the principle of a comprehensive divine balance.

From an Islamic perspective, nature is understood as a manifestation of a deliberately created order, so that any form of ecological damage can be understood as a disruption of this orderly cosmic system. In this view, humans are not positioned as absolute rulers over nature, but rather as guardians of balance with a moral responsibility to maintain that harmony. Thinkers such as Seyyed Hossein Nasr emphasize that the modern environmental crisis is rooted in humanity's loss of sacred awareness of nature, which has led to its unrestrained exploitation [27]. Therefore, environmental damage is not only seen as a technical or economic problem, but as a spiritual crisis that reflects an imbalance in humanity's relationship with creation.

In classical exegetical literature, attention to the issue of environmental damage has actually emerged implicitly through the interpretation of verses about the destruction of the earth (*fasfa fi al-ardh*). Al-Tabari, in his commentary, explains that destruction of the earth is often associated with human actions that exceed limits and violate divine moral requirements. Ibn Kathir also emphasized that this destruction is a consequence of human unjust behavior towards each other and towards nature [43]. This interpretation demonstrates that classical commentators understood the link between human morality and environmental conditions, although this was not yet formulated in modern ecological terminology. Thus, there is an epistemological continuity between the Islamic exegetical tradition and contemporary environmental discourse, which positions humans as the primary factor in the ecological crisis.

Based on this foundation, Islamic character education that integrates sustainability principles has strong legitimacy, both normatively, historically, and theologically. This integration is not a new, imposed construct, but rather an actualization of values long embodied in the primary sources of Islam. In this context, Islamic education serves as a medium for internalizing the values of *mizan*, *'adl*, and *amanah* into the consciousness of students, thus forming a mindset aligned with sustainability principles. Thus, Islam is not only a belief system but also an ethical framework capable of shaping responsible ecological behavior in everyday life.

At the implementation level, integrating sustainability values into Islamic education requires a curriculum transformation that focuses not only on cognitive aspects but also on fostering a deep ecological awareness. This can be achieved through the integration of environmental themes into religious learning, such as the concept of the caliphate, the prohibition on excessive pursuit of wealth, and responsibility for God's creation. Research in education shows that an approach that connects religious values with real-life environmental experiences can significantly increase ecological awareness [44][45]. Therefore, education is no longer understood as merely the transfer of knowledge, but as a process of forming ethics oriented towards the sustainability of life.

Conceptually, the integration of Islamic character education and sustainability principles marks a paradigm shift in education from an instructional approach to a transformative one. In this paradigm, education aims not only to produce individuals with academic competence but also individuals with a comprehensive moral and ecological awareness. Fazlur Rahman's

thoughts on the importance of contextualizing Islamic teachings are relevant in this regard, as they enable the translation of Islamic normative values into contemporary challenges, including the environmental crisis [32][33]. Thus, Islamic education becomes a means of forming human beings who are not only intellectually intelligent, but also ecologically and ethically wise.

In a global context, the Islamic approach to sustainability has great potential to contribute to intercivilizational dialogue on the increasingly complex environmental crisis. Values such as *mizan*, *maslahah*, and *amanah* offer ethical perspectives that can enrich global discourse, which has been dominated by secular and technocratic approaches. Academics such as Richard Foltz and Ibrahim Ozdemir have demonstrated that the Islamic tradition has a significant contribution to making a global environmental ethic based on spirituality [46]. Therefore, Islam can be positioned as an alternative epistemic source that is relevant not only to the Muslim community but also to the global community in seeking solutions to the universal ecological crisis.

The epistemological alignment between Islamic values and the Education for Sustainable Development (ESD) framework can be understood through a conceptual mapping of core Islamic values and sustainability competencies. The concept of *khalifah fil ardh* correlates with systems thinking competency because it positions humans as guardians who understand the interconnectedness of humans, society, and the environment within a unified system. The value of *amanah* aligns with responsibility competency because it emphasizes moral responsibility in managing resources sustainably. The principle of *'adl* (justice) relates to normative competency, which encourages decision-making based on social, ecological, and intergenerational justice. Meanwhile, the concept of *maslahah* is related to strategic competency because it is oriented towards achieving long-term benefits through actions and policies that consider social, economic, and environmental impacts. The concept of *mizan* (balance) reflects anticipatory competency and integrated problem-solving competency, as it demands the ability to maintain the balance of life systems and anticipate the consequences of human actions on sustainability. This mapping shows that Islamic values not only have normative compatibility with the global sustainability agenda, but can also function as an ethical and spiritual foundation for the development of ESD competencies that have so far been built more within a secular framework.

ICES Framework as an Integrative Model Based on Values and Sustainability

The CES Framework, as an integrative model based on values and sustainability, can be understood as a conceptual response to the structural limitations of two major currents of contemporary education: Islamic character education, which is often fragmented in its normative aspects, and Education for Sustainable Development (ESD), which tends to be technocratic and lacks a strong metaphysical foundation. In this context, ICES offers not only a methodological synthesis but also an epistemological reconstruction that seeks to unite the spiritual, ethical, and ecological dimensions within a unified educational system. This aligns with Syed Muhammad Naquib al-Attas's idea of the importance of integrating knowledge based on *adab*, where knowledge must always be directed toward recognizing divine reality [22].

The four main dimensions of the ICES Framework Islamic Values, Character Formation, Ethical Engagement, and Sustainability Orientation can be understood as a multilevel structure that interacts dialectically with each other. Islamic Values serve as the normative foundation that structures the entire educational process, while Character Formation serves as a mechanism for internalizing values that shape individual awareness. This interaction reflects the classical Islamic educational approach as seen in Al-Ghazali's thought, which

emphasizes the purification of the soul (*tazkiyah al-nafs*) as the core of education [23]. Thus, ICES is not only oriented towards knowledge transfer, but towards the ontological transformation of individuals.

The Islamic Values dimension in the ICES Framework is rooted in fundamental Islamic concepts such as caliphate, *'adl*, and *maslahah*, which have multidimensional relevance. The concept of caliphate, for example, carries not only theological meaning regarding humanity's role on earth but also the accompanying ecological and social responsibilities. Ibn Khaldun, in the *Muqaddimah*, emphasized that the stability of civilization depends heavily on the balance between humans and their social environment, which implicitly reflects the principle of sustainability [35][36]. In this context, Islamic values are not static, but rather adaptive to contemporary social and ecological dynamics.

Character Formation in the ICES Framework functions as a reflective process of internalizing values, where individuals not only understand values cognitively but also internalize them within their personality structure. Fazlur Rahman emphasized that Islamic education must be oriented toward the formation of contextual ethical awareness, not merely the reproduction of doctrine [32][33]. This process involves the ongoing interaction of experience, reflection, and practice, resulting in a stable and consistent character in facing the complexities of modern life.

Ethical Engagement in the ICES Framework expands the scope of education from the individual to the broader social realm. Internalized values do not stop at the level of personal awareness but must be realized in responsible social actions. Yusuf al-Qaradawi emphasized that ethics in Islam are always applicable and inseparable from social reality [39]. In this context, Ethical Engagement serves as a bridge between individual morality and collective responsibility, including on environmental issues and social justice. Sustainability Orientation is a dimension that orients the entire educational process within the ICES Framework toward global sustainability goals. This concept aligns with the expansion of the *maqasid al-shariah* developed by Jasser Auda, where protecting life and the environment is an integral part of the objectives of sharia [26]. Thus, sustainability is not understood as an external agenda, but as a direct manifestation of universal Islamic values.

Analytically, the ICES Framework demonstrates a systemic character that distinguishes it from linear educational models that tend to separate values, processes, and outcomes. In ICES, each dimension operates in a dynamic, reciprocal relationship, so that changes in one dimension will affect the entire system. This approach reflects the principle of holism in Islamic epistemology, as proposed by Ismail Raji al-Faruqi, who rejects the fragmentation of knowledge. The ICES Framework can be understood as a form of reactualization of Islamic epistemology in the context of global modernity. In this paradigm, knowledge functions not only as a descriptive tool but also as a normative means to shape social reality [28]. This rejects the positivistic assumption that separates facts from values, and instead asserts that the entire process of knowledge always contains an ethical dimension.

The Islamic Values in the ICES Framework demonstrate the conceptual flexibility of Islam in responding to the increasingly complex dynamics of contemporary challenges, particularly in the issues of sustainability and intergenerational justice. The concept of *maslahah*, within the framework of *ushul fiqh*, is no longer understood narrowly as short-term benefits, but has evolved into a principle encompassing a broader temporal dimension, including the sustainability of future generations. Al-Shatibi in *Al-Muwafaqat* asserts that the objectives of sharia (*maqasid al-shariah*) are fundamentally oriented towards maintaining sustainable benefits, so that every legal decision must consider the long-term impact on human life and the environment [47]. In this context, ICES re-actualizes these principles in the realm of education, where Islamic values serve not only as normative guidelines but also as an ethical framework responsive to global issues such as the ecological crisis and social inequality.

In the Character Formation dimension, the ICES Framework emphasizes that character development cannot be achieved through a one-way instructional approach, but rather requires a process of internalizing values that is iterative, reflective, and contextual. This process aligns with Al-Ghazali's view, which emphasizes the importance of *tazkiyah al-nafs* as a mechanism for moral formation through continuous spiritual practice and life experiences [23]. In contemporary educational literature, the reflective approach is also supported by John Dewey, who stated that meaningful learning occurs when individuals are able to critically reflect on experiences [48][49]. Various studies in character education show that approaches based on reflection and contextual experience are more effective in forming stable moral awareness compared to mechanistic memorization approaches, so that ICES reinforces the urgency of pedagogical transformation in Islamic education.

Table. Main Components of the ICES Framework

Dimension	Key Concepts	Purpose
Islamic Values	<i>Khalifah, Amanah, 'Adl, Maslahah, Mizan</i>	To provide the spiritual and moral foundation of education
Character Formation	Value internalization, self-reflection, integrity	To develop strong Islamic character
Ethical Engagement	Social responsibility, justice, environmental ethics	To promote ethical behavior in social life
Sustainability Orientation	Environmental, social, and economic sustainability	To foster global sustainability awareness
Outcome	Sustainable Muslim Citizen	To cultivate individuals with moral integrity, ethical responsibility, and commitment to future sustainability

Ethical Engagement in the ICES Framework expands the scope of ethics from the realm of relations between individuals to broader relationships, including the relationship between humans and nature as part of a complete moral system. In this perspective, nature is no longer positioned as an object of exploitation, but rather as an entity that has intrinsic value in the order of God's creation. Seyyed Hossein Nasr emphasized that the modern ecological crisis is rooted in the loss of human sacred awareness of nature, which causes ethical disorientation in the relationship between humans and the environment [27]. Thus, ICES reintegrates the spiritual dimension into environmental ethics, so that human actions towards nature are not only assessed from the aspect of utility, but also from the aspect of moral and spiritual responsibility inherent in the concept of the caliphate.

The Sustainability Orientation in the ICES Framework provides a teleological direction, emphasizing that all educational processes must contribute to the sustainability of the global life system as a whole. This orientation focuses not only on ecological sustainability but also encompasses social and moral sustainability, which are interconnected within a complex system. This thinking aligns with Chan and Erduran's notion of historical and future-oriented understanding, where every human action always has consequences across time [50]. In the Islamic context, this orientation also aligns with the principle of trust, which positions humans as stewards of the earth, responsible not only to the current generation but also to future generations. Thus, the Sustainability Orientation in ICES strengthens the ethical dimension of Islamic education in a global context that demands intergenerational responsibility.

From a theoretical perspective, the ICES Framework demonstrates a significant integration between the normative Islamic approach and the empirical approach in modern education, resulting in a comprehensive and multidimensional model. The normative approach provides a foundation of values derived from Islamic teachings, while the empirical approach allows these values to be tested and actualized in real social contexts.

Syed Muhammad Naquib al-Attas emphasized that Islamic education must be based on the concept of *adab* (good manners) that integrates knowledge with ethical action, so that knowledge is inseparable from moral orientation [22]. In this context, the ICES Framework not only functions as a conceptual framework but also as an implementation system that simultaneously connects educational theory and practice, thus creating a more meaningful and contextual learning experience for students.

Globally, the ICES Framework has strong relevance to the Sustainable Development Goals (SDGs) agenda, particularly in the areas of quality education, social justice, and environmental sustainability. The integration of Islamic values into this framework significantly enriches the global discourse on sustainability ethics, which has been dominated by secular perspectives. Amartya Sen's capability theory approach emphasizes the importance of holistic human capacity development, encompassing not only economic aspects but also freedom, well-being, and social sustainability [51][52].

In this context, Islamic values such as *maslahah* and 'adl can broaden the horizons of the SDGs by adding spiritual and moral dimensions as an integral part of sustainable development. Furthermore, the ICES Framework is also in line with the demands of 21st-century education, which emphasizes the importance of developing critical thinking skills, global awareness, collaboration, and social responsibility. UNESCO, in various global education reports, emphasizes that modern education must be able to shape individuals who are not only technically competent but also possess ethical awareness and the ability to adapt to global change. Within the ICES framework, these skills do not stand alone but are integrated with Islamic spiritual and moral values, thus producing individuals who are not only intellectually intelligent but also ethically and socially mature. This demonstrates that education within the ICES Framework is transformative, as it focuses not only on cognitive aspects but also on character development oriented toward global responsibility.

Reorientation of Islamic Character Education: From Normative to Reflective-Contextual

The reorientation of Islamic character education within the ICES Framework marks a significant epistemological shift from a normative approach to a reflective-contextual one, where values are no longer understood as static instructions, but rather as dynamic processes continually negotiated through lived experiences. The dominant normative approach in many traditional Islamic educational practices tends to emphasize adherence to moral rules without providing sufficient space for students to understand the deeper meaning of those values. In the ICES context, this limitation is corrected through an approach that emphasizes students' active involvement in the process of internalizing values, so that character formation is not only cognitive but also existential.

Al-Ghazali's thought provides an important foundation for this reflective approach, particularly through the concepts of *muhasabah* and *tazkiyah al-nafs*, which emphasize the importance of self-reflection in the process of moral formation. In *Ihya Ulum al-Din*, Al-Ghazali asserts that knowledge not accompanied by inner reflection will not produce true behavioral change. This view demonstrates that character education in Islam has contained a strong reflective dimension from its inception, although in modern practice it is often reduced to a more instructional and mechanistic approach [53].

From a modern educational perspective, this reflective-contextual approach aligns with constructivist theory, which positions students as active subjects in the learning process. Piaget emphasized that knowledge is constructed through interactions between individuals and their environments, while Vygotsky emphasized the importance of social interaction in this process. The integration of constructivism and Islamic values within the ICES Framework results in a more dialogical educational model, where students not only receive

values but also construct their meaning through experience [54]. Fazlur Rahman made an important contribution to this framework through his idea of double movement, which emphasized the importance of understanding religious texts in their historical context before applying them to the modern context [32][33]. This approach allows Islamic values to remain relevant without losing their authenticity. Within the ICES Framework, this approach is translated into educational practices that dynamically connect normative values with contemporary social realities.

This reorientation opens up wider space for the integration of global issues such as climate change into Islamic character education, so that religious values do not stop at the normative level, but are transformed into an ethical framework that is responsive to the contemporary ecological crisis. The concept of the caliph in Islam provides a theological foundation that humans have a moral mandate to maintain the balance of the earth as a divine mandate. In Seyyed Hossein Nasr's perspective, the modern environmental crisis is not merely technical, but rather a spiritual crisis rooted in the loss of humanity's sacred awareness of nature. Therefore, education needs to be directed at restoring this spiritual relationship through learning that touches the inner dimension and existential awareness [27].

In the context of social justice, the value of '*adl*' in Islam has a broader scope than just formal legal principles, as it also encompasses structural dimensions related to the equitable distribution of resources in society. Yusuf al-Qaradawi emphasized that social justice is an integral part of the *maqasid sharia* that must be realized in real life through balanced social policies and practices [39][55]. Thus, Islamic character education is not only directed at developing moral individuals, but also at fostering critical awareness of the social inequalities that exist within the structure of global society.

The issue of economic sustainability within the ICES Framework also gains a conceptual foundation through the concept of *maslahah* in *ushul fiqh*, which emphasizes the importance of considering long-term welfare in every decision. Al-Shatibi, in *Al-Muwafaqat*, emphasized that *maslahah* must include protection for future generations, so that every economic activity must not be exploitative of natural resources [47]. From this perspective, Islamic character education serves as a medium for instilling economic awareness oriented toward sustainability and intergenerational justice.

The reflective-contextual approach in the ICES Framework also has significant implications for transforming the role of teachers in the educational process. Teachers are no longer positioned as sole authorities who unilaterally transmit knowledge, but as facilitators who accompany students' reflection and meaning-construction processes. Paulo Freire criticized the "banking system" model of education for its tendency to eliminate students' critical awareness and proposed a dialogical model of education that liberates [56]. In the context of ICES, the teacher's role becomes more dialogical, with the learning process taking place in a participatory and reflective manner. The process of reflection in Islamic character education allows students to connect their personal experiences with Islamic values in a more in-depth and contextual way. This strengthens the internalization of values, which is not only cognitive but also simultaneously touches on emotional and spiritual dimensions. Research in education shows that learning based on experiential reflection has a significant impact on the formation of long-term moral awareness, as students not only understand value conceptually but also internalize it in their daily lives.

This reorientation significantly strengthens students' critical thinking skills in facing the increasingly dynamic and unpredictable complexities of social reality. In the context of the modern world characterized by information disruption, global uncertainty, and rapid social change, the ability to evaluate situations ethically becomes a crucial competency. The ICES Framework provides a pedagogical space that enables the integration of Islamic values and contextual analysis, enabling students not only to understand reality but also to assess it

reflectively. This idea aligns with John Dewey's thinking, which emphasizes that critical thinking develops through continuous reflective experience in addressing real-life problems [48][49].

Furthermore, the reflective-contextual approach within the ICES Framework enables Islamic character education to be more adaptive to the increasingly complex dynamics of global change. Islamic values are no longer understood as a static set of doctrines, but as normative principles applicable in various social, cultural, and ecological contexts. Fazlur Rahman emphasized that Islamic teachings possess a universal moral dimension that can be recontextualized without losing their ethical substance [32][33]. Thus, this flexibility demonstrates that Islam as a value system has a high adaptive capacity to respond to changing times, without becoming trapped in rigid formalism.

From an epistemological perspective, this reorientation demonstrates that knowledge in Islam cannot be separated from the social context and human experience that surrounds it. Knowledge is understood not only as an abstract theoretical entity, but also as a practice manifested in concrete actions and ethical decisions. Syed Muhammad Naquib al-Attas emphasized that knowledge in Islam is always linked to *adab*, namely, an awareness of humankind's place in the cosmic and social order [22]. Therefore, the ICES Framework strengthens the integration between cognitive, affective, and conative dimensions in education, resulting in more holistic and meaningful learning.

This reorientation demonstrates that Islamic character education within the ICES Framework is moving toward a more complete integration of individual awareness and broader social responsibility. Character formation is no longer understood as a process limited to the individual internalization of values, but as a process that is always in a dynamic relationship with social structures and the ecological environment. In Ibn Khaldun's perspective, individual behavior is strongly influenced by the surrounding social structure (*'asabiyyah*), so that education cannot be separated from the broader social context. Thus, the ICES Framework emphasizes that character education must be able to shape a collective consciousness oriented toward social balance and sustainability.

The reflective-contextual approach in the ICES Framework allows for a deeper internalization of values because students not only receive concepts abstractly but are also involved in meaningful and repeated real-life experiences. This process strengthens the connection between knowledge, experience, and moral awareness so that values do not stop at the cognitive realm. From a classical Islamic educational perspective, this aligns with the concept of *riyadah al-nafs*, which emphasizes spiritual practice and repeated habituation as mechanisms for moral formation. Al-Ghazali, in *Ihya Ulum al-Din*, emphasized that character change can only occur through consistent habituation, self-reflection, and control of desires, so character education is not instantaneous but gradual and continuous [53].

In the context of global social change characterized by complexity, technological disruption, and social inequality, the ICES Framework provides a more adaptive space for Islamic character education to respond to the dynamics of modern society. Islamic values are no longer positioned as a static, normative legacy, but are actualized in the context of contemporary issues such as rapid urbanization, environmental crises, and socio-economic injustice. Fazlur Rahman emphasized the importance of a contextual approach in understanding religious texts so that Islamic values remain relevant in various historical situations [32][33]. Thus, Islamic education within the ICES framework becomes a dynamic value system that is responsive to changing times.

Syed Muhammad Naquib al-Attas's thoughts on *adab* enrich the conceptual foundation of the ICES Framework, particularly in emphasizing that the primary goal of education is not merely the transfer of knowledge, but the formation of civilized individuals. *Adab*, in al-Attas's perspective, encompasses an understanding of the hierarchical and proportional

position of oneself, society, and God within the cosmic order [22]. In the ICES Framework, this concept is integrated through a balance between spiritual reflection and social engagement, so that education not only produces individuals who are intellectually intelligent but also ethically and spiritually mature, as emphasized in the classical Islamic educational tradition.

This reorientation also strengthens the sustainability dimension of Islamic character education, where ecological awareness is positioned as an integral part of value formation. The concept of *mizan* in the Qur'an provides a theological basis that the balance of nature is a divine system that must be maintained by humans as caliphs on earth. Seyyed Hossein Nasr emphasized that modern environmental damage is rooted in humanity's loss of sacred awareness of nature, so education must restore the spiritual dimension to the relationship between humans and the environment [27]. In the ICES Framework, this awareness is integrated into the learning process as part of the formation of ecologically responsible character.

From a pedagogical perspective, the reflective-contextual approach in the ICES Framework also encourages the transformation of learning methods to be more participatory, dialogic, and based on real-life experiences. This aligns with John Dewey's idea that experience is the core of a meaningful educational process, where learning occurs through active interaction between individuals and their environment [48][49]. Paulo Freire also added that dialogical education enables students to develop critical awareness of their social reality [56]. In the context of the ICES Framework, learning is no longer limited to the classroom but extends to social and ecological experiences that shape the holistic awareness of learners.

Thus, the ICES Framework can be positioned as an integrative model that reconstructs Islamic character education to be more relevant to global demands without losing its theological roots. The integration of the concept of *adab* formulated by Syed Muhammad Naquib al-Attas, *mizan*-based ecological awareness, and a reflective-contextual learning approach demonstrates that Islamic education has the capacity to transform into a system that is not only normative but also applicable and responsive to contemporary realities. Within this framework, education functions as a space for the formation of holistic awareness that encompasses intellectual, moral, spiritual, and ecological dimensions simultaneously. Thus, the ICES Framework not only strengthens the position of Islamic character education but also offers a conceptual contribution to the development of a more ethical, sustainable, and integrated global education paradigm.

CONCLUSION

This study concludes that reconstructing Islamic character education from a global sustainability perspective is an urgent response to the multidimensional challenges of the 21st century, including environmental degradation, moral decline, and social inequality. The findings indicate that Islamic values such as *khalifah fil ardh*, *'adl*, *amanah*, *maslahah*, and *mizan* have strong epistemological compatibility with the principles of global sustainability, thus providing a solid foundation for integrating spiritual, ethical, social, and ecological dimensions in education. Based on this convergence, the Islamic Character Education Framework for Sustainability (ICES) was developed as an integrative model consisting of four interrelated dimensions: Islamic Values, Character Formation, Ethical Engagement, and Sustainability Orientation. In contrast to conventional character education models that primarily emphasize individual moral development, the ICES Framework promotes a holistic and transformative approach that links moral integrity with social responsibility, environmental sustainability, and global awareness. This framework also contributes theoretically by bridging the gap between Islamic educational thought and the Education for

Sustainable Development (ESD) discourse, while offering an epistemological alternative to the predominantly secular approach to sustainability. Practically, the ICES Framework provides a conceptual foundation for the development of more reflective, contextual, and sustainability-oriented curricula, pedagogical innovations, and character education policies. Therefore, Islamic character education through the ICES Framework has the potential to cultivate a sustainable generation of Muslim citizens with strong moral character, ethical commitment, ecological awareness, and a sense of responsibility towards current and future generations.

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Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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