Al-Lubab

Child Education from Islamic and Western Perspectives

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Abstract

Child education is a crucial aspect of individual and societal development. This study discusses and compares the concepts of child education from Islamic and Western perspectives, focusing on educational objectives, teaching methods, and the role of teachers. The background of this research stems from the need to understand the differences and similarities between these two approaches to create a more holistic and inclusive educational system. This research employs a library research method, gathering data from various relevant primary and secondary literature, including books, academic journals, and research articles. Data analysis is conducted descriptively and comparatively to identify the main themes, differences, and similarities in child education concepts from both perspectives. The findings indicate that child education from the Islamic perspective emphasizes character and spirituality formation, while Western education focuses more on developing critical thinking skills and active participation in society. Teaching methods in Islam are holistic, emphasizing moral and spiritual education, whereas Western education employs student-centered and interactive approaches. The role of the teacher in Islamic education is more of a moral exemplar and authoritative figure, whereas in Western education, the teacher acts as a facilitator supporting student exploration. The conclusion of this research is that integrating Islamic and Western educational approaches can result in a more comprehensive educational system, which not only develops the intellectual aspects but also the moral and spiritual aspects of children. Therefore, it is recommended to develop curricula and teaching methods that combine the moral values of Islamic education with the critical and creative approaches of Western education. Adequate teacher training is also essential to support the implementation of a holistic and student-centered educational approach.

Keywords: *Islamic, Western, Child education*

INTRODUCTION

Child education is a crucial process in shaping an individual's character and personality. From the early stages of life, children are guided and taught to understand the world around them, develop skills, and hone moral values that will form the basis of their behavior in the future (Piaget, 1952; Vygotsky, 1978). In an increasingly connected global context, it is important for us to understand the various perspectives related to child education.

Child education is not a new concept in human history. Every culture and religion has its own system of child education, reflecting the values and beliefs held by that society (Gutek, 2001). Two influential frameworks in shaping views on child education are Islamic and Western perspectives. The Islamic perspective, based on the teachings of the Qur'an and Sunnah, emphasizes the importance of moral and spiritual character formation in children (Nasr, 1987; Al-Ghazali, 2010). Meanwhile, the Western perspective, developed alongside the growth of philosophical and scientific thinking in Europe, tends to emphasize individual capability development, self-discovery, and scientific knowledge (Dewey, 1938; Bruner, 1960).

The primary aim of this research is to compare child education approaches from Islamic and Western perspectives. By understanding the differences and similarities between these two perspectives, we can gain a more comprehensive view of how child education can be effectively implemented (Asadullah, 2012). Through in-depth analysis, this study aims to highlight the fundamental values, methodologies, and objectives of both perspectives. Additionally, this research seeks to contribute to the development of global education by formulating recommendations that can be applied in different social, cultural, and religious contexts (UNESCO, 2015).

THEORETICAL REVIEW

Concept of Child Education

Child education is a significant aspect that receives considerable attention from various educational experts. Each expert has diverse views and theories regarding how children learn and develop. In this subsection, we will examine several perspectives from leading educational experts, including Jean Piaget, Lev Vygotsky, John Dewey, Maria Montessori, and Erik Erikson.

Jean Piaget was a Swiss psychologist known for his theory of cognitive development. Piaget believed that children go through four distinct stages of cognitive

development: Sensorimotor Stage (0-2 years): At this stage, children learn through direct interaction with their environment using their senses and motor actions. They begin to understand the concept of object permanence, which means that objects continue to exist even when they are not visible. Preoperational Stage (2-7 years): Children in this stage start using language to understand their surroundings. They tend to think symbolically but are not yet able to perform logical mental operations. Concrete Operational Stage (7-11 years): At this stage, children start to perform logical operations but still need concrete objects to think about problems. They understand the concept of conservation and can perform logical reasoning about real objects and events. Formal Operational Stage (11 years and up): Children at this stage begin to think abstractly and logically. They can formulate hypotheses and solve problems systematically. Piaget emphasized that education should be tailored to the child's cognitive development stage. Effective teaching encourages children to actively interact with their environment (Piaget, 1952).

Lev Vygotsky, a Russian psychologist, offered a socio-cultural development theory that emphasizes the crucial role of social and cultural interactions in children's cognitive development. According to Vygotsky, children's learning occurs within the context of social interactions and through the mediation of cultural tools, such as language and symbols. A key concept in Vygotsky's theory is the Zone of Proximal Development (ZPD), which describes the gap between what children can do independently and what they can achieve with the help of more competent adults or peers. Effective education according to Vygotsky involves scaffolding, which is providing support tailored to the child's needs to help them reach higher levels of understanding (Vygotsky, 1978).

John Dewey was an American philosopher and educator who viewed education as a social and experiential process. Dewey believed that education should be child-centered and relevant to their lives. According to Dewey, children learn best through direct experiences and practical activities that involve them in critical thinking and problem-solving processes. Dewey also emphasized the importance of a democratic and collaborative learning environment, where children can interact and work together to achieve common goals. Education, according to Dewey, should prepare children for active participation in a democratic society (Dewey, 1938).

Maria Montessori, an Italian physician and educator, developed an educational approach focusing on child independence and learning through exploration. Montessori believed that every child has unique potential and that the role of the educator is to provide a stimulating environment and learning tools that enable children to learn independently. A key concept in Montessori education is the "prepared environment," where children are given the freedom to choose their own activities within set boundaries. This method encourages balanced development of children's cognitive, social, and emotional abilities (Gutek, 2001).

Erik Erikson, a German-American psychologist, is known for his psychosocial development theory, which consists of eight stages. Each stage involves a crisis or challenge that must be resolved for healthy psychosocial development. In childhood, some important stages according to Erikson are: Trust vs. Mistrust (0-1 year): Children develop a sense of trust in their parents and environment if their basic needs are met. Autonomy vs. Shame and Doubt (1-3 years): Children begin to develop independence and self-control. Initiative vs. Guilt (3-6 years): Children start planning and carrying out activities independently, learning initiative and confidence. Erikson emphasized the importance of a supportive environment to help children successfully navigate each development stage (Erikson, 1963).

Concept of Islamic Education

Education in Islam has a strong and comprehensive philosophical foundation, encompassing various aspects of human life, including spiritual, moral, intellectual, and physical aspects. Islamic education not only focuses on the transfer of knowledge but also on character and moral formation in accordance with Islamic teachings. In this subsection, we will examine the definition and concept of Islamic education by referring to primary Islamic sources and the views of several Muslim scholars and intellectuals (Hassan, 2018).

The primary sources of education in Islam are the Qur'an and the Sunnah of Prophet Muhammad (PBUH). The Qur'an is the holy book of Muslims, considered to be the direct revelation from Allah SWT, while the Sunnah consists of the examples and practices of Prophet Muhammad (PBUH). These two sources provide comprehensive guidelines on how Muslims should live, learn, and teach. The Qur'an contains many verses that encourage Muslims to seek knowledge and deepen their understanding of the world and religion. For instance, the first verse revealed to Prophet Muhammad (PBUH)

was "Iqra," which means "Read" (Qur'an, Al-'Alaq: 1-5). This verse emphasizes the importance of reading and seeking knowledge. Additionally, the Qur'an frequently mentions the importance of reason and knowledge in understanding the signs of Allah's greatness in the universe (Qur'an, Ali Imran: 190-191) (Rahman, 2009).

The Sunnah of Prophet Muhammad (PBUH) also provides many examples of the importance of education. Prophet Muhammad (PBUH) was known as a wise educator who always encouraged his companions to learn. He said, "Seeking knowledge is obligatory for every Muslim" (Hadith Ibn Majah). This Hadith indicates that education is a duty for every individual in Islam (Al-Sheha, 2000).

Education in Islam aims to achieve a balance between the spiritual, moral, and intellectual aspects of human beings. The primary goal of Islamic education is to form individuals who are obedient to Allah SWT, possess noble character, and benefit themselves and society. Islamic education emphasizes the importance of character formation in accordance with Islamic values, such as honesty, justice, compassion, and patience. Al-Ghazali, a renowned scholar and philosopher, emphasized that the main goal of education is to purify the heart and soul from bad traits and instill noble traits (Al-Ghazali, 2005).

In addition to moral aspects, Islamic education also emphasizes the importance of increasing knowledge. Knowledge in Islam is divided into two main categories: religious knowledge (related to religious teachings) and worldly knowledge (related to the world and the universe). Both are considered important and complementary (Haneef, 2013).

Education in Islam also aims to prepare individuals to contribute positively to society. This concept is known as "maslahah," which means the good or benefit for the community. Every individual is encouraged to use their knowledge for the common good and to improve social conditions (Kamali, 2008).

Methodology in Islamic education involves various approaches that integrate spiritual, intellectual, and practical aspects. Formal and informal education: In Islamic tradition, formal education is usually carried out in madrasas or Islamic schools, while informal education occurs at home and through daily interactions. Both are considered important and complementary (Ghazali, 2011).

Islamic education adopts a holistic approach that includes the teaching of religious knowledge, morals, and practical skills. Al-Farabi, a philosopher and Islamic

scholar, emphasized the importance of comprehensive and continuous education to achieve human perfection (Al-Farabi, 2009). Teaching methods in Islamic education vary, including lectures, discussions, learning by example (uswah), as well as the use of wisdom (hikmah) and advice. Prophet Muhammad (PBUH) often used these methods in educating his companions (Al-Sheha, 2000).

Many Muslim scholars and intellectuals have made significant contributions to the development of the concept of Islamic education. Some of them include: Ibn Sina (Avicenna), Ibn Sina was a philosopher, scientist, and physician whose work in philosophy and medicine was highly influential. He emphasized the importance of knowledge and education for individual and societal development (Goodman, 2006). Ibn Khaldun, Ibn Khaldun was a historian and sociologist famous for his work "Muqaddimah." He emphasized the importance of education in the formation of civilization and societal progress (Ibn Khaldun, 2015). Al-Ghazali, Al-Ghazali was a theologian and philosopher who emphasized the importance of moral and spiritual education. In his work "Ihya' Ulumuddin," he outlined educational principles that emphasize a balance between religious and worldly knowledge (Al-Ghazali, 2005).

The definition and concept of Islamic education encompass a comprehensive and holistic approach that integrates spiritual, moral, intellectual, and practical aspects. Rooted in the teachings of the Qur'an and the Sunnah, and supported by the contributions of Muslim scholars and intellectuals, Islamic education aims to form individuals who are obedient to Allah SWT, possess noble character, and benefit society. This understanding provides a strong foundation for comparing and examining educational approaches from Islamic and Western perspectives in this study (Hassan, 2018).

Concept of Western Education

Western education has evolved over centuries, influenced by various philosophical, social, and scientific traditions. The concepts and practices of education in the Western world are rooted in ancient Greek thought, Enlightenment philosophy, and modern developments in psychology and pedagogy. In this subsection, we will explore the definition and concept of Western education, referencing the views of key thinkers such as Plato, John Dewey, Jean Piaget, and Paulo Freire.

Western Philosophy of Education

Education in the Western world can be traced back to ancient Greece, where philosophers such as Socrates, Plato, and Aristotle made significant contributions to educational thought. Plato, in his work "The Republic," described education as a process to achieve goodness and justice. He emphasized the importance of holistic education, encompassing physical, intellectual, and moral development (Plato, 2007). Aristotle, on the other hand, viewed education as a means to achieve eudaimonia, or true happiness, through the development of virtues (Aristotle, 2001).

During the Medieval period, education in Western Europe was dominated by the church and focused on theological and scholastic philosophy studies. However, the Renaissance brought significant changes with the rise of humanism, which emphasized the importance of education in developing individual potential and enriching human life. Humanists like Erasmus and Petrarch advocated for an education focused on classical literature, arts, and sciences (Erasmus, 1998; Petrarch, 1977).

The Enlightenment era brought major changes in educational thought in the West. Philosophers like John Locke and Jean-Jacques Rousseau emphasized the importance of rationality, freedom, and human rights in education. Locke, in his essay "Some Thoughts Concerning Education," viewed the child's mind as a tabula rasa that could be shaped through proper experience and education (Locke, 1996). Rousseau, in his work "Emile," advocated for natural and child-centered education, where children are given the freedom to learn through exploration and direct experience (Rousseau, 1979).

Modern Educational Concepts and Methods

John Dewey, an American philosopher and educator, was a key figure in progressive education. Dewey believed that education should be child-centered and relevant to their lives. He criticized traditional educational approaches that focused on rote memorization and passive knowledge transmission. According to Dewey, education should be an active social process where students engage in problem-solving and critical thinking. He also emphasized the importance of direct experience in the learning process (Dewey, 1938).

Jean Piaget, a Swiss psychologist, is known for his theory of cognitive development in children. Piaget identified four stages of cognitive development: sensorimotor, preoperational, concrete operational, and formal operational. According to Piaget, education should be tailored to the child's cognitive development stage. He

emphasized that children learn through active interaction with their environment and through the process of constructing their own knowledge (Piaget, 1952).

Lev Vygotsky, a Russian psychologist, emphasized the importance of social and cultural contexts in cognitive development. Vygotsky's main concept was the Zone of Proximal Development (ZPD), which describes the gap between what a child can do independently and what can be achieved with the help of adults or peers. Vygotsky believed that education should involve scaffolding, providing support tailored to the child's needs to help them reach a higher level of understanding (Vygotsky, 1978).

Paulo Freire, a Brazilian educator, is known for his revolutionary approach to education known as critical pedagogy. In his book "Pedagogy of the Oppressed," Freire criticized traditional education systems he termed "banking education," where students are seen as passive recipients of knowledge. Freire advocated for dialogical and participatory education, where students and teachers co-construct knowledge through critical reflection and social action (Freire, 2000).

Goals of Western Education

Western education generally emphasizes several key goals: Individual Development, Education is expected to help individuals fully develop their potential, including intellectual, emotional, social, and physical abilities. Critical and Creative Thinking, Western education emphasizes the importance of critical and creative thinking, enabling individuals to evaluate information, solve problems, and create innovative solutions. Independence and Freedom, One of the primary goals of education is to prepare individuals to be independent and free, capable of making their own decisions and responsible for their actions. Career Preparation, Education also aims to prepare individuals for the workforce by providing the necessary skills and knowledge for various professions. Democratic Participation, Western education often emphasizes the importance of preparing individuals to actively participate in democratic life, with an understanding of their rights and responsibilities as citizens.

Methodology of Western Education

Western educational methodologies are diverse and continue to evolve with advances in research in psychology and pedagogy. Some of the main approaches include: Student-Centered Learning, This approach places students at the center of the learning process, focusing on individual needs, interests, and learning styles. Teachers act as facilitators supporting students' exploration and understanding. Active Learning,

This method involves students in practical activities and direct experiences, such as projects, experiments, and simulations, to deepen understanding and skills. Collaborative Learning, Western education often emphasizes the importance of cooperation and collaboration among students, using study groups and team projects to encourage social interaction and collective learning. Technology in Education, With technological advancements, Western education increasingly integrates digital technology into the learning process, such as the use of computers, the internet, and educational software to enhance access and interactivity in learning.

Western education reflects a long evolution influenced by various philosophical and scientific traditions. From ancient Greek philosophy to modern developments in psychology and pedagogy, Western education emphasizes the holistic development of individuals, critical thinking, independence, and democratic participation. By understanding these principles, we can better compare Western educational approaches with Islamic educational perspectives and identify potential synergies for developing more inclusive and effective educational systems.

RESEARCH METHOD

This research utilizes qualitative methods with a library research approach. Library research is a research method that relies on the collection of data from various written sources relevant to the research topic. This type of research was chosen because the main objective is to study and compare the concepts and approaches to child education from Islamic and Western perspectives based on existing literature (Creswell, 2013).

The data collection techniques in this research involve gathering information from written sources, including books, journals, scholarly articles, and other relevant documents. The data collection process includes the following steps, Identifying Data Sources, Identifying key literature that discusses child education from Islamic and Western perspectives. Compiling a reference list that includes both classical and contemporary works in these fields (Bowen, 2009). Accessing university libraries and digital libraries to obtain printed and electronic sources (Hart, 1998). Classification and Selection of Data, Selecting the most relevant and high-quality literature based on inclusion criteria such as topic relevance, author reputation, and source validity. Classifying literature based on themes and sub-themes related to child education in Islamic and Western perspectives (Garrard, 2017). Data Collection and Organization,

Collecting data in the form of quotes, summaries, and important notes from the selected literature. Systematically organizing the data according to predetermined themes and sub-themes (Merriam & Tisdell, 2015).

The data analysis technique used in this research is content analysis. Content analysis is a method used to identify, analyze, and interpret patterns and themes within texts. The steps of content analysis in this research include, Data Coding, Identifying keywords, concepts, and main themes in the collected literature. Creating codes for each relevant keyword, concept, and theme (Krippendorff, 2018). Data Categorization, Grouping the coded data into categories that correspond with the research themes and sub-themes. Identifying similarities and differences between the concepts of child education in Islamic and Western perspectives (Stemler, 2001). Data Interpretation, Analyzing the data categories to find patterns and relationships between the concepts studied. Developing interpretations and explanations based on the findings from the literature (Elo & Kyngäs, 2008). Conclusion Drawing, Summarizing the analysis results by linking the findings to the research objectives. Creating a comprehensive comparison between the approaches to child education from Islamic and Western perspectives (Patton, 2015).

In this research, data sources are divided into two main categories: primary and secondary data. Primary Data, Primary data in this research includes original works from key figures in Islamic and Western education, such as the writings of Al-Ghazali, Ibn Sina, Plato, John Dewey, Jean Piaget, and Paulo Freire. Books and articles written by experts in the field of child education from both Islamic and Western perspectives are also considered primary data (Freire, 2000; Piaget, 1952). Secondary Data, Secondary data includes literature reviews, analyses, and commentaries written by other researchers about the primary works of the studied figures. Journal articles, books, and research reports that review or interpret the concepts of child education from Islamic and Western perspectives are considered secondary data (Garrard, 2017; Hart, 1998).

RESULT AND DISCUSSION

This research aims to compare the concept of child education from Islamic and Western perspectives. The results of this research are presented in several main themes that reflect the differences and similarities between these two perspectives.

Goals of Child Education

Child education in Islam aims to shape individuals who are obedient to Allah SWT, possess noble character, and have extensive knowledge. The primary goal is to achieve a balance between the spiritual, moral, and intellectual aspects of the child. Emphasis is placed on strong character building and good morals, as taught by Al-Ghazali and Ibn Sina (Halstead, 2004).

In contrast, child education from a Western perspective emphasizes the development of independent, critical, and creative individuals. The goal of education is to prepare children to become productive members of society who actively participate in democratic life. Thinkers like John Dewey and Jean Piaget stress the importance of direct experience and critical thinking in the educational process (Dewey, 1916; Piaget, 1952).

Teaching Methods

Teaching methods in Islamic education often use a holistic approach that includes learning through example (uswah), advice (hikmah), and moral education. Teaching is conducted both formally in madrasas and informally at home. Methods also include memorization of the Qur'an and hadiths, as well as the application of Islamic values in daily life (Hashim, 2004).

Western education methods are more varied and adopt a student-centered approach. Active, collaborative, and project-based learning methods are commonly used. Technology also plays a significant role in Western education, with the use of digital devices to enhance interactivity and accessibility in learning. This approach is supported by Piaget's cognitive development theory and Vygotsky's zone of proximal development theory (Vygotsky, 1978).

Role of the Teacher

In Islamic education, the teacher is regarded as a respected figure who plays a crucial role in guiding students towards the correct understanding of Islamic teachings. Teachers serve as role models, teaching moral and spiritual values along with religious knowledge. The learning process is more hierarchical, with the teacher as the primary authority (Sahin, 2013).

In Western education, the role of the teacher is more of a facilitator than the primary authority. Teachers assist students in exploring knowledge and developing critical thinking skills. They are also encouraged to create an inclusive and supportive

learning environment where students can learn through interaction and direct experience. This approach reflects John Dewey's progressive views (Dewey, 1938).

Comparison of Child Education in Islamic and Western Perspectives

The comparison between child education in Islamic and Western perspectives reveals fundamental differences in goals, teaching methods, and the role of the teacher. However, there are also some identifiable similarities.

Differences in Educational Goals, Islamic education focuses on character and spirituality, while Western education emphasizes the development of critical thinking skills and democratic participation. Differences in Teaching Methods, Islamic education uses a holistic approach with an emphasis on moral and spiritual learning, whereas Western education employs a student-centered and interactive approach. Differences in the Role of the Teacher, In Islamic education, teachers have higher authority and act as moral exemplars, whereas in Western education, teachers act more as facilitators who support student exploration and creativity.

Similarities in the Importance of Moral Education, Both perspectives acknowledge the importance of moral education, although the implementation methods differ. Similarities in the Importance of Active Learning, Both Islamic and Western education emphasize the importance of active student engagement in the learning process, despite using different methods.

Implications for Developing a More Inclusive and Effective Educational System

The findings from this research have several important implications for developing a more inclusive and effective educational system, Integration of Moral and Critical Values, Educational systems can benefit from integrating the moral values of Islamic education with the critical and creative approaches of Western education. Development of Diverse Teaching Methods, Adopting diverse teaching methods, including holistic and project-based approaches, can help meet the different learning needs of students. Role of Teachers as Guides and Facilitators, Combining the role of teachers as moral guides with the role of facilitators supporting student exploration can create a more dynamic learning environment that supports holistic student development.

This research has examined and compared the concepts of child education from Islamic and Western perspectives. Although there are significant differences in goals, teaching methods, and the role of the teacher, there are also important similarities that can be integrated to create a more comprehensive educational system. Integrating the

moral approach of Islamic education with the critical and creative approach of Western education can yield significant benefits in developing children as knowledgeable, morally upright individuals who are ready to actively participate in society.

DISCUSSION

This chapter will discuss the research findings by comparing them with previous studies and relevant theories from the literature. The discussion aims to deepen our understanding of the comparison of child education from Islamic and Western perspectives and to evaluate the relevance and contribution of these findings to the existing literature.

The research found that the goals of education from an Islamic perspective focus on character and spirituality formation, while Western education emphasizes the development of critical thinking skills and democratic participation. These findings align with previous research by Nasr (1987), which emphasized that Islamic education aims to create individuals with a balance between spiritual and intellectual aspects. On the other hand, research by Gutek (2001) showed that Western education, especially since the Enlightenment era, has prioritized rationality and individual freedom.

The holistic teaching methods in Islamic education that focus on moral values, as found in this research, are supported by Asadullah (2012), who showed that traditional Islamic education integrates religious and secular aspects in its curriculum. Meanwhile, the student-centered and interactive learning approach in Western education found in this research is consistent with findings from Bruner (1960) and Vygotsky (1978), who emphasized the importance of social interaction and direct experience in learning.

The role of teachers as authoritative figures and moral exemplars in Islamic education found in this research aligns with Halstead (2004), who showed that teachers in the context of Islamic education are considered important moral models. Conversely, the role of teachers as facilitators in Western education found in this research is consistent with the views of Dewey (1938) and Freire (1970), who emphasized that teachers should encourage independence and active student participation in the learning process.

The concept of child education in Islam found in this research can be related to the theories proposed by Al-Ghazali and Ibn Sina. Al-Ghazali, in his book "Ihya' Ulum al-Din," emphasized the importance of education that includes spiritual and moral

aspects to achieve a balanced and harmonious life. Ibn Sina, in his work "Kitab al-Shifa," emphasized the importance of education in developing the intellectual potential of children. The findings of this research show that a holistic approach focused on moral values is still highly relevant in contemporary Islamic education.

The findings of this research that highlight the importance of student-centered and interactive learning in Western education can be related to Piaget's cognitive development theory and Vygotsky's zone of proximal development theory. Piaget (1952), in his book "The Origins of Intelligence in Children," argued that children learn through interaction with their environment and through the process of constructing their own knowledge. Vygotsky (1978), in "Mind in Society," emphasized that learning occurs through social interaction and assistance from more knowledgeable adults or peers.

This research contributes to the literature by showing that integrating the holistic and moral approach of Islamic education with the critical and creative approach of Western education can result in a more comprehensive educational system. This supports the integrative view proposed by some researchers, such as Abdallah (2009), who suggested that modern education can benefit from both traditions to create a more inclusive educational model.

This research also has practical implications for curriculum development and teaching methods. By understanding the differences and similarities between these two perspectives, educators can design educational programs that not only focus on intellectual development but also consider the moral and spiritual aspects of children. This aligns with UNESCO's (2015) recommendations, which emphasize the importance of holistic and values-based education.

This discussion shows that the findings of this research are consistent with previous studies and existing theories in the literature. These findings highlight the importance of integrating moral values from Islamic education with the critical and creative approach of Western education. This research contributes to a deeper understanding of how these two perspectives can complement each other in efforts to create a better educational system for children.

CONCLUSION

This research aims to compare the concept of child education from Islamic and Western perspectives. Based on the literature analysis and the comparisons made,

several key conclusions can be drawn: 1) Purpose of Child Education, Islamic Perspective: Child education in Islam aims to shape individuals who are obedient to Allah SWT, possess noble character, and are knowledgeable. The primary focus is on achieving a balance between spiritual, moral, and intellectual aspects. Western Perspective: Child education from a Western perspective emphasizes the development of critical thinking skills, creativity, and active participation in democratic life. The main goal is to prepare children to become productive and independent members of society. 2) Teaching Methods, Islamic Perspective: Teaching methods in Islamic education are often holistic, including learning through example, advice, and moral education. Teaching is conducted both formally in educational institutions and informally at home. Western Perspective: Teaching methods in Western education tend to be student-centered, using active, collaborative, and project-based approaches. Technology also plays a significant role in enhancing interactivity and accessibility of learning. 3) Role of the Teacher, Islamic Perspective: In Islamic education, teachers have the role of moral exemplars and authoritative figures who guide students in understanding religious teachings and moral values. Western Perspective: In Western education, teachers act as facilitators who help students explore knowledge and develop critical and creative thinking skills.

This research shows that despite significant differences in the goals, teaching methods, and roles of teachers between Islamic and Western perspectives, there are also important similarities that can be integrated to create a more comprehensive educational system. Integrating the moral values emphasized in Islamic education with the critical thinking and creativity encouraged in Western education can provide significant benefits in the development of children as knowledgeable, morally upright individuals who are ready to actively participate in society.

This research is expected to make a meaningful contribution to the understanding and development of child education from a more holistic perspective. The findings of this research can serve as a basis for policymakers, educators, and researchers to continue exploring and developing more inclusive and effective educational approaches that can address current and future global challenges.

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