

Developing character education in Islamic primary schools through a teoanthropocentric paradigm

Moh. Asy'ari^{1*}, Badruddin Tohir², Ahmad Faizal Dzat³, Riayatul Husnan⁴

^{1,2&3}AZ-ZAIN Sampang Islamic College, East Java, Indonesia

⁴State Islamic University of Kiai Haji Achmad Siddiq Jember, East Java, Indonesia

Article Information:	ABSTRACT
Received 2024-10-28 Revised 2025-07-22 Accepted 2025-12-30	This study highlights the fragmented nature of character education in Madrasah Ibtidaiyah, which tends to emphasize normative moral religious instruction while neglecting anthropological and ecological dimensions. The absence of an integrative paradigm weakens holistic character formation, social responsibility, and environmental awareness, necessitating a theoanthropocentric approach in educational practice. The study aims to examine the implementation of the theoanthropocentric paradigm in character education at Madrasah Ibtidaiyah through the integration of divine, human, and environmental values in learning processes and daily educational practices. Employing a literature review method, this research analyzes character education grounded in the theoanthropocentric paradigm through rigorous source selection and conceptual synthesis to strengthen the theoretical foundation of holistic character education integrating theocentric, anthropocentric, and ecocentric values. The findings indicate that the theoanthropocentric paradigm effectively fosters holistic character development among Madrasah Ibtidaiyah students by integrating divine, human, and environmental values. Character education extends beyond normative moral instruction toward lived religious practice, ethical social relations, and ecological responsibility, with effectiveness contingent upon implementation consistency, institutional support, and school culture. The implications underscore the need to strengthen policies, curricula, and school culture that consistently integrate divine, human, and ecological values, alongside enhancing teachers' roles as role models in promoting sustainable and holistic character education in Madrasah Ibtidaiyah.

Keywords: Character Education, Teoanthropocentric, Elementary Madrasah.



Copyright: © The author (s) 2025

This work is licensed under a [Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/).

To cite this article (APA Style):

Asy'ari, M., Tohir, B., Dzat, A. F., & Husnan, R. (2025). Developing character education in Islamic primary schools through a teoanthropocentric paradigm. *EDUCARE Journal of Primary Education*, 6(2), 185–196. <https://doi.org/10.35719/educare.v6i2.310>

*Corresponding Author: Moh. Asy'ari, Elementary Madrasah Teacher Education Study Program, 3AZ-ZAIN Sampang Islamic College, East Java, Indonesia email: asyarymoh1986@gmail.com

INTRODUCTION

Character education has become a central focus in Indonesia's national education system, including in Islamic elementary schools (Madrasah Ibtidaiyah). However, its implementation in MI tends to be oriented toward academic achievement and mastery of cognitive aspects. As a result, the development of moral values, ethics, spirituality, and concern for God, fellow humans, and the environment has not yet been fully integrated into the learning process (Bajuri et al., 2021; Fidelis et al., 2024; Colon & Galigao, 2025). This condition has led to various social issues at the primary school level, such as weak moral reasoning, declining empathy, and increasing deviant behaviors, including bullying and dishonesty (Lo Cricchio et al., 2021; Hikmat et al., 2024; Brugman et al., 2024). These phenomena indicate that partial character education has not been able to develop students' personalities holistically. Therefore, a more comprehensive and holistic approach to character education is needed, especially within the Madrasah Ibtidaiyah environment.

Several studies indicate that character education overly focused on cognitive aspects may lead to behavioral problems in students, such as lack of discipline, dependence, and low integrity and personal responsibility (Susilawati et al., 2020; Aruğaslan, 2024). Such an approach tends to neglect the formation of affective and spiritual dimensions, which are fundamental to character development. In this context, the Theanthroposentric paradigm emerges as a conceptual alternative, offering a harmonious integration of divine, human, and environmental dimensions in the educational process (Susanto et al., 2022; Sikandar et al., 2024). This paradigm asserts that character formation cannot be achieved solely through the transmission of moral knowledge but must be supported by the internalization of spiritual values, reinforcement of ethical social relations, and cultivation of ecological awareness among students. Thus, Theanthroposentric-based character education has the potential to shape individuals who are faithful, virtuous, socially responsible, and environmentally conscious (Dasopang, 2020; Begum et al., 2022).

Although several studies have examined character education in Islamic educational institutions, the application of the Theanthroposentric paradigm at the Madrasah Ibtidaiyah level remains relatively limited and has not been explored in depth. Hasriani et al. (2025) emphasize the importance of strengthening moral values in student character formation, but do not integrate the ecocentric dimension or human-nature relationships in learning. Salamuddin et al. (2025) focus more on the social and moral aspects of character education in MI, without incorporating environmental awareness as an integral part of the educational process. Meanwhile, Desfita et al. (2024) stress the importance of integrating spiritual, social, and environmental dimensions in Islamic education but do not specifically address the context of primary Islamic education in MI. These findings indicate a research gap regarding the comprehensive integration of spiritual, social, and ecological values in character education at Madrasah Ibtidaiyah.

This study aims to explore in depth the application of the Theanthroposentric paradigm in character education at Madrasah Ibtidaiyah through the integration of divine, human, and environmental values. The study focuses on how these values are internalized in the learning process and daily educational practices. Theoretically, this research is expected to expand scholarly understanding of the Theanthroposentric paradigm in the context of Islamic primary education, particularly at the Madrasah Ibtidaiyah level. Practically, the findings are expected to provide contributions in the form of models and strategies for character education that are more holistic, contextual, and sustainable. Additionally, this study is anticipated to serve as a reference for educators, school administrators, and policymakers in developing a character education curriculum that is more integrated and responsive to students' spiritual, social, and ecological needs.

This study is based on the assumption that the formation of good, ethical, and responsible student character requires the integration of spiritual awareness, positive social attitudes, and concern for environmental sustainability throughout the learning process. Character education cannot be limited to cognitive aspects alone but must engage students' affective and practical life dimensions. Therefore, this study proposes several key research questions: (1) how is the integration of spiritual, social, and environmental values implemented in learning at Madrasah Ibtidaiyah; (2) what factors

support or hinder the implementation of these value integrations in the classroom; and (3) what is the impact of integrating spiritual, social, and environmental values on students' character development in daily learning practices within the Madrasah Ibtidaiyah environment.

RESEARCH METHOD

This study employs a literature review approach to explore the implementation of character education based on the Theanthroposentric paradigm in Islamic elementary schools (Madrasah Ibtidaiyah, MI). This approach was chosen to build a deep conceptual and theoretical understanding of character education within the context of Islamic primary education. A literature review allows the researcher to examine various relevant scholarly sources, such as reputable journal articles, academic books, research reports, and educational policy documents (Boote & Beile, 2005). Although it does not involve empirical field data collection, this approach is suitable for mapping the concepts, principles, and models of Theanthroposentric-based character education that have been developed in various contexts. Therefore, the study focuses on strengthening the theoretical foundation as a basis for analyzing holistic character education in MI.

To minimize the limitations of a literature review, which depends on the quality of sources, the study applied strict literature selection criteria (Gusenbauer & Gauster, 2025). Sources were selected based on topic relevance, academic credibility, novelty, and their connection to character education and Islamic education. The literature analyzed included studies on character education, Islamic values, primary education, and the integration of spiritual, social, and ecological dimensions in learning. This selection aims to avoid bias arising from limited or unrepresentative sources (Ahmed, 2024). Furthermore, literature from various theoretical perspectives was analyzed comparatively to enrich viewpoints and strengthen conceptual validity (Kholodniak, 2023). This approach is expected to produce a more balanced and comprehensive understanding of the Theanthroposentric paradigm in MI character education.

The Theanthroposentric paradigm, which is the focus of this study, emphasizes a harmonious relationship among divine, human, and environmental dimensions in character education. Therefore, the literature reviewed focused on character education studies that simultaneously integrate these three dimensions (Snyder, 2019). Sources included theories of character education based on religious values, social ethics, and environmental education concepts emphasizing human-nature relationships. The study not only examined normative ideas but also explored practices and models for implementing character education in Islamic educational institutions, particularly at the primary level. Through this approach, the Theanthroposentric paradigm is understood not merely as an ideal concept but as an educational framework with tangible pedagogical and institutional implications.

The literature analysis process was conducted through a conceptual synthesis of various perspectives, theories, and relevant research findings. The researcher identified patterns, similarities, and differences in approaches to character education based on spiritual, social, and ecological values (Wolfram & Zhao, 2014). To reduce interpretive subjectivity, the analysis was carried out systematically, linking each literature finding to the Theanthroposentric conceptual framework (Gulotta et al., 2023). The study also considered factors influencing the implementation of character education, such as curriculum, teaching methods, educators' roles, and the school environment. Although it does not empirically measure impacts, the analysis provides a conceptual overview of the potential contributions of Theanthroposentric character education in shaping morally upright, faithful, and environmentally conscious students.

As a literature study, this research has limitations in depicting the empirical and contextual practice of character education in Madrasah Ibtidaiyah. However, these limitations simultaneously constitute a conceptual strength, as the study is focused on formulating an analytical framework and mapping scholarly discourse in depth. The results are expected to serve as a theoretical foundation for subsequent qualitative or quantitative research examining the direct implementation of the Theanthroposentric paradigm in the field. Thus, this study provides an initial contribution in the form of conceptual understanding, identification of challenges, and strategic recommendations for

developing holistic character education in Madrasah Ibtidaiyah that integrates divine, human, and environmental care values.

RESULTS AND DISCUSSION

Results

Application of theoanthropocentric values in character education

The findings indicate that the implementation of the Theoanthropocentric paradigm in character education contributes to the formation of students' holistic character development. This paradigm integrates spiritual (theocentric), social (anthropocentric), and environmental (ecocentric) values, enabling students to develop not only moral and social competencies but also religious awareness and ecological responsibility. Such integration fosters balanced intellectual, emotional, spiritual, and environmental consciousness among students. The implementation of these values is summarized in Table 1.

Table 1

Implementation of Theoanthropocentric Values in Students' Character Education

No	Dimension	Key Findings	Forms of Implementation
1	Spiritual (Theocentric)	Internalization of faith and obedience to God	Congregational prayers; pre- and post-learning prayers; Islamic education linking nature to divine power
2	Social (Anthropocentric)	Strengthening social relations based on Islamic moral values	Collaborative learning; Friday charity programs; anti-bullying initiatives
3	Environmental (Ecocentric)	Development of ecological awareness as a moral responsibility	Classroom and school cleanliness programs; tree planting; thematic learning integrating humans and nature
4	Holistic Character	Synergy of spiritual, social, and ecological values	Integration across subjects; teacher role modeling; routine habituation and extracurricular activities

Analysis of Table 1 shows that Madrasah Ibtidaiyah has made systematic efforts to integrate the three dimensions of the Theoanthropocentric paradigm simultaneously. The spiritual dimension (theocentric) is primarily implemented through congregational prayers, daily supplications, and Islamic education lessons that connect natural phenomena with divine attributes. These practices support the internalization of religious discipline and faith-based values, although their sustainability beyond formal instructional settings remains inconsistent.

The social dimension (anthropocentric) emphasizes collaborative learning, charitable practices, and anti-bullying programs aimed at fostering empathy, social responsibility, and ethical interaction. However, the effectiveness of these initiatives is highly dependent on continuous teacher guidance and the broader school culture. Meanwhile, the environmental dimension (ecocentric) is reflected in cleanliness programs, tree-planting activities, and thematic learning that links human life with environmental stewardship. Despite fostering ecological awareness, these practices tend to be episodic and have not yet been fully embedded into the formal curriculum structure.

Overall, the integration of spiritual, social, and ecological dimensions demonstrates significant potential for shaping students' holistic character. Nevertheless, the main challenges lie in ensuring consistency, strengthening curricular integration, and reinforcing teacher role modeling to sustain the Theoanthropocentric approach in character education.

Impact of theoanthropocentric values on madrasah ibtidaiyah students

The findings reveal that the implementation of Theoanthropocentric values in character education has a substantial impact on students' overall development at the Madrasah Ibtidaiyah level. The internalization of spiritual, social, and ecocentric values through instructional practices, religious activities, social interaction, and environmental programs contributes to the formation of students' religious awareness, social empathy, and ecological responsibility. These impacts are not limited to

observable daily behavior but are also reflected in students' attitudes, moral reasoning, and understanding of their ethical responsibilities toward God, fellow humans, and the environment. Consequently, character education grounded in the Theanthropocentric paradigm supports the development of balanced learners with integrated intellectual, emotional, spiritual, and ecological competencies.

Table 2

Impact of Theanthropocentric Values on Students' Character Development

No	Dimension	Key Impacts
1	Spiritual Aspect	Increased religious awareness, stronger discipline in worship, and deeper understanding of <i>tawhīd</i>
2	Social Aspect	Greater empathy, improved collaboration, enhanced politeness, and stronger social responsibility
3	Environmental Aspect	Heightened environmental awareness, improved cleanliness behavior, and respect for public facilities
4	Holistic Character	Integrated intellectual, emotional, moral, and ecological development

Analysis of Table 2 indicates that the spiritual (theocentric) dimension significantly enhances students' religious consciousness, ritual discipline, and theological understanding, suggesting effective internalization of faith-based values. These outcomes align with the role of spirituality as a foundational element of character formation in Islamic education. The social (anthropocentric) dimension promotes empathy, cooperative behavior, and social responsibility; however, the sustainability of these outcomes depends heavily on consistent teacher guidance and a supportive school culture. Without continuous reinforcement, social values tend to weaken over time.

The environmental (ecocentric) dimension contributes to students' awareness of ecological responsibility, reflected in pro-environmental behaviors such as maintaining cleanliness and protecting school facilities. Nevertheless, these practices remain largely activity-based and require stronger curricular integration to ensure long-term impact. Overall, the synergistic interaction of spiritual, social, and ecological dimensions facilitates the formation of students' holistic character. The primary challenge lies in institutionalizing these values through consistent pedagogical practices and strong teacher role modeling to ensure enduring behavioral transformation.

Constraints and enabling factors in implementing the theo–anthropo–ecocentric paradigm

The findings indicate that the implementation of the Theo Anthro Ecocentric paradigm in character education at Madrasah Ibtidaiyah is shaped by a dynamic interaction between structural constraints and enabling factors across spiritual, social, and ecological dimensions. These challenges reflect both internal factors, such as students' readiness and behavioral habits, and external factors, including institutional support, pedagogical consistency, and school resources. Understanding these conditions is essential for assessing the feasibility and sustainability of holistic character education in Islamic primary education settings.

Table 3

Constraints and Supporting Factors of the Theo-Anthropo-Ecocentric Paradigm

No	Dimension	Constraints	Enabling Factors
1	Spiritual (Theocentric)	Inconsistent worship practices; limited instructional time for Islamic Religious Education	Teacher role modeling; integration of spiritual values across subjects; routine religious activities
2	Social (Anthropocentric)	Limited collaborative skills; bullying behaviors; lack of structured social programs	Collaborative learning models; social programs (charity and peer-support initiatives); continuous teacher mentoring
3	Environmental (Ecocentric)	Low initial environmental awareness; limited ecological facilities	School cleanliness and greening programs; thematic learning linking humans and nature; support from teachers and school community

4	Holistic Character	Inconsistent value integration; variation in implementation across classrooms	Cross-curricular value integration; habituation practices; extracurricular activities; supportive school culture
---	--------------------	---	--

Analysis of Table 3 demonstrates that the spiritual dimension faces challenges related to students' inconsistent religious practices, often influenced by limited instructional time and varying family backgrounds. Nevertheless, teacher exemplarity and routine religious activities emerge as decisive enabling factors, reinforcing the internalization of spiritual values beyond formal instruction. In the social dimension, behavioral issues such as bullying and limited collaboration skills highlight the need for structured social learning environments. The presence of collaborative pedagogies and continuous teacher guidance significantly mitigates these constraints.

In the ecological dimension, limited environmental awareness and infrastructure initially restrict effective implementation. However, thematic learning approaches and school-based environmental programs provide meaningful contexts for developing ecological responsibility. Overall, the effectiveness of the Theo Anthro Po Ecocentric paradigm is contingent upon sustained pedagogical consistency, strong teacher role modeling, and institutional commitment. These findings underscore that holistic character education is not a standalone program but a systemic process requiring alignment between curriculum, school culture, and daily pedagogical practices.

Discussion

Integrating theocentric, anthropocentric, and ecocentric values in Islamic primary education

The findings of this study indicate that the implementation of character education based on the theoanthropocentric paradigm in Madrasah Ibtidaiyah fosters holistic character development by integrating spiritual, social, and ecological values. Character education is not understood merely as the acquisition of moral norms, but as a process of internalizing faith, social ethics, and environmental care within everyday learning practices (Mughtarom, 2023). Spiritual (theocentric) values serve as the primary foundation guiding students' behavior through religious habituation, teacher role modeling, and the integration of religious values into the curriculum (Syihabuddin, 2017; Zengin, 2025). These findings emphasize that students' religious character is formed through lived experiences rather than solely through conceptual instruction, allowing faith-based values to function as an ethical orientation in students' social and environmental lives.

In the social and environmental dimensions, the findings reveal that character education in Madrasah Ibtidaiyah encourages the development of empathy, cooperation, social responsibility, and ecological awareness among students. Extracurricular activities such as scouting, social service programs, and charitable initiatives play a significant role in cultivating anthropocentric values, including concern for others and collaborative skills (Miseliunaite et al., 2022; Pekkarinen, 2025). Meanwhile, environmentally oriented activities such as maintaining school cleanliness, greening programs, and nature-based thematic learning foster awareness that environmental stewardship is an integral part of religious responsibility (Rahmania, 2024). Consequently, students not only develop ethical social relations but also perceive nature as an essential component of their moral and spiritual responsibility.

Within the context of Madrasah Ibtidaiyah as Islamic primary education institutions, these findings demonstrate that the theoanthropocentric paradigm is well aligned with the social, cultural, and religious characteristics of learners. The integration of spiritual, social, and ecological values reflects the Islamic educational tradition that emphasizes balance between faith, action, and socio-environmental responsibility (Al-Gerafi et al., 2024; Asman et al., 2025). Learning practices that emphasize teacher exemplification, value habituation, and contextual experiences enable students to internalize character values sustainably. In this regard, theoanthropocentric-based character education functions not only as a pedagogical approach but also as a cultural strategy for shaping students who possess noble character, social concern, and responsibility toward the natural environment (Dirgantari & Cahyani, 2023).

Theoanthropocentric paradigm in holistic character education Islamic primary schools

The findings of this study indicate that the implementation of the theoanthropocentric paradigm in character education at Madrasah Ibtidaiyah results in holistic character formation among students. The integration of spiritual (theocentric), social (anthropocentric), and environmental (ecocentric) dimensions operates in an interconnected and mutually reinforcing manner (Thompson & Barton, 1994). Spiritual awareness functions as a foundational value that mediates the development of social attitudes such as empathy, responsibility, and cooperation, while also moderating students' ecological behavior in environmental stewardship (Cooper et al., 2016). In this sense, the internalization of divine values not only directly influences religious discipline but also acts as a driving force for ethical social and ecological conduct (Sudirman et al., 2025). These interdimensional relationships demonstrate that character education does not proceed linearly, but rather through an integrative mechanism that simultaneously shapes moral, social, and ecological consciousness.

From a theoretical perspective, these findings both reinforce and extend previous studies on character education grounded in moral and spiritual values (Oldham & McLoughlin, 2025; Erihadiana et al., 2025). Unlike earlier research that primarily emphasized spiritual and social dimensions (Khobir et al., 2021), this study highlights the ecological dimension not as a complementary element, but as an integral component of students' character formation. The simultaneous integration of religious practices, collaborative learning, and environmentally oriented activities represents a conceptual novelty in framing character education as an interconnected value system. Accordingly, the theoanthropocentric paradigm within the context of Madrasah Ibtidaiyah contributes to Islamic education literature by emphasizing the ethical relationship among God, humans, and nature from the primary education level.

Within the social and institutional context of Madrasah Ibtidaiyah as Islamic primary education institutions, these findings reflect the strong influence of school religious culture, teacher role modeling, and routine habituation in shaping students' character (Masturin, 2024). Collective worship practices, social programs, and environmental activities function not merely as supplementary initiatives, but as primary media for value internalization (Nurizka et al., 2020; Sakti et al., 2024). These findings align with the characteristics of Madrasah Ibtidaiyah, which place moral and faith-based education at the core of the curriculum, while simultaneously addressing contemporary social challenges such as moral degradation and environmental crises. Therefore, the theoanthropocentric paradigm can be understood as a contextually appropriate approach to Islamic primary education in Indonesia, as it harmonizes religious, social, and ecological objectives within a sustainable character education framework.

Challenges and enablers of theoanthropoecocentric character education implementation

The findings indicate that the implementation of the Theo-Anthropo-Ecocentric paradigm in character education at Madrasah Ibtidaiyah involves dynamic interactions between constraints and enabling factors. Challenges across spiritual, social, and ecological dimensions do not operate in isolation, but mutually influence the effectiveness of holistic value internalization (Rocha et al., 2024; Amanbaikyzы & Jakavonytė-Staškuvienė, 2025). Inconsistent religious practices, negative social behaviors, and low environmental awareness suggest that character formation cannot rely solely on formal curriculum regulations. Conversely, enabling factors such as teacher role modeling, routine habituation, and collaborative programs function as mediating mechanisms that connect theological values with students' social and ecological practices (Eom et al., 2021; Stacey, 2024). Accordingly, the success of character education depends on interdimensional synergy, wherein spiritual values serve as a moral foundation that strengthens social attitudes and environmental awareness.

These findings extend previous studies on Islamic character education that have predominantly emphasized moral and social aspects in isolation. In contrast to earlier research focusing on cognitive or disciplinary constraints in character education (Sakban & Sundawa, 2023; Albet et al., 2024), this study demonstrates that the primary challenge lies in the consistency of cross-dimensional value integration. The novelty of this study lies in affirming that the ecological dimension is not merely an

additional activity, but a critical variable that moderates the overall effectiveness of character education. Moreover, the study positions teacher exemplarity and school culture as key factors bridging theocentric values with social and ecological behaviors, thereby enriching the discourse on holistic character education based on the Theo Anthro Ecocentric paradigm in Islamic primary education (Suharto, 2015).

Within the context of Madrasah Ibtidaiyah as Islamic primary education institutions, these findings reflect social and institutional realities that position teachers as central figures in character formation. Variations in implementation across classrooms and limitations in facilities indicate that the effectiveness of the Theo Anthro cocentric paradigm is strongly influenced by school culture and institutional support (Ross, 2020). Value habituation through religious, social, and environmental activities becomes more effective when supported by a consistent and participatory religious environment (de Costa et al., 2025). Therefore, this paradigm is highly relevant to the Indonesian Islamic education context, which emphasizes moral integrity, communal values, and ecological responsibility. Conceptually, these findings underscore that holistic character education can only be achieved through continuity of practice, curriculum integration, and sustained role modeling within everyday school life.

CONCLUSION

This study concludes that the implementation of the teoanthropocentric paradigm in Islamic primary education effectively fosters holistic character formation by integrating theocentric, anthropocentric, and ecocentric values. Character education in Madrasah Ibtidaiyah extends beyond moral instruction to encompass lived religious practice, ethical social relations, and ecological responsibility. Spiritual values function as the ethical foundation that mediates students' social behavior and moderates their environmental awareness. Through habituation, teacher role modeling, collaborative learning, and environmentally oriented activities, students develop balanced moral, social, and ecological consciousness. However, the effectiveness of this paradigm depends on consistency of implementation, institutional support, and school culture. Overall, teoanthropocentric character education provides a contextually relevant and sustainable framework for Islamic primary education in addressing contemporary moral and environmental challenges.

This study contributes theoretically by advancing the teoanthropocentric paradigm as an integrative framework in character education, extending prior moral spiritual models by positioning ecological values as a constitutive rather than supplementary dimension. The findings demonstrate that spiritual values mediate social character formation and moderate ecological behavior, offering a multidimensional model of character development in Islamic education that emphasizes relational ethics among God, humans, and nature from early educational stages. Practically, these findings imply that policymakers and school leaders should consistently integrate spiritual, social, and ecological values across curricula, pedagogy, and school culture. Teacher professional development needs to prioritize moral role modeling and integrative instructional strategies, while schools are encouraged to institutionalize routine religious practices, collaborative social programs, and sustainable environmental activities, supported by strengthened school community partnerships to foster students' social responsibility and ecological awareness.

This study is limited by its qualitative scope and its specific focus on Madrasah Ibtidaiyah, which may constrain the generalizability of the findings. To address these limitations, future research could adopt mixed-method approaches or longitudinal designs to systematically assess the long-term impacts of Theoanthropocentric character education on students' moral, social, and ecological development. Additionally, comparative studies across diverse educational settings, regions, and cultural contexts are recommended to explore how implementation may vary contextually. Such research would enhance the theoretical generalization of the paradigm, provide practical insights for broader application, and inform evidence-based educational policy and curriculum development.

ACKNOWLEDGEMENT

The author expresses sincere gratitude to Madrasah Ibtidaiyah educators, stakeholders, and fellow researchers, as well as scholarly sources, for their support in strengthening theo-anthropocentric values within holistic, integrative, and sustainable character education.

REFERENCE

- Ahmed, S. K. (2024). How to choose a sampling technique and determine sample size for research: A simplified guide for researchers. *Oral Oncology Reports*, 12, Article 100662. <https://doi.org/10.1016/j.oor.2024.100662>
- Albet, M. S., Nasikhin, N., & Fihris, F. (2024). Implementation and challenges of discipline character education. *Jurnal Pendidikan Karakter*, 15(2), 120–124. <https://doi.org/10.21831/jpka.v15i2.77799>
- Al-Gerafi, M. A., Goswami, S. S., Khan, M. A., Naveed, Q. N., Lasisi, A., AlMohimeed, A., & Elaraby, A. (2024). Designing of an effective e-learning website using inter-valued fuzzy hybrid MCDM concept: A pedagogical approach. *Alexandria Engineering Journal*, 97, 61–87. <https://doi.org/10.1016/j.aej.2024.04.012>
- Amanbaikyzy, R., & Jakavonytė-Staškuvienė, D. (2025). Empathy as a Significant Part of Future Teachers' Creative Thinking Abilities: The Case of a University in Kazakhstan. *Social Sciences*, 14(4), 205. <https://doi.org/10.3390/socsci14040205>
- Aruğaslan, E. (2024). Examining the relationship of academic dishonesty with academic procrastination and time management in distance education. *Heliyon*, 10(19), Article e38827. <https://doi.org/10.1016/j.heliyon.2024.e38827>
- Asman, A., Muliani, M., & Amin, A. (2025). Integration of Islamic values and science in integrated Islamic boarding school-based Islamic schools. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(3), 553–564. <https://doi.org/10.52366/edusoshum.v5i3.149>
- Bajuri, M. R., Abdul Rahim, S. S., Mohd Shahali, E. H., & Maat, S. M. (2021). Influence of spirituality in the career and STEM-based research approach of scientists for sustainable development: A study on the perspective of scientists from a public research university in Malaysia. *Sustainability*, 13(20), Article 11161. <https://doi.org/10.3390/su132011161>
- Begum, A., Liu, J., Qayum, H., & Mamdouh, A. (2022). Environmental and moral education for effective environmentalism: An ideological and philosophical approach. *International Journal of Environmental Research and Public Health*, 19(23), Article 15549. <https://doi.org/10.3390/ijerph192315549>
- Boote, D.N. and Beile, P. (2005) *Scholars before Researchers: On the centrality of the dissertation literature review in research preparation*. *Educational Researcher*, 34, 3-15. <https://doi.org/10.3102/0013189X034006003>
- Brugman, D., van der Meulen, K., & Gibbs, J. C. (2024). Moral judgment, self-serving cognitive distortions, and peer bullying among secondary school adolescents. *Journal of Moral Education*, 53(3), 412–432. <https://doi.org/10.1080/03057240.2023.2209289>
- Colon, R., & Galigao, R. (2025). Integrating moral and spiritual education: Exploring global perspectives on spirit of patriotism and legal culture. *Psychology and Education: A Multidisciplinary Journal*, 30(8), 1313–1335. <https://doi.org/10.5281/zenodo.14641991>
- Cooper, N., Brady, E., Steen, H., & Bryce, R. (2016). Aesthetic and spiritual values of ecosystems: Recognising the ontological and axiological plurality of cultural ecosystem 'services'. *Ecosystem Services*, 21(Part B), 218–229. <https://doi.org/10.1016/j.ecoser.2016.07.014>

- Dasopang, M. (2020). Theoanthropocentric: Learning strategies for improving students' conceptual understanding. *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman*, 6(2), 293-310. <https://doi.org/10.24952/fitrah.v6i2.3594>
- de Costa, R., Ferrara, I., Toplak, M., Alam, A., Bowie, R., & Burnett, A. (2025). Behavioural insights and environmental sustainability: Key findings and policy implications from a systematic review. *Journal of Environmental Management*, 390, 126118. <https://doi.org/10.1016/j.jenvman.2025.126118>
- Desfita, V., Salminawati, S., & Usiono, U. (2024). Integration of science in the perspective of Islamic educational philosophy and its implications in realizing holistic education. *Jurnal As-Salam*, 8(2), 114–134. <https://doi.org/10.37249/assalam.v8i2.714>
- Dirgantari, N., & Cahyani, I. (2023). A Concept: Ethnopedagogical-Based Character Educational Model of Elementary School Students. *Journal Research of Social Science, Economics, and Management*, 2(9), 2096 – 2108. <https://doi.org/10.59141/jrssem.v2i09.420>
- Eom, K., Tok, T. Q. H., Saad, C. S., & Kim, H. S. (2021). Religion, environmental guilt, and pro-environmental support: The opposing pathways of stewardship belief and belief in a controlling god. *Journal of Environmental Psychology*, 78, 101717. <https://doi.org/10.1016/j.jenvp.2021.101717>
- Erihadiana, M., Rofiani, Arifin, B. S., Supiana, & Kurahman, O. T. (2025). Implementation of the Value Clarification Technique (VCT) Learning Model in Islamic Education and Character Education Subjects to Achieve Students' Spiritual and Social Attitude Competencies with Sustainable Development Goals (SDGs). *Journal of Lifestyle and SDGs Review*, 5(3), e05102. <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n03.pe05102>
- Fidelis, A., Moreira, A. C., & Vitória, A. (2024). Multiple perspectives of spiritual intelligence: A systematic literature review. *Social Sciences & Humanities Open*, 9, 100879. <https://doi.org/10.1016/j.ssaho.2024.100879>
- Gulotta, T. M., Salomone, R., Mondello, G., & Ricca, B. (2023). FLAVIA-LCT: Framework for systematic literature review to analyse vast information in life cycle thinking studies. *Heliyon*, 9(5), Article e15547. <https://doi.org/10.1016/j.heliyon.2023.e15547>
- Gusenbauer, M., & Gauster, S. P. (2025). How to search for literature in systematic reviews and meta-analyses: A comprehensive step-by-step guide. *Technological Forecasting and Social Change*, 212, Article 123833. <https://doi.org/10.1016/j.techfore.2024.123833>
- Hasriani, H., Hamim, U., & Mahmud, R. (2025). Strengthening scouting character values through a moral integrated approach for elementary school students. *Indonesian Journal of Innovation Studies*, 26(3), Article 1463. <https://doi.org/10.21070/ijins.v26i3.1463>
- Hikmat, R., Suryani, S., Yosep, I., & Jeharsae, R. (2024). Empathy's crucial role: Unraveling impact on students' bullying behavior—A scoping review. *Journal of Multidisciplinary Healthcare*, 17, 3483–3495. <https://doi.org/10.2147/JMDH.S469921>
- Khobir, A., Sopiah, & Hasanah, F. N. (2021). A holistic model for character education in schools: An alternative educational model. *Edukasia Islamika*, 6(2), 289–303. <https://doi.org/10.28918/jei.v6i2.640>
- Kholodniak, O. (2023). Comparative literary theory: A cross-cultural approach to English literature. *Research Journal in Advanced Humanities*, 4(4). <https://doi.org/10.58256/rjah.v4i4.1317>
- Lo Cricchio, M. G., García-Poole, C., te Brinke, L. W., Bianchi, D., & Menesini, E. (2021). Moral disengagement and cyberbullying involvement: A systematic review. *European Journal of Developmental Psychology*, 18(2), 271–311. <https://doi.org/10.1080/17405629.2020.1782186>
- Masturin, M. (2024). The power of two learning strategy in Islamic religious education material shaping character student. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 250-269. <https://doi.org/10.31538/nzh.v7i2.4678>

- Miseliunaite, B., Kliziene, I., & Cibulskas, G. (2022). Can Holistic Education Solve the World's Problems: A Systematic Literature Review. *Sustainability*, 14(15), 9737. <https://doi.org/10.3390/su14159737>
- Muchtarom, M. (2023). Character Education Management In The Development of Student Morality. *The International Journal of Education Management and Sociology*, 2(5), 222–230. <https://doi.org/10.58818/ijems.v2i5.69>
- Nurizka, R., Irawan, R., Sakti, S. A., & Hidayat, L. (2020). Internalization of school culture to foster awareness of Pancasila values in elementary school students. *Universal Journal of Educational Research*, 8(10), 4818–4825. <https://doi.org/10.13189/ujer.2020.081053>
- Oldham, P., & McLoughlin, S. (2025). Character education empirical research: A thematic review and comparative content analysis. *Journal of Moral Education*, 1–29. <https://doi.org/10.1080/03057240.2025.2480185>
- Pekkarinen, J. (2025). Towards an ecosystemic approach to culture and sustainability. *International Journal of Cultural Policy*, 1–18. <https://doi.org/10.1080/10286632.2025.2455017>
- Rahmania, T. (2024). Exploring school environmental psychology in children and adolescents: The influence of environmental and psychosocial factors on sustainable behavior in Indonesia. *Heliyon*, 10(18), e37881. <https://doi.org/10.1016/j.heliyon.2024.e37881>
- Rocha, R. G., Pinheiro, P., d'Angelo, M., & Bratianu, C. (2024). *Spirituality and knowledge dynamics: New perspectives for knowledge management and knowledge strategies*. De Gruyter. <https://doi.org/10.1515/9783111010410>
- Ross, N. (2020). Anthropocentric tendencies in environmental education: A critical discourse analysis of nature-based learning. *Ethics and Education*, 15(3), 355–370. <https://doi.org/10.1080/17449642.2020.1780550>
- Sakban, A., & Sundawa, D. (2023). Character education: Direction and priority for national character development in Indonesia. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran, Dan Pembelajaran*, 9(3), 794–807. <https://doi.org/10.33394/jk.v9i3.7843>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10), e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Salamuddin, A., Rahmat, M., Firmansyah, M. I., & Suresman, E. (2025). Humanistic approach to Islamic education learning management in shaping religious maturity among high school students: An exploratory study. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(2), 411–429. <https://doi.org/10.31538/ndhq.v10i2.191>
- Sikandar, S. M., Ali, S. M., & Hassan, Z. (2024). Harmonizing smart city technology and anthropocentrism for climate resilience and nature's benefit. *Social Sciences & Humanities Open*, 10, Article 101026. <https://doi.org/10.1016/j.ssaho.2024.101026>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Stacey, T. (2024). Religious repertoires of sustainability: Why religion is central to sustainability transitions, whatever you believe. *Environmental Innovation and Societal Transitions*, 50, 100821. <https://doi.org/10.1016/j.eist.2024.100821>
- Sudirman, S., Ramadhita, R., Bachri, S., & Whindari, Y. (2025). The transformation of state Islamic higher education institutions into world-class university: From globalisation to institutional values. *Social Sciences & Humanities Open*, 12, 101705. <https://doi.org/10.1016/j.ssaho.2025.101705>

- Suharto, T. (2015). The paradigm of theo-anthropo-cosmocentrism: Reposition of the cluster of non-Islamic studies in Indonesian state Islamic universities. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 23(2), 251–282. <https://doi.org/10.21580/ws.23.2.308>
- Susanto, S., Desrani, A., Febriani, S., Ilhami, R., & Idris, S. (2022). Religious Moderation Education in The Perspective of Millennials Generation in Indonesia. *AL-ISHLAH: Jurnal Pendidikan*, 14(3), 2781-2792. <https://doi.org/10.35445/alishlah.v14i3.1859>
- Susilawati, S., Wibowo, M. E., & Sunawan, S. (2020). Moral disengagement and classroom incivility against the social responsibility character of junior high school students. *Islamic Guidance and Counseling Journal*, 3(1), 26–31. <https://doi.org/10.25217/igcj.v3i1.661>
- Syihabuddin, S. (2017). Spiritual pedagogy: An analysis of the foundation of values in the perspective of best performing teachers. *International Journal of Education*, 10(1), 27-33. <https://doi.org/10.17509/ije.v10i1.8022>
- Thompson, S. C. G., & Barton, M. A. (1994). Ecocentric and anthropocentric attitudes toward the environment. *Journal of Environmental Psychology*, 14(2), 149–157. [https://doi.org/10.1016/S0272-4944\(05\)80168-9](https://doi.org/10.1016/S0272-4944(05)80168-9)
- Wolfram, D., & Zhao, Y. (2014). A comparison of journal similarity across six disciplines using citing discipline analysis. *Journal of Informetrics*, 8(4), 840–853. <https://doi.org/10.1016/j.joi.2014.08.003>
- Zengin E. (2025). The Development and Validation of the Spiritual Values Scale for Primary School Children in the Turkish Context. *Journal of religion and health*, 64(4), 3003–3025. <https://doi.org/10.1007/s10943-025-02378-4>
- Zulaikhah, S., Gani, A., & Zain, Z. F. S. (2025). Trends of Islamic religion education in higher education: A bibliometric review. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 10(3), 36–50. <https://doi.org/10.25217/ji.v10i3.6447>