

# Metadata of the chapter that will be visualized in SpringerLink

Book Title	Interfaith Engagement Beyond the Divide	
Series Title		
Chapter Title	Character Formation in Muslim and Christian Higher Education: A Comparative Case Study Between Australia and Indonesia (Part Two)	
Copyright Year	2023	
Copyright HolderName	The Author(s), under exclusive license to Springer Nature Singapore Pte Ltd.	
Corresponding Author	Family Name	<b>Pegram</b>
	Particle	
	Given Name	<b>Nigel</b>
	Prefix	
	Suffix	
	Role	
	Division	School of Ministry and Theology
	Organization	Alphacrucis University College
	Address	Parramatta, Sydney, Australia
	Email	nigel.pegram@ac.edu.au
Author	Family Name	<b>Austin</b>
	Particle	
	Given Name	<b>Denise A.</b>
	Prefix	
	Suffix	
	Role	
	Division	
	Organization	Leaders Institute
	Address	Brisbane, Australia
	Email	denise.austin@leaders.edu.au
Author	Family Name	<b>Muqowim</b>
	Particle	
	Given Name	
	Prefix	
	Suffix	
	Role	
	Division	Faculty of Tarbiyah and Teacher Training
	Organization	State Islamic University
	Address	Sunan Kalijaga, Yogyakarta, Indonesia
	Email	muqowim@uin-suka.ac.id
Author	Family Name	<b>Duderija</b>
	Particle	
	Given Name	<b>Adis</b>
	Prefix	
	Suffix	

	Role	
	Division	School of Humanities, Languages and Social Science
	Organization	Griffith University
	Address	Nathan, Australia
	Email	a.duderija@griffith.edu.au
Author	Family Name	<b>Luetz</b>
	Particle	
	Given Name	<b>Johannes M.</b>
	Prefix	
	Suffix	
	Role	
	Division	Graduate Research School
	Organization	Alphacrucis University College
	Address	Brisbane, QLD, Australia
	Division	School of Law and Society
	Organization	University of the Sunshine Coast
	Address	Maroochydore, QLD, Australia
	Division	School of Social Sciences
	Organization	University of New South Wales
	Address	Sydney, NSW, Australia
	Email	johannes.luetz@ac.edu.au
		jluetz@usc.edu.au
		j.luetz@unsw.edu.au
	ORCID	<a href="http://orcid.org/0000-0002-9017-4471">http://orcid.org/0000-0002-9017-4471</a>
Abstract	<p>Religious education in contemporary society faces several challenges, including globalization and the morphing of traditional moral values. Using a quantitative approach, we survey teaching staff across eight campuses of the State Islamic University in Indonesia and six campuses of Alphacrucis University College in Australia to compare the approaches to spiritual formation and character formation. Part 1 (the previous chapter) explores the spiritual formation of lecturers who identify as Muslim and lecturers who identify specifically as Pentecostal and how they inculcate spiritual formation in students. Part 2 (this chapter) reveals noteworthy distinctions regarding character formation approaches of lecturers who identify as Muslim and lecturers who broadly identify as Christian, including their teaching strategies to see character formation in students. Within Islam, the formation of <i>akhlaq</i> (moral character) is often through the disciplines of one's life. For Christianity, character formation is mostly understood as a personal discipleship journey. While there are some differences in thought and practice at Muslim and Christian higher education institutions, we argue that character formation in both should prioritize reading scripture, remain open to God's leading, stay accountable to community and family, model mentoring, and make positive contributions to society. Both Part 1 and Part 2 aim to provide new insights in underexplored areas of Muslim-Christian interfaith dialogue.</p>	
Keywords (separated by '-')	Christianity - Islam - Higher education - Character formation - Australia - Indonesia	

# Chapter 12

## Character Formation in Muslim and Christian Higher Education: A Comparative Case Study Between Australia and Indonesia (Part Two)



Nigel Pegram, Denise A. Austin, Muqowim, Adis Duderija, and Johannes M. Luetz

### 0 Introduction

1 Religious education in contemporary society faces several challenges, including  
2 globalization and the morphing of traditional moral values (Kozhevnikova et al.,  
3 2019). Recent research examines government policy issues (Allen & Bull, 2018)  
4 and interfaith dialogue regarding character formation (Hill, 2019). Within Islam, the

---

N. Pegram (✉)

School of Ministry and Theology, Alphacrucis University College, Parramatta, Sydney, Australia  
e-mail: [nigel.pegram@ac.edu.au](mailto:nigel.pegram@ac.edu.au)

D. A. Austin

Leaders Institute, Brisbane, Australia  
e-mail: [denise.austin@leaders.edu.au](mailto:denise.austin@leaders.edu.au)

Muqowim

Faculty of Tarbiyah and Teacher Training, State Islamic University, Sunan Kalijaga, Yogyakarta, Indonesia  
e-mail: [muqowim@uin-suka.ac.id](mailto:muqowim@uin-suka.ac.id)

A. Duderija

School of Humanities, Languages and Social Science, Griffith University, Nathan, Australia  
e-mail: [a.duderija@griffith.edu.au](mailto:a.duderija@griffith.edu.au)

J. M. Luetz

Graduate Research School, Alphacrucis University College, Brisbane, QLD, Australia

School of Law and Society, University of the Sunshine Coast, Maroochydore, QLD, Australia

School of Social Sciences, University of New South Wales, Sydney, NSW, Australia

J. M. Luetz

e-mail: [johannes.luetz@ac.edu.au](mailto:johannes.luetz@ac.edu.au); [jluetz@usc.edu.au](mailto:jluetz@usc.edu.au); [j.luetz@unsw.edu.au](mailto:j.luetz@unsw.edu.au)

© The Author(s), under exclusive license to Springer Nature Singapore Pte Ltd. 2023  
J. M. Luetz et al. (eds.), *Interfaith Engagement Beyond the Divide*,  
[https://doi.org/10.1007/978-981-99-3862-9\\_12](https://doi.org/10.1007/978-981-99-3862-9_12)

1

formation of *akhlaq* (moral character) is often through the disciplines of one's life. For Christianity, character formation is mostly understood as a personal discipleship journey, following Jesus in "life and character" (Botha, 2021, p. 5). Using a quantitative approach, we survey 160 teaching staff across eight campuses of the State Islamic University in Indonesia and six campuses of Alphacrucis University College in Australia to compare the approaches to spiritual formation and character formation. Part 1 (the previous chapter, see Austin et al., 2023) explores the spiritual formation of lecturers who identify as Muslim and lecturers who identify specifically as Pentecostal and how they inculcate spiritual formation in students. Part 2 (this chapter) reveals noteworthy distinctions regarding character formation approaches of lecturers who identify as Muslim and lecturers who broadly identify as Christian, including their teaching strategies to see character formation in students. While there are some differences in thought and practice at Muslim and Christian higher education institutions, we argue that character formation in both should prioritize reading scripture, remain open to God's leading, stay accountable to community and family, model mentoring, and make positive contributions to society. By engaging two institutions in Indonesia and Australia jointly, this empirical interfaith study extends previous research on religious education and character formation beyond religious divides (Lie, 2014; Wilson, 2020).

We commence this chapter with a review of pertinent literature, which contextually grounds our research approach and situates our study in the areas of scriptural foundations and training in character formation. We then elaborate on the methodology used for this cross-institutional survey research and present the results. Thereafter, we critically discuss key findings considering the literature, covering the significance of scripture reading and recitation, accountability to community and family, modelling character formation and mentoring, and making positive contributions to society. Following this we discuss the study's limitations and opportunities for future research. Finally, a succinct conclusion recapitulates the study's key findings and synthesizes its contribution to the field of interfaith research.

## Literature Review

Given the complexities of interfaith, inter-institutional, international and intercultural research on the character formation in faith-based higher education, some conceptualizations, definitions and literary context are required.

## Research Approach

While there is a strong foundation of interfaith engagement between Muslims and Christians in Indonesia and Australia (Lattu, 2019; Saeed, 2004; Safei et al., 2022), our research explores character formation through the prism of progressive Islam,

which utilizes contextual rather than a literal interpretation of the Qur'an. As in other religions, many progressive scholars argue that Muslim beliefs and practices regarding, among other things, character formation did not suddenly appear in early Islam but evolved over many centuries (Ayubi, 2019; Sirry, 2019). Hence, the historical background relating to character formation we present may not necessarily reflect the views of most Muslims. Beyond this, Islamic studies is a diverse field with numerous perspectives and viewpoints (Stenberg, 2022).

As the survey respondents are from the Islamic State University in Indonesia, this framing is appropriate. Its Yogyakarta and Jakarta campuses have been at the forefront in Indonesia of a progressive approach to Islamic studies for more than forty years, including via internationally integrated and funded partnerships, such as the Canadian International Development Agency (CIDA). A progressive approach to Islam is, among others, based on the idea of openness to creative, modern and innovative thought and applying it to, if need be critically, to the Islamic religious-cultural heritage (*turath*) and the normative sources of Islamic teachings, the Qur'an and Sunna (Duderija, 2017). The partnership between the Islamic State University and CIDA has contributed to over 100 Indonesian Muslim graduates (mostly post-graduates) and 1400 other staff and students studying at McGill University from 1970 until 2010. Many of these graduates have progressed to accept roles within the Indonesian government, including two Ministers of Religion (History of the McGill IAIN relationship, 2022). Therefore, our research should be understood within the context of an Indonesian institution that is at the forefront of progressive Islamic higher education.

The Christian approach for this research centers on "characterological" formation which Porter et al., (2019, p. 8) refer to as "the development of habituated, virtuous dispositions," such as kindness, generosity, compassion, and love. The authors of this chapter come from diverse religious backgrounds, cultural ethnicities, academic disciplines, and professional practices. Hence, we present both emic (from the perspective of those within a social group) and etic (from the perspective of an outside observer) viewpoints (Gaber, 2017). For communities and cultures to obtain a deeper understanding of their own identities, critical engagement, and dialogue with those beyond their borders can offer much value. Arising from this background, and set within this overarching frame of reference, this chapter investigates perceptions of character formation in higher education as conceived by Muslim and Christian academic faculty in Indonesia and Australia (respectively). Importantly, framed by an exploratory paradigm of inquiry, this quantitative survey research explores terminological and conceptual distinctives that the paper analyzes and synthesizes for interfaith theory building.

## Scriptural Foundations

Character formation in the Qur'an<sup>1</sup> encompasses the requirement for Muslims to follow the righteous ethico-behavioural values and practices (*sunna*) traditionally associated with the Prophet Muhammad (SAW) and the early Muslim community (Duderija, 2015a). For example, followers are instructed not to lie (QS 22:30) or spread gossip (QS 24:15). They should feed the poor (QS 22:36), turn away from ill speech (QS 23:3) and forgive others as God forgives them (QS 24:22). Adherence to such moral standards typically constitutes good character (Rahim, 2013). The *sunna* is a repeated practice and example (usually positive) of a leader or at times a community of righteous believers that creates a legacy and lifestyle for others to emulate (Duderija, 2015a). Character formation in Islamic literature often uses two key Arabic terms: *khuluq* (plural *akhlaq*, ethical character) and *adab* (socially and morally appropriate behavior) (Zartman, 2018). The doctrine on character formation derives from Hadith, such as the Prophet Muhammad's (SAW), "The only reason I have been sent is to perfect good manners [*Akhlaq*]" and "the best among you are those who have the best manners and character" (78 Good manners & form: Al-Adab, 2022). Zartman (2018, p. 4) argues that "character development requires self-control which is gained through training and disciplining from parents and teachers." Furthermore, the Arabic term *tarbiyah* describes the educational process and *ta'dib* refers to moral disciplining (Sahin, 2017). Unlike indoctrination, *tarbiyah* implies the acquisition of moral principles through the mutual engagement of the educator and the learner (Sahin, 2015).

Memorization of the entire Qur'an is a common practice among Indonesians, despite Arabic not being a native language. Courses offered by Islamic institutions are promoted throughout Indonesia offering techniques to enable the memorization of the Qur'an within a year; the Indonesian National Television has designated annual celebrity contests based upon Qur'an memorization (Naza 2021). Based upon texts from the Qur'an and Hadith, Latipah (2022) of the State Islamic University, Yogyakarta explains the motive for Muslims memorizing the Qur'an as:

- A source of salvation for the world and the hereafter, saved from the fire of hell, receiving a high degree in heaven;
- The Qur'an itself will provide intercession on the day of judgement for those who read, memorise and practice it;
- The memorizer of the Qur'an will receive the crown of honour placed on the head, and both parents will be dressed in clothes that do not exist in the world (p. 655).

For those who are successful in memorizing the entire Qur'an, the special status is applied to them of Preserver of the Holy Text (*hafiz*) (Gade, 2004). The individual achieving this is viewed as one of exceptional character and piousness.

Regarding Christian character formation, Thompson (2014) holds that it should take place within community, as demonstrated in the New Testament. The Hebrew

<sup>1</sup> This chapter uses the referencing format QS XX:XX to refer to "Qur'an Surah XX:XX".

rabbinic model was embraced by Jesus. He fulfilled Jewish laws “honorably, truthfully, and faithfully” (Mattison, 2017, p. 64). Jesus is called “Master” (*Rabbi*) (Lk. 7:40; Matt. 19:16). His disciples were required to commit to travel, learn, submit to, and imitate the Master. Even important family matters such as burials did not supersede the allegiance and need to follow the *Rabbi* (Lk. 5:28, Lk. 9:59–62). The goal of the Christian life is to be conformed into Christ’s image (cf. Matt. 11:28–29; Rom. 8:9).

Being raised a devout Jew, the Apostle Paul was educated “At the feet of Gamaliel” (Acts 22:3). Yet, it was Gamaliel, a teacher of the law held in honour by all of Israel (Acts 5:34), who opened the door for Paul to become Jesus’ most prominent disciple. As Paul committed to sit at the feet of Christ, instead of Gamaliel, the principles of the Arab *sunna* are reflected in, as he declares “Imitate me, as I imitate Christ” (1 Cor 4:16, 1 Cor 11.1). In Cor. 3, Paul uses the word ‘transformed’ (*metamorphoomai*) to explain the Holy Spirit’s work in every aspect of the life of the believer (Collicutt, 2015). In fact, the New Testament is replete with long lists of virtues. For example, Matt. 5; Cor. 6:6–8; Gal. 5:22–23; Eph. 4:32; Phil. 4:8; Col. 3:12; 1 Tim. 4:12, 6:11; Tim. 2:22, 3:10; Jm. 3:17; 1 Pet. 3:8; and 2 Pet. 1:5–7. Clearly, character formation is central to the Christian scriptures.

### *Training in Character Formation*

The concept of Islamic moral education (*tazkiyatun nafs*) was utilized by Persian philosopher, Imam Al Ghazali (c1058–1111), and Islamic theologian, Ibn Qayyim Al Jauziyyah (1292–1350), to draw closer to God through “soul education” (Arifin et al., 2022, p. 96). During the twentieth century, a growing number of Muslim and non-Muslim scholars queried and re-interpreted the foundation for the traditional interpretation of the *sunna* (Duderija, 2015b). Fazlur Rahman, one of the pioneers of the Near Eastern Studies Program at University of Chicago, promoted the concept of ‘living *sunna*’ as organic and evolving, adaptable to different contexts and generations (Rahman, 1995). With a departure from a strict conceptual foundation of the meaning of character for modern Muslims, a contextual and more flexible approach to understanding the Qur’an is typically applied by progressive Muslims (Duderija, 2017; Saeed, 2014).

While this research focuses on character formation training in higher education, many Indonesians already learned scripture as a child (*santri*) through Islamic boarding school (*pesantren*) (Zulaili, 2018). There are an estimated five million young Muslims in *pesantrens* in Indonesia (Assa’idi, 2021). Parents view character formation as one of the primary functions of Islamic boarding schools and may send their children there from as young as five years old, entrusting them to a religious leader to learn disciplines and religious traditions. Regarding Islamic higher education, Sahin (2017, p. 127) calls for character formation which facilitates “human flourishing through adopting the principles of person-centred pedagogy and nurturing civic values and virtues.” Sahin (2017, pp. 128, 130) argues that “to revive

the humane, transformative and inclusive character of education... compassion needs to become a central feature of contemporary higher education... [C]ompassion for self-awareness and care for the well-being of the 'other' constitutes the core of the moral thrust of Islamic Education."

Early Christian theologians held that Christian character is formed over time through discipleship rather than a singular event (Blowers, 2019). As Palmer (2016, p. 117) comments, "If character reflects one's fundamental vision of reality, the ultimate vision for the Christian is a life centred on God and oriented in such a way that intellect, will, and affections are all aligned with God's purposes." Porter (2019) adds that "our fallen characters have mixed desires—desires to be holy/to submit to God and desires to sin/to be one's own god..." (p. 90). Arthur (2020) explains that character is fluid, visible in behavior, shaped by social contexts and individual principles, involves choice and autonomy, and is enacted regularly "which requires a certain stability in moral attitudes and a persistence of effort" (pp. 10–11). Arthur (2021, p. 86) argues further that "character formation entails intentional instilling of certain motivational elements in the student."

Hansen (2020) suggests creative ways to aid Christian character formation for students at public universities in the United States of America (USA). Verhoef and Badley (2021, p. 270) hold that Christian universities concerned with character formation "must aim to provide an integrated experience in and out of the classroom." Scholars also identify a need to foster dialogue regarding how Christians understand issues related to diversity and inclusion, sexual ethics, and sexual identity (Coley, 2018; Glanzer et al., 2020). While this chapter encompasses a wide variety of Christian traditions, Alphacrucis University College is the national training institute of a Pentecostal denomination. Pentecostal leaders tend to see character formation as part of "godly character" (Chapman, 2021, p. 303). Macchia (2020) focuses on the development of theology around sanctification and its effects on Pentecostal theology today. Current debates around many of these positions signal the tension Pentecostalism holds at present regarding the work of sanctification, and therefore, character formation (Chan, 2020).

## Methodology

We selected a quantitative approach to compare the approaches to spiritual formation (discussed in the previous chapter as Part 1) and character formation (discussed in this chapter as Part 2) in Muslim and Christian higher education. Part 1 intentionally compared Muslim and Pentecostal respondents, while Part 2 takes a broader approach in comparing Muslim and Christian respondents. The quantitative approach provides a generalization of results (Ember & Ember, 2009), allowing a comparison of groups rather than reporting on individuals. The survey was developed with an exploratory spirit. As faculty members of both institutions are widely dispersed geographically, we chose an online survey format. The use of an online survey also mitigated some ethical concerns. Completion of the survey was taken as implied consent. In addition,

given that the researchers included insiders (academics) in each institution, the online mode also reduced the potential for coercion and/or response management in the case of the researchers being supervisors of respondents.

We approached the specifics of character formation in two sections of the survey. Other sections covered areas of spiritual formation and interfaith engagement which are discussed elsewhere in this volume. In creating the questionnaire, we decided to focus primarily on the faculty experiences and perceptions of those experiences, rather than on theoretical opinions regarding the topic. Involving researchers from both institutions, the questions were refined multiple times through a collaborative process. The final questionnaire was approved by the Alphacrucis University College Human Research Ethics Committee and the Faculty of Tarbiyah and Teacher Training, State Islamic University, Sunan Kalijaga Yogyakarta.

The State Islamic University (known in Indonesia as Universitas Islam Negeri or UIN) has campuses in 24 cities throughout Indonesia. Of these, eight campuses were a part of the 100 responses from lecturers. These campuses include UIN Sunan Kalijaga in Yogyakarta; UIN Raden Mas Said Surakarta (Solo); UIN Lombok; UIN Ambon; UIN Sultan Syarif Qasim, Riau (Sumatra); UIN Raden Intan, Lampung (Sumatra); UIN Raden Fatah, Palembang (Sumatra) as well as UIN Sunan Ampel, Surabaya. Alphacrucis University College in Australia has campuses in Adelaide, Brisbane, Hobart, Melbourne, Perth and Sydney. We chose these two institutions because of our close collegial connections. Limiting the participants to academic faculty helped reduce confounding variables, such as levels of education.

We used a consensus approach to develop an initial set of questions. The content was based on the researchers' expertise as insiders to their faith. From a more extensive set of initial questions created through a brainstorming process, we developed the final instrument by reducing the number of questions based on the researchers' agreement on those which interrogated what were likely to be core areas of, or influences on, differences in interfaith cooperation. This process was modeled on similar techniques in developing psychological scales such as the PANAS or MSCEIT (Watson et al., 1988; Mayer et al., 2003). The questions are listed in the results below. While Part 1 (Austin et al., 2023) only includes responses from Pentecostal faculty members, Part 2 (this chapter) includes responses from all Christian lecturers.

We developed both English and Indonesian language versions of the surveys. All questions took the form of a scale from 1 to 10, with one indicating "not at all," five "to some extent" and 10 "to a great extent." Some questions were adjusted at run time to make them more appropriate for the target audience. For example, for a question about the other faith's holy book, those who identified as Muslim were asked about the Bible and those identifying as Pentecostals were asked about the Qur'an. The survey included various demographic questions given possible factors impacting on interfaith cooperation. These questions included gender, age, faith identification, faculty and length of time teaching in higher education.

Ethical approval was obtained in Australia through the Alphacrucis University College Human Research Ethics Committee and in Indonesia through the Faculty of Tarbiyah and Teacher Training, State Islamic University, Sunan Kalijaga. We emailed all 315 faculty members from Alphacrucis University College campuses and

emailed 200 faculty members from the State Islamic University campuses to invite participation, including a link to the online survey. Data collection occurred from October 20, 2021 to October 27, 2021. To minimize intercultural misunderstandings, both the State Islamic University and Alphacrucis University College had their own trained faculty members facilitating the survey. After we received the responses, we transferred the data into SPSS 27 for cleansing and analysis. Rather than using institutional identification for analysis, we chose to use faith identification because the focus of this research is on spiritual formation. Most of the analysis consisted of a comparison of the mean responses of respondents (Analysis of Variance or ANOVA) from either Islamic or Pentecostal faith positions.

As noted above, the research team consisted of faculty from both institutions; therefore, all investigators can be considered insider researchers. The use of a quantitative instrument helps to avoid bias inherent in this positionality. However, some benefits did accrue in interpreting the results, as noted below. Space in the survey allowed for textual comments. As revealed in the discussion, these comments helped interpret some of the results.

## Results

### *Demographics*

Of the 160 completed responses received, ninety-four (59%) identified as Muslim and sixty-six (41%) identified as Christian.

Most respondents were employed full-time (71%), with the remainder being part-time (19%) or contract staff (11%). Most had been in higher education between one and five years (33%), with a further (29%) between six and ten years. The next largest cohort had more than twenty years of experience (18%), with the remaining groups all being less than 10%. Most respondents from both institutions were aged between thirty and fifty years old. Most academics were involved as undergraduate (84%) and postgraduate (28%) lecturers, with fewer being researchers (13%) and academic administrators (9%). The vast majority (85%,  $n = 86$ ) had been participating in their religion for more than twenty years. The next largest group was one to five years (7%). We cannot make any significant distinction between Australia and Indonesia regarding the length of time as an adherent to a specific religion, with Indonesia requiring each of its citizens to adhere to one of the officially recognized religions. Usually, this is the religion of birth.

## Personal Character Formation

Respondents were asked a series of twelve questions regarding personal character formation, with all rating responses on a scale of 1–10. Analysis of variance (ANOVA) was performed for each question to determine if the average responses between the two groups were significantly different. All the questions in the survey received overall positive responses from the respondents, with all questions being answered above the midpoint of the rating scale “somewhat = 5”. Additional comments were provided by some respondents. These comments are integrated into the discussion below.

All questions in the survey received overall positive responses from the respondents, with all questions’ means being above the mid-point of the rating scale “somewhat = 5”. The only exception was *Question 12 To what extent has COVID-19 been detrimental to your character formation?* Both groups rated this below the midpoint (Christians  $M = 3.5$ , Muslims  $M = 3.9$ ). Similarly, in response to *Question 11 To what extent does online teaching or preaching help your character formation?* both groups indicated that online teaching was a moderate factor in their character formation, both scoring it around 6 out of 10 (see Table 12.1).

Scripture played a significant role in both faith groups personal character formation. For *Question 1 To what extent does scripture define your understanding of moral character?* both rated the role of scripture in understanding moral character highly ( $M = 8.9$ ), with this being the highest rated question for Christians and the second highest for Muslims. Responses to *Question 2 To what extent does reading scripture help in your character formation?* rated highly for both, though it seems more important to Christians as this was the second highest rated item for that group, while Muslims rated several other items more highly. Memorizing scripture (*Question 3 To what extent does memorizing scripture help in your character formation?*) did not rate particularly highly for either group, although both did give it more than middling importance. Muslims ( $M = 7.7$ ) gave memorizing significantly greater importance than did Christians ( $M = 6.5$ ) ( $F(1, 139) = 11.02$ ,  $p = 0.001$ ). This element had a moderate effect size ( $\eta^2 = 0.07$ ). For *Question 8 My character is formed through experiencing hardships in life*, both groups rated the impact of hardships similarly highly (Muslims  $M = 8.1$ , Christians  $M = 8.0$ ).

In response to *Question 4 God leads me in doing what is right*, Muslims rated God’s leading in doing right most highly ( $M = 9.4$ ), this was significantly higher than Christian responses ( $M = 8.3$ ) ( $F(1, 138) = 20.33$ ,  $p < 0.001$ ). While lower than Muslims, it is nevertheless still quite highly rated. The effect size for this question was high ( $\eta^2 = 0.13$ ). Similarly, *Question 6 I demonstrate moral character through acts of service toward others*, was more important for Muslims than Christians. Both acts of service toward others (Muslims  $M = 8.7$ , Christians  $M = 7.8$ ,  $F(1, 139) = 16.02$ ,  $p < 0.001$ ), and *Question 7 I demonstrate moral character through submitting to my leaders and elders* (Muslims  $M = 7.4$ , Christians  $M = 6.3$ ,  $F(1, 138) = 9.40$ ,  $p < 0.01$ ) were areas of significant difference. The reverse was seen for *Question 9 My character is formed through repenting of ungodly actions*. Christians ( $M = 7.3$ )

**Table 12.1** Personal character formation

Question	Christians' mean	Muslims' mean	ANOVA
1. To what extent does scripture define your understanding of moral character?	8.9	8.9	$F(1, 139) = 0.00$ $p = 0.975$
2. To what extent does reading scripture help in your character formation?	8.8	8.7	$F(1, 139) = 0.52$ $p = 0.471$
3. To what extent does memorizing scripture help in your character formation?	6.5	7.7	$F(1, 139) = 11.02$ $p = 0.001^{***}$
4. God leads me in doing what is right	8.3	9.4	$F(1, 138) = 20.33$ $p = 0.000^{***}$
5. My family is the most important influence in my character formation	6.0	8.8	$F(1, 139) = 74.52$ $p = 0.000^{***}$
6. I demonstrate moral character through acts of service toward others	7.8	8.7	$F(1, 139) = 16.02$ $p = 0.000^{***}$
7. I demonstrate moral character through submitting to my leaders and elders	6.3	7.4	$F(1, 138) = 9.40$ $p = 0.003^{**}$
8. My character is formed through experiencing hardships in life	8.0	8.1	$F(1, 138) = 0.21$ $p = 0.650$
9. My character is formed through repenting of ungodly actions	7.3	5.9	$F(1, 136) = 12.53$ $p = 0.001^{***}$
10. To what extent does your community help your character formation	6.8	7.2	$F(1, 138) = 2.08$ $p = 0.152$
11. To what extent does online teaching or preaching help your character formation?	5.6	6.2	$F(1, 138) = 3.05$ $p = 0.083$

(continued)

**Table 12.1** (continued)

Question	Christians' mean	Muslims' mean	ANOVA
12. To what extent has COVID-19 been detrimental to your character formation?	3.5	3.9	F(1, 138) = 0.71 p = 0.400

\* Significant at 0.05 level  
 \*\* Significant at 0.01 level  
 \*\*\* Significant at 0.001 level

rated this much more highly than did Muslims ( $M = 6.3$ ) ( $F(1, 136) = 12.53, p = 0.001$ ). This might reflect an emphasis on concrete action as important in Islam.

Both groups rated *Question 10 To what extent does your community help your character formation* around 7, giving it approximately equal weight. However, for *Question 5 My family is the most important influence in my character formation* there was significant difference. Muslims gave this a high level of importance ( $M = 8.8$ ), while Christians gave it a fairly moderate level of importance ( $M = 6.0$ ) ( $F(1, 139) = 74.52, p < 0.001$ ). The effect size for the family question was very large ( $\eta^2 = 0.35$ ).

### Student Character Formation

Respondents were asked a series of seven questions regarding the character formation of their students, with all rating responses on a scale of 1–10. Again, ANOVA was performed for each question to determine if the average responses between the two groups were significantly different. The average responses to the questions about students' character formation were all positive, with an overall average rating of 7. Additional comments are included in the discussion below (Table 12.2).

Both groups were equally very positive for *Question 19 To what extent do you feel that you have seen students change in character over the time you have been teaching them?* Similarly, *Question 20 To what extent do you feel that the character changes you have seen in the students better prepare them for religious leadership?* were positive, with Christians ( $M = 7.3$ ) being significantly more confident than Muslims ( $M = 6.5$ ) about this ( $F(1, 123) = 5.94, p < 0.05$ ).

The overall means of the Muslims ( $M = 6.9$ ) and Christians ( $M = 7.1$ ) were also similar. Mostly, Christians rated the questions slightly higher than their Muslim counterparts. For two questions, however, this pattern was reversed. In response to *Question 14 To what extent does your institution incorporate character formation into the curriculum?* Muslim academics ( $M = 7.5$ ) rated inclusion in the curriculum higher than Christians ( $M = 7.3$ ). The difference, though, was not significant. Muslim academics ( $M = 7.6$ ) also rated *Question 18 I help students in their character formation through morality teaching in class* more highly than Christian academics ( $M =$

**Table 12.2** Student character formation

Question	Christians' mean	Muslims' mean	ANOVA
14. To what extent does your institution incorporate character formation into the curriculum?	7.3	7.5	$F(1,0.125) = 0.22$ $p = 0.637$
15. I help students in their character formation by modelling good character in my own life	8.5	7.8	$F(1, 124) = 5.43$ $p = 0.021^*$
16. I help students in their character formation by including scripture reading during class	6.9	6.6	$F(1, 124) = 0.51$ $p = 0.475$
17. I help students in their character formation by mentoring students one-on-one	6.5	5.4	$F(1, 124) = 5.64$ $p = 0.019^*$
18. I help students in their character formation through morality teaching in class	6.3	7.6	$F(1, 125) = 14.74$ $p = 0.000^{***}$
19. To what extent do you feel that you have seen students change in character over the time you have been teaching them?	6.9	6.9	$F(1, 122) = 0.00$ $p = 0.985$
20. To what extent do you feel that the character changes you have seen in the students better prepare them for religious leadership?	7.3	6.5	$F(1, 123) = 5.94$ $p = 0.016^*$

\* Significant at 0.05 level

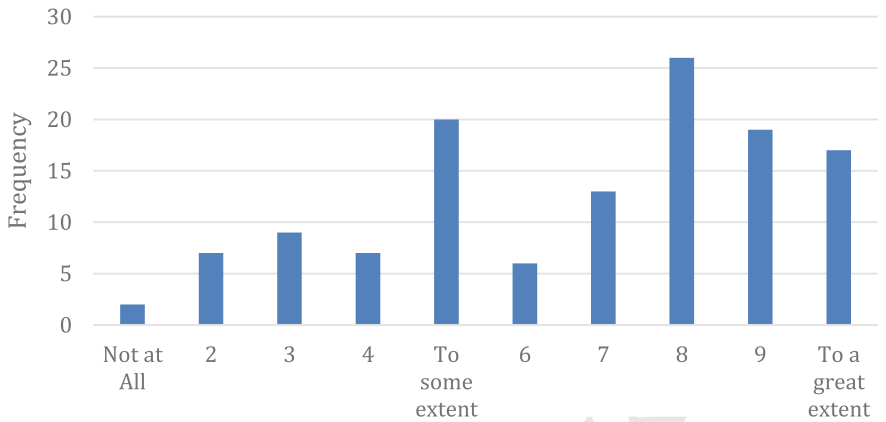
\*\* Significant at 0.01 level

\*\*\* Significant at 0.001 level

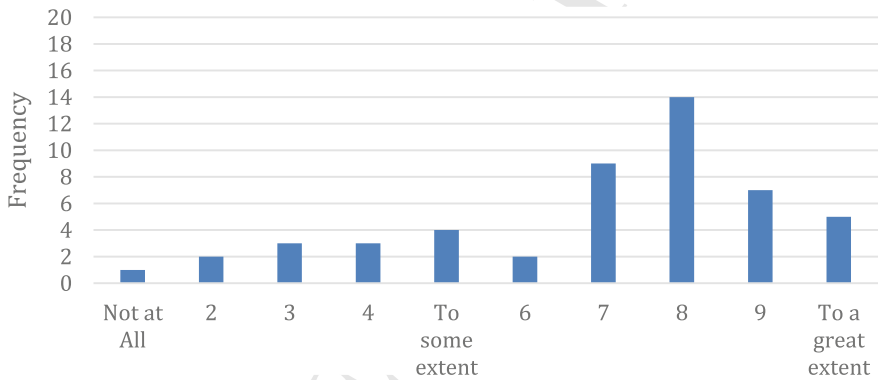
6.3). This difference was significant ( $F(1, 125) = 14.74, p < 0.000$ ). It is noteworthy that for Christians this was their second lowest response.

Muslim ( $M = 7.8$ ) and Christian ( $M = 8.5$ ) respondents both rated highest for *Question 15 I help students in their character formation by modelling good character in my own life*. The difference between the two groups was statistically significant ( $F(1, 124) = 5.43, p < 0.05$ ). This finding suggests that Christians place a somewhat higher value on lived morality than Muslims, although both rate it highly.

The final question where differences rose to the level of significance was *Question 17 I help students in their character formation by mentoring students one-on-one*. Christians ( $M = 6.5$ ) rated this higher than Muslims ( $M = 5.4$ ). For both groups this was either their lowest (Muslims) or second-lowest (Christians) rating among the questions in this group. *Question 16 I help students in their character formation by including scripture reading during class* on average seems to be rated only moderately and reasonably similarly (Christians  $M = 6.9$ , Muslims  $M = 6.6$ ). However, when examining the frequency distribution this seems to be something which is somewhat polarized (see Fig. 12.1). Yet a split file analysis comparing the histograms for



**Fig. 12.1** Character formation by reading scripture during class



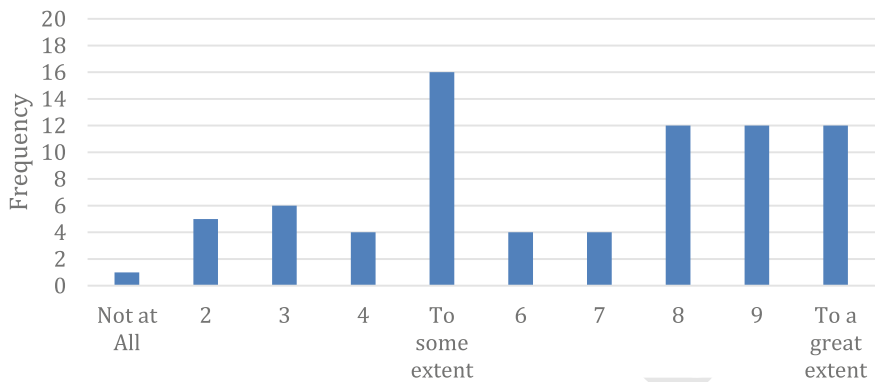
**Fig. 12.2** Character formation by reading scripture during class—Christians

each of the faith groups, shows that some Christians tend to do this a lot more than others (see Fig. 12.2), while the patterns among Muslims is more even (see Fig. 12.3).

## Detailed Discussion

### *Prioritizing the Reading of Scripture*

It is interesting to note that responses to *Question 1 To what extent does scripture define your understanding of moral character?* were similar for both Muslims and Christians. Responses may be influenced by social and psychological factors. For instance, a response indicating that the Qur'an does not significantly contribute to the



**Fig. 12.3** Character formation by reading scripture during class—Muslims

formation of character might be considered immoral itself. The Qur'an is central to Islam, and to detract from its significance in character formation might reflect negatively upon the individual. This psychological factor could perhaps be relevant for lecturers at the State Islamic University, and particularly for those who are outside of the progressive influences of the Yogyakarta campus. In Christianity, there is usually an emphasis on every believer being able to engage with scripture, without needing any mediation. Still, our interfaith research appears to have already reaped some rewards. One Australian Christian lecturer admitted, "These questions challenge me to incorporate reading Holy Books into my classes on world religions and to focus more on moral teachings of other faiths."

*Question 3 To what extent does memorizing scripture help in your character formation?* was rated much higher for Muslim respondents. For Muslims, the actual actions of memorizing (*tahfīz*) and reading scripture aids character formation (Arif & Nggolitu, 2019). These are perceived as acts of obedience. Although research does demonstrate that the level of cognitive understanding of the Qur'an often determines the level of transformative impact (Nayef & Wahab, 2018). Muslim responses to *Question 4 God leads me in doing what is right* were also higher than Christian responses. This is logical, given the higher emphasis on knowledge of scripture. Although spiritual experiences while reading scripture are conceivable in some Christian communities, particularly Pentecostal groups (Mather, 2020), Christians are more likely to imitate moral exemplars in scripture and apply relevant principles in daily life (Nasuti, 2018). More surprising was that there were very low scores for all Indonesian and Australian faculty to *Question 16 I help students in their character formation by including scripture reading during class*. So, while Muslims and Christians agree that they should prioritize scripture reading for their own development, they do not seem to be bringing that same conviction into the classroom.

## Staying Accountable to Community and Family

Another theme drawn from the responses is the role of community and family in staying accountable for character development. Muslims rated higher than Christians for *Question 7. I demonstrate moral character through submitting to my leaders and elders*. There is a prominent Qur'an theme within Islamic education called *Sami'na Wa Atha'na*, which is to listen, observe, imitate, and obey the instructions of the religious leader (4:46; 24:47). Muslims are also influenced by the community of faith (*jama'ah*), whereby lifestyle, interpretation of moral standards, and even outward appearance reflect the standards of their community (Jomma, 2021; Masud cited in McClean & Ahmed, 2012, pp. 156–175). Both groups rated *Question 10 To what extent does your community help your character formation* around 7, giving it approximately equal weight. One Indonesian respondent stated, "Character formation can occur if they have the support of the community and social relationships." Christian responses seemed much more incidental. One Australian lecturer observed that character formation is "primarily is self-taught with resources outside of my immediate community. It is not a topic in which many in my community are interested in discussing."

For *Question 5 My family is the most important influence in my character formation*, Muslims gave a significantly higher level of importance than Christians. It is common in Indonesia, especially if parents lead a *pesantren*, for all children to be a part of the same religious program. The *pesantren* network was traditionally founded upon extended families, under the guidance of *kyai* (clerics or leaders) and *ustadz* (teachers) as role models for character formation (Sauri et al., 2018). This demonstrates the integral role of Muslim parents in teaching Islamic traditions to their children, especially Qur'an recitation. There is often much more of an individualistic approach to life not only in the Australian culture but also within Christian thinking, owing to the theology of personal salvation. Character development then is viewed as a process that tends to be removed from the family. Wilson (2020) notes that Christians may reclaim this area as they learn from Muslims. He says,

socialization within families and community tend towards embodiment and creation of a particular *habitus*, a shared social and cultural space in which practising Islam is normalized ... There is particular power in a learning community, or a community of practice, where participants recognize their need of others and share struggles in living out faith ... Crucially, faith is enacted in community; it is arguably impossible to be a Christian in isolation because love requires a concrete object of affection (p. 194)

While this view is straightforwardly promoted in the Book of Acts, where there is an emphasis on the family unit (See Acts 11; 15; 16:31), research by Wilson (2020) suggests that Christians may pay even more attention "to the importance of community as a means of learning how to follow Jesus" (p. 194). Relatedly, Potts (2020) argues that Christian leaders in Australia should take care not to accord work a higher priority than their own children to prevent causing unintentional damage to their families.

## Modeling Character Formation and Mentoring

Both Muslims and Christians rated highest for *Question 15 I help students in their character formation by modelling good character in my own life*. The COVID-19 global pandemic has proven disruptive to training students in character formation, particularly for educators in Indonesia (Najmuddin & Aprilianty, 2020). Although Christians rated higher than Muslims for *Question 17 I help students in their character formation by mentoring students one-on-one*, it was very low for ratings in both groups. Yet, the interesting anomaly was that it elicited more than average optional response feedback. The time commitment seems to be one issue in mentoring. A Muslim lecturer observed, “character formation is something that occurs over a long period of time. Also teaching students over a year doesn’t mean I know their character well. Ethics based studies, in reaction, can help in dealing with character issues.” Another Indonesian faculty member wrote:

I would love to mentor but I do not have time. I do not teach morals, rather we explore and challenge assumptions about morals. Students can come to their own conclusions as they learn critical thinking. Some students are not of my faith, so it is also important that we learn from each other. I like to encourage Islamic and Hindu students to share their perspectives and even write about them in their essays where relevant.

Another Indonesian lecturer added: “It is best to illustrate from real living examples. There should be protocols and boundaries in character formation in the classroom so that errors are not discussed amongst others.”

Bentley and Buchanan (2016) highlight the importance of Christian mentors in Christian higher education institutions. However, Alphacrucis University College also struggle with time constraints. One lecturer wrote:

Character formation is formed over a long time. Teaching students for two papers through one year does not allow me to assess accurately their character growth. Ministry ethics lectures and long class discussions on this topic, does help highlight issues when ‘character’ may develop or expose ‘flaws’ which may at times bring disastrous results to ministers/ Christian leaders and to the church and in family lives. Real life examples are used to illustrate points. Protocols and boundaries required to help prevent a minister/Christian leader from a ‘fall’ are discussed at length and supported by academic sources.

Another Australian academic explained, “I so rarely interact with online students. Most of them only know me through my comments on their assessments. If I supervise a student at the MA or M.Phil level, then character, prayer, discussion on ethics and theology come into play. That’s when my own character and experience becomes, I hope, an example for my students.” While lecturers feel that they are being positive role models for students in class (on campus or online), there is insufficient time allocation for one-on-one mentoring.

## Making Positive Contributions to Society

Muslims scored higher than Christians for *Question 6 I demonstrate moral character through acts of service toward others*. This is closely connected with the Islamic understanding of divine rewards (*thawab*) (or *pahala* in Indonesian) for good deeds (Mittermaier, 2019). Some Christian writers are attempting to shift the emphasis towards actions and habits being formative as well as resultant (Smith, 2016). Both groups rated *Question 8 My character is formed through experiencing hardships in life* highly. However, Christians rated higher than Muslims regarding *Question 9 My character is formed through repenting of ungodly actions*. Personal character formation is key to making positive contributions in society. As Echelbarger (2017, p. 162) rightly points out, Christians in academia need “constant reminders of God’s transcendence” to ensure sustainable humility.

The pedagogical questions were particularly revealing in terms of how academics in faith-based higher education equip students for service and leadership in society. Muslims scored higher than Christians for *Question 14 To what extent does your institution incorporate character formation into the curriculum?* Muslim academics were significantly more confident than Christians in responding to *Question 18 I help students in their character formation through morality teaching in class*. It is noteworthy that for Christians this was their second lowest response. Yet, both groups were positive in response to *Question 19 To what extent do you feel that you have seen students change in character over the time you have been teaching them?* Apparently, despite little intentional curriculum or teaching focus on Christian character formation, lecturers still feel that the content itself assists students in building character.

Christians were significantly more positive regarding *Question 20 To what extent do you feel that the character changes you have seen in the students better prepare them for religious leadership?* One Alphacrucis University College lecturer stated:

Character formation in terms of growth and maturation as a Christian means that, no matter what career they enter, each individual will model Christ, and be a positive constructive person in the community. Some may enter ‘religious’ leadership, but so long as they are surrendered to the Lord, they will live and behave honourably, with integrity, sharing Christ’s love, compassion, practical support and, especially, being in prayer—interceding to Lord—on their behalf.

## Limitations and Further Research

Despite the meaning of questions being synchronized, we recognize that differing religious paradigms inevitably mean that some questions might be interpreted slightly differently. The narrow survey grouping of higher education faculty members creates limitations in conclusions that can be drawn regarding the broad communities of Islam and Christianity. We suggest extending the reach of this survey to additionally include students, clerics, and religious adherents. This could greatly

broaden and enrich the quantitative data, while at the same time allowing for more complex comparative analyses. Although undertaken with care and consultation across cultural and linguistic barriers, there are always limitations in the translatability of text from one language and context to another (Klingenberg et al., 2021). This must be considered within all the results of this study. With one sample being from Australia, whilst the other sample was from Indonesia, we recognize the possibility of cultural impacts on the findings. This creates opportunities for further interdisciplinary research among Australian Muslims and Indonesian Christians that examines ethnocultural capital and religious matters in tandem (for example Luetz & Nunn, 2020, 2021).

Moreover, given the Christian emphasis on internal transformation and motivation regarding character formation, this study might be improved by adding questions exploring external actions and influences. This survey was only conducted in two institutions, thus creating fertile opportunities to investigate faculty perceptions of character development across a wider spectrum and range of institutions. With many lecturers at the State Islamic University in Yogyakarta (and Jakarta) having completed postgraduate studies overseas in Western countries (especially McGill University in Canada), there will be a variation in responses from Yogyakarta compared to other more conservative Islamic State Universities. With progressive scholars, such as Fazlur Rahman (Fathonah, 2019), being generally esteemed by academics based at the Yogyakarta campus, this would likely affect the viewpoints of the faculty. With the diversity of respondents, such as having both conservative and progressive Muslim respondents, the subtle variables in interpretation of the questions, as well as the diversity of views within Australian Christianity, there is both an opportunity and even a need for further qualitative and quantitative research.

## Conclusion

This research has compared and contrasted Muslim and Christian approaches to personal character formation and the higher education pedagogy of character formation. We are grateful for the generous cooperation of the State Islamic University in Indonesia and Alphacrucis University College in Australia for facilitating this valuable interfaith research engagement. The results of our survey reveal that faith-based higher education institutions benefit from prioritizing the reading and knowledge of scripture—both for the lecturers in their personal devotions, as well as proactively demonstrating this to students in the learning context. While Indonesian culture places far more importance on community and family learning, both groups benefit from the accountability measures that close intergenerational relationships engender. Both Muslims and Christians agree that while it is vital to be a positive role model to students in class, it can be challenging to find the time for one-on-one mentoring of students. Faith-based higher education should produce graduates who will have a positive impact on society. Perhaps a more intentional incorporation of character formation in the curriculum would further this goal. The findings of our research

provide an expanded set of fields and data for analysis and theory building regarding character formation for Muslim and Christian communities. This was made possible through a fruitful collaboration in research which moved beyond the traditional religious divide.

## References

- Allen, K., & Bull, A. (2018). Following policy: A network ethnography of the UK character education policy community. *Sociological Research Online*, 23(2), 438–458. <https://doi.org/10.1177/1360780418769678>
- Arif, M., & Nggolitu, I. (2019). Hafidz Qur'an and its influence toward high school students learning achievement in Indonesia. *Ijtima' iyya*, 4(2), 175–196. <https://doi.org/10.24090/ijtimaiyya.v4i2.2840>
- Arifin, L. M. A., Hariyanto, H., & Alsi, I. (2022). The concept of soul education with 'Tazkiyatun Nafs' according Imam Al-Ghazali and Ibn Qayyim Al-Jauziyyah. *Ar-Ta'dib*, 17(1), 96–112.
- Arthur, J. (2020). *The formation of character in education: From Aristotle to the 21st century*. Routledge.
- Arthur, J. (2021). *A Christian education in the virtues: Character formation and human flourishing*. Routledge.
- Assa'idi, S. D. (2021). The growth of pesantren in Indonesia as the Islamic venue and social class status of santri. *Eurasian Journal of Educational Research*, 21(93), 425–440.
- Austin, D. A., Pegram, N., Pope, R., & Muqowim. (2023). Spiritual formation in Muslim and Pentecostal higher education: A comparative case study between Australia and Indonesia (Part One). In J. M. Luetz, D. A. Austin, & A. Duderija (Eds.), *Interfaith engagement beyond the divide: Approaches, experiences, and practices*. Springer Nature.
- Ayubi, Z. (2019). *Gendered morality: Classical Islamic ethics of the self, family and society*. Columbia University Press.
- Bentley, P. S., & Buchanan, M. T. (2016). The significance of formation agendas in a Christian higher education program for spiritual directors. *Religious Education*, 112(4), 96–107. <https://doi.org/10.1080/00344087.2015.1132520>
- Blowers, P. M. (2019). *Moral formation and the virtuous life*. Augsburg Fortress.
- Botha, R. (2021). The transformative power embedded in Δεῦτε ὁπίσω μου and Ἀκολουθεῖ μοι in Matthew as gospel embodiment in contemporary ecclesial discipleship. *Hervormde Teologiese Studies*, 77(4), 2–8. <https://doi.org/10.4102/hts.v77i4.6616>
- Chan, S. (2020). Introduction to the special theme: Pentecostalism and spiritual formation. *Journal of Spiritual Formation and Soul Care*, 13(1), 39–43. <https://doi.org/10.1177/1939790920904182>
- Chapman, C. J. (2021). Training requirements for entry-level ministry-ready Pentecostal leaders. In J. M. Luetz, & B. Green (Eds.), *Innovating Christian education research* (pp. 303–328). Springer Nature. [https://doi.org/10.1007/978-981-15-8856-3\\_18](https://doi.org/10.1007/978-981-15-8856-3_18)
- Coley, J. S. (2018). Theologies of exclusion: Christian universities and discrimination against sexual minorities. *Sociological Spectrum*, 38(6), 422–437. <https://doi.org/10.1080/02732173.2018.1564097>
- Collicutt, J. (2015). *The psychology of Christian character formation*. SCM Press.
- Duderija, A. (2017). *The imperatives of progressive Islam*. Routledge.
- Duderija, A. (2015a). Introduction: The concept of sunna and its status in Islamic law. In A. Duderija (Ed.), *The sunna and its status in Islamic law* (pp. 1–12). Palgrave Macmillan. [https://doi.org/10.1057/9781137369925\\_1](https://doi.org/10.1057/9781137369925_1)
- Duderija, A. (2015b). The relative status of hadith and sunna as sources of legal authority via-a-vis the Qur'an in modernist Muslim thought. In A. Duderija (Ed.), *The sunna and its status in Islamic law* (pp. 211–231). Palgrave Macmillan. [https://doi.org/10.1057/9781137369925\\_1](https://doi.org/10.1057/9781137369925_1)

- Echelbarger, D. T. (2017). Intellectual humility and higher education. In T. L. Scales, & J. L. Howell (Eds.), *Christian faith and university life* (pp. 149–163). Palgrave Macmillan. [https://doi.org/10.1007/978-3-319-61744-2\\_9](https://doi.org/10.1007/978-3-319-61744-2_9)
- Ember, C. R., & Ember, M. (2009). *Cross-cultural research methods* (2nd ed.). Altamira.
- Fathonah, P. (2019). Thoughts of Fazlur Rahman education and its contribution to the development of Islamic education theory. *DINIKA: Academic Journal of Islamic Studies*, 3, 359.
- Gaber, J. (2017). Seeing the community's perspective through multiple emic and etic vistas. *Health Promotion International*, 32(6), 1025–1033. <https://doi.org/10.1093/heapro/daw043>. PMID: 27335425.
- Gade, A. M. (2004). *Perfection makes practice: Learning, emotion, and the recited Quran in Indonesia*. University of Hawaii Press.
- Glanzer, P., Cockle, T. F., Jeong, E. G. et al. (2020). *Christ-enlived student affairs: A guide to Christian thinking and practice in the field*. Abilene Christian University Press.
- 78 Good manners and form: Al-Adab. (2022). *Sunnah.com*. Retrieved August 21, 2022, from <https://sunnah.com/bukhari:6029>
- Hansen, A. (2020). A Christian college in a food truck? Christian study centers and moral formation. *International Journal of Christianity and Education*, 25(1), 8395. <https://doi.org/10.1177/2056997120971656>
- Hill, P. C. (2019). Perspectives on character formation from three religious worldviews: The case of humility and intellectual humility. *Archive for the Psychology of Religion*, 41(3), 194–203. <https://doi.org/10.1177/0084672419895130>
- History of the McGill IAIN relationship. (2022). *IAIN Indonesia social equity project*. Retrieved August 18, 2022, from <https://www.mcgill.ca/indonesia-project/about/history>
- Jomma, K. (2021). *Ummah: A new paradigm for a global world*. SUNY.
- Klingenberg, A., Luetz, J. M., & Crawford, A. (2021). Transnationalism: Recognising the strengths of dual belonging for both migrant and society. *Journal of International Migration and Integration*, 22, 453–470. Springer Nature B.V. <https://doi.org/10.1007/s12134-019-00744-2>
- Kozhevnikova, L., Starovoytova, I., & Yatsenko, O. (2019). Transformation of spiritual and moral values of youth in the context of globalization. *Вестник университета*, 1(7), 164–169. <https://doi.org/10.26425/1816-4277-2019-7-164-169>
- Latipah, E. (2022). Motives, self-regulation, and spiritual experiences of Hafizh (the Qur'an memorizer) in Indonesia. *International Journal of Instruction*, 15(1), 653–672.
- Lattu, I. Y. M. (2019). Beyond interreligious dialogue: Oral-based interreligious engagements in Indonesia. In G. Giordan, & A. P. Lynch (Eds.), *Volume 10: Interreligious dialogue: From religion to geopolitics* (pp. 70–90). Brill. [https://doi.org/10.1163/9789004401266\\_006](https://doi.org/10.1163/9789004401266_006)
- Lie, A. (2014). Religious education and character formation. *Journal of Interdisciplinary Studies*, 26(1–2), 73–94. <https://doi.org/10.5840/jis2014261/24>
- Luetz, J. M., & Nunn, P. D. (2020). Climate change adaptation in the Pacific Islands—A review of faith-engaged approaches and opportunities. In W. Leal Filho (Ed.), *Managing climate change adaptation in the Pacific Region* (pp. 293–311). Springer Nature; [https://doi.org/10.1007/978-3-030-40552-6\\_15](https://doi.org/10.1007/978-3-030-40552-6_15)
- Luetz, J. M., & Nunn, P. D. (2021). *Beyond belief: Opportunities for faith-engaged approaches to climate-change adaptation in the Pacific islands*. Springer Nature. <https://doi.org/10.1007/978-3-030-67602-5>
- Macchia, F. D. (2020). Spirit baptism and spiritual formation: A Pentecostal proposal. *Journal of Spiritual Formation and Soul Care*, 13(1), 44–61. <https://doi.org/10.1177/1939790920903262>
- Masud, K. (2012). Cosmopolitanism and authenticity: The doctrine of tashabbuh bi'l kuffar (imitating the infidel) in modern South Asian fatwas. In D. McClean & S. Ahmed (Eds.), *Cosmopolitanisms in Muslim contexts: Perspectives from the past* (pp. 156–175). Edinburgh University Press.
- Mather, H. R. K. (2020). Affect, ethics, and cognition: A renewal perspective on the Spirit's role in the interpretation of scripture. *Journal of Pentecostal Theology*, 29(2), 179–193. <https://doi.org/10.1163/17455251-bja10003>

- Mattison III, W. C. (2017). *The Sermon on the Mount and moral theology: A virtue perspective*. Cambridge University Press.
- Mittermaier, A. (2019). *Giving to God: Islamic charity in revolutionary times*. University of California Press.
- Najmuddin, H. A., & Aprilianty, L. (2020). The analysis of learning strategies for character development of students during COVID-19 pandemic. *Jurnal tatsqif: pemikiran dan implementasi Pendidikan*, 18(2), 136–150. <https://doi.org/10.20414/jtq.v18i2.2834>
- Nasuti, H. P. (2018). Called into character. Aesthetic and ascetic aspects of biblical ethics. *The Catholic Biblical Quarterly*, 80(1), 1–24.
- Nayef, E. G., & Wahab, M. N. A. (2018). The effects of different reciting styles of Quran on emotions among university students. *International Journal of Academic Research in Business and Social Sciences*, 8(6), 35–55. <https://doi.org/10.6007/IJARBS/v8-i6/4178>
- Palmer, M. (2016). Ethical formation: The theological virtues. In D. J. Chandler (Ed.), *The Holy Spirit and Christian formation*. Palgrave Macmillan.
- Porter, S. L., Sandage, S. J., Wang, D. C., & Hill, P. C. (2019). Measuring the spiritual, character, and moral formation of seminarians: In search of a meta-theory of spiritual change. *Journal of Spiritual Formation and Soul Care*, 12(1), 5–24. <https://doi.org/10.1177/1939790918797481>
- Porter, S. L. (2019). Will/heart/spirit: Discipleship that forms the Christian character. *Christian Education Journal*, 16(1), 79–94. <https://doi.org/10.1177/0739891318820334>
- Potts, D. J. (2020). The triple 'A' formula for flourishing ministry families: An analysis of the ministry/family journey of credentialed ministers and their spouses within the Australian Christian Churches. *Pastoral Psychology*, 69(2), 149–167. <https://doi.org/10.1007/s11089-020-00896-4>
- Rahim, A. B. A. (2013). Understanding Islamic ethics and its significance on the character building. *International Journal of Social Science and Humanity*, 3(6), 508–513. <https://doi.org/10.7763/IJSSH.2013.V3.293>
- Rahman, F. (1995). *Islamic methodology in history*. Islamic Research Institute.
- Saeed, A. (2004). *Muslim Australians: Their beliefs, practices and institutions*. Commonwealth of Australia.
- Saeed, A. (2014). *Reading the Qur'an in the twenty-first century: A contextualist approach*. Routledge.
- Safei, A. A., Ali, M., & Himayaturmah, E. (2022). Dealing with Islamophobia: Expanding religious engagement to civic engagement among the Indonesian Muslim community in Australia. *HTS: Theological Studies*, 78(4), 1–8. <https://doi.org/10.4102/hts.v78i4.7353>
- Sahin, A. (2015). Critical faithfulness: The heart of prophetic monotheism. *Muslim World Book Review*, 35(4), 51–56.
- Sahin, A. (2017). Education as compassionate transformation: The ethical heart of Islamic pedagogy. In P. Gibbs (Ed.), *The pedagogy of compassion at the heart of higher education* (pp. 127–137). Springer International. [https://doi.org/10.1007/978-3-319-57783-8\\_9](https://doi.org/10.1007/978-3-319-57783-8_9)
- Sauri, S., Nursyamsiah, N., & Nurbayan, Y. (2018). A critique of local wisdom values in Indonesia's pesantren. *Pertanika Journal of Social Science and Humanities*, 26(T), 37–50.
- Sirry, M. A. (2019). *New trends in Qur'anic studies: Text, context, and interpretation*. Lockwood Press.
- Smith, J. K. A. (2016). *You are what you love: The spiritual power of habit*. Brazos Press.
- Stenberg, L. (2022). *European and North American approaches to a contested field*. Edinburgh University Press.
- Thompson, J. W. (2014). *The church according to Paul: Rediscovering the community conformed to Christ*. Baker.
- Verhoef, M., & Badley, K. (2021). Reimagining character formation in the Christian university in challenging times. *International Journal of Christianity and Education*, 25(3), 265–276. <https://doi.org/10.1177/20569971211008947>

- 716 Wilson, T. (2020). Cultural Liturgies goes to a madrasah: What can Christians learn from how  
 717 Muslims educate children? *International Journal of Christianity & Education*, 24(2), 179–198.  
 718 <https://doi.org/10.1177/2056997119891191>
- 719 Zartman, J. (2018). Using historical Islamic sources to promote ethical character. *Journal of Islamic*  
 720 *Thought and Civilization*, 8(2), 1–18. <https://doi.org/10.32350/jitc.82.01>
- 721 Zulaili, I. N. (2018). The dissemination of the Qur'an in urban societies: PPPA Daarul Qur'an and  
 722 its social activities in Yogyakarta. *Journal of Islamic Studies*, 22(2), 363–377. [https://doi.org/](https://doi.org/10.20414/ujis.v22i2.296)  
 723 [10.20414/ujis.v22i2.296](https://doi.org/10.20414/ujis.v22i2.296)

UNCORRECTED PROOF

# Author Queries

## Chapter 12

Query Refs.	Details Required	Author's response
AQ1	Please check and confirm if the author names and initials are correct.	
AQ2	Please confirm if the inserted city and country names are correct. Amend if necessary.	
AQ3	Please confirm if the section headings identified are correct.	
AQ4	Reference 'Naza (2021), Watson et al. (1988), Mayer et al. (2003)' are cited in text but not provided in the references list. Please provide references in the list or delete this citations.	
AQ5	Please note that the tables are renumbered to ensure sequential order of citations. Please check and confirm the change.	
AQ6	Please check and confirm if the inserted citation of Table 12.2 is correct. If not, please suggest an alternate citation. Please note that tables should be cited sequentially in the text.	