

Ethical and moral reconstruction in contemporary education: A case study of research in the integrated Islamic junior high school Permata Probolinggo

Kinanti Indiyanti ^{a,1}, Benny Prasetya ^{a,2,*}

^a Institut Ahmad Dahlan, Probolinggo, Indonesia

¹ kinantiindiarti@gmail.com; ² prasetyabenny@gmail.com

*Correspondent Author

Received: August 16, 2024

Revised: September 20, 2024

Accepted: October 29, 2024

KEYWORDS

Ethics
Morals
Contemporary education
Islamic curriculum

ABSTRACT

This research examines the importance of integrating ethics and morals in education at junior high school level, with a focus on implementation at Permata Integrated Islamic Middle School. This study highlights the implementation of a curriculum that is integrated with Islamic principles and character education, as well as various school programs designed to instill moral values in students. Using qualitative methods, this research found that a curriculum that includes ethical and moral values is successful in shaping student behavior in everyday life. The implementation of programs such as tahfidz, tahsin, and other religious activities, supported by an interactive approach and parental involvement, has proven effective in instilling strong Islamic values. However, this research also notes the challenges faced in the learning process, especially those related to the influence of the home environment and relationships outside of school. Overall, this research concludes that a holistic approach that includes educational interventions, community involvement, and close relationships between schools and parents, is able to create an environment that supports students' ethical and moral development, as well as preparing them to face ethical dilemmas with integrity.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Moral and ethical education plays an important role in shaping students' character by instilling positive values such as honesty, responsibility, empathy and respect (Kang & Glassman, 2010; Lockwood, 1978). Through interactive learning activities such as group discussions and role plays, students learn to internalize and apply these values in everyday life (Gluchmanova, 2015). This education also encourages them to become responsible individuals, understand the consequences of their actions, and make decisions with integrity (Leming, 1981). In addition, moral and ethical education helps students develop empathy and respect for others, as well as critical and reflective thinking skills (Haryanto, 2013). They are invited to understand various perspectives and make decisions based on strong moral principles.

Through the practice of virtue in everyday life, such as social activities and community projects, students strengthen their understanding and commitment to moral values, forming a strong moral identity that helps them maintain integrity in a variety of situations. There is a growing need to adopt diverse teaching methods that can impact the morals, values, and ethics that students need to relate to others and succeed in the larger society. (Gluchmanova, 2015) suggests that teachers must utilize technology and integrate it with effective teaching practices to facilitate learning and create an integrative framework that focuses on moral, value, ethical and character education that must be supported by the adoption of technology so that teachers can convey these concepts to students.

Moral and ethical education has a significant impact on students' daily behavior at school (Shu et al., 2011). Students who are taught values such as responsibility, empathy, and respect tend to behave better. They are more aware of the consequences of their actions, show integrity in various situations, and try to help and respect their friends (Tuturop & Sihotang, 2023). This is reflected in their daily actions, such as avoiding cheating behavior, not getting involved in bullying, and being more sensitive to other people's needs. Apart from that, moral and ethical education also forms students' self-discipline and independence (Anif et al., 2019). They learn to control their emotions and act wisely in challenging situations. Awareness of the values of cooperation and fairness makes them more effective in working together in groups, both in academic assignments and extracurricular activities. Thus, moral and ethical education not only forms strong individual character but also creates a more positive and harmonious school environment, improving students' welfare and academic achievement (Maslihah, 2011).

Ethics education in learning really determines the formation of students' ethical behavior. The aim of ethics education is to develop a higher level of moral awareness and moral maturity in students (Lawter et al., 2014). Students will receive ethics education as one of the subjects in their classes and understand the theoretical framework regarding ethical behavior to overcome ethical dilemmas that will one day be faced in the outside world (Tutuk, 2015). Education plays an important role in helping students recognize and understand the moral and ethical issues that arise in everyday life in the digital era (Anandari, 2024). Through a curriculum that is integrated with material on digital ethics, students are taught about the importance of privacy, online security, and responsibility in using technology. They learn about the risks and consequences of carelessly sharing personal information and how to protect themselves from online threats (Farid, 2023). Interactive discussions, simulations, and real-life case studies help students understand the impact of their actions in the digital world. Education emphasizes ethics in interacting on social media, teaching students to behave politely, respect others, and avoid spreading misinformation (Wibowo, 2023). Teachers and

educators act as mentors and role models in dealing with moral and ethical issues, providing concrete examples of how to resolve ethical dilemmas. Through group projects and collaborative activities, students learn to work together, share opinions respectfully, and practice empathy and tolerance, which are essential for healthy virtual interactions (A. M. A. Saputra et al., 2023).

Education in this modern era from perspective Yanuarti, (2018) has a goal that is not only able to develop students to be technologically literate and creative and skilled in undergoing education, but how education is able to build students' character values so that they are able to have good values in each student. This is also supported by opinion (Nurhalita & Hudaidah, 2021) which states that by prioritizing character values and character education in the ongoing process of education received by students, it is hoped that they will be able to develop not only intellectually and skills in life, but how students will be when they have Entering into society, they are able to have character values such as spiritual, emotional and good social intelligence so that they are able to provide benefits to society. Permata Probolinggo Integrated Islamic Middle School applies a unique approach that combines general and religious education to shape students' character holistically. The school curriculum is structured in such a way that Islamic religious studies are integrated into all general subjects. For example, Islamic ethical and moral principles are embedded in science and mathematics lessons, helping students see the relevance of general knowledge and religious teachings in everyday life. Learning is carried out interactively and contextually, with teachers not only providing theoretical material but also through practice and real examples. Students are invited to practice the values of honesty, hard work and responsibility in their daily activities at school. The school also provides an environment that supports the formation of good character, with all school staff acting as role models. Parental involvement in school activities ensures consistency of moral and ethical education at home and school, creating strong synergy in the formation of student character.

Character education is a system for developing students' character values which include components of knowledge, awareness or will, and actions to be implemented in religion, oneself, general society, the environment and the nation as complete human beings (Ismail et al., 2020). In implementing character education, every learning stakeholder must be involved in the process, including educational components, namely curriculum, learning activities and evaluation processes, quality of relationships, handling of lessons or management, school management, implementation of curricular activities, use of facilities, funding, and performance of any and all school components (Saridudin, 2021). This can be done by equipping students to face conditions of decline in morals, ethics and character. This research aims to identify the ethical and moral values taught at the Permata Probolinggo Integrated

Islamic Middle School. By analyzing the curriculum, subject matter, and extracurricular activities and school programs in depth, this research will reveal the moral and ethical principles that are integrated into the educational process at the school. This identification is important to understand how schools try to shape student character through values education. Furthermore, this research will also evaluate the effectiveness of the ethics and moral teaching methods used at the Permata Probolinggo Integrated Islamic Middle School. Through school observations, interviews with teachers and students, as well as analysis of educational documents, this research will assess the extent to which the methods applied in aspects of contemporary education are successful in instilling moral and ethical values in students. This evaluation will provide an overview of the strengths and weaknesses of the approach used.

Research on the Reconstruction of Ethics and Morals in Contemporary Education, especially through case studies at the Permata Probolinggo Integrated Islamic Middle School, presents an important new perspective. This research investigates how ethical and moral values are integrated within an educational framework to enhance students' moral development and ethical decision-making skills. This study provides unique insights into the integration of these values in the Islamic education curriculum. Additionally, this research contributes to the ethics education literature by emphasizing the importance of integrative models and methods (Strahovnik, 2019), in line with contemporary approaches that highlight ethical problem solving and moral development through curriculum design and pedagogical strategies. This research also discusses the practical application of a moral-based education system, which provides valuable insights in building effective moral improvement solutions in educational institutions. Thus, this research explores teaching performance in incorporating ethical and moral values in student learning activities in the classroom.

Research on the reconstruction of ethics and morals in contemporary education, which specifically focuses on case studies at Permata Probolinggo Integrated Islamic Middle School, presents a new and multidimensional approach to moral and ethical education. By integrating multiple perspectives and methodologies, this research aims to address the practical implications of ethics education on student development and outcomes. Based on the literature, it is proven that ethics education is not just a theoretical endeavor but a practical activity that significantly influences students' moral development (Han, 2014b). This research emphasizes the importance of empirical and social scientific approaches, especially moral psychological perspectives, in increasing the effectiveness of ethics education. This is in line with today's understanding that ethics education should not only provide philosophical justification but also measure its impact on students' moral growth. Additionally, this research likely incorporates a transformative moral education approach that challenges violence and

encourages moral development through ethical inquiry in a variety of academic subjects (Joseph & Mikel, 2014).

By cultivating ethical problem-solving skills and internalizing moral values, students are encouraged to engage in critical thinking and moral reflection, which are important components of moral education. Additionally, the integration of moral emotions with ethical decision-making principles and frameworks is critical to fostering moral agency and effective collaboration, especially in diverse cultural environments (Cook & Brunton, 2017). This highlights the importance of emotional intelligence and cultural competence in ethics education, emphasizing the need to consider both cognitive and affective aspects of moral reasoning. In addition, this research can explore the theoretical framework of moral education through the lens of epistemology, which aims to encourage moral development and character formation in students (Han, 2014a). By analyzing moral education from a philosophical perspective, this research can provide a deeper understanding of the principles and goals of ethical education. From the several discussion points above, it can be concluded that research on the reconstruction of ethics and morals in contemporary education at the Permata Probolinggo Integrated Islamic Middle School offers a comprehensive and innovative approach to ethical education. By combining diverse perspectives, empirical methodology, and practical implications, this research makes a significant contribution to the ongoing discourse regarding moral and ethical education in educational settings.

A comprehensive approach to the reconstruction of ethics and morals in contemporary education, especially in the context of the Permata Probolinggo Integrated Islamic Middle School, integrating various theoretical frameworks and practical applications to improve moral education. By taking diverse perspectives, this research aims to provide a comprehensive understanding of ethics education and its impact on students' moral development. The importance of reflective moral values, understanding moral issues, and sharing moral understanding with others is emphasized in the general theory of ethics education (Hunt & Vitell, 2006). This suggests that major theories of ethics education might focus on encouraging students to reflect on their moral values, understand moral dilemmas, and engage in discussions to deepen their moral understanding, highlighting the use of online dilemma discussions to improve moral reasoning among students (Juujärvi & Myyry, 2022). This approach can be integrated into the grand theory of ethics education to improve critical thinking and ethical decision-making skills among the Permata Probolinggo Integrated Islamic Middle School. Emphasizes the importance of integrating moral psychology, moral education practice, and moral philosophy into a theoretical framework of moral education (Muhammed-Shittu, 2021). This shows that the grand theory of ethics and moral reconstruction in

contemporary education can include a holistic approach by considering various aspects of moral development and education. Additionally, the primacy of exemplary moral leaders underscores the importance of moral leadership and character education in ethical development (Tholen, 2022). This perspective can inform a grand theory of ethics education by emphasizing the role of leadership and character in cultivating moral virtue among students. So it can be concluded that, ethical theory and moral reconstruction in contemporary education at Permata Probolinggo Integrated Islamic Middle School most likely integrates reflective moral values, discussion of ethical dilemmas, moral psychology, moral leadership, and character education to provide a comprehensive framework for improving ethical education and morals and encourage moral development among students.

Method

This research is a type of qualitative research that examines the ethical and moral values in the educational curriculum at the Permata Probolinggo Integrated Islamic Middle School and their impact on students' moral development. According to Denzim and Licoln (2000), qualitative research attempts to see entities as they are in accordance with their setting, but then attempts to interpret or make these entities easier to understand. This research was conducted at the Permata Probolinggo Integrated Islamic Middle School. This school was chosen because it has excellent implementation of ethical and moral values, both in the general learning process and the school activities that have been carried out. The subjects of this research are school stakeholders who include principals, teachers, students, employees, alumni and parents. As qualitative research that relies on obtaining data from the field, the data collection methods used are observation, interviews (including in-depth interviews), and documentation. There were 4 respondents to this research, consisting of 1 principal, 1 head of curriculum, 1 head of tahfidz, and 1 student.

After the data is collected, data analysis is then carried out. This emphasizes the importance of careful data analysis so that the data obtained can be narrated well, thereby producing meaningful research results (Fadli, 2021). According to Creswell, (2007), Data analysis involves several important stages. The first is initial understanding, namely the researcher dives into the data to understand the context, recognize initial patterns, and build an initial understanding of the problems that arise. Then, the next step is coding, where the data is partitioned and labeled into relevant units of information, often through a manual coding process. After coding, the researcher categorized and identified key themes that emerged from the data and found consistent patterns. The next stage is interpretation, where the data is analyzed more deeply to understand the meaning behind the findings by reflecting on them in

the context of theory, relevant literature and research objectives. The final step is the verification stage, where the researcher ensures the consistency, reliability and validity of the analysis by verifying the resulting findings and interpretations.

Results and Discussion

Ethics and morals are fundamental in the development and socialization of adolescents at junior high school level. Numerous studies emphasize the importance of character education, moral decision making, and ethical considerations in shaping the behavior and values of young individuals during this critical period. Character education models, such as religious ethics learning and Islamic education, highlight justice, deontology, and moral significance as factors that can improve academic performance and achievement (Taja et al., 2021). Additionally, the creation of a moral intelligence scale designed specifically for junior high school students underscores the need to address morality as an important educational requirement (Prasertsin, 2023). "Ethics and morals are very important aspects and have been implemented in all educational institutions, both public and private." Said the principal of SMP IT Permata. At this school, strategies for instilling ethics and morals are carried out through various programs and activities specifically designed for junior high school students. The unstable soul of teenagers requires the right approach, so SMP IT Permata inserts school materials and programs related to ethics and morals. The first thing that the school prepares in this approach is the preparation of the curriculum, currently SMP IT Permata has used the independent curriculum and integrated JSIT (Integrated Islamic School Network) curriculum as a school under the auspices of JSIT. As Head of Curriculum, in preparing it, Mr. Farid said that "currently because SMP IT Permata is integrated with the JSIT curriculum, ethical and moral principles have automatically been realized in the preparation of the curriculum, apart from the independent curriculum itself, such as divine values." From the formation of this curriculum, ethical and moral values are of course not only applied to teaching and learning activities (KBM) but also to several school programs.

Religious education, supportive communities, and family environments are recognized as basic elements for character development in adolescents, underscoring the role of values and ethics in shaping adolescent behavior (Muzakkir, 2024). From several background aspects of implementing ethical and moral values, SMP IT Permata has been formed and has programs such as boarding in Islamic boarding schools, reciting the Koran, BPI (Islamic Personal Development), Ta'lim Muta'alim, Taujih 3 languages, as well as student activity programs such as LDK (Basic Leadership Training) 1-3, and Mabit activities (Night for the Development of Humanity and Taqwa) and others. Furthermore, there is also the implementation of P5

(Strengthening Pancasila Student Profile Project) to integrate ethical and moral values in the curriculum. The strategies used include the application of discipline, independence, entrepreneurship and motivation to create a conducive environment. The instillation of ethical and moral values in these activities is in line with the school's vision and mission in forming the character of students who prioritize good morals, the formation of good student morals and aqidah is the main focus of teachers at school.

Environmental Influence in the Formation of Student Ethics and Morals

The moral and ethical development of middle school students is a multifaceted process that is influenced by various factors in the school, home and community environments. Research shows that moral development in adolescents includes cognitive, emotional, and behavioral dimensions, including moral knowledge, moral feelings, and moral actions. Firstly on the social environment, the social environment at school has been identified as an important factor influencing the moral development of junior high school students, with supportive moral norms being associated with reduced levels of moral degradation (K. Saputra, 2023). Apart from that, character education and moral intelligence are very important in forming students' ethical values and behavior (Prasertsin, 2024; Budianti, 2024). Relationships with peers or social interactions are also significant in the moral development of junior high school students. Positive relationships with peers can increase an individual's self-awareness, acquisition of social skills, and internalization of social values, contributing to positive educational outcomes. Conversely, negative relationships with peers can result in challenges in school adaptation, negative emotions, problematic behavior, and mental health problems among students ("The Effects of Personality Traits on Junior High School Students' Peer Relationships: The Mediating Role of Interpersonal Emotion Regulation," 2024).

Additionally, the quality of parent-child relationships has a substantial impact on students' moral development, with a strong association between relationship quality and levels of depression in junior high school students (Zhou, 2024). In this aspect, the Permata IT Middle School program is "Parenting", this activity is an activity that involves the parents. This activity is carried out every semester or once in one semester period. Each activity has its own theme, the teachers present material regarding school program planning for the next semester. In this activity, feedback from the student's parents is conveyed to the school, so that the teachers understand what targets they want to achieve for their children in the future. This is where good communication links are formed between parents and teachers at school, so that the same goals can be achieved. And from these routine activities, good habits of faith, ethics and morals are formed for students at school, home and in the community from the instilling of the

teacher's messages to parents on each parenting theme that is conveyed.

Educational interventions and school programs at Permata Integrated Islamic Middle School can further influence the moral development of junior high school students. For example, instilling character education through Basic Leadership Training (LDK) activities has been proven to be able to increase creativity, responsibility, collaboration, hard work and communication skills in students (Fatmawati et al., 2020). Additionally, communication satisfaction among students is also positively associated with various aspects of ethics, such as students' perceptions of being a good person and factors that influence morality (Huong, 2024). In short, the ethical and moral development of middle school students is a complex process shaped by a combination of factors in the school, home and community environments. By emphasizing moral knowledge, feelings, and actions, fostering positive relationships with peers, strengthening parent-child bonds, implementing character education programs, and promoting effective communication among students, educators, and stakeholders can contribute to the cultivation of ethical individuals who can be a positive example in society. Of course, these guidelines are in line with the aim of establishing the programs at Permata Integrated Islamic Middle School, so that good habits are created for students which can also be taught to those around them.

Implementation of Contemporary Education at Permata Integrated Islamic Middle School

Integrating ethical considerations into various aspects of education, such as using social media to promote physical literacy and sustainable development education, can instill ethical values and holistic thinking in adolescents (Bopp & Stollefson, 2020; Svetina et al., 2011). Likewise, with the renewal of digital learning methods, the teacher educators at Permata Integrated Islamic Middle School have optimized these methods in several teaching and learning activities in the classroom. As an Islamic-based school and under the auspices of the Integrated Islamic School Network (JSIT), before Covid-19 spread, Permata Integrated Islamic Middle School adhered firmly to the fact that students were not permitted to use mobile phones for all learning activities, so that they could continue to focus on educational materials and programs. -Qur'an according to the target that has been set. However, after Covid-19 spread, digital learning at Permata Integrated Islamic Middle School began to be implemented according to government recommendations at that time. So the learning guidelines that schools have adhered to steadfastly over time have begun to change slightly. However, apart from the digital learning methods that are already in place, of course schools have their own ways of minimizing student dependency on gadgets. One of them is the innovative methods of

teachers during teaching and learning activities in class, see Fig. 1.



Fig. 1. Indonesian Language Teaching and Learning Process using Digitalization Methods

The activity above is an example of Indonesian language learning that applies digital literacy learning methods, using the quizizz.com site, which is one of the digital questionnaires. Educators present questions on a projector screen and distribute paper containing scan codes to each student, so that only the teacher holds the gadget to scan students' answers. From this method, social interaction is created between students and each other. From this interaction, teachers can also assess students' ethics in acting during the learning process. What is their attitude towards making friends, their attitude towards the teacher when queuing to scan the answer code, so that the teacher can conclude the condition of each student and prepare evaluation notes regarding their attitude which will later be submitted to the accompanying teacher during halaqoh activities. This program is the school's effort to maintain students' daily *mutabaah* and establish an approach between students and teachers.

Of the several school programs above that can influence the formation of good ethical, moral and ethical habits, students are greatly influenced by the habits of the teacher or educator themselves. So the good character of a teacher is positioned as the key to all good growth of his students. Teaching resources that combine character values and local wisdom not only support academic learning but also instill moral values and ethical principles among students (Rochmiyati et al., 2020; Syarifah et al., 2020). Likewise, integrating Islamic principles and ethical teachings into the curriculum aims to instill students with moral values rooted in religious beliefs (Mokodenseho, 2024; Azminah, 2020). At the Permata Probolinggo Integrated Islamic Middle School, there is a unique curriculum arrangement, where each subject will be inserted with a hadith that is in line with the learning material.

Furthermore, the Learning Implementation Plan (RPP) used at Permata Integrated Islamic Middle School always includes Islamic values and relevant verses of the Koran. The implementation of morals and morals is not only limited to the classroom, but is also expanded through Ta'lim activities carried out during the Monday break after Duha prayers, with the aim

of strengthening students' ethical and moral consistency. In tahfidz learning, the Ummi method is used as a guide, accompanied by games and additional motivation to maintain students' enthusiasm for memorizing. This is felt to be very helpful, because tahfidz not only memorizes, but also understands the ethics of memorizing, the true meaning of the Al-Qur'an, and the importance of maintaining istiqomah in memorizing, all of which contain Islamic morals and values.

However, challenges in learning remain, especially because each child has a different character and limited time at school means teachers cannot supervise them 24 hours a day. Home environmental factors and relationships outside of school also influence students' ethics and morals. In tahsin, the Ummi method is used for learning the Koran, while in tahfidz, the classical method and reading and listening are applied. Student responses varied, with some having difficulty despite understanding the importance of this activity. To involve parents in learning the Koran, schools provide contact books or achievement books that enable parents to monitor the progress of their sons and daughters. Increasing students' ethics and morals can be seen through daily behavior, such as manners in speaking, how to walk in front of the teacher, holding the Koran correctly, and dressing according to Islamic law.

Some of the school programs above have proven achievements, with students achieving achievements ranging from achieving memorization targets to fluency in reading the Al-Qur'an. As well as a good record of mutabaah, realizing good ethics and morals in the school and home environment, whether among friends or older people. "Every lesson is always connected to Islamic values, and our teachers always emphasize relevant verses of the Koran. This makes students better understand how Islam should be a part of everyday life. Not only in lessons, ethics and morals are also applied outside the classroom, such as during ta'lim activities and other school programs, Qur'an safari, BPI, mabit, etc. "This activity helps students to continue to maintain ethics and morals in every action, both at school and outside school."

Through engaging dialogue that bridges Islamic ethics with contemporary ethical theories, Permata Integrated Islamic Middle School can foster an environment that empowers students to navigate ethical dilemmas with integrity and compassion, thereby fostering a culture of ethical awareness and moral responsibility.

Conclusion

This research highlights the importance of integrating ethics and morals in education at junior high school level, especially at Permata Probolinggo Integrated Islamic Middle School. The implementation of ethics and morals is carried out thoroughly through a specially designed and unique independent curriculum, school programs, and consistent religious

activities. The curriculum which combines Islamic principles and character education under the auspices of JSIT and the linkage of the P5 program has succeeded in instilling moral values in students, which can be seen in their daily behavior. Apart from that, the superior programs at this school, namely learning methods such as tahfidz and tahsin with an interactive approach and involving parents, strengthen students' understanding of the importance of ethics in everyday life. However, challenges remain, especially due to the influence of different home environments and relationships outside of school. Through a holistic approach that includes educational interventions, community involvement, and parent-child relationships, Permata Integrated Islamic Middle School has succeeded in creating an environment that supports students' ethical and moral development, so that they can become individuals with good moral character and able to face ethical dilemmas with integrity.

Declarations

- Author contribution** : All authors have equal contributions to the paper. All the authors have read and approved the final manuscript
- Funding statement** : This research did not receive any funding
- Conflict of interest** : Both authors declare that they have no competing interests.
- Ethics Approval** : Not applicable.
- Additional information** : No additional information is available for this paper.

References

- Anandari, A. A. (2024). *Bijak Beragama di Dunia Maya: Pendidikan Karakter Era Digital*. CV Jejak (Jejak Publisher).
- Anif, S. F., Wakhyudin, H., & Priyanto, W. (2019). Analisis Nilai Moral lagu Daerah dalam Membentuk Kedisiplinan Siswa Dongeng. *Jurnal Lensa Pendas*, 4(1), 17–27.
- Azminah, S. N. (2020). Movie Media With Islamic Character Values to Shaping “Ahlaqul Karimah” in Early Childhood. *Jpud - Jurnal Pendidikan Usia Dini*, 14(1), 185–200. <https://doi.org/10.21009/141.13>
- Bopp, T., & Stollefson, M. (2020). Practical and Ethical Considerations for Schools Using Social Media to Promote Physical Literacy in Youth. *International Journal of Environmental Research and Public Health*, 17(4), 1225. <https://doi.org/10.3390/ijerph17041225>
- Budianti, E. Y. N. L. (2024). Moral Intelligence and Bullying at Junior High School. *Kne Social Sciences*. <https://doi.org/10.18502/kss.v9i5.15193>
- Cook, C., & Brunton, M. (2017). The Importance of Moral Emotions for Effective Collaboration in Culturally Diverse Healthcare Teams. *Nursing Inquiry*, 25(2). <https://doi.org/10.1111/nin.12214>
- Creswell, J. W. (2007). Qualitative Inquiry & Research Design. In *Sage Publications, Inc.* (Vol. 77, Issue 4, pp. 731–751). <https://doi.org/10.1111/1467-9299.00177>
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>

- Farid, A. (2023). Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0. *Cetta: Jurnal Ilmu Pendidikan*, 6(3), 580–597.
- Fatmawati, K., Mulyanto, M., & Sudiyanto. (2020). *Learning Traditional Dance in Growing the Character of Students in Blitar 5 Junior High School*. <https://doi.org/10.2991/assehr.k.200323.008>
- Gluchmanova, M. (2015). The Importance of Ethics in the Teaching Profession. *Procedia - Social and Behavioral Sciences*, 176, 509–513. <https://doi.org/10.1016/j.sbspro.2015.01.504>
- Han, H. (2014a). Analysing Theoretical Frameworks of Moral Education Through Lakatos's Philosophy of Science. *Journal of Moral Education*, 43(1), 32–53. <https://doi.org/10.1080/03057240.2014.893422>
- Han, H. (2014b). Virtue Ethics, Positive Psychology, and a New Model of Science and Engineering Ethics Education. *Science and Engineering Ethics*, 21(2), 441–460. <https://doi.org/10.1007/s11948-014-9539-7>
- Haryanto, J. T. (2013). Implementasi Nilai-Nilai Budaya, Sosial, Dan Lingkungan Pengembangan Desa Wisata Di Provinsi Yogyakarta. *Jurnal Kawistara*, 3(1). <https://doi.org/10.22146/kawistara.3957>
- Hunt, S. D., & Vitell, S. J. (2006). The General Theory of Marketing Ethics: A Revision and Three Questions. *Journal of Macromarketing*, 26(2), 143–153. <https://doi.org/10.1177/0276146706290923>
- Huong, D. T. T. (2024). The Influence of Communication Satisfaction on the Morality of Vietnamese Secondary School Students. *Eatp*, 4326–4332. <https://doi.org/10.53555/kuey.v30i4.2207>
- Ismail, S., Suhana, S., & Zakiah, Q. Y. (2020). Analisis kebijakan penguatan pendidikan karakter dalam mewujudkan pelajar pancasila di sekolah. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 2(1), 76–84.
- Joseph, P. B., & Mikel, E. R. (2014). Transformative Moral Education: Challenging an Ecology of Violence. *Journal of Peace Education*, 11(3), 317–333. <https://doi.org/10.1080/17400201.2014.954363>
- Juujärvi, S., & Myyry, L. (2022). Online Dilemma Discussions as a Method of Enhancing Moral Reasoning Among Health and Social Care Graduate Students. *International Journal of Ethics Education*, 7(2), 271–287. <https://doi.org/10.1007/s40889-022-00143-9>
- Kang, M. J., & Glassman, M. (2010). Moral action as social capital, moral thought as cultural capital. *Journal of Moral Education*, 39(1), 21–36. <https://doi.org/10.1080/03057240903528592>
- Lawter, L., Rua, T., & Guo, C. (2014). The interaction between learning styles, ethics education, and ethical climate. *Journal of Management Development*, 33(6), 580–593. <https://doi.org/10.1108/JMD-04-2014-0030>
- Leming, J. S. (1981). Curricular Effectiveness in Moral/Values Education: A Review of Research. *Journal of Moral Education*, 10(3), 147–164. <https://doi.org/10.1080/0305724810100301>
- Lockwood, A. L. (1978). The Effects of Values Clarification and Moral Development Curricula on School-Age Subjects: A Critical Review of Recent Research. *Review of Educational Research*, 48(3), 325–364. <https://doi.org/10.3102/00346543048003325>
- Maslihah, S. (2011). Studi tentang hubungan dukungan sosial, penyesuaian sosial di lingkungan sekolah dan prestasi akademik siswa SMPIT Assyfa Boarding School Subang Jawa Barat. *Jurnal Psikologi Undip*, 10(2).

- Mokodenseho, S. (2024). Analysis of the Effectiveness of the Use of Tafsir in Islamic Religious Education on the Achievement of Character Education of Junior High School Students in Central Java. *The Eastasouth Journal of Learning and Educations*, 2(01), 1–11. <https://doi.org/10.58812/esle.v2i01.230>
- Muhammed-Shittu, A.-R. B. (2021). A Study of Philosophical Theory and Educational Science of Insights on Ethics, Values, Characters, and Morals Rooted Into the Islamic and Contemporary Western Perspectives. *Journal of History Culture and Art Research*, 10(3), 47–58. <https://doi.org/10.7596/taksad.v10i3.3090>
- Muzakkir. (2024). An Empirical Study of Islamic Law on the Causes of Immoral Crimes Among Adolescents. *Jurisprudensi Jurnal Ilmu Syariah Perundang-Undangan Ekonomi Islam*, 16(1), 115–128. <https://doi.org/10.32505/jurisprudensi.v16i1.7261>
- Nurhalita, N., & Hudaidah, H. (2021). Relevansi Pemikiran Pendidikan Ki Hajar Dewantara pada Abad ke 21. *Edukatif: Jurnal Ilmu Pendidikan*, 3(2), 298–303. <https://doi.org/10.31004/edukatif.v3i2.299>
- Prasertsin, U. (2023). *Development of Indicators and Moral Intelligence Scales for Junior High School Students: Mixed – Method Research*. <https://doi.org/10.21203/rs.3.rs-3345475/v1>
- Prasertsin, U. (2024). Development of Indicators and Moral Intelligence Scales for Junior High School Students: Mixed-Method Research. *BMC Psychology*, 12(1). <https://doi.org/10.1186/s40359-024-01640-w>
- Rochmiyati, S., Ghozali, I., & Tiasari, L. (2020). The Character Values-Based Folklores as Teaching Resources to Support English Acquisition. *Journal of Educational and Social Research*, 10(3), 159. <https://doi.org/10.36941/jesr-2020-0056>
- Saputra, A. M. A., Tawil, M. R., Hartutik, H., Nazmi, R., La Abute, E., Husnita, L., Nurbayani, N., Sarbaitinil, S., & Haluti, F. (2023). *Pendidikan Karakter Di Era Milenial: Membangun Generasai Unggul Dengan Nilai-Nilai Positif*. PT. Sonpedia Publishing Indonesia.
- Saputra, K. (2023). Moral Degradation of Manners Among Public Junior High School Students. *Scaffolding Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(3), 763–773. <https://doi.org/10.37680/scaffolding.v5i3.3860>
- Saridudin. (2021). Pengembangan Pendidikan Karakter Dalam Pembelajaran Pai Pada Sekolah Menengah. *Angewandte Chemie International Edition*, 6(11), 951–952., 1–17. <https://doi.org/https://doi.org/10.31219/osf.io/7p54a>
- Shu, L. L., Gino, F., & Bazerman, M. H. (2011). Dishonest Deed, Clear Conscience: When Cheating Leads to Moral Disengagement and Motivated Forgetting. *Personality and Social Psychology Bulletin*, 37(3), 330–349. <https://doi.org/10.1177/0146167211398138>
- Strahovnik, V. (2019). Ethical education and moral theory. *Metodički Ogledi*, 25(2), 11–29. <https://doi.org/10.21464/mo.25.2.1>
- Svetina, M., Istenič-Starčič, A., Juvančič, M., Novljan, T., Šubic-Kovač, M., Verovšek, Š., & Zupancic, T. (2011). How Children Come to Understand Sustainable Development: A Contribution to Educational Agenda. *Sustainable Development*, 21(4), 260–269. <https://doi.org/10.1002/sd.519>
- Syarifah, M. M., Suyitno, S., & Suwandi, S. (2020). *The Local Wisdom Value in Literary Teaching Material in Indonesian Language Textbook*. <https://doi.org/10.4108/eai.2-11-2019.2294930>
- Taja, N., Nurdin, E. S., Kosasih, A., Suresman, E., & Supriyadi, T. (2021). Character Education in the Pandemic Era: a Religious Ethical Learning Model Through Islamic Education. *International Journal of Learning Teaching and Educational Research*, 20(11), 132–153. <https://doi.org/10.26803/ijlter.20.11.8>

-
- The Effects of Personality Traits on Junior High School Students' Peer Relationships: The Mediating Role of Interpersonal Emotion Regulation. (2024). *Applied & Educational Psychology*, 5(2). <https://doi.org/10.23977/appep.2024.050219>
- Tholen, B. (2022). The Virtues of the Exemplary Moral Leader. Lessons From Aristotle's Ethics. *Business Ethics the Environment & Responsibility*, 32(2), 532-543. <https://doi.org/10.1111/beer.12504>
- Tutuk, N. (2015). *Implementasi pendidikan karakter*.
- Tuturop, A., & Sihotang, H. (2023). Analisis Perkembangan Karakter dan Peningkatan Mutu Pembelajaran Siswa Melalui Pendidikan Etika Moral. *Innovative: Journal Of Social Science Research*, 3(6), 9613-9629.
- Wibowo, H. S. (2023). *Pengembangan Teknologi Media Pembelajaran: Merancang Pengalaman Pembelajaran yang Inovatif dan Efektif*. Tiram Media.
- Yanuarti, E. (2018). Pemikiran Pendidikan Ki. Hajar Dewantara Dan Relevansinya Dengan Kurikulum 13. *Jurnal Penelitian*, 11(2). <https://doi.org/10.21043/jupe.v11i2.3489>
- Zhou, S. (2024). The Influence of Parent-Child Relationship on Depression Level in Junior Middle School Students: Loneliness as a Mediator. *International Journal of Education and Humanities*, 12(1), 76-79. <https://doi.org/10.54097/ak90bc83>