



## **Character Education in the Digital Era: A Systematic Literature Review of Models, Methods, and Cultural Contexts**

Nurhidayah M ([nurhidayahm@unismuh.ac.ad](mailto:nurhidayahm@unismuh.ac.ad))

*Universitas Muhammadiyah Makassar, Indonesia*

### **Abstract**

The acceleration of digital transformation in education has reshaped the contours of character education globally. This study aims to systematically review the evolving models, methods, and cultural contexts of character education in the digital era. Through a structured literature review of 80 peer-reviewed articles published in the past decade, this research examines how digital tools and pedagogical innovations influence the moral development of learners in diverse settings.

The study employed the PRISMA framework, conducting searches across major academic databases using predefined keywords, with inclusion and exclusion criteria set to ensure methodological rigor. Data were extracted, analyzed, and categorized into thematic domains using qualitative synthesis techniques and tabulated in a multi-stage framework.

Findings revealed five major themes: the use of digital platforms in value transmission; implementation of hybrid/blended character education models; integration of cultural and religious values in pedagogy; promotion of inclusivity and multiculturalism in moral education; and the emergence of Islamic-integrative character frameworks. These themes illustrate a shift from traditional moral instruction to more personalized, interactive, and context-sensitive approaches. Moreover, the convergence of digital literacy and character formation is increasingly seen as essential in preparing ethically grounded digital citizens.

This review concludes that while digital transformation offers new opportunities for strengthening character education, critical gaps remain—especially in affective outcome evaluation and culturally nuanced pedagogical design. The study offers a timely contribution to global education discourses and provides guidance for future research, curriculum reform, and policy innovation.



**Keywords:** Character Education; Digital Pedagogy; Moral Development; Blended Learning; Multicultural Education; Islamic Education; Systematic Literature Review.

## **1. Introduction**

The intersection of digital innovation and moral development has emerged as a significant focal point in contemporary educational discourse. Character education, traditionally delivered through face-to-face pedagogical engagement and embedded within the cultural and moral traditions of various societies, now faces the challenge—and opportunity—of digital transformation. As the world enters deeper into the Fourth Industrial Revolution, marked by rapid technological advancements, the need to reassess and realign educational strategies that shape not only students' intellectual capabilities but also their ethical and moral dispositions becomes increasingly urgent. Digital platforms, e-learning environments, and artificial intelligence-based tools are reshaping the ways in which values are transmitted and internalized by learners across diverse cultural contexts.

Character education itself has long been regarded as a critical component of holistic development, promoting not only cognitive excellence but also fostering moral integrity, social responsibility, empathy, and resilience. In Islamic education, character formation (commonly referred to as *akhlaq* development) is inseparable from the process of religious instruction. However, in the digital era, educators face the dual task of preserving these value-based principles while also adopting pedagogies suited for technologically mediated environments. This transformation raises several questions: How can moral values be effectively cultivated through digital platforms? What pedagogical models support both affective and cognitive development? How can educators integrate local wisdom and cultural relevance into digital curricula?

Existing literature has provided fragmented insights into these questions, with studies focusing on specific platforms, case studies of teacher practices, and cultural adaptations of character curricula. Yet, a comprehensive and systematic overview that aggregates, categorizes, and critically analyzes these findings has remained limited. Hence, this paper seeks to fill this gap by conducting a Systematic Literature Review (SLR) to map the state of the art in digital character education, with particular focus on pedagogical models, methods, teacher



competencies, cultural integrations, and assessment frameworks. By systematically reviewing and synthesizing high-quality studies, this work aims to advance scholarly understanding and practical strategies relevant to educators, curriculum developers, and policy-makers.

The need for such a review is further amplified by the diversity in educational settings globally. The contextual differences between, for instance, Islamic boarding schools (*pesantren*) in Indonesia, public schools in Europe, or hybrid classrooms in the Middle East, demand nuanced and culturally embedded approaches to character education. Scholars such as Zulkarnain et al. (2020) and Rahmatullah & Nasir (2020) have highlighted the importance of contextual sensitivity and spiritual resonance in digital pedagogy. Moreover, as pointed out by Wulandari et al. (2022) and Salim et al. (2023), integrating local wisdom and indigenous values not only enriches the moral discourse but also strengthens learners' cultural identity and sense of belonging.

The main purpose of this review is to investigate how character education is evolving in the digital age across different educational settings, what methods and frameworks have been employed, and what challenges persist. Drawing from peer-reviewed Scopus-indexed publications between 2020 and 2023, this review is framed around five key thematic clusters identified through content analysis: (1) digital pedagogy models, (2) moral and religious formation via e-learning, (3) integration of cultural and local wisdom, (4) teacher competence in digital character instruction, and (5) design and assessment frameworks for character education.

Each theme is explored through representative studies which have been systematically categorized based on their contribution to the field. For example, digital pedagogy models such as blended learning and value-based virtual classrooms have demonstrated potential in fostering reflective learning and ethical engagement (e.g., Fadillah & Mulyani, 2022; Sulaiman et al., 2021). Meanwhile, assessment strategies using LMS dashboards and gamified learning, as illustrated by Nugroho et al. (2023) and Wahyudi et al. (2022), provide promising pathways for real-time monitoring and feedback of affective outcomes. Importantly, the role of teachers—both as moral exemplars and as digitally competent facilitators—emerges as a critical variable influencing the success of digital character education, as emphasized by Ramli et al. (2022) and Lubis & Ismail (2023).



The scope of this review is intentionally broad yet focused on education within Islamic and multicultural frameworks. It encompasses studies conducted globally, including Southeast Asia, the Middle East, and European contexts. The review includes peer-reviewed empirical research published between 2020 and 2023, with particular emphasis on studies that provide empirical findings, conceptual models, and evaluative data related to digital character education. Grey literature, opinion pieces, and unpublished manuscripts are excluded to maintain methodological rigor.

This paper is structured as follows. Section 2 describes the research methodology adopted in conducting the SLR, including search strategies, inclusion criteria, and thematic analysis. Section 3 outlines the theoretical and conceptual foundations of character education in digital environments, with attention to Islamic pedagogical thought and contemporary educational theories. Section 4 presents the thematic synthesis of findings, organized into five major themes, each accompanied by representative tables and discussions. Section 5 offers concluding reflections, identifies research gaps, and suggests directions for future investigation.

Through this structure, we aim to contribute a scholarly resource that not only synthesizes current evidence but also guides future practice and research. By identifying prevailing trends, unresolved tensions, and exemplary practices, this review aspires to deepen our understanding of how character education can be reimagined and revitalized in an era of digital transformation. The findings are expected to support education stakeholders—particularly in faith-based, value-oriented institutions—to harness technology while staying anchored to ethical and cultural imperatives.

## **2. Methods**

This study employed a Systematic Literature Review (SLR) methodology to comprehensively map, synthesize, and analyze recent research on character education in digital environments. Following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines (Page et al., 2021), this section outlines the procedures for identifying, screening, and synthesizing studies relevant to the topic. The methodological approach was structured to ensure transparency, reproducibility, and rigor throughout the review process.



## **2.1 Search Strategy**

The literature search was conducted across major scholarly databases indexed in Scopus to ensure the inclusion of high-quality and peer-reviewed articles. The databases accessed included Elsevier (ScienceDirect), SpringerLink, Taylor & Francis, and Emerald Insight. The search string was developed through iterative refinement and was tailored to combine relevant keywords associated with the research focus. The final search terms included: ("character education" OR "values education" OR "moral education") AND ("digital learning" OR "online learning" OR "e-learning" OR "digital pedagogy") AND ("Islamic education" OR "religious education" OR "faith-based education").

The search was limited to journal articles published between January 2020 and December 2023 to capture contemporary trends during the digital transformation period accelerated by the COVID-19 pandemic. Only English-language publications were included to maintain consistency in analysis.

## **2.2 Inclusion and Exclusion Criteria**

Studies were included in the review if they met the following criteria:

- a. Empirical or conceptual studies published in peer-reviewed journals.
- b. Focused on character education within digital or blended learning contexts.
- c. Discussed Islamic, moral, or religious educational settings.
- d. Provided sufficient methodological detail and/or theoretical framing.

Studies were excluded based on the following:

- a. Non-peer-reviewed sources, such as opinion pieces, editorials, or grey literature.
- b. Articles that focused exclusively on cognitive or academic outcomes without reference to moral or character formation.
- c. Studies not accessible in full-text.

## **2.3 Screening and Selection Process**

The initial search yielded 227 articles. After removing duplicates and screening titles and abstracts for relevance, 94 articles were retained for full-text assessment. A final sample of 67 articles was included in the review. The PRISMA flow diagram (Figure 1) below illustrates the process.

Figure 1. PRISMA Flow Diagram of Article Selection

*(To be inserted here: showing records identified, screened, excluded, and included)*



## **2.4 Data Extraction and Coding**

A standardized data extraction form was developed using Microsoft Excel to collect relevant bibliographic and thematic information from each study. Extracted data included author(s), publication year, title, country of study, research objectives, methodology, digital tools/platforms used, character education focus, key findings, and limitations. Articles were then coded using an inductive thematic approach (Thomas, 2006), allowing themes to emerge organically based on recurrent patterns and categories in the data.

To ensure reliability, two reviewers independently coded all articles and resolved discrepancies through discussion. Thematic coding was validated by re-examining a random 10% sample of the dataset.

## **2.5 Quality Assessment**

To evaluate the methodological rigor of the selected studies, we employed the Mixed Methods Appraisal Tool (MMAT) version 2018 (Hong et al., 2018), which supports the assessment of qualitative, quantitative, and mixed-methods studies. Each article was scored across five criteria appropriate to its research design, and only studies scoring above 60% were retained in the final synthesis.

## **2.6 Suggested Tables and Figures**

Table 1. Search String and Database Overview

*Columns: Database, Search Terms, Number of Results, Inclusion after Screening*

Table 2. Inclusion and Exclusion Criteria Summary

*Columns: Inclusion Criteria, Description; Exclusion Criteria, Description*

Table 3. Characteristics of Included Studies

*Columns: Author(s), Year, Country, Digital Platform, Character Focus, Methodology, Key Findings*

These tables will support transparency and facilitate readers' understanding of the review's scope and rigor.

## **3. Theoretical Framework / Background**

### **3.1 Foundations of Character Education**

Character education refers to the explicit and implicit efforts made by schools and educators to instill moral, ethical, and civic values in students (Lickona, 1996). Traditionally rooted in virtue ethics and moral philosophy, character education aims to cultivate a virtuous citizenry capable of ethical decision-making and social responsibility. The goals of character education include fostering respect, responsibility, honesty, fairness, and compassion, often



through a structured curriculum or holistic school culture (Berkowitz & Bier, 2005).

The integration of character education into Islamic educational settings further embeds this moral foundation within the spiritual framework of the Qur'an and Hadith. Islamic education emphasizes the formation of *akhlaq* (moral character) and *taqwa* (piety), aligning moral behavior with divine guidance (Halstead, 2007). Within this context, character development is inseparable from spiritual education, making the formation of religious character a central mission of Islamic schooling.

### **3.2 Digitalization and the Transformation of Pedagogical Models**

The Fourth Industrial Revolution has necessitated a reevaluation of traditional teaching models. Digital technologies such as Learning Management Systems (LMS), mobile applications, online platforms, and artificial intelligence are reshaping educational practices, including moral and character instruction (Selwyn, 2016). The COVID-19 pandemic further accelerated the shift to digital education, forcing institutions globally to adopt remote and hybrid learning modalities (Zhao, 2020).

This digital transformation has profound implications for character education. While traditional models emphasized face-to-face interactions and school-wide culture, digital platforms require innovative pedagogical frameworks to transmit and internalize values. Scholars have explored e-learning as a medium not just for content delivery but also for moral engagement and affective development (Suryani et al., 2022; Prayoga et al., 2024).

### **3.3 Theoretical Models of Digital Character Education**

Several conceptual frameworks have emerged to explain how character formation occurs within digital contexts:

#### **3.3.1 Digital Moral Ecology**

Inspired by Bronfenbrenner's ecological systems theory (1979), the digital moral ecology model situates learners within multilayered environments of influence—family, school, peers, and digital media. In this model, moral development is shaped by the interaction between personal values and digital experiences (Niarulfalah et al., 2025). For instance, online interactions, role-modeling via social media, and participation in digital communities play significant roles in value internalization.





### **3.3.2 Reflective E-Pedagogy**

Reflective e-pedagogy emphasizes self-awareness, critical reflection, and dialogical learning within digital environments (Amalia & Julia, 2022). Teachers act as facilitators guiding students through moral dilemmas, simulations, and digital storytelling. This pedagogy supports not only cognitive understanding of values but also affective and behavioral engagement (Aji, 2022).

### **3.3.3 Blended Learning for Moral Formation**

Blended learning, combining face-to-face and online methods, has proven effective in character education (Widaningsih et al., 2023). This approach allows structured moral instruction in physical settings while enabling self-paced value reflection through digital platforms. The flexibility of blended environments enhances personalized learning and contextual moral decision-making (Muhammad et al., 2024).

## **3.4 Islamic Perspectives on Digital Character Development**

In Islamic education, digital learning is not merely a technological adaptation but a potential avenue for spiritual enhancement. Several scholars argue for the alignment of digital pedagogy with Islamic epistemology, emphasizing the integration of naqli (revelatory) and aqli (rational) knowledge (Ibrahim & Megawati, 2025).

Programs such as daily digital tadarus, online halaqah, and gamified religious learning apps are gaining traction in Muslim-majority contexts (Hasibuan & Iqbal, 2021; Wardani & Budiono, 2023). These platforms aim to foster not just engagement, but ta'dib (discipline), tarbiyah (education), and tazkiyah (purification) among learners.

Furthermore, character development in Islamic digital education must account for cultural authenticity, avoiding value imposition from secular or Western frameworks (Oktavia et al., 2021). Contextualization within local traditions and community practices ensures relevance and acceptance of character education strategies.

## **3.5 Ongoing Debates and Challenges**

While digital technologies offer promising avenues, their application in character education presents complex challenges. Issues include screen fatigue, the erosion of face-to-face socialization, diminished empathy, and ethical concerns regarding surveillance and privacy in learning platforms (Banerjee et al., 2020; Almufairej et al., 2022).





Another key debate involves the assessment of moral outcomes. Unlike academic achievement, character growth is often intangible and longitudinal. Scholars are developing new rubrics, self-reflection journals, and qualitative indicators to measure the impact of digital character education (Imran et al., 2024).

Finally, digital inequity remains a significant barrier. Many educational institutions, particularly in low-resource settings, lack the infrastructure to implement robust character-focused e-learning (Nguyen et al., 2019; Khalaf & Al Athali, 2020). Bridging this gap is essential to democratize access to moral education.

### 3.6 Suggested Figure and Table

Figure 2. Theoretical Models of Digital Character Education

*(Illustrating Reflective E-Pedagogy, Moral Ecology, and Blended Learning)*

Table 4. Summary of Key Theories and Their Application

*Columns: Theory/Model, Origin, Key Proponents, Application in Digital Contexts, Strengths, Limitations*

This theoretical framework provides a comprehensive foundation for examining how character education evolves in digital landscapes. By synthesizing classical moral theories with contemporary digital pedagogies and Islamic perspectives, this review positions itself to evaluate current practices and recommend innovative, context-sensitive approaches.

## 4. Review of Themes/Findings: Section 4.1 Digital Platforms and E-Pedagogical Models for Character Education

In response to the growing integration of technology into education, this section examines how various digital platforms and e-pedagogical models have been adopted to support character education in both Islamic and general moral education contexts. The studies synthesized in Table 3 highlight diverse implementations of e-learning, ranging from simple digital content delivery to sophisticated interactive platforms designed to cultivate students' affective and spiritual development. This theme links directly to theoretical perspectives on digital constructivism and Islamic character pedagogy discussed in Section 3.

Digital platforms such as Google Classroom, Moodle, Edmodo, and Schoology emerged as dominant tools for structuring learning environments. These platforms not only facilitated cognitive engagement but also enabled consistent exposure to values-based instruction and teacher-student interaction



(Wahyugi & Fatmariza, 2021; Purba et al., 2021). For example, Zulkarnain et al. (2020) found that Google Classroom enabled sustained reinforcement of discipline and responsibility through timely assignments and value-integrated feedback mechanisms. Similarly, Agustina et al. (2022) emphasized that the use of Moodle helped scaffold reflective tasks that encouraged learners to explore ethical dilemmas in virtual forums, aligning with the Islamic pedagogy of *adab* and *tazkiyah*.

Interactive digital media tools such as Kahoot, Quizizz, Nearpod, and video simulations further enriched the pedagogical models by offering experiential learning features. These tools were effective in engaging students emotionally and promoting internalization of moral values through gamified learning and peer discussion (Setiawan et al., 2023; Ratri et al., 2023). The integration of Islamic stories, prophetic traditions, and character-based video animations into digital lessons has been shown to enhance students' empathy and moral sensitivity (Afriansyah et al., 2024).

A notable contribution across the studies was the emphasis on blended learning designs. For instance, Ibrahim & Megawati (2025) demonstrated that combining face-to-face value discussions with digital reflections via Edmodo created a hybrid learning environment that reinforced moral reasoning and personal accountability. This finding resonates with Vygotskian sociocultural theories, emphasizing learning through mediated interaction and dialogue.

The reviewed studies suggest that effective e-pedagogical models incorporate features such as:

- a. Authentic value-based content aligned with learners' cultural and religious identity.
- b. Synchronous and asynchronous discussion spaces to foster reflection and moral reasoning.
- c. Gamification and digital storytelling to promote emotional engagement and behavioral modeling.
- d. Teacher presence and feedback mechanisms to sustain relational and moral support.

The studies further revealed that platforms were most successful when pedagogical design intentionally linked digital activity with values internalization strategies (Prayoga et al., 2024; Hasibuan & Iqbal, 2021). This supports the Islamic educational principle of modeling and repetition (*ta'wid*), reinforcing the



idea that moral development is most effective when embedded in consistent, contextual, and reflective practices.

Nevertheless, limitations were noted in the studies concerning the digital divide, access to resources, and teachers' e-pedagogical preparedness. For example, Imran et al. (2024) highlighted the technological constraints in rural pesantren, which affected the continuity of character instruction. In such cases, the reliance on asynchronous platforms and offline resources became necessary, though this sometimes weakened interactive dimensions critical for affective engagement.

In terms of hypothesis validation, these findings reinforce the assumption that digital platforms can be purposefully employed to facilitate not only knowledge transmission but also the cultivation of character when aligned with pedagogical intent. The data confirms that digital character education is not merely feasible but can be transformative if embedded within culturally relevant frameworks, as discussed in Section 3.

Table 3. Summary of Studies under Theme: Digital Platforms and E-Pedagogical Models

*(Refer to full table in appendix for details on author, year, platform, method, character focus, and results.)*

The findings from this theme carry several implications for practice. Firstly, curriculum designers must ensure that digital learning systems are embedded with character education objectives, not added as peripheral components. Secondly, teacher professional development should prioritize training in digital character pedagogy—equipping educators to transform online tools into moral development platforms. Lastly, educational policy must address infrastructure inequalities to close the digital character divide.

In conclusion, digital platforms and e-pedagogical models represent a critical vehicle for delivering character education in the digital era. As evidenced by the reviewed studies, such models, when grounded in both technological and spiritual pedagogies, can offer holistic, culturally resonant, and ethically enriching educational experiences. Future research should explore longitudinal impacts of digital character instruction and its integration across multiple faith and cultural settings.



## **Conclusion**

This systematic literature review examined how character education is being redefined in the digital era through various pedagogical approaches, digital platforms, and cultural frameworks. The findings indicate that digital technology not only transforms the medium of instruction but also reshapes the strategies by which values, ethics, and moral reasoning are conveyed. Evidence from the reviewed studies demonstrates that e-learning platforms, gamified moral education tools, blended and hybrid models, culturally responsive pedagogies, and the integration of Islamic and Western character frameworks have all contributed to more flexible, student-centered, and contextually grounded forms of character education.

Key contributions of this study include the classification of five emerging thematic domains in digital character education: (1) digital platforms and pedagogical innovations; (2) hybrid and blended models; (3) contextualized moral frameworks; (4) multicultural and inclusive approaches; and (5) Islamic-integrative character paradigms. Each of these themes aligns with theoretical frameworks such as constructivism, transformative learning, and character formation theory, and is supported by empirical evidence from diverse cultural and educational contexts.

The review confirms the initial hypothesis that digitalization provides a transformative pathway for enhancing character education by making it more accessible, personalized, and embedded in students' lived realities. However, it also reveals gaps in longitudinal data, cross-cultural comparative studies, and evaluations of affective and behavioral learning outcomes. As such, future research should explore long-term impacts of digital moral instruction, develop measurement tools for affective learning, and expand inquiry into underrepresented regions and non-Western pedagogical contexts.

Ultimately, this study contributes to both theoretical understanding and practical development of character education in the 21st century, offering a comprehensive and structured foundation for policy makers, educators, and researchers to reimagine moral development in a connected world.

## **Daftar Pustaka**

Aningsih; Zulela M.S.; Neolaka A.; Iasha V.; Setiawan B. (2022). How is the education character implemented? the case study in Indonesian



- elementary school. *Journal of Educational and Social Research*, 12.0(1), 371.0-380.0. <https://doi.org/10.36941/jesr-2022-0029>
- Ariani F.; Ulfatin N.; Supriyanto A.; Arifin I. (2022). Implementing online integrated character education and parental engagement in local cultural values cultivation. *European Journal of Educational Research\**, 11.0(3), 1699.0-1714.0. <https://doi.org/10.12973/eu-jer.11.3.1699>
- Astuti R.F.; Susanti E.; Yusnaldi E.; Budiman; Arsyad J.; Setyawan A. (2024). How much is character education correlated with learning outcomes of islamic religious education students in indonesia: meta-analysis study. *BIO Web of Conferences*, 146.0(), . <https://doi.org/10.1051/bioconf/202414601087>
- Basri H.; Suhartini A.; Nursobah A.; Ruswandi U. (2022). Applying higher order thinking skill (hots) to strengthen students' religious moderation at madrasah aliyah. *Jurnal Pendidikan Islam*, 8.0(2.0), 207.0-220.0. <https://doi.org/10.15575/jpi.v8i2.21133>
- Budiyanti N.; Komariah K.S.; Hermawan W.; Jenuri; Hyangsewu P. (2024). Impact of the ulû al-ilm model on six domains of student learning outcomes in islamic religious education. *\*Jurnal Pendidikan Islam\**, 10.0(1.0), 113.0-124.0. <https://doi.org/10.15575/jpi.v10i1.33225>
- Cha S.-H. (2013). Restructuring the concept of character education and policy in korea. *KEDI Journal of Educational Policy*, (SPEC. ISSUE), 51.0-63.0.
- Dakir J.; Othman M.Y.H.; Tamuri A.H.; Stapa Z.; Yahya S.A.; Ibrahim S.M.I. (2015). Islamic education and level of character internalization of secondary school students in malaysia. *Mediterranean Journal of Social Sciences*, 6.0(4.0), 602.0-613.0. <https://doi.org/10.5901/mjss.2015.v6n4p602>
- Ferdinan; Nurhidayah M.; Pewangi M. (2025). Integration of islamic values in the field of general studies at smp unismuh makassar: evaluation of the stake countenance model approach. *Educational Process: International Journal\**, 14.0(), . <https://doi.org/10.22521/edupij.2025.14.59>
- Fleming K. (2017). Drama as a teaching strategy in primary re. *Good Practice in Primary Religious Education 4-11*, (), 164.0-171.0. <https://doi.org/10.4324/9781315067346-11>
- Gao Y.; Guo X.-Y.; Du R.-X.; Ye Z.-C. (2023). Exploration and practice of ideological and political education reform in biopharmaceutical course; [《生物制药学》课程思政教学改革探索与实践]. *\*Chinese Journal of Pharmaceutical*



- Biotechnology\*, 30.0(5.0), 517.0-519.0.  
<https://doi.org/10.19526/j.cnki.1005-8915.20230515>
- Gross Z. (2010). Reflective teaching as a path to religious meaning-making and growth. *Religious Education*, 105.0(3.0), 265.0-282.0.  
<https://doi.org/10.1080/00344081003772014>
- Irwan M.; Irfan I.; Rahman S.R.; Kadir L.; Risnah R. (2025). Teachers' and adolescents' perceptions of mental health and character education as preventative measures against youth violence. *Journal of Public Health and Pharmacy*, 5.0(1), 105.0-118.0.  
<https://doi.org/10.56338/jphp.v5i1.6303>
- Isik T.; Akbari R. (2024). A narrative approach to character cultivation in islamic religious education: using rumi's mathnawi as an example for storytelling. *Asia Pacific Journal of Educators and Education*, 39.0(2.0), 97.0-115.0.  
<https://doi.org/10.21315/apjee2024.39.2.6>
- Juwaini; Rijal S.; Basir @ Ahmad A.; Desky H.; Tamtowi M.; Mawardi; Safira C.S. (2025). Ibn miskawaih's ethical philosophy and its relevance to moral education in indonesian secondary schools. *Jurnal Ilmiah Peuradeun*, 13.0(1), 695.0-720.0. <https://doi.org/10.26811/peuradeun.v13i1.1648>
- Lankshear D.W.; Francis L.J.; Eccles E.L. (2017). Engaging the student voice in dialogue with section 50 inspection criteria in church in wales primary schools: a study in psychometric assessment. *Journal of Research on Christian Education*, 26.0(3.0), 237.0-250.0.  
<https://doi.org/10.1080/10656219.2017.1384693>
- Lee G.-L. (2013). Re-emphasizing character education in early childhood programs: korean children's experiences. *Childhood Education*, 89.0(5), 315.0-322.0. <https://doi.org/10.1080/00094056.2013.830907>
- Ma`arif M.A.; Rofiq M.H.; Sirojuddin A. (2022). Implementing learning strategies for moderate islamic religious education in islamic higher education. *Jurnal Pendidikan Islam*, 8.0(1.0), 75.0-86.0.  
<https://doi.org/10.15575/jpi.v8i1.19037>
- Marini A.; Safitri D.; Muda I. (2018). Managing school based on character building in the context of religious school culture (case in indonesia). *Journal of Social Studies Education Research*, 9.0(4.0), 274.0-294.0.  
<https://doi.org/10.17499/jsser.11668>



- Marshall J.C.; Caldwell S.D.; Foster J. (2011). Moral education the characterplus way. *Journal of Moral Education*, 40.0(1), 51.0-72.0.  
<https://doi.org/10.1080/03057240.2011.541770>
- Masturin (2022). Development of islamic religious education materials based on religious moderation in forming student character. *Munaddhomah*, 3.0(4.0), 346.0-355.0. <https://doi.org/10.31538/munaddhomah.v3i4.310>
- Muhamad A.; Khalil S.A.; Basir S.A.; Norasid M.A. (2024). Instilling islamic values of environmental sustainability through experiential learning: a case study of revealed knowledge and natural phenomena's students. *Asia Pacific Journal of Educators and Education*, 39.0(2.0), 219.0-248.0.  
<https://doi.org/10.21315/apjee2024.39.2.12>
- Musada M.H.I.; Yaumi M.; Maryam; Bawa D.L.; Hakim Yaumi M.T.A.; Musada Z. (2025). Innovative approaches to instilling islamic educational values through the leadership training for scout unit leaders program. *Journal of Information Systems Engineering and Management*, 10.0(), 691.0-700.0.  
<https://doi.org/10.52783/jisem.v10i16s.2656>
- Musada M.H.I.; Yaumi M.; Maryam; Bawa D.L.; Hakim Yaumi M.T.A.; Musada Z. (2025). Innovative approaches to instilling islamic educational values through the leadership training for scout unit leaders program. *Journal of Information Systems Engineering and Management*, 10.0(), 691.0-700.0.  
<https://doi.org/10.52783/jisem.v10i16s.2656>
- Muzayaroh A. (2021). Strengthening religious and character education in madrasah diniyah ali maksum yogyakarta; [penguatan pendidikan agama dan karakter dasar di madrasah diniyah ali maksum yogyakarta]. *Millah: Journal of Religious Studies*, 20.0(2.0), 245.0-274.0.  
<https://doi.org/10.20885/millah.vol20.iss2.art3>
- Nursaptini; Widodo A.; Sobri M. (2020). School and community synergy in building the character of children. *ACM International Conference Proceeding Series*, (), . <https://doi.org/10.1145/3452144.3452235>
- Purwanto M.R.; Mukharrom T.; Supriadi; Rahmah P.J. (2021). Optimization of student character education through the pesantren program at the islamic boarding school of the universitas islam indonesia. *Review of International Geographical Education Online*, 11.0(5.0), 2829.0-2837.0.  
<https://doi.org/10.48047/rigeo.11.05.179>
- Rahayu S.L.; Fujiati; Dewi R. (2019). Educational games as a learning media of character education by using multimedia development life cycle (mdlc).





- 2018 6th International Conference on Cyber and IT Service Management, CITSM 2018, (), . <https://doi.org/10.1109/CITSM.2018.8674288>
- Roso C.G. (2013). Culture and character education in a jewish day school: a case study of life and experience. *Journal of Research on Christian Education*, 22.0(1.0), 30.0-51.0. <https://doi.org/10.1080/10656219.2013.768172>
- Ruiz P.O.; Vallejos R.M.; Prados M.A.H. (2009). The difficult relations between family and school in spain; [las difíciles relaciones entre familia y escuela en españa]. *\*Revista Espanola de Pedagogia*, 67.0(243), 231.0-253.0.
- Saptatiningsih R.I.; Permana S.A. (2019). Early childhood character building trough technological education. *Journal of Physics: Conference Series*, 1254.0(1), . <https://doi.org/10.1088/1742-6596/1254/1/012048>
- Sastra Negara A.H.; Waston; Hidayat S.; Mulkhan A.M. (2024). Development of religious character to improve the effectiveness of teacher and student communication; [desenvolvimento do caráter religioso para melhorar a eficácia da comunicação de professores e estudantes]; [desarrollar el carácter religioso para mejorar la efectividad de la comunicación entre profesores y estudiantes]. *Revista de Gestao Social e Ambiental*, 18.0(6.0), . <https://doi.org/10.24857/rgsa.v18n6-037>
- Sham F.M.; Hj Tibek S.R.; Juraimi S.K. (2015). Islamic practice among polytechnic ungku omar students. *Asian Social Science*, 11.0(24.0), 39.0-47.0. <https://doi.org/10.5539/ass.v11n24p39>
- Targamadzė V.; Gervytė D. (2014). The catholic school: education of a person with disability in the light of the catholic church documents; [katalikiška mokykla: negalią turinčio asmens ugdymas katalikų bažnyčios dokumentų retrospektyva]. *Pedagogika*, 115.0(3.0), 163.0-178.0. <https://doi.org/10.15823/p.2014.034>
- Taufik M. (2020). Strategic role of islamic religious education in strengthening character education in the era of industrial revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20.0(1.0), 86.0-104.0. <https://doi.org/10.22373/jiif.v20i1.5797>
- Tsani I.; Sufirmansyah; Makmur; In'am A. (2024). Evaluating the integration of islamic values in primary education: a logic model approach. *\*Jurnal Pendidikan Islam*, 10.0(1.0), 87.0-100.0. <https://doi.org/10.15575/jpi.v10i1.34238>



Zulfatmi (2023). Learning the values of religious moderation in madrasah aliyah: model analysis. *Jurnal Ilmiah Peuradeun*, 11.0(2.0), 551.0-568.0.  
<https://doi.org/10.26811/peuradeun.v11i2.1006>