

Effectiveness of Islamic values-based problem-solving learning in enhancing social awareness in Islamic religious education subject

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Abstract: The rapid advancement of digital technology has contributed to increasing individualistic tendencies among adolescents. Meanwhile, IRE (Islamic Religious Education) remains predominantly conventionally oriented and has not adequately fostered students' social awareness. Therefore, this study aims to examine the effectiveness of problem-solving learning integrated with Islamic values in enhancing students' social awareness in IRE subjects. This study employed a quasi-experimental design involving 40 tenth-grade students from a vocational high school in Bima City, divided into an experimental group (n = 20) and a control group (n = 20). The experimental group received problem-solving instruction integrated with Islamic values, whereas the control group participated in conventional learning. Data were collected through validated and reliable pretests and posttests and analyzed using normality, homogeneity, and independent samples t-tests. The findings indicate that Islamic values-integrated problem-solving learning was significantly more effective in enhancing students' social awareness than conventional instruction. The study further demonstrates that this learning model effectively promotes students' cognitive understanding of social responsibility, including helping behavior, social harmony, empathy, and environmental awareness. The novelty of this research lies in the innovative design of IRE learning that integrates Islamic values into problem-solving activities to strengthen character education. Enhancing social awareness among vocational high school students is essential in preparing them to navigate the future dynamics of the workplace and industrial environments.

INTRODUCTION

Amid the rapid advancement of the digital era and the growing tendency toward individualism among adolescents (Erstad et al., 2024; Main et al., 2025; West et al., 2020), education is no longer sufficient if it merely emphasizes academic achievement; it must also cultivate students' social awareness as an integral dimension of human character and religious values. The rise of individualistic behavior and the decline of prosocial attitudes among adolescents in the digital age have contributed to lower levels of helpfulness, empathy, and social solidarity among peers (Zahroh, 2023). This phenomenon presents a critical challenge for educators to reformulate learning approaches that prioritize the strengthening of students' social character.

On the other hand, IRE learning contains a lot of subject matter related to social care such as tolerance, moderation, Islamic *ukhuwah*, and other commendable attitudes. However, IRE learning is considered not yet fully able to transform Islamic values into real social behavior of students. In fact, Islamic values substantively emphasize the importance of social relations between humans as an integral part of the implementation of religious teachings. This is evidenced by the gap between IRE's academic achievements and the implementation of Islamic values in students' daily lives, such as low social awareness, discipline, and religious attitudes in social interactions (Afifa et al., 2025). In addition, IRE learning is considered to still emphasize knowledge transfer rather than internalizing values and forming Islamic character in a contextual manner (Irawan et al., 2025).

Meanwhile, the IRE learning model used in schools is still often oriented towards the cognitive aspect so that it does not fully provide space for students to develop critical thinking skills, solve social problems, and internalize Islamic values in daily life (Nurhasanah et al., 2024). As a result, IRE learning becomes less contextual and not optimal in shaping students' social awareness. Therefore, it is necessary to innovate a learning model that is able to integrate problem-solving with Islamic values as the foundation for the formation of students' social character.

One of the relevant learning models used in IRE learning is problem solving. The problem solving learning model places students as active subjects in identifying and solving problems based on the perspective of Islamic teachings (Febrianingsih, 2022). Research shows that the problem-solving and problem-based learning approach can improve students' critical, reflective, and collaborative thinking skills, while helping to internalize Islamic values (Fazrin et al., 2025). Thus, learning is not only oriented to the academic aspect, but also to strengthen the social and moral character of students.

Several previous studies have shown that problem-solving learning has a positive effect on improving learning outcomes and students' critical thinking skills (Alita et al., 2019; Rizki, 2025), but there has not been a specific study on the aspect of improving students' social awareness. Studies on the integration of problem solving learning models with Islamic values are still minimal, while the integration of problem solving learning is still limited to teaching material modules (Aladin et al., 2024). On the other hand, the learning process used to improve students' social care behavior is still perceived as less contextual and not oriented towards problem solving (Safrilsyah et al., 2024).

The results of previous research that have been presented previously still show some limitations. Most of the research focuses more on improving cognitive learning outcomes and critical thinking skills, while the social care aspects of students have not been studied specifically.

In addition, research on the problem-solving model in IRE learning generally has not systematically integrated Islamic values as a learning base. Based on the research gap, this research focuses on the integration of problem-solving models with the internalization of Islamic values which is specifically focused on increasing students' social awareness in IRE subjects. This research not only places problem solving as a pedagogical strategy, but also makes Islamic values as an ethical framework in the process of solving social problems.

This study aims to analyze the effectiveness of the Islamic value-based problem-solving model on increasing students' social awareness in IRE subjects. Theoretically, this research is expected to enrich the study of IRE learning innovations, especially related to the integration of problem-solving models with Islamic value education in the development of students' social character. This research can also be a conceptual reinforcement that IRE learning not only functions as a transmission of religious knowledge, but also as a means of forming humanist and religious social behavior. Practically, the results of this research are expected to be a reference for IRE teachers in developing learning strategies that are more contextual, active, and oriented towards the formation of students' social awareness. In addition, this research can be considered for educational institutions in designing character learning based on Islamic values that are adaptive to contemporary social challenges.

METHODS

This study uses a quantitative approach with a quasi-experimental design. This design was used to test the effectiveness of problem-solving learning based on Islamic values in improving students' understanding of social care through IRE learning. In addition, the use of a quantitative approach in this study is expected to be able to provide more objective empirical evidence regarding the effectiveness of the learning model. Two intact groups were involved: the experimental group that accepted the application of the problem-solving learning model based on Islamic values and the control group that participated in conventional learning activities. Both groups completed the pretest and posttest to measure changes in understanding social care.

The research population consists of all class X students at one of the Bima City Vocational Schools totaling 40 students. Given the relatively small population size, this study used purposive sampling techniques. Class XB is used as an experimental class and a control class i.e., class XC. The consideration for the selection of the two classes is a regular class which shows that there is no special treatment of students long before this research action is carried out. The participants were divided into two whole classes: the experimental group ($n = 20$) and the control group ($n = 20$). This sampling approach ensures representation of the target population and minimizes sampling bias.

As respondents, students were informed of the purpose of the research, guaranteed the confidentiality and anonymity of their responses, and told that their participation was voluntary and that they could withdraw from the research at any time without any academic consequences. The intervention was carried out over four sessions, lasting about 50 minutes each, and collaborated with the classroom teacher to ensure consistency in delivery. This intervention aims to develop students' understanding of social care, encompassing responsibility, empathy, tolerance and constructive social interaction while respecting local cultural norms. Learning activities include role-playing, group discussions, reflective exercises, and performance-based activities related to IRE learning.

A preliminary trial is conducted before the main study to assess the readability of the items and the student's comprehension. The validity of the construct is checked using item-total correlation, which leads to the removal of three items that do not meet the acceptable threshold. Reliability analysis using Alpha Cronbach yielded a coefficient of 0.833, which indicates a high internal consistency. The results of the data reliability test are as shown in the following table.

Table 1. Reliability Test Results Questions

Cronbach's Alpha	N of Items
0.814	10

Data collection is carried out in three stages. First, a pretest was given to the experimental group and the control group to assess the student's initial confidence level. Second, the experimental group received an intervention, while the control group continued with conventional learning activities. Third, posttests were given to both groups after the intervention to measure the improvement of students' understanding of social care. The collected data is analyzed using statistical software. Before hypothesis testing, normality tests and homogeneity tests are performed to ensure that the data meet the assumptions for parametric analysis. An independent sample t-test was then used to examine differences in confidence-enhancing scores between the experimental group and the control group. Statistical significance is determined at a significance level of 0.05.

RESULTS AND DISCUSSION

The experimental group received Islamic values-based problem-solving learning, whereas the control group was taught through conventional instructional methods. Both the experimental and control groups consisted of 30 students each. The following table presents the descriptive quantitative results of students' pretest and posttest scores.

Table 2. Descriptive Quantitative Results of Pretest and Posttest Scores

Items	N	Minimum	Maximum	Mean	Std. Deviation
Pretest_ Experiment	20	30	82	57.30	11.503
Posttest_ Experiment	20	80	98	89.65	5.081
Pretest_Control	20	30	64	44.20	10.113
Posttest_Control	20	40	82	60.30	10.245
Valid N (listwise)	20				

Based on the table above, it is known that the pretest and posttest values in the experimental class and the control class have differences. The experimental class that was given treatment in the form of the application of a problem-solving model based on Islamic values obtained a pretest average score of 57.30 with a minimum score of 30 and a maximum of 82 and a standard deviation of 11.503. After being given treatment, the average score of the posttest of the experimental class increased to 89.65 with a minimum score of 80 and a maximum of 98 and a standard deviation of 5.081. Meanwhile, in the control class that used conventional learning, an average pretest score of 44.20 was obtained with a minimum score of 30 and a maximum of 64 and a standard deviation of 10.113. After the learning process took place, the average posttest score of the control class increased to 60.30 with a minimum score of 40 and a maximum of 82 and a standard deviation of 10.245.

The pretest and posttest instruments were systematically designed to assess students' understanding of social awareness, encompassing key dimensions such as mutual assistance, social harmony, empathy, and environmental responsibility. These assessment items were aligned with the objectives of the problem-solving learning activities, which emphasized the development of social awareness through the analysis and resolution of real-life social issues. Consequently, the pretest and posttest served not only as measures of students' cognitive understanding but also as indicators of the extent to which the problem-solving approach facilitated the internalization of social awareness values throughout the learning process. The figure below presents a summary of the social awareness indicators embedded within the problem-solving learning process.



Figure 1. Social awareness indicators within problem-solving learning

Furthermore, the data on students' pretest and posttest scores between the experimental and control classes were tested for normality. The following is a table of the results of the normality test of the experimental and control classes.

Table 3. Kolmogrov Smirnov Normality Test Results

Item	Classes	Statistic	df	Sig.
Learning Outcomes	pretest experiment	0.948	20	0.287
	posttest experiment	0.956	20	0.462
	pretest control	0.951	20	0.389
	posttest control	0.979	20	0.925

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

The table above shows that the significance value (Sig.) in all data groups is above the significance level of 0.05. In the experimental class, the significance value of the pretest was 0.287 and the posttest was 0.462. Meanwhile, in the control class, the significance value of the pretest was 0.389 and the posttest was 0.925. All of these significance values showed $p > 0.05$, so that the pretest and posttest data in both groups were declared to be normally distributed. Thus, the data from the research results meet the assumption of normality so that it is feasible to continue with the independent sample t-test. However, before conducting an independent sample t-test, the data is first tested for homogeneity. The variance homogeneity test was carried out using Levene's Test of Homogeneity of Variances test. The following is a table of homogeneity test results.

Table 4. Levene's Test of Homogeneity of Variances Results

Item	Aspects	Levene Statistic	df1	df2	Sig.
Learning	Based on Mean	0.797	1	38	0.375
Outcomes	Based on Median	0.029	1	38	0.869
	Based on Median and with adjusted df	0.029	1	79.384	0.869
	Based on trimmed mean	0.230	1	38	0.633

Based on the table above, it is known that the significance value in all testing approaches is above the significance level of 0.05. In the “Based on Mean” test, a Levene Statistic value of 0.797 with a significance value of 0.375 was obtained. Furthermore, in the “Based on Median” test, a significance value of 0.869 with a statistical value of 0.029 was obtained. The same results were also obtained in the “Based on Median and with adjusted df” approach with a significance value of 0.869. Meanwhile, the “trimmed mean” test showed a Levene Statistic value of 0.230 with a significance value of 0.633. The entire significance value showed $p > 0.05$ so it can be concluded that the data variance between the experimental group and the control group was homogeneous. Thus, the research data has met the homogeneity assumption and is feasible to continue at the hypothesis testing stage using an independent sample t-test.

The following is a table of independent sample t-test results between the experimental and control classes. This test aims to determine the effectiveness of the problem-solving learning model based on Islamic values applied to improving students’ learning outcomes and social concerns.

Table 5. Independent Sample T-Test Result

Items	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval	
								Lower	Upper
Hasil Belajar	Equal variances assumed	6.737	.013	11.478	38	.000	29.35	2.557	24.173 34.527
	Equal variances not assumed			11.478	27.8	.000	29.35	2.557	24.11 34.59

Based on the table above, the results of the analysis show that in the equal variances assumed section, a value of $F=6.737$ was obtained with a significance of 0.013. Furthermore, the t-value is 11.478 with a degree of freedom (*df*) of 38 and a two-way significance value (Sig. 2-tailed) of 0.000. Because the significance value was less than 0.05 ($p < 0.05$), there was a significant difference between student learning outcomes in the experimental class and the control class.

In addition, a Mean Difference value of 29.35 was obtained which shows that the average learning outcomes of the experimental class were higher than those of the control class. This value was strengthened by a 95% confidence interval in the range of 24,173 to 34,527, thus showing the consistency of the average difference between the study groups. In the line equal variances not assumed, the same significance result was also obtained, namely 0.000 with a value of $t=11.478$ so that it further strengthens that the difference that occurs is statistically significant.

Tabel 6. N-Gain Analysis Results

Items	Mean	Minimum	Maximum	Category
N-Gain Experiment	76.3791	61.90	93.33	Effective
N-Gain Control	28.8316	10.71	64.00	Uneffective

Based on the table above, it is known that the experimental class obtained a mean value of 76.3791 with a minimum value of 61.90 and a maximum of 93.33. Based on the N-Gain interpretation criteria, the results are included in the effective category. These findings show that the application of the problem-solving model based on Islamic values is able to effectively improve students' learning outcomes and social concerns. The high value of N-Gain indicates that the learning process not only improves students' cognitive understanding, but is also able to internalize Islamic values in students' social behavior during the learning process.

Meanwhile, the control class obtained an average N-Gain value of 28.8316 with a minimum value of 10.71 and a maximum of 64.00 which was in the ineffective category. These results show that conventional learning tends to be less able to provide an optimal improvement in students' learning outcomes and social care compared to the learning model applied in experimental classes.

The advantage of the experimental class lies in the students' activeness in solving problems through an integrated learning process of Islamic values. When students are faced with contextual problem scenarios that are integrated with Islamic values, they do not simply passively memorize religious doctrines, but actively construct new understandings through a process of structured inquiry. The problem-solving learning model forces students to carry out high-level cognitive activities, starting from identifying problems, analyzing the root causes, looking for references to relevant Islamic values, to formulating alternative solutions (Wilson-Strydom & Walker, 2015).

Furthermore, the integration of Islamic values acts as a cognitive scaffolding as well as an intrinsic motivator. In the perspective of Islamic educational psychology, learning activities associated with the dimensions of worship and responsibility encourage deeper cognitive and affective engagement. This is in line with the results of (Nuraini, 2025) research which emphasizes that intrinsic motivation arises when students find personal meaning in learning activities. Therefore, the intrinsic motivation that arises in students will have a positive effect on the activeness of learning.

The difference in N-Gain achievement between the two groups shows that there is a significant disparity in learning effectiveness. The experimental class showed a much higher improvement than the control class, so it can be concluded that the problem-solving model based on Islamic values is more effective in improving learning outcomes as well as shaping students'

social concern in Islamic Religious Education subjects. Thus, this learning model has a strong potential to be applied as an innovative approach in IRE learning that is oriented towards strengthening students' social character and Islamic values.

The findings of this study are consistent with those reported by Anugrah et al., (2025) and Jalleh et al. (2021) who demonstrated that the integration of moral and religious values into problem-based learning models significantly enhances students' learning efficiency and memory retention. These previous studies are further reinforced by the present research, which provides empirical evidence that religious learning grounded in problem-solving approaches can substantially improve students' learning outcomes. Through problem-solving learning integrated with Islamic values, students' understanding of social awareness and social responsibility increased significantly. When scientific or religious learning is connected to an ethical and religious framework, students perceive greater personal relevance, which in turn strengthens their intrinsic motivation to learn.

In addition, this study also confirms a previous study which claimed that the active learning based on real cases is much more resilient in constructing students' social empathy compared to one-way indoctrination (Levett-Jones et al., 2019; Patel et al., 2019; Zrudlo, 2021). Meanwhile, the results of this study also answer the challenge of IRE learning in the modern era that IRE learning must be truly contextually designed. So that through problem-solving-based IRE learning, it indicates that IRE learning has transformed from normative to contextual.

However, the results of this study dismiss the conventional skeptical assumption that the integration of religious values in problem-solving learning can limit students' freedom of critical thinking due to theological limitations (Adawiah & Sakdiah, 2025). The data of this study shows the opposite that the N-Gain of the experimental class which reached 76.38% proves that Islamic value signs do not limit intellectual creativity, but act as a clear direction and goal for students' critical thinking process. Critical thinking guided by religious values actually produces solutions that are not only innovative but also humane and applicable to the social environment.

The findings of this study reinforce the results of previous research which stated that the problem-solving model has a positive effect on students' learning outcomes and critical thinking skills as found by (Alita et al., 2019) and (Rizki, 2025). However, this research makes a new contribution because it expands the effectiveness of the problem-solving model not only on the cognitive aspect, but also on the affective dimension, especially the social concern of students. Thus, the problem-solving model based on Islamic values has a strategic position in the formation of students' social character through the IRE learning process.

In addition, the results of this study also complement the study of (Aladin et al., 2024) which stated that the integration of Islamic values in problem-solving learning is still limited to the development of teaching material modules. This research shows that the integration of Islamic values can not only be applied to learning tools, but can also be implemented directly in the learning syntax of problem solving, starting from the stage of problem identification, case analysis, solution discussion, to reflection on Islamic values. This integration makes the learning process more holistic because it connects critical thinking skills with the formation of students' morals and social concerns.

The results of this study are also relevant to the findings of Safrilsyah et al., (2024) who stated that learning to improve students' social care behavior is still less contextual and not yet oriented towards solving real problems. In this study, students are faced with various social issues that are close to their lives, such as helpfulness, concern for friends, and social responsibility in the school environment. This situation encourages students to actively seek solutions based on Islamic values so that learning becomes more applicable and oriented to students' real experiences.

CONCLUSION

This study demonstrates that Islamic values-integrated problem-solving learning is effective in enhancing students' understanding of social awareness in vocational high schools in Bima City. Students who participated in the intervention exhibited significantly greater improvements in social awareness compared to those who received conventional instruction. Beyond confirming the effectiveness of the intervention, this study underscores the importance of integrating Islamic values into problem-solving learning as a strategy for strengthening character education. The findings further indicate the successful development of students' cognitive competencies related to helping behavior, social harmony, empathy, and environmental responsibility.

Several directions for future research emerge from this study. Longitudinal studies are needed to examine whether the observed improvements in social awareness can be sustained over time. Future research may also investigate the implementation of Islamic values-integrated problem-solving learning across diverse educational settings, particularly within pesantren environments. In addition, policymakers at the vocational high school level are encouraged to consider this learning model as a strategic approach to strengthening students' character development in preparation for the evolving demands of the workplace and industrial sectors.

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