

Building Social Ethics Through Islamic Education: The Role of Schools in Promoting Human Values

Aep Saepudin

Univesitas Islam Bandung, Indonesia

Email: aep.saepudin@unisba.ac.id

Abstract

Islamic education plays an important role in building social ethics among students, especially through applying humanitarian values in the teaching and learning process. Schools as formal educational institutions are strategic places to instill empathy, tolerance, and social responsibility among students. However, challenges such as limited resources, lack of community support, and the influence of digital media can hinder the application of these values. The purpose of this study is to explore the role of schools in promoting humanitarian values through Islamic education. This study uses a qualitative approach, with data collection from previous studies and observations of interactions in the school environment. The results of the study indicate that the integration of humanitarian values in the Islamic education curriculum can have a positive impact on student character. Despite various challenges, the role of teachers as role models is very important in transferring social and ethical values. With good support from the community and the surrounding environment, the application of humanitarian values in schools can be optimized, producing students who are more sensitive and responsible to society. This study provides insight into the strategies needed to improve the effectiveness of humanitarian values education in the context of Islamic education.

Keywords: Social Ethics, Islamic Education, Schools, Human Values.

A. INTRODUCTION

The role of Islamic education in building social ethics through schools can be seen as part of a response to the social dynamics that continue to develop in society. Along with the development of the era, modernization, and globalization, society is faced with various increasingly complex ethical and moral challenges. One of the main challenges is the decline in social values related to humanity, such as tolerance, solidarity, and concern for others (Sahin, 2018). This phenomenon is evident in various aspects of daily life, from social interactions in the surrounding environment to behavioral patterns on social media, where humanitarian values are often neglected. This condition indicates an urgent need to rebuild a strong foundation of social ethics, especially among the younger generation who will become future leaders (Al-Saggaf & Simmons, 2015).

In this context, education plays a strategic role as one of the most effective means of instilling and building social and ethical values. Islamic education, in particular, has great potential in shaping the character of individuals who are ethical and behave following humanitarian values. Islamic education not only teaches religious aspects but also emphasizes the importance of morality and social responsibility (Asif et al., 2020). Islamic schools, as formal institutions that integrate religious education with general education, have a great opportunity and

responsibility to form a generation that is not only academically intelligent but also has strong social ethics. In the school environment, students not only learn theoretical knowledge, but are also guided to develop social sensitivity through their interactions with friends, teachers, and the school environment as a whole (Rudasill et al., 2018).

However, in recent decades, there has been increasing attention to how human values can be effectively taught and internalized through Islamic education. Amidst the rapid flow of social change, there is concern that the traditional values that underlie Islamic education, such as justice, compassion, and cooperation, are increasingly difficult to maintain amid the pressures of modernity. In addition, the challenges of globalization and technology have also had a significant impact on the way individuals, especially the younger generation, understand and apply social and ethical values in everyday life (Arifin, 2016). With widespread access to information through digital media, students are often exposed to various values and norms that may conflict with religious teachings and the social values they learn in school. Therefore, Islamic schools must respond more creatively and adaptively in delivering social and ethical education that is relevant to the modern context (Farrell, 2016).

Furthermore, the role of schools in promoting human values through Islamic education is becoming increasingly important in dealing with various social problems faced by society. The problems of injustice, discrimination, and social conflict are still realities in various regions, both at the local and global levels. Islamic schools have a moral responsibility to prepare their students to become agents of change who can promote peace, justice, and solidarity in society (Hammad & Shah, 2019). Education that emphasizes social ethics and human values is essential in equipping students with the ability to critically assess the social situations around them and take action following humanitarian principles. In this regard, Islamic education has the potential to make a major contribution to building a more just and harmonious society through social ethics education integrated into the school curriculum (Smith et al., 2020).

Islamic schools have various approaches that can be used to instill human values in students. One of them is through the development of a curriculum that explicitly includes learning about social ethics and human values in religious subjects. In addition, extracurricular activities that involve social cooperation, such as charity and community service activities, can also serve as a means to internalize these values among students (Khaidir & Suud, 2020). A conducive school environment, where teachers and school staff are role models in good social behavior, also has a great influence in shaping students' social ethics. Moreover, a close relationship between the school and the surrounding community can help strengthen the human values taught in schools (Hermino & Arifin, 2020).

In addition, the importance of the role of teachers as primary educators in Islamic education cannot be ignored. Teachers in Islamic schools are not only tasked with delivering lesson materials but must also be able to be good role models for students in terms of behavior and morality. Through daily interactions with students, teachers can play a key role in shaping students' character and social attitudes (Burde et al., 2015). This process does not only occur in the classroom, but also through

various activities outside the classroom, such as group discussions, collaborative projects, and other social activities that can strengthen social relationships between students. Therefore, Islamic schools must pay serious attention to the quality of teacher education, including training in effective teaching methods to teach social ethics values (Akçayır & Akçayır, 2018).

In addition, education policies at the national and local levels also play an important role in determining the direction of Islamic education, especially in terms of teaching social ethics. Support from the government, educational institutions, and the community is needed to ensure that Islamic schools have sufficient resources and a supportive environment to implement social ethics education programs. Collaboration between schools, parents, and the community can strengthen efforts to instill human values in students from an early age.

B. LITERATURE REVIEW

1. Social Ethics

Etymologically, ethics comes from the Greek language, namely *ethos*, which means habit. In philosophical terms, ethics is defined as the science of something that is usually done or the science of customs. While in terms of epistemology, ethics and morals have similarities, in line with the development of science and customs among scholars there is a shift in meaning. Ethics tends to be viewed as a branch of science in philosophy that studies the good and bad values of humans. While morals are things that encourage humans to do good actions as obligations or norms (Dal Poz, 2015).

According to K Bertens, ethics comes from Ancient Greek, namely *ethos*, in the singular form has several meanings including habits, customs, morals, character, feelings, attitudes, and ways of thinking. And in the plural form, it means customs. In this sense, ethics is related to good living habits, and good ways of life, both in a person and in society (Baumlin & Meyer, 2018). These good living habits are then frozen in the form of rules, regulations, or norms that are disseminated, known, understood, and taught verbally in society. These rules, norms, or regulations concern the good and bad of human behavior. Ethics are understood as teachings that contain commands and prohibitions about the good and bad of human behavior, namely commands that must be obeyed and prohibitions that must be avoided (Permana et al., 2019).

According to Maryani and Ludigdo, ethics is a set of rules or norms or guidelines that regulate human behavior, both what must be done and what must be abandoned, which are adopted by a group or class of people or professions (Banks, 2016). In general, according to A. Sonny Keraf, ethics can be divided into two parts, namely:

- a. General Ethics talks about moral norms and values, basic conditions for humans to act ethically in making ethical decisions, and ethical theories, and refers to basic moral principles that are used as a guideline in acting and benchmarks or guidelines for assessing the "good or bad" of an action carried out by a person or group of people (Abbasi et al., 2018).

- b. Special Ethics, namely the application of basic moral principles or norms in a specific field of life, namely how a person makes decisions and acts in everyday life in the process and function of an organization, or can also be a professional to act ethically based on ethical theories and basic moral principles (Lindebaum et al., 2017). These special ethics are divided into three parts, namely individual ethics, social ethics, and environmental ethics.
- 1). Individual ethics are more concerned with human obligations and attitudes towards themselves to achieve the sanctity of personal life, cleanliness of conscience, and noble morals (akhlaqul karimah) (Coghlan, 2017).
 - 2). Social ethics talk about the obligations and rights, attitudes, and behavioral patterns of humans as social beings in their interactions with others. Of course, as the dual nature of humans, namely as individual and social beings (Tomasello, 2020). Because social ethics concerns the relationship between humans and humans, social ethics has a very broad scope. It concerns individual relationships between one person and another, and concerns social interactions together, including in the form of institutions (family, society, state), as well as behavioral patterns in their respective fields of activity (Royackers et al., 2018).
 - 3). Environmental ethics talks about the relationship between humans both as individuals and as groups with the wider natural environment in its totality, and also the relationship between one human and another that has a direct or indirect impact on the environment as a whole (Fernandes & Guiomar, 2016).

According to A. Qodri A. Azizy, social ethics is defined as a philosophy or rational critical thinking about the obligations and responsibilities of humans as members of humanity. According to him, social ethics also discusses the obligations of humans as members of humanity, which means that consciously all stem from one's conscience, a person must feel obliged to do good for the interests of other humans besides self-interest, not personal interests in the sense of being selfish and harming others (Saenko et al., 2019).

Qodri Azizy understands social ethics as a form of life behavior in the form of rules norms or morals, both those originating from the customs of a society and/or originating from the religion that applies in society (Fathallah et al., 2020).

C. METHOD

This research will be conducted using a qualitative approach. This approach allows researchers to gain a deeper understanding of the process of implementing humanitarian values in Islamic education and the role of schools in building students' social ethics. The data used in this study will be obtained from various sources, such as research results and previous studies that are relevant to the topic discussed. In addition, observations of the dynamics of interactions between teachers, students, and the school environment will also be conducted to obtain a more comprehensive picture of the challenges and opportunities in implementing these values. After the

research data is collected, the data processing process will be carried out to analyze the information obtained. The data will be studied in depth to find patterns that can explain how schools play a role in shaping social ethics through Islamic education. This study will also identify factors that can strengthen or hinder the implementation of humanitarian values in Islamic schools so that the results of this study can provide broader insights into the strategies needed to optimize social ethics learning in the school environment (Auliya et al., 2020).

D. RESULT AND DISCUSSION

1. The Importance of Schools' Role in Building Social Ethics

The importance of role of schools in building social ethics is fundamental because schools are formal educational environments that play a crucial role in shaping students' social behavior. In addition to providing academic knowledge, schools also function as places to instill social and humanitarian values through daily interactions between students and teachers. In a school environment, students not only learn about subjects such as mathematics, science, and language, but also about how to behave in society, how to interact with others, and how to develop an ethical personality. This process takes place naturally, through various activities that students undertake at school, ranging from group work in class to extracurricular activities that involve many parties. All of these interactions are golden opportunities to instill social values that will shape students' characters into socially responsible individuals.

The role of schools in building awareness of social ethics is increasingly visible through the development of attitudes of tolerance, social responsibility, and solidarity. Through various learning programs and interactions in the school environment, students are taught to interact with others, understand diversity, and appreciate differences as part of community life. Students from different backgrounds gather in the same environment, learning how to live side by side and respect each other. With this diversity, schools provide opportunities for students to learn about the importance of tolerance in social life, where they are taught not only to respect differences but also to appreciate diversity as a shared strength. In addition, social responsibility is also emphasized in school life, both through subjects and social activities held by the school, such as social service or humanitarian activities. The attitude of solidarity is also emphasized through continuous cooperation in various activities, which helps students realize the importance of togetherness and cooperation in solving social problems.

Islamic education in schools provides a strong foundation for the development of social ethics because, through religious teachings, students are taught to understand deeper human values. Religious subjects, especially in Islamic education, focus on high moral and ethical teachings. These teachings include principles of justice, honesty, empathy, and respect for fellow human beings, which are the basis for the formation of a civilized society. By integrating these teachings into daily life at school, students have the opportunity to internalize these values in their actions and behaviors. For example, teachings about caring for others can be applied in various

situations at school, such as helping friends who are having difficulty in lessons or actively participating in humanitarian activities held by the school. Religious subjects are not only theories learned in class but also become guidelines that direct students to act following humanitarian principles.

In addition to formal learning, non-academic activities at school also provide an important medium for honing students' social-ethical skills. Through activities such as student organizations, scouts, or social clubs, students get the opportunity to practice in real situations how they can apply the social values they have learned. These activities provide a space for students to develop their interpersonal skills, such as the ability to cooperate, lead, and take responsibility in a wider social context. Through active involvement in these activities, students get firsthand experience of being part of a larger community, where they must consider the interests of others, rather than just focusing on their interests. In addition, these activities help students to see the real impact of their social behavior, so that they are more motivated to develop ethical and responsible attitudes.

The importance of the role of schools in building social ethics cannot be underestimated, because schools are one of the most influential institutions in the development of students' morals and character. Education in schools not only equips students with academic knowledge but also with social values that will help them become better individuals in society. Daily interactions between students, teachers, and the school environment are very important in the formation of students' social character. Schools provide a safe and structured environment where students can learn and practice how to be part of a wider society. With formal and non-formal education that emphasizes the importance of social values, schools are an ideal place to build social ethics awareness among students, which will later become a strong foundation in their social lives in the future.

2. Integration of Human Values in Islamic Education Curriculum

Integrating humanitarian values into the Islamic education curriculum is a strategic step that can have a major impact on students' moral and social development. The Islamic education curriculum has enormous potential to incorporate humanitarian values into daily learning. Every subject, whether it focuses on religion or general subjects, has elements that can direct students to think, act, and behave following humanitarian principles. Humanitarian values such as empathy, caring, and mutual respect can not only be instilled through religious material that teaches goodness and morality but can also be strengthened through other subjects that teach about social responsibility and the role of individuals in society. This integration allows students to see a direct connection between the lessons they receive and how they can contribute to the wider social life, strengthening the humanitarian values that are the basis for their character building.

In the curriculum, teaching about the importance of equality, justice, and respect for the rights of others can be used as an important part of education. Equality is a very relevant principle in social life, especially in the context of a diverse society.

Students are taught to appreciate differences between individuals, both in terms of background, beliefs, and thoughts, and understand that everyone has the same rights in life. Teaching about justice is also an important element that helps students see how the principle of justice can be applied in everyday life, both in the school environment and in society. This can be realized through learning that encourages students to think critically and be sensitive to social injustices that occur around them. With this integrated approach, students not only learn the concept of social ethics but also learn how to apply it in real action. This helps them to understand human values in a broader context, forming their awareness of the importance of acting fairly and respecting the rights of others in community life.

The importance of integrating human values in religious education is also supported by teaching materials that direct students towards good behavior, helping others, and working together to achieve common goals. Islamic education specifically emphasizes the importance of morals and ethics, which are a strong foundation for the formation of ethical and responsible student characters. Religious teachings related to helping each other, sharing, and caring for others can be instilled from an early age through various learning activities at school. For example, teachings about charity and social concern are not only taught as a theory but can also be applied in real activities such as fundraising to help those in need or participating in social activities in the community. Thus, students not only understand the importance of helping others but are also actively involved in activities that strengthen their social awareness. This makes the human values taught more relevant and concrete in their daily lives.

In addition, non-academic activities carried out at school also support the development of human values in students. Activities such as working together on group projects, involvement in student organizations, or participation in social events at school are real examples of where students can practice the human values they have learned. In these activities, they learn about the importance of cooperation, responsibility, and solidarity, all of which are part of the human values taught in Islamic education. By participating in these activities, students learn that success does not only come from individual effort but also from the ability to work together and support each other in achieving common goals. They also learn to appreciate the contributions of others, develop an attitude of mutual respect, and build a strong sense of solidarity within their school community.

Thus, the integration of humanitarian values in the Islamic education curriculum provides a very significant contribution to forming students who are not only academically intelligent but also have a high social awareness. A well-designed curriculum allows students to understand the relationship between religious teachings and their social responsibilities as individuals living in a diverse society. Education that instills these humanitarian values helps students to be more aware of their role in creating a harmonious social environment, where equality, justice, and mutual respect are the main principles. Ultimately, this will form a generation that is

not only knowledgeable but also has strong moral integrity, as well as the ability to contribute positively in an increasingly complex and interconnected global society.

3. The Role of Teachers in Transferring Social Ethical Values to Students

The role of teachers in transferring social ethical values to students is very crucial, considering that teachers not only function as teachers but also as figures who become role models in students' daily lives. In the school environment, teachers act as the main intermediaries in conveying humanitarian values to students through various forms of interaction, both in the classroom through teaching and learning activities, and outside the classroom through other school activities. The great influence of teachers in shaping students' character, especially in terms of social and moral behavior, cannot be separated from their role as figures who directly deal with students in various situations. From these daily interactions, teachers have ample opportunity to direct students' behavior, influence their way of thinking, and instill social and ethical values that are very important in community life. Through responsible guidance, teachers can help students build self-awareness of the social responsibilities they carry as members of society.

The process of teaching social ethics is not limited to the theory presented in formal subjects but also involves how teachers provide examples or role models in everyday behavior. Teachers who demonstrate empathy, honesty, concern, and respect for others can have a profound impact on students. Students tend to learn from what they see and experience firsthand, and teachers who consistently demonstrate positive behavior will be strong role models for them. By providing real examples of social behavior, teachers provide students with concrete examples of how human values can be applied in everyday life. Empathy, for example, can be demonstrated by teachers by listening to students who are experiencing difficulties, while honesty can be exemplified in the way teachers interact with colleagues and other students. These attitudes will indirectly be adopted by students, shaping their character and encouraging them to apply these values in their social relationships with others.

Teachers' active involvement in social activities organized by the school is also an effective means of transferring social ethics values to students. Through participation in humanitarian projects, community service activities, or other solidarity actions, teachers can guide students to see firsthand the positive impacts of social involvement and help them internalize the importance of social ethics. In activities like this, teachers not only act as supervisors but also as facilitators who provide direction and inspiration to students. They can provide insight into the importance of helping others, working together, and actively participating in the community so that students not only understand the concept of social ethics theoretically but also feel it through real-life experiences. Teachers who are actively involved in these kinds of activities provide students with the opportunity to see real-life applications of social values while encouraging them to take part in positive efforts that benefit the wider community.

Teachers also have an important role in creating a learning atmosphere that supports the instillation of social and ethical values. By creating an inclusive classroom environment, where every student is valued and respected, teachers help students understand the importance of equality and justice in social interactions. In such situations, teachers can encourage students to respect each other, work together to complete tasks, and show concern for the needs and feelings of their peers. In addition, teachers can also integrate humanitarian values into class discussions, directing students to think about the ethical implications of the actions and decisions they make, both in academic contexts and in their personal lives. In this way, teachers not only convey knowledge but also shape students' characters so that they grow into individuals with high social and ethical awareness.

The presence of teachers as guides in the process of learning morals and ethics in schools is very influential in shaping students into individuals with strong characters and good social awareness. Teachers who carry out their roles with full dedication and commitment can have a long-term impact on student development, not only in terms of academics but also in terms of social and emotional. Thus, the role of teachers in transferring social and ethical values to students cannot be underestimated, because, through this process, teachers participate in forming a generation that is aware of the importance of social responsibility, concern for others, and a commitment to creating a better and more just community environment. This is an important part of the broader educational mission, where the formation of strong character and good social ethics are the main goals in building a more harmonious and just future.

4. Challenges and Obstacles in Implementing Human Values in Islamic Schools

Challenges and obstacles in implementing humanitarian values in Islamic schools are often complex issues, especially because of the various factors that influence the learning process and the application of these values. One of the biggest challenges faced is limited resources, both in terms of teaching materials and the capacity of teachers to convey humanitarian values effectively. Often, Islamic schools have limited access to materials that support the teaching of social and ethical values comprehensively. This causes learning to be less than optimal, where students only receive theoretical knowledge without any real examples or applications in everyday life. These limited resources also have implications for the capacity of teachers to convey humanitarian values. Teachers, who should be role models and guides in the process of instilling social values, sometimes do not receive adequate training or access to innovative teaching methods. As a result, the transfer of knowledge about social ethics does not always achieve maximum results.

In addition to limitations at the school level, the lack of community and parental involvement in supporting school efforts to build social ethics among students is also a significant obstacle. The humanitarian values taught in schools are often not in line with the values applied at home or in the surrounding environment.

When students return home, they may encounter situations that contradict what they learned in school, such as practices that do not promote the principles of equality, justice, or solidarity. Lack of support from parents and the community makes students confused in understanding how human values should be applied consistently. In some cases, schools can face challenges in fostering these values if there is no synergy between what students learn in school and what they experience outside of school. Family and community support is needed to ensure that students can apply social ethics in every aspect of their lives so that human values are not only limited to theoretical knowledge but also become an integral part of everyday actions.

Another factor that influences the implementation of humanitarian values in Islamic schools is the influence of modernization and digital media that increasingly dominate students' lives. Easy access to various sources of information in the digital world often exposes students to values that conflict with what is taught in schools. Social media, television, and other digital content often present values that are not always in line with the principles of humanity taught in Islamic education. This influence can be very strong, especially if students spend more time in cyberspace without adequate supervision or guidance from parents or teachers. This is where the role of schools and teachers becomes increasingly important to provide clear guidance to students on how to filter the information they receive from the digital world. Teachers must be able to help students understand the difference between positive and negative values, and how they can stick to humanitarian principles even when faced with external influences that may conflict.

Modernization not only brings challenges in terms of information but also in how students view traditional values. Many students are beginning to think that humanitarian values, such as equality, justice, and solidarity, are outdated concepts and are irrelevant to their lives in the modern era. This is a big challenge for Islamic schools to maintain the relevance of their education amidst very rapid social changes. Teachers must be able to package the teaching of human values in a context that is closer to the lives of students so that they do not feel alienated by the teachings given in schools. Otherwise, there is a risk that human values will be considered irrelevant and no longer an important part of the formation of students' character. Therefore, schools and teachers need to continue to develop adaptive teaching methods, which not only emphasize traditional values but are also able to answer the challenges of the times.

In facing all these challenges, strong cooperation is needed between schools, teachers, parents, and the community. The application of humanitarian values in Islamic schools cannot be the responsibility of only one party but must involve all elements that have an interest in student education. Teachers need to get full support from the school in the form of adequate training and access to sufficient resources, while parents and the community must be more involved in the process of social ethics education. Only with strong cooperation can the existing challenges be overcome, and the application of humanitarian values in Islamic schools can run more effectively, providing a real positive impact on the formation of student character.

E. CONCLUSION

The implementation of humanitarian values in Islamic education faces several significant challenges, both internally and externally. Limited resources in schools, lack of support from the community and parents, and the influence of modernization and digital media are the main obstacles to instilling social ethics in students. However, the role of teachers as role models and facilitators in the educational process has great potential to overcome these obstacles, especially through an approach that is relevant to students' daily lives. For humanitarian values to be transferred effectively to students, an integrated effort is needed between schools, teachers, parents, and the social environment. The synergy between formal education in schools and support from the community is very important in shaping students' character based on social ethics. Thus, students are not only able to understand humanitarian values theoretically, but can also apply them in real life, making them individuals who are empathetic, responsible, and have strong solidarity in their social environment.

REFERENCES

- Abbasi, M., Majdzadeh, R., Zali, A., Karimi, A., & Akrami, F. (2018). The evolution of public health ethics frameworks: systematic review of moral values and norms in public health policy. *Medicine, Health Care and Philosophy, 21*, 387-402.
- Akçayır, G., & Akçayır, M. (2018). The flipped classroom: A review of its advantages and challenges. *Computers & Education, 126*, 334-345.
- Al-Saggaf, Y., & Simmons, P. (2015). Social media in Saudi Arabia: Exploring its use during two natural disasters. *Technological Forecasting and Social Change, 95*, 3-15.
- Arifin, S. (2016). Islamic religious education and radicalism in Indonesia: Strategy of de-radicalization through strengthening the living values education. *Indonesian Journal of Islam and Muslim Societies, 6*(1), 93-126.
- Asif, T., Guangming, O., Haider, M. A., Colomer, J., Kayani, S., & Amin, N. U. (2020). Moral education for sustainable development: Comparison of university teachers' perceptions in China and Pakistan. *Sustainability, 12*(7), 3014.
- Auliya, N. H., Andriani, H., Fardani, R. A., Ustiawaty, J., Utami, E. F., Sukmana, D. J., & Istiqomah, R. R. (2020). *Metode penelitian kualitatif & kuantitatif*. CV. Pustaka Ilmu.
- Banks, S. (2016). Everyday ethics in professional life: Social work as ethics work. *Ethics and social welfare, 10*(1), 35-52.
- Baumlin, J. S., & Meyer, C. A. (2018). Positioning ethos in/for the twenty-first century: An introduction to histories of ethos. *Humanities, 7*(3), 78.
- Burde, D., Middleton, J. A., & Wahl, R. (2015). Islamic studies as early childhood education in countries affected by conflict: The role of mosque schools in remote Afghan villages. *International Journal of Educational Development, 41*, 70-79.
- Coghlan, S. (2017). The essential connection between human value and saintly behavior. *The Journal of Value Inquiry, 51*, 123-140.

- Dal Poz, I. (2015). The Concept of Ethos: Aristotle and the Contemporary Ethical Debate. *Ethics & Politics/Etica e Politica*, 17(2).
- Farrell, F. (2016). 'Why all of a sudden do we need to teach fundamental British values?' A critical investigation of religious education student teacher positioning within a policy discourse of discipline and control. *Journal of Education for teaching*, 42(3), 280-297.
- Fathallah, R., Sidani, Y., & Khalil, S. (2020). How religion shapes family business ethical behaviors: An institutional logics perspective. *Journal of Business Ethics*, 163(4), 647-659.
- Fernandes, J. P., & Guiomar, N. (2016). Environmental ethics: driving factors beneath behavior, discourse and decision-making. *Journal of Agricultural and Environmental Ethics*, 29, 507-540.
- Hammad, W., & Shah, S. (2019). Leading faith schools in a secular society: Challenges facing head teachers of Muslim schools in the United Kingdom. *Educational Management Administration & Leadership*, 47(6), 943-959.
- Hermينو, A., & Arifin, I. (2020). Contextual character education for students in the senior high school. *European Journal of Educational Research*, 9(3), 1009-1023.
- Khaidir, E., & Suud, F. M. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic Educational Psychology*, 1(1), 50-63.
- Lindebaum, D., Geddes, D., & Gabriel, Y. (2017). Moral emotions and ethics in organisations: Introduction to the special issue. *Journal of Business Ethics*, 141, 645-656.
- Permana, I., Ormandy, P., & Ahmed, A. (2019). Maintaining harmony: how religion and culture are interwoven in managing daily diabetes self-care. *Journal of religion and health*, 58, 1415-1428.
- Royakkers, L., Timmer, J., Kool, L., & Van Est, R. (2018). Societal and ethical issues of digitization. *Ethics and Information Technology*, 20, 127-142.
- Rudasill, K. M., Snyder, K. E., Levinson, H., & L Adelson, J. (2018). Systems view of school climate: A theoretical framework for research. *Educational psychology review*, 30, 35-60.
- Saenko, N., Voronkova, O., Volk, M., & Voroshilova, O. (2019). The social responsibility of a scientist: The philosophical aspect of contemporary discussions. *Journal of Social studies education research*, 10(3), 332-345.
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335.
- Smith, J., Tran, A. L., & Compston, P. (2020). Review of humanitarian action and development engineering education programmes. *European Journal of Engineering Education*, 45(2), 249-272.
- Tomasello, M. (2020). The moral psychology of obligation. *Behavioral and Brain Sciences*, 43, e56.