

TRANSFORMATION OF STUDENT CHARACTER EDUCATION THROUGH THE RESTORATION OF EDUCATION IN HIGHER EDUCATION

^{1*}Hasan Basri, ²M. Shalahuddin, ³Solehudin Syaf

^{1,2,3}Postgraduate Islamic Education Department, State Islamic University Sunan Gunung Djati Bandung, Indonesia

^{1*}hasanbasri@uinsgd.ac.id

²gurusholah@gmail.com

³solehudinsyaf@gmail.com

Abstract

This research aims to explore and analyse the restoration of the Qur'an-based character education system at SMAIT (Integrated Islamic Senior High School) Nurul Fajri as an effort to actualize the progress of civilization. The main focus of this research is to understand how the values of the Qur'an are integrated into the educational curriculum to form the character of students with noble character, as well as their impact on the moral and social development of students. The research method used is a qualitative approach with a case study design, which allows the researcher to gain an in-depth understanding of the implementation of the character education program at SMAIT Nurul Fajri. Data is collected through in-depth interviews, observations, and analysis of relevant documents. The results of the study show that the integration of Qur'an values in education at SMAIT Nurul Fajri has a positive impact on the formation of students' character. This program has succeeded in creating a learning environment that is conducive to the moral and ethical development of students, as well as assisting them in internalizing the values of the Qur'an in daily life. In addition, the holistic approach applied includes academic, spiritual, and social aspects, all of which contribute to shaping students who have integrity, noble character, and are ready to face the challenges of modern civilization.

Keywords: Educational restoration, character education, holistic approach, civilization progress.

Introduction

In the era of globalization and the industrial revolution 4.0, contemporary civilization is undergoing very rapid and dynamic changes. (Shahroom & Hussin, 2018). The development of technology, information, and communication has had a significant impact on various aspects of life, including the field of education. The rapid advancement of technology and digitalization requires the young generation to not only have superior academic skills, but also have a strong character as a moral and ethical foundation in facing the challenges of the times (Olteanu & Păduroiu, 2010).

Character education is one of the main pillars in forming a generation that is not only intellectually intelligent (Yusri et al., 2023; Fadillah et al., 2024) but also has integrity, responsibility, independence, and other noble values (Yusmaliana et al., 2023). However, the challenges of contemporary civilization, such as the rise of unfiltered information, shifts in social values, and social pressure from the digital environment, demand a transformation in character education (Sismanto, 2023). The traditional education system that focuses solely on cognitive aspects needs to be adjusted to the needs of the times that demand the integration of character values in every aspect of education.

The transformation of student character education is crucial in responding to the challenges of today's civilization. (Lilis & Agung, 2022). In this context, character education is no longer only normative and theoretical, but must be implemented practically and relevant to the real conditions faced by students in daily life. This transformation includes a more holistic, interactive, and adaptive approach. (Dunwell et al., 2011), which is able to answer the

needs of students in the digital era and prepare them to become competent, characterful, and ready individuals to face global challenges.

Therefore, research or studies on the transformation of character education in facing the challenges of modern civilization today (Dewi & Alam, 2020) It Is important to do. Through this transformation, it is hoped that students can develop into individuals with strong character and be able to contribute positively to an increasingly complex global society.

Currently, as times develop, education has undergone significant changes. Civilization entered the 21st century with the main characteristic in the form of rapid development of digital technology and information. The internet, social media, and various other digital platforms have become an integral part of daily life (Lendzhova et al., 2022) especially for the younger generation. This condition has a positive impact in the form of wider access to information and more flexible learning opportunities. (Marpelina et al., 2024). However, on the other hand, this development also brings serious challenges, especially related to the character of the nation's next generation.

In the social context, the advancement of digital technology (Gregori & Holzmann, 2020) has influenced young people's mindsets, behaviours, and social interactions (Li & Lan, 2022). Traditional values that have been upheld, such as mutual cooperation, respect for parents, and concern for others, have begun to be eroded by the culture of individualism and consumerism that is often promoted by digital media. According to data from the Ministry of Communication and Information Technology, internet usage in Indonesia (Nurhayati-Wolff, 2024) Continues to increase, with over 200 million active users in 2023. This shows that the younger generation is particularly vulnerable to outside influences that may not be in line with local values and norms.

In addition, technological developments also bring challenges in the form of rampant invalid information or hoaxes. (Sakmar & Suyoto, 2021), which is often difficult to distinguish from correct information. A survey from the Indonesian Anti-Defamation Society (Mafindo) (Ardi et al., 2023) Shows that in 2022, around 64% of Indonesia's teenagers have received false information through social media. This condition further exacerbates the character crisis among the younger generation, where they become less critical and easily influenced by information that cannot be accounted for.

Another phenomenon that is also worrying is the increase in bullying cases, both directly and through social media (cyberbullying). Data from the Indonesian Child Protection Commission (KPAI) shows that in 2023, cyberbullying cases among adolescents increased by 30% compared to the previous year (<https://bankdata.kpai.go.id/tabulasi-data/data-kasus-perlindungan-anak-dari-pengaduan-ke-kpai-tahun-2023>). Cyberbullying often impacts adolescent mental health, such as depression, anxiety, and even encourages extreme actions such as suicide.

This shift in values and social norms requires serious attention from various parties, especially educational institutions. (Claramita et al., 2022). Schools, which are supposed to be a place for good character formation, are sometimes not able to fully keep up with the times. A curriculum that focuses too much on the cognitive aspect (Thi Tuyet Van, 2018), often overriding character education, which plays an important role in shaping students' personalities (Hart, 2022).

Therefore, in facing the challenges of digital civilization in the 21st century, more comprehensive efforts are needed in developing character education strategies. Educational transformation must be directed not only at improving academic quality but also at strengthening students' character. Thus, Indonesia's young generation can grow up to be

individuals who are not only intellectually intelligent but also have strong morality and ethics in facing global challenges.

1. Educational Restoration

Educational restoration refers to efforts to restore, repair, or renew an educational system that has suffered a decline or deviation from its original goals and values. (Almaguer Prado et al., 2012; Barrenechea et al., 2023; Choi et al., 2023). This concept arises from the need to face new challenges in the world of education, such as declining quality of education, inequality of access, social and cultural changes, as well as the impact of globalization and digitalization. Restoring education does not only mean returning to a better condition (Andrade et al., 2022), but also includes adapting to the changing times and technological developments, as well as reinforcing the basic values of Education (Ferenc, 2020).

The restoration of education is based on the philosophy that education is the basic right of every individual. (Azwar et al., 2023) And is the foundation for social, economic, and cultural development (Gichuru et al., 2021). Education not only serves to transfer knowledge, but also to form character, morality, and social skills necessary in life. (Zhang, 2018). Educational restoration aims to restore the focus of education to the formation of a whole human being. (Burkhanov & Gagarin, 2020), which includes cognitive, affective, and psychomotor aspects (Ekpenyong et al., 2023).

The philosophy of educational restoration also emphasizes the importance of values such as justice, equality, and inclusivity. (Mapuya, 2023). Education that has deviated from these principles needs to be returned to the right track, where all individuals have an equal opportunity to thrive, without discrimination based on social, economic, gender, or cultural background.

2. Factors Driving Educational Restoration

Some of the factors that drive the need for educational restoration include:

The first factor, Decline in Education Quality (Dyatlov et al., 2022). The decline in education standards in various countries is characterized by low academic achievement of students, a lack of competent teachers, and a lack of adequate educational facilities. The second factor, Access Inequality (Sá et al., 2022). Inequality in access to education exists between rich and poor communities, between urban and rural areas, and between different genders and social groups.

The third factor, the impact of globalization (Atta Quainoo et al., 2022). Globalization has brought significant changes in the world of work and social life, requiring the education system to adapt in order to prepare the young generation to face global challenges. The fourth factor is Technology and Digitalization. The development of information technology has changed the way of learning and teaching, but it also brings challenges such as the digital divide and the potential negative impact on students' character.

Fifth factor. Social and Cultural Change (Yang et al., 2022). Changes in social values and norms, as well as challenges from popular culture and mass media, affect the behavior and character of the younger generation, which requires special handling in education

3. Educational Restoration Strategies

To achieve educational restoration, several strategies can be implemented as shown in the image below

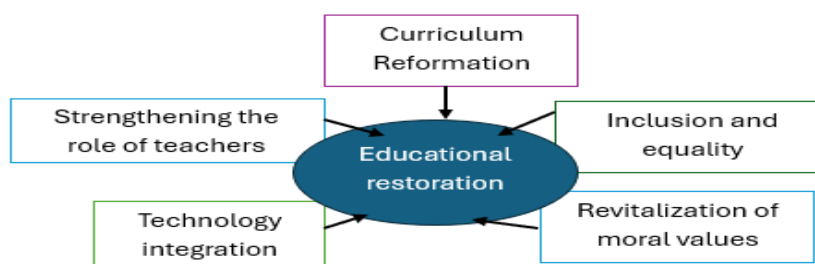


Figure 1. Restoration strategy

Based on Figure 1 above, the following explanation can be provided.

- Curriculum Reform** (Jung Hee & Choi, 2022). Developing a curriculum that is more relevant to the needs of the times, which not only focuses on academic aspects but also on character development, life skills, and social understanding.
- Strengthening the Role of Teachers** (Dudiyono et al., 2023). Optimizing the role of teachers as educators and supervisors, as well as improving their quality and competence through continuous training.
- Inclusion and Equity** (Bengtsson & Bolander, 2020; Scott, 2020). Ensure that all children have equal access to quality education, without discrimination. This also includes increased access to education in remote and marginalized areas.
- Technology Integration** (Cuhadar, 2018; Tosuntaş et al., 2019). Use technology wisely in the educational process, while still considering ethical aspects and its social impact, and narrowing the digital divide.
- Revitalization of Moral Values** (Wish & Paciana, 2019; Syaputra et al., 2020). Returning the focus of education to the formation of important character and moral values, such as honesty, cooperation, and social responsibility

Research Methodology

This research uses a qualitative approach (Cheron et al., 2022; Fadillah et al., 2025) With a case study design to deeply understand the restoration process of the Qur'an-based character education system at SMAIT Nurul Fajri. The qualitative approach was chosen because it is able to explore the perceptions, experiences, and views of various parties involved in the educational process, such as teachers, students, and school management (Ridder, 2017). Through this approach, researchers can explore how Qur'anic values are applied in daily life in schools and how the process affects the formation of students' character.

This research involves various data collection methods, such as in-depth interviews, participatory observation. (Löhr et al., 2020), and document analysis, to get a comprehensive overview of character education practices in this school. Thus, this research is expected to make a significant contribution to understanding how the concept of character education based on Qur'anic values can be integrated and restored in the modern education system, as well as how it can face the challenges of contemporary civilization.

Results and Discussion

Revitalization of Qur'anic Character Education to Face the Challenges of Modern Civilization

The Integrated Islamic School (SIT), located in Cikarang, Indonesia, combines religious and general education in its curriculum, and prioritizes the use of digital technology as part of the learning process. Through a blend of modern technology and solid Islamic values, the school offers an educational experience relevant to the challenges of the 21st century, while maintaining a commitment to the formation of civil society in a "post-modern" context. Socio-

religious contextual approach (Brooks & Mutohar, 2018) adopted by SMAIT Nurul Fajri reflects the school's commitment to the development of holistic education in accordance with the concept of 21st century learning.

SMAIT Nurul Fajri has developed an educational concept with an integrated, sustainable, and comprehensive curriculum. The main goal of this concept is to shape students into a generation of rabbani who not only have strong religious knowledge, but also understand social sciences and sciences, while still maintaining their main character, which is noble morals.

In her learning process, Nurul Fajri always emphasizes Islamic cultural values. Values such as honesty, responsibility, respect for others, as well as greetings and greetings, are the main pillars of education at this school. These values are not only taught theoretically, but also applied in the daily lives of students, shaping them into individuals of noble character and character. It is clearly illustrated in the picture below about the general curriculum of SMAIT Nurul Fajri.

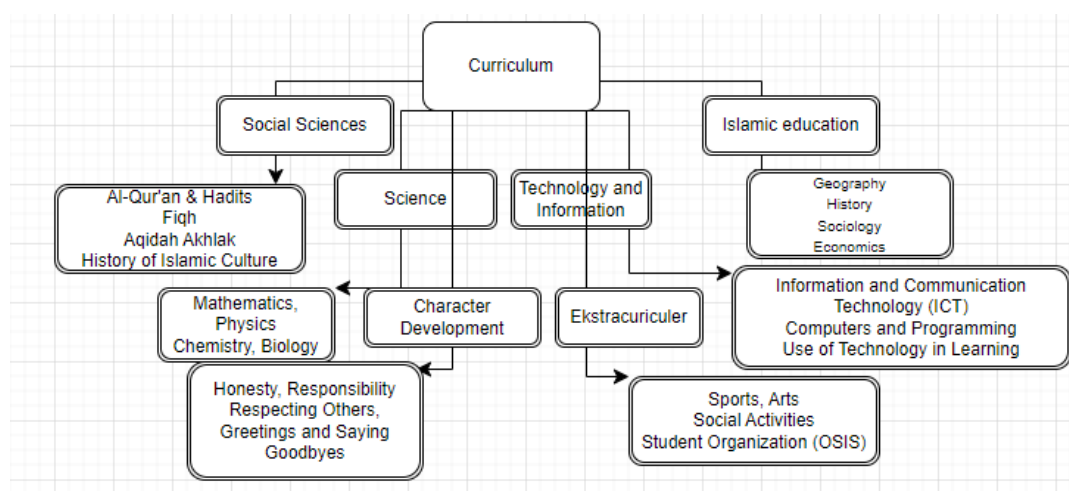


Figure 2. Curriculum Nurul Fajri

The diagram 1 illustrates the curriculum structure of SMAIT Nurul Fajri, emphasizing the integration of both religious and general education components. The curriculum is designed to address the holistic development of students, incorporating key areas such as Islamic education, social sciences, sciences, technology, and character development. Here's a detailed explanation of the diagram and its relevance to the transformation of character education in response to contemporary civilization challenges in higher education:

1. Core Curriculum Components.

- 1) Islamic Education. This component includes subjects like Al-Qur'an and Hadits, Fiqh, Aqidah Akhlak, and the History of Islamic Culture. It ensures that students are grounded in Islamic principles, which are critical for moral and ethical development.
- 2) Social Sciences. Subjects such as Geography, History, Sociology, and Economics are included to provide students with a comprehensive understanding of the world around them and the societal dynamics that influence human behaviour.
- 3) Science. This component includes Mathematics, Physics, Chemistry, and Biology, which are essential for fostering critical thinking and problem-solving skills.

2. Supporting Components.

- 1) Technology and Information. Subjects such as Information and Communication Technology (ICT), Computers and Programming, and the Use of Technology in Learning

- equip students with the necessary technological skills to navigate and succeed in the modern digital world.
- 2) Character Development. Focused on instilling values such as honesty, responsibility, respect for others, greetings, and goodbyes, this component is essential for shaping students into morally upright individuals.
 - 3) Extracurricular Activities. Activities like sports, arts, social activities, and participation in student organizations (OSIS) provide students with opportunities to apply their knowledge and skills in real-world situations, fostering teamwork, leadership, and social responsibility.
3. Relevance to the Transformation of Character Education.
- 1) Integration of Moral Values. The curriculum integrates Islamic education with general education, ensuring that students not only excel academically but also develop strong moral character. This is crucial in responding to the ethical challenges posed by contemporary civilization, where rapid technological advancements and globalization often lead to moral ambiguity.
 - 2) Holistic Development. By including character development and extracurricular activities as core components, the curriculum addresses the need for a well-rounded education. This approach is vital in higher education, where students must be prepared not only with technical skills but also with the character and ethical judgment necessary to navigate complex societal challenges.
 - 3) Response to Technological Advancements. The emphasis on technology and information reflects an understanding of the critical role that technology plays in modern civilization. Educating students in ICT and programming ensures that they are equipped to leverage technology ethically and effectively, which is a significant aspect of contemporary higher education.

In sum up, the diagram represents a curriculum that is well-aligned with the goals of transforming character education to meet the demands of contemporary civilization. By blending religious principles with general education and technological literacy, SMAIT Nurul Fajri prepares its students to be not only knowledgeable but also morally and ethically responsible citizens, ready to contribute positively to society.

Discussion

Implementation of Qur'an-Based Character Education Restoration at SMAIT Nurul Fajri

This study identifies the key role of teachers and school staff in conveying and applying the values of the Qur'an to students. SMAIT Nurul Fajri teachers have proven to be effective agents of change in strengthening the formation of students' character. By developing creative and interactive teaching methods, they succeeded in instilling the moral and ethical values contained in the Qur'an in an engaging and meaningful way for students. Overall, Islamic values and teachings reflect a positive attitude towards life. This can be understood from the teachings of the Prophet and the Qur'an, which basically, that life as a place of devotion to God must be used as an expression of the struggle towards a pure religion. In the Islamic view, the form of life that should be built and developed is a harmonious life between the essence of life itself and the society that is the subject.

Based on the results of interviews conducted with the Principal of SMAIT Nurul Fajri, the researcher also highlighted the vision and mission of SMAIT Nurul Fajri which reflects the school's commitment to do something right with the intention of Allah SWT, providing educational services based on IMTAQ, science and technology, and Social da'wah, and SMAIT

Nurul Fajri also always develops ideas related to learning skills and educational assessment in the 21st century. SMAIT Nurul Fajri is committed to graduating students who are part of the rabbani generation; Righteous, intelligent, accomplished, and noble. This approach is in accordance with the goal of character education restoration based on the Qur'an, which includes the application of religious values in the context of daily life (Drafting Team of the Ministry of Religion of the Republic of Indonesia, 2019).

The implementation of the Qur'an-based character education system implemented at SMAIT Nurul Fajri includes several aspects that are integral in shaping students' character in accordance with Islamic teachings. Here are some of the implementation points carried out in the school.

Integration of Qur'an Values in the Curriculum. SMAIT Nurul Fajri has successfully integrated the values of the Qur'an in their academic curriculum. Subject matter such as the study of Islamic religion, morals, and the Arabic language not only discusses theoretical aspects, but also provides an in-depth understanding of the moral values contained in the Qur'an.

Problem-Based Learning Approach. The school implements a problem-based learning approach that allows students to apply the values of the Qur'an in real-life situations. Through group discussions and problem-based projects, students are invited to understand and internalize Islamic teachings in a practical way.

Religious-oriented extracurricular activities. SMAIT Nurul Fajri organizes various religious-oriented extracurricular activities, such as recitations, yellow book studies, and da'wah activities. This activity provides space for students to deepen their Islamic teachings and strengthen their religious identity. As a figure below.

Table 1. Character Development Program at SMAIT Nurul Fajri

Aspect	Details
Focus Area	Academic, Attitude, and Behaviour Development
Institution	SMAIT Nurul Fajri
Program	Character Development Program
Material	BPI (Islamic Education Development)
Schedule	Every Monday
Values Developed	Patience -Honesty -Helpfulness - Responsibility
Teaching Basis	Teachings of the Qur'an

Attitude and Behaviour Development. In addition to focusing on the academic aspect. SMAIT Nurul Fajri also pays great attention to the development of students' attitudes and behaviours. Through the character development program on BPI (Islamic Education Development) material which is routinely carried out every Monday, in this BPI activity students are taught to develop values such as patience, honesty, help, and a sense of responsibility in accordance with the teachings of the Qur'an.

Supervision and Personal Development. Teachers and school staff are actively involved in the supervision and personal development of students. They not only play the role of teachers, but also as role models who inspire students to practice the values of the Qur'an in their daily lives.

Challenges have also been identified in the implementation of the Qur'an-based character education system, including the lack of adequate resources and support, as well as difficulties in integrating Qur'anic values into the existing curriculum. Nevertheless, this research highlights that these restoration efforts have great potential to form a responsible, moral, and ethical generation, and provide a solid foundation in building a just and cultured society.

The restoration of the Qur'an-based character education system in the face of complex moral and social challenges is a very relevant and promising approach in the modern context. To clarify this concept, several educational and moral theories support this idea.

The theory of character education is rooted in the idea that education not only serves to develop cognitive abilities, but also to shape students' morals and ethics. Character education aims to develop good habits and virtues in students, such as honesty, justice, and responsibility. When Qur'anic values are integrated in education, students are taught to internalize the universal moral values contained in the Qur'an, which include honesty, compassion, patience, and justice. According to Thomas Lickona, an expert on character education, education should include "knowing the good, desiring the good, and doing the good," which means education should teach knowledge about moral values, motivate students to desire those values, and help them apply them in their daily lives.

Furthermore, the theory of educational integration emphasizes the importance of comprehensively incorporating various aspects of knowledge and values into the curriculum. In this context, the integration of Qur'anic values into the education system is a form of application of this theory, where education not only focuses on mastering academic knowledge but also on the moral and spiritual development of students. This holistic approach helps to create an educational environment that not only educates the brain, but also the heart and soul. This approach is also in accordance with the holistic concept of Islamic education, where education includes intellectual, spiritual, emotional, and social aspects.

Contextual education teaches students to relate their learning to real-life and social contexts around them. The restoration of the Qur'an-based character education system is contextual means that the values taught are not only theoretical but also relevant to the challenges of modern times. The Qur'an contains many teachings that are relevant to contemporary issues, such as ethics in science and technology, social justice, and the environment. With this approach, students not only learn Islamic values, but also how to apply them in the complex context of modern life.

Innovative educational theories underscore the importance of new and creative approaches in the educational process to answer the challenges of the times. The restoration of the Qur'an-based character education system, if carried out with innovation and adaptation to the times, can direct students to think critically, explore science, and develop solutions to contemporary problems. The Qur'an itself encourages humans to use reason and critical thinking skills, which is in line with the goal of modern education to develop innovative thinking and problem-solving skills.

According to civilization theory, education is the main tool for transferring cultural and moral values from one generation to the next, as well as for developing individual capacities in contributing to the progress of civilization. In this context, Qur'an-based education not only serves to transfer Islamic values but also to form a generation that is able to bring civilization to progress based on morality, integrity, and justice. Thus, the restoration of the Qur'an-based character education system is an effort to ensure that education not only maintains traditional values, but also prepares students to play an active role in building a better civilization in the future.

Conclusion

The importance of restoring the Qur'an-based character education system in facing moral and social challenges in the modern era. This restoration aims to integrate the values of the Qur'an into education, building a civilization based on morality, integrity, and justice. This approach is in line with the theories of character, integration, contextual, innovative, and civilized education, all of which emphasize the importance of education in shaping students' personalities and preparing them to contribute positively to society.

With a holistic approach that includes academic, spiritual, and social aspects, SMAIT Nurul Fajri is an example of the application of Qur'anic values-based education that successfully helps students internalize moral teachings in daily life. This integration is not only about maintaining traditional values, but also stimulating innovation and creativity, in line with the Qur'an's encouragement to think critically and explore science. This restoration is expected to create a generation that is not only noble in character, but also able to answer the challenges of modern times and play a role in the progress of civilization.

Acknowledgement

The authors would like to thank all participants, particularly to the SMAIT Nurul Fajri students, teachers, Head of the School and staff who was allowed in the research.

Conflict of Interest

There is no conflict among the authors and Participants. Moreover, there is no conflict of desire that occurs in the respondents.

Authors Contribution

Each author contributed significantly to this study. [Mr H.B] developed the research concept and methodological design. [M.S and SS] are responsible for data collection and analysis. [Y M] writes and edits manuscripts. All authors participate in the discussion of research results and give final approval to the submitted manuscript. Each author ensures the accuracy and integrity of the data as well as its suitability with the research objectives.

Ethical Considerations

This research is carried out in accordance with applicable research ethics standards. Ethical approval is obtained from the relevant ethics committee before the research begins. Participants are provided with complete information about the research objectives and procedures as well as confidentiality guarantees. Written consent from all participants is collected, and steps are taken to ensure that the privacy and rights of participants are protected throughout the research process.

Funding Information

The study does not receive additional assistance from third parties and does not have a conflict of interest that affects the results or interpretation of the research. The funding institution is not involved in the design, implementation, or analysis of research results.

Data Availability

Data supporting the findings in this study are available upon request from the lead authors. All data used in the analysis has been stored securely and can be accessed by interested researchers in accordance with the applicable privacy policy and regulations. The data is presented in a format that is appropriate for the purpose of replication or verification of research findings.

Disclaimer

The views and interpretations expressed in this study are entirely the responsibility of the authors. The author's funding institutions and affiliates are not responsible for the conclusions or recommendations made in this article. All information is presented in good faith and based on available data, without guarantee of absolute future accuracy.

References

- Almaguer Prado, P. D., Navarro, R. L. A., Navarro, R. R. A., & Navarro, P. D. A. (2012). POLLEN learning lab to improve the public education system and PISA. In *Proceedings of the 30th International Conference of the System Dynamics Society*.
- Andrade, M. S., Miller, R. M., McArthur, D., & Ogden, M. (2022). The Impact of Learning on Student Persistence in Higher Education. *Journal of College Student Retention: Research, Theory and Practice*. <https://doi.org/10.1177/1521025120915576>
- Ardi, I. M., Mulyaning Ati, R., Rhangga, A., Anggraini, P., & Eka Syahputra, H. (2023). Literasi Digital sebagai Upaya Kritis Memranggi Berita Bohong: Studi Terhadap Gerakan Masyarakat Anti Fitnah Indonesia (MAFINDO). *KOMUNIKA*. <https://doi.org/10.22236/komunika.v10i2.10756>
- Atta Quainoo, E., Aggrey, R., Aggrey, D., Adams, F., Opoku, E., & Wanzam Abubakari, Z. (2022). The Impact of Globalization on Education: A Blessing or a Curse. *Education Journal*. <https://doi.org/10.11648/j.edu.20221102.13>
- Azwar, B., Salminawati, S., & Usiono, U. (2023). Educational Democracy in the Perspective of Islamic Education Philosophy. *Bulletin of Science Education*. <https://doi.org/10.51278/bse.v3i3.906>
- Barrenechea, I., Beech, J., & Rivas, A. (2023). How can education systems improve? A systematic literature review. *Journal of Educational Change*. <https://doi.org/10.1007/s10833-022-09453-7>
- Bengtsson, J., & Bolander, E. (2020). Strategies for inclusion and equality—‘norm-critical’ sex education in Sweden. *Sex Education*. <https://doi.org/10.1080/14681811.2019.1634042>
- Brooks, M. C., & Mutohar, A. (2018). Islamic school leadership: a conceptual framework. *Journal of Educational Administration and History*. <https://doi.org/10.1080/00220620.2018.1426558>
- Burkhanov, R. A., & Gagarin, A. S. (2020). Max Scheler’s education concept in the light of his philosophical anthropology. *Perspektivy Nauki i Obrazovania*. <https://doi.org/10.32744/PSE.2020.6.1>
- Cheron, C., Salvagni, J., & Colomby, R. K. (2022). The Qualitative Approach Interview in Administration: A Guide for Researchers. *Revista de Administracao Contemporanea*. <https://doi.org/10.1590/1982-7849rac2022210011.en>
- Choi, Y.-J., Choi, S.-G., & Kim, S.-K. (2023). A Survey to Improve the Education and Training System of Fire Safety Managers. *Fire Science and Engineering*. <https://doi.org/10.7731/kifse.baac814a>
- Claramita, M., Findyartini, A., Samarasekera, D. D., & Nishigori, H. (2022). Challenges and Opportunities in Health Professions Education: Perspectives in the Context of Cultural Diversity. In *Challenges and Opportunities in Health Professions Education: Perspectives in the Context of Cultural Diversity*. <https://doi.org/10.1007/978-981-16-7232-3>
- Cuhadar, C. (2018). Investigation of pre-service teachers’ levels of readiness to technology integration in education. *Contemporary Educational Technology*. <https://doi.org/10.30935/cedtech/6211>
- Dewi, E. R., & Alam, A. A. (2020). Transformation model for character education of students. *Cypriot Journal of Educational Sciences*. <https://doi.org/10.18844/CJES.V15I5.5155>
- Dudiyono, D., Djubaedi, D., & Nawawi, N. (2023). The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District. *International Journal of*

- Social Science And Human Research*. <https://doi.org/10.47191/ijssshr/v6-i1-20>
- Dunwell, I., Petridis, P., Arnab, S., Protopsaltis, A., Hendrix, M., & De Freitas, S. (2011). Blended game-based learning environments: Extending a serious game into a learning content management system. *Proceedings - 3rd IEEE International Conference on Intelligent Networking and Collaborative Systems, INCoS 2011*. <https://doi.org/10.1109/INCoS.2011.58>
- Dyatlov, A. V., Kovalev, V. V., & Latsveeva, A. V. (2022). Decline The Quality of Higher Education in Russia: Negative Consequences of Moving to Online Education. *International Journal of Cognitive Research in Science, Engineering and Education*. <https://doi.org/10.23947/2334-8496-2022-10-1-15-27>
- Ekpenyong, J. A., Owan, V. J., Mbon, U. F., & Undie, S. B. (2023). Family and community inputs as predictors of students' overall, cognitive, affective and psychomotor learning outcomes in secondary schools. *Journal of Pedagogical Research*. <https://doi.org/10.33902/JPR.202319099>
- Fadillah, E. , Saridah, S., Kamilasari, M., Aida, A. N., & Sulaeman, D. (2025). *Enhancing Prior Knowledge Development in English Language Education Through ChatGPT-Assisted Learning*. 13(1), 390–401.
- Fadillah, E. N., Ridwan, T., Santika, R., Nuraeni, I., & Setiawan, D. (2024). *EFL Learners ' Attitudes on the Use of ICT-based Learning as Efforts in Improving English Language Achievements*. 12(3), 1573–1583.
- Ferenc, M. (2020). Review of the Hungarian rorschach system and the new “sine morbo” standard. In *Magyar Pszichologiai Szemle*. <https://doi.org/10.1556/0016.2020.00007>
- Gichuru, F. M., Khayeka-Wandabwa, C., Olkishoo, R. S., Marinda, P. A., Owaki, M. F., Kathina, M. M., & Yuanyue, W. (2021). Education curriculum transitions in Kenya—an account and progress to competency-based education policy. *Curriculum Perspectives*. <https://doi.org/10.1007/s41297-021-00137-5>
- Gregori, P., & Holzmann, P. (2020). Digital sustainable entrepreneurship: A business model perspective on embedding digital technologies for social and environmental value creation. *Journal of Cleaner Production*. <https://doi.org/10.1016/j.jclepro.2020.122817>
- Hart, P. (2022). Reinventing character education: the potential for participatory character education using MacIntyre's ethics. *Journal of Curriculum Studies*. <https://doi.org/10.1080/00220272.2021.1998640>
- Iriany, I. S., & Paciana, R. (2019). THE IMPROVEMENT OF HIGH EDUCATION QUALITY IN INDONESIA THROUGH THE CHARACTER EDUCATION. *Journal Of Educational Experts (JEE)*. <https://doi.org/10.30740/jee.v2i1p15-26>
- Jung Hee, S., & Choi, J. E. (2022). The Challenging and Transformative Implications of Education for Sustainable Development: A Case Study in South Korea. *Journal of Curriculum Studies Research*. <https://doi.org/10.46303/jcsr.2022.8>
- Lendzhova, V., Milenkova, V., & Manov, B. (2022). Digitalization of Modern Society: The Bulgarian Case. *International Journal of Emerging Technology and Advanced Engineering*. https://doi.org/10.46338/ijetae0422_03
- Li, P., & Lan, Y. J. (2022). Digital Language Learning (DLL): Insights from Behavior, Cognition, and the Brain. *Bilingualism*. <https://doi.org/10.1017/S1366728921000353>
- Lilis, W., & Agung, S. (2022). The Roler of The Principal in The Establishment of Student Character in The Era Covid-19. *Journal of Educational Management Research*. <https://doi.org/10.61987/jemr.v1i2.40>
- Löhr, K., Weinhardt, M., & Sieber, S. (2020). The “World Café” as a Participatory Method for Collecting Qualitative Data. *International Journal of Qualitative Methods*. <https://doi.org/10.1177/1609406920916976>
- Mapuya, M. P. (2023). Exploring Social Justice Issues That Inform the 21st-Century Curriculum in Higher Education: Lecturers' Voices and Experiences. *Research in Educational Policy and*

- Management*. <https://doi.org/10.46303/repam.2023.26>
- Marpelina, L., . S., & . A. (2024). Revolutionizing History Learning in The Digital Era: Transforming the Way We Learn. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v9i2.14910>
- Nurhayati-Wolff, H. (2024). *Internet usage in Indonesia - statistics & facts*. Statista.
- Olteanu, M., & Păduroiu, E. (2010). The Educational Management Between Theory and Practice. *Edu World Journal*.
- Ridder, H. G. (2017). The theory contribution of case study research designs. *Business Research*. <https://doi.org/10.1007/s40685-017-0045-z>
- Sá, C., Tavares, O., & Sin, C. (2022). Who Is Left Out? Inequalities in Higher Education Admissions and Placements in Portugal. In *Equity Policies in Global Higher Education*. https://doi.org/10.1007/978-3-030-69691-7_8
- Sakmar, M., & Suyoto. (2021). Hoax Mitigation on Village Using Mobile App-Based AI Chatbot. *ICECIE 2021 - 2021 International Conference on Electrical, Control and Instrumentation Engineering, Conference Proceedings*. <https://doi.org/10.1109/ICECIE52348.2021.9664697>
- Scott, C. (2020). Managing and Regulating Commitments to Equality, Diversity and Inclusion in Higher Education. *Irish Educational Studies*. <https://doi.org/10.1080/03323315.2020.1754879>
- Shahroom, A. A., & Hussin, N. (2018). Industrial Revolution 4.0 and Education. *International Journal of Academic Research in Business and Social Sciences*. <https://doi.org/10.6007/ijarbss/v8-i9/4593>
- Sismanto. (2023). Digital transformation of character education model and its implementation for diverse students. In *Education Technology in the New Normal: Now and Beyond*. <https://doi.org/10.1201/9781003353423-6>
- Syaputra, Y. D., Hidayah, N., Radjah, C. L., & Ramli, M. (2020). Revitalization of cultural values in moral education. *Palarch's Journal Of Archaeology Of Egypt/Egyptology*.
- Thị Tuyét Vân, P. (2018). Education as a breaker of poverty: a critical perspective. *Papers of Social Pedagogy*. <https://doi.org/10.5604/01.3001.0010.8049>
- Tosuntaş, Ş. B., Çubukçu, Z., & İnci, T. (2019). A Holistic View to Barriers to Technology Integration in Education. *Turkish Online Journal of Qualitative Inquiry*. <https://doi.org/10.17569/tojqi.613969>
- Yang, S. ying, Kuo, B. C. H., & Lin, S. po. (2022). Wisdom, cultural synergy, and social change: A Taiwanese perspective. *New Ideas in Psychology*. <https://doi.org/10.1016/j.newideapsych.2021.100917>
- Yusmaliana, D., Oktarina, O., Zakaria, G. A. N., Kurbiyanto, A., Jesika, J., & Sari, A. P. (2023). Assistance in developing anti-corruption gymnastic creations—dare, to be responsible, independent, and honest (BeTa MaJu)- based on creative imagination in Islamic religious learning. *Community Empowerment*. <https://doi.org/10.31603/ce.7988>
- Zhang, Y. (2018). *The Infiltration of Ideological and Moral Education in College Physical Education*. <https://doi.org/10.2991/meici-18.2018.253>