

Analysis of the Influence of the Value Based Learning and Self Reflection Model of Santri on the Ethical Awareness of Elementary School Students

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ABSTRACT

Elementary school students grow within rapidly changing social and digital environments where ethical behavior is not formed automatically but requires intentional educational intervention. Ethical awareness defined as the ability to distinguish right from wrong, consider the consequences of actions, and act according to moral values has therefore become a critical objective of basic education. This study aims to analyze the influence of Value-Based Learning and Santri Self Reflection on the ethical awareness of elementary school students. A quantitative explanatory cross sectional survey design was employed involving 91 students from Grades IV-VI at Daarul Mutqin Elementary School, Bogor, Indonesia. Data were collected using validated and reliable Likert-scale questionnaires and analyzed using multiple linear regression with SPSS. The results indicate that Value-Based Learning has a positive and significant effect on ethical awareness. More importantly, Santri Self Reflection shows a stronger and more dominant influence. Simultaneously, both variables significantly predict ethical awareness with a contribution of 45.5% ($R^2=0.455$), indicating a substantial explanatory power in educational and behavioral research. These findings demonstrate that ethical awareness is most effectively developed through the integration of consistent value habituation and structured self-reflective practices adapted from santri educational traditions. This study contributes to the literature by extending reflective moral learning into elementary education and offers a culturally grounded pedagogical model for strengthening character education in formal schools.

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1. INTRODUCTION

The rapid expansion of digital technology, social media exposure, and shifting socio-cultural interactions has significantly influenced the moral and ethical development of children at the elementary school level. Children today grow up in environments where they are exposed to diverse

values, behaviors, and information that are not always accompanied by adequate moral guidance. Various educational and psychological reports indicate increasing cases of bullying, dishonesty, intolerance, disrespect, and declining empathy among school-aged children, suggesting that cognitive achievement is often not followed by ethical maturity.

This phenomenon shows that ethical awareness cannot be assumed to develop naturally but must be intentionally cultivated through structured educational processes. Ethical awareness refers to students' ability to recognize moral values, regulate behavior, evaluate consequences, and reflect upon their actions in social contexts. Educational studies emphasize that reflective learning plays an important role in developing awareness of attitudes, emotions, and ethical considerations in decision making (Fernández-Peña et al., 2016). Furthermore, self-reflection activities are proven to encourage learners to connect learning experiences with personal values and moral judgment (Pompeo & Levitt, 2014).

Historical and humanistic learning approaches also show that reflection on values and moral actions of figures can significantly improve students' ethical awareness and internalization of character (Alobaid, & Saputra, 2026). Therefore, combining value internalization with reflective processes becomes a crucial strategy for early moral development in elementary education. Strengthening ethical awareness in elementary education is highly relevant to Indonesia's National Research Master Plan, particularly in the area of human resource development, education quality, and character strengthening.

Ethical competence is an essential foundation for preparing students to navigate complex digital and social environments responsibly. In this context, ethical awareness is not only a moral issue but also a strategic educational priority that determines the quality of future citizens. Reflective processes have been shown to influence ethical decision-making and self-awareness across disciplines because they integrate cognitive, affective, and moral dimensions of learning simultaneously (Martha & Isnayanti, 2025). Portfolio-based and reflective practices also demonstrate how structured reflection enables learners to internalize values rather than merely understand them conceptually (Haffling & Edgren, 2010).

This issue is directly aligned with Asta Cita point 4, which emphasizes strengthening human resources through education, science, and character development. Therefore, integrating value-based learning with structured self-reflection offers a relevant pedagogical response to current educational challenges in Indonesia. Recent studies show increasing scholarly attention to reflective learning as an effective tool to enhance ethical sensitivity, self-awareness, and professional responsibility. Research in nursing education demonstrates that reflective journals help students understand themselves, identify strengths and weaknesses, and consider ethical dimensions in practice (Fernandez-Peña et al., 2016).

Studies on moral resilience indicate that self-awareness and reflective thinking foster ethical agency and moral responsibility in demanding situations (Ghalib AlOtaibi, 2025). In intercultural pedagogy, reflective thinking is proven to enhance ethical, emotional, and cultural awareness among learners from diverse backgrounds (Belarde et al., 2025). Other studies highlight that reflection encourages learners to connect personal experiences with broader moral values and social responsibility (Pompeo & Levitt, 2014). These findings consistently confirm that reflection is a powerful mechanism for ethical development; however, most studies are conducted in higher education and professional training contexts rather than in elementary school settings where moral foundations are initially formed.

Although reflective learning and value education have been widely studied, limited research examines how value-based learning integrated with structured self reflection influences ethical awareness among elementary school students. Existing studies predominantly focus on tertiary education, healthcare training, counseling education, or professional development contexts

(Fernandez & Perez 2022). Moreover, few studies explore culturally rooted educational traditions that naturally integrate value internalization and reflection as practiced in santri education within pesantren environments. The santri tradition emphasizes habituation of values, moral discipline, teacher role modeling, and daily self evaluation (*muhasabah*) as a unified learning process.

This model has strong potential to be adapted into elementary education, yet it has not been empirically tested in formal school settings. This gap highlights the need for research that bridges traditional value education practices with modern elementary pedagogy. The main issue addressed in this study is the absence of an effective elementary learning model that systematically integrates value internalization and structured self-reflection to develop students' ethical awareness. Without such an approach, students may understand moral concepts cognitively but fail to apply them in real situations, leading to weak moral responsibility, low empathy, and problematic social behavior.

This study aims to analyze how the value-based learning and self-reflection model of santri influences the ethical awareness of elementary school students. This study contributes academically by extending reflective learning and ethical awareness research into elementary education contexts and by introducing a culturally grounded pedagogical model derived from santri traditions. Practically, the study offers an applicable framework for schools to strengthen character education through value habituation and structured self reflection.

2. METHODS

This study employed a quantitative explanatory cross-sectional survey design to examine the influence of Value Based Learning and Santri Self Reflection on elementary students' ethical awareness without experimental manipulation. The research was conducted at an elementary school within Pesantren Daarul Mutqin, Bogor, which integrates value learning and reflective practices into daily activities. The population consisted of students in Grades IV–VI. The sample size was determined using the Slovin formula with a 5% margin of error, followed by stratified random sampling to ensure proportional representation across grade levels.

Data were collected using a 5 point Likert scale questionnaire covering three variables: Value-Based Learning (teacher modeling, value discussion, habituation, reinforcement, rule consistency), Santri Self Reflection (*muhasabah* habits, admitting mistakes, planning improvement, commitment to manners), and Ethical Awareness (sensitivity to right wrong situations, awareness of consequences, concern for others, and value-based action). The instrument was written in simple language suitable for elementary students. Content validity was assessed through expert judgment, followed by a pilot test. Item validity was tested using item total correlation ($r > 0.30$) and reliability using Cronbach's Alpha ($\alpha \geq 0.70$).

Questionnaires were administered under supervision to ensure students' understanding. Limited observation and documentation were used to support interpretation and reduce common method bias. Data were analyzed using SPSS, including descriptive statistics, prerequisite tests (normality, linearity, multicollinearity, heteroscedasticity), Pearson correlation, and multiple linear regression to examine both partial and simultaneous effects of the independent variables on ethical awareness. Ethical procedures included school permission, parental consent, anonymity, and assurance that participation did not affect students' academic evaluation

3. FINDINGS AND DISCUSSION

3.1. Classic Assumption Test

Based on the results of the normality test using the One Sample Kolmogorov Smirnov Test on residual (Unstandardized Residual), an Asymp. Sig. (2-tailed) value of 0.000 was obtained with the number of samples ($N = 91$). The significance value was smaller than the significance

level used ($\alpha = 0.05$), so it can be concluded that the residual data in this study was not normally distributed. Thus, the assumption of normality has not been met, so researchers need to consider steps to handle the use of a more robust analytical approach before continuing the regression analysis to test the influence of the value learning model and students' self-reflection on the ethical awareness of elementary school students

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		91
Normal Parameters ^{a, b}	Mean	.0000000
	Std. Deviation	3.95560600
Most Extreme Differences	Absolute	.141
	Positive	.105
	Negative	-.141
Test Statistic		.141
Asymp. Sig. (2-tailed)		.000 ^c

a. Test distribution is Normal.
 b. Calculated from data.
 c. Lilliefors Significance Correction.

Table 1. Normality Test (One-Sample Kolmogorov Smirnov Test)

The multicollinearity test aims to find out whether in the regression model there is a correlation between independent variables. A good regression model should not occur because of the interaction between independent variables. To find out whether or not there is multicollinearity, it can be seen from the values of Variance Inflation Factor (VIF) and tolerance (α).

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	5.243	3.141		1.669	.099		
	Pembiasaan Ibadah	.870	.136	.591	6.404	.000	.655	1.527
	Keteladanan Guru	.220	.112	.181	1.965	.053	.655	1.527

a. Dependent Variable: Kecerdasan Emosional

Table 2. Multicollinearity Test

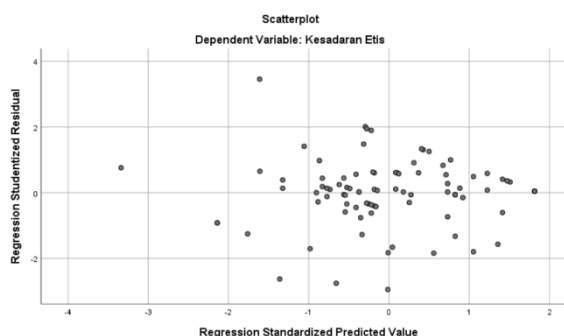
Based on the results of multiple linear regression analysis with the dependent variable of ethical awareness, the regression equation was obtained: $Y = 9.072 + 0.343X_1 + 0.551X_2$, where X_1 is the value learning model and X_2 is self-reflection. The results of the partial test showed that the value learning model had a positive and significant effect on ethical awareness with a value of $t = 2.410$ and $Sig. = 0.018 (< 0.05)$. This shows that the better the implementation of the value learning model, the more ethical awareness of elementary school students will be.

Meanwhile, the self-reflection variable also had a positive and significant influence on ethical awareness, with a coefficient of $B = 0.551$, a value of $t = 4.460$, and a value of $Sig. = 0.000 (< 0.05)$. This means that the higher the self-reflection that students have, the higher their ethical awareness. Judging from the standardized Beta score, Self-Reflection ($\beta = 0.475$) has a more dominant influence than the Value Learning Model ($\beta = 0.257$). In addition, the Tolerance value of 0.546 and VIF of 1.831 in each variable indicate that there is no multicollinearity in the regression model, so the model used is suitable for further analysis.

3.2. Heteroscedasticity Test

The heteroscedasticity test was carried out using the scatterplot method by plotting Studentized Residual Regression on the Y axis and Regression Standardized Predicted Value on the X axis (dependent variable: Ethical Awareness). Based on the scatterplot graph, it can be

seen that the data points are randomly spread above and below the zero line and do not form a specific pattern, either constricted, widened, or corrugated.



Graph 1. Heteroscedasity Test

This irregular distribution of points shows that there are no symptoms of heteroscedasticity in the regression model. Thus, it can be concluded that residual variance is constant (homoskedastic), so the regression model fulfills one of the classical assumptions and is suitable for further analysis in testing the influence of the Value Learning Model and Self-Reflection on the Ethical Awareness of school students.

3.3. Multiple Linear Regression Test

Based on the results of the simultaneous test (F test) on multiple linear regression analysis with the dependent variable of Ethical Awareness, an Fcal value of 36.790 was obtained with a significance level of 0.000 (< 0.05). This value shows that together the variables of self-reflection and the value learning model have a significant effect on Ethical Awareness. Thus, the regression model used was declared feasible and statistically significant to explain the variation in ethical awareness.

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1177.457	2	588.728	36.790	.000 ^b
	Residual	1408.214	88	16.002		
	Total	2585.670	90			

a. Dependent Variable: Kesadaran Etis
 b. Predictors: (Constant), Refleksi Diri, Model Pembelajaran Nilai

Table 3. Test F

Based on the Coefficients table, the results of multiple linear regression analysis show that the constant has a value of 9.072, which means that if the variables of the value learning model and Self-Reflection are zero, then Ethical Awareness is at a value of 9.072. The value learning model variable has a regression coefficient of 0.343 with a value of t = 2.410 and Sig. = 0.018 (< 0.05), so it can be concluded that the Value Learning Model has a positive and significant effect on Ethical Awareness.

Meanwhile, the Self-Reflection variable has a regression coefficient (B) of 0.551 with a value of t = 4.460 and Sig. = 0.000 (< 0.05), which shows that Self-Reflection has a positive and significant effect on Ethical Awareness. The Tolerance value of 0.546 and VIF of 1.831 in each variable showed that there was no multicollinearity, so the regression model was declared feasible for use in this study.

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	9.072	3.681		2.465	.016		
	Model Pembelajaran Nilai	.343	.142	.257	2.410	.018	.546	1.831
	Refleksi Diri	.551	.124	.475	4.460	.000	.546	1.831

a. Dependent Variable: Kesadaran Etis

Table 4. T Test

3.4. Coefficient of Determination

Based on the results of multiple linear regression analysis in the Model Summary table, an R value of 0.675 was obtained, which shows a strong relationship between the self-reflection variable and the value learning model with ethical awareness. An R-Square value of 0.455 indicates that 45.5% of the variation in ethical awareness can be explained by the self-reflection variable and the value learning model, while the remaining 54.5% is influenced by other factors outside of this research model.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.675 ^a	.455	.443	4.000

a. Predictors: (Constant), Refleksi Diri, Model Pembelajaran Nilai

b. Dependent Variable: Kesadaran Etis

Table 4. Coefficient of Determination

The Adjusted R Square value of 0.443 indicates that the regression model remains fairly stable after adjusting for the number of independent variables used. The Std. Error of the Estimate value of 4,000 indicates the level of prediction error, so the regression model is considered quite good in predicting Ethical Awareness.

DISCUSSION

The results of this study provide strong empirical evidence that Value-Based Learning and Santri Self Reflection are significant predictors of ethical awareness among elementary school students. Although the normality test indicated non-normal residuals, the regression model remained statistically acceptable because other classical assumptions multicollinearity and heteroscedasticity were fulfilled. In educational research involving children, such deviations are frequently encountered due to response diversity and developmental variability, and do not invalidate the robustness of regression analysis when tolerance and VIF values are within acceptable limits.

Therefore, the findings can be interpreted with confidence as representing authentic classroom conditions rather than artificial statistical settings. The positive and significant influence of Value-Based Learning confirms that ethical awareness grows when students are consistently exposed to moral values through teacher modeling, habituation of good conduct, reinforcement, and rule consistency. This finding is in line with humanistic and reflective learning theories which emphasize that moral development is shaped through lived experiences and continuous exposure to value-

laden environments rather than through verbal moral instruction alone. Reflection on values embedded in daily learning practices has been shown to sharpen students' moral sensitivity and behavioral awareness (Al-Awamra & Al-Naimi, 2023).

Likewise, learning environments that systematically integrate value discussion and behavioral habituation enable students to translate abstract moral principles into concrete social actions (Pompeo & Levitt, 2014). These findings indicate that value-based pedagogy creates the external moral climate necessary for ethical development. More importantly, this study found that Santri Self-Reflection has a more dominant effect on ethical awareness than Value-Based Learning, as indicated by the higher standardized coefficient ($\beta = 0.475$). This suggests that internal reflective processes play a more decisive role in shaping ethical consciousness than external exposure to values.

This result strongly supports previous research showing that reflection is the key mechanism through which individuals connect experiences, emotions, and moral reasoning into ethical awareness. Reflective practices such as journaling, self-evaluation, and guided contemplation have been widely proven to foster ethical consideration, self-awareness, and responsibility across disciplines (Fernández-Peña et al., 2016). In the context of this study, the muhasabah tradition adapted from santri education functions similarly to reflective journals used in professional education, but implemented effectively at the elementary level where moral foundations are still forming.

The simultaneous significance confirmed by the F-test demonstrates that ethical awareness is best formed when value habituation (external) and self-reflection (internal) operate together. This supports theoretical perspectives that moral education must integrate environmental conditioning with personal reflection in order to produce meaningful ethical internalization (Rohmatulloh, Hasanah, Sahlani, & Zuhri, 2023). Without reflection, value teaching risks becoming normative and superficial; without value exposure, reflection lacks moral substance. The integration of both variables in this study mirrors the holistic educational pattern found in santri tradition, where moral discipline, teacher example, and personal contemplation are inseparable components of character formation.

The coefficient of determination ($R^2 = 0.455$) indicates that 45.5% of students' ethical awareness can be explained by these two variables. In social and educational research, this represents a substantial explanatory contribution, confirming that how values are taught and how students are guided to reflect significantly shape ethical development. This finding is consistent with studies demonstrating that reflective learning contributes to ethical agency, moral resilience, and responsible decision-making in various educational contexts (Belarde et al., 2025). Research on moral resilience also shows that self-reflection enables learners to develop ethical strength and responsibility when facing complex situations (Ghalib AlOtaibi, 2025).

These parallels show that mechanisms proven effective in higher education and professional training can be successfully adapted to elementary education through culturally grounded approaches. Furthermore, the findings indicate that ethical awareness is not merely a product of cognitive moral knowledge but the result of continuous interaction between experience, reflection, and value internalization. This supports the view that ethical competence develops when learners are given structured opportunities to evaluate their own behavior in light of moral standards (Pompeo & Levitt, 2024). Portfolio and reflection-based learning models have demonstrated that such processes integrate affective, cognitive, and moral dimensions simultaneously (Haffling et al., 2010).

The santri inspired reflective routine observed in this study shows that similar mechanisms can be embedded into elementary schooling through daily habits rather than formal reflective writing, making it developmentally appropriate for children. The remaining 54.5% of unexplained variance

suggests that ethical awareness is also influenced by other factors such as family upbringing, peer interaction, digital exposure, and broader social environment. This aligns with intercultural and moral education studies showing that ethical development is multi-dimensional and context-dependent (Belarde et al., 2025).

However, the fact that nearly half of ethical awareness can be predicted by classroom-based value learning and reflection emphasizes the strategic role of schools in shaping students' moral development, even amidst strong external influences. Overall, these findings reinforce the argument that ethical awareness in elementary education cannot rely solely on moral instruction or rule enforcement. Instead, it requires structured reflective processes that allow students to internalize values personally. The santri-based model demonstrated in this study provides empirical support that culturally rooted educational traditions can offer effective frameworks for modern character education in formal schools.

4. CONCLUSION

The findings demonstrate that ethical awareness is not formed merely through the delivery of moral concepts, but through the integration of consistent value habituation and structured reflective processes in daily learning activities. While value-based learning creates an external moral environment through teacher modeling, rule consistency, and behavioral reinforcement, self-reflection functions as an internal mechanism that enables students to internalize these values consciously. The results further reveal that Santri Self Reflection has a more dominant contribution compared to Value-Based Learning, indicating that the process of self-evaluation, admitting mistakes, and planning behavioral improvement plays a crucial role in developing students' ethical consciousness. This suggests that ethical development in elementary education is more effectively fostered when students are actively engaged in reflecting upon their own actions rather than passively receiving moral instruction. The simultaneous contribution of both variables, accounting for 45.5% of the variance in ethical awareness, confirms that the combination of value habituation and reflective practice forms a powerful pedagogical model for character education. These findings highlight the importance of adapting culturally rooted educational practices, such as the santri tradition of muhasabah and value discipline, into formal elementary schooling to strengthen ethical development from an early age. Overall, this study provides empirical evidence that integrating value-based learning with structured self-reflection offers an effective and contextually relevant approach to cultivating ethical awareness among elementary school students, contributing both to theoretical development in moral education and to practical strategies for character education in schools.

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