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## URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS

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### Abstract

*The decline in noble behavior among teenagers is a very worrying phenomenon. To overcome this, the government has made efforts to equip the students with character education. However, the results achieved are still far from the expected target. This research aims to summarize studies on the formation of prosocial behavior through character education methods from the synthesis of several studies and review effective methods in developing prosocial behavior. This research uses a literature review method for a number of articles about social behavior and character education. Data collection was carried out by studying the documentation of several previous articles through data base searches such as Google Scholar, Sinta, Science Direct, and Taylor and Francis. The data analysis technique used is qualitative descriptive analysis. The results of this research indicate that the noble character development method will be effective in forming prosocial behavior. The character education method by focusing on the appreciation of noble moral values in character education will produce positive habits. The process of realizing noble moral values is through various moral education methods, such as the Tadzikiroh method, namely accompanying religious lessons with Rohis activities which combine subjects with noble moral values and exemplary methods.*

**Keywords:** *Character Education; Nobles Values; Prosocial Behaviors.*

## **A. Introduction**

This It is a fact that the rapid development of information technology in various fields of science and technology has created a particular challenge for Muslims, especially among Muslim youths around the world (Gussevi & Muhfi, 2021). The impact of advances in information technology on social crimes among adolescents is increasingly worrying, including the collection of individualistic behaviors, vandalism, hedonism, and juvenile delinquency (Abdullah, Ortega, Ahmad, & Ghazali, 2015). These phenomena indicate the decreasing sense of adolescent concern for others' distress, the attitude of turning a blind eye to problems that are informing others, or their tendency to help others by considering the advantages and disadvantages that will be obtained from this prosocial behavior (Kleef, et al., 2008). If the symptoms of individualism and hedonism are allowed, it will damage adolescents' prosocial behaviors. Furthermore, this phenomenon can lead to the birth of various social problems such as malicious behavior, violence, bullying, abnormal sexual behavior, and other actions that violate social norms in society (Yusoff, et al., 2022).

There are several anti-social actions reported by the authorities, most of which involve teenagers, especially high school students (Hao et al., 2016; Kavussanu & Boardley, 2009; Luo, 2018; Vorlauffer, 2019). Student reports are involved in immodest behavior such as smoking, drugs, and schooling and committing criminal acts such as gangsterism, bullying, robbery, raping, or even murder (Reis, 2009; Shawki, Al-Hadithi, & Shabil, 2021). All these clearly describe the moral collapse and social phenomenon that is increasingly becoming among today's teenagers. (Klein, 2016; Kuem et al., 2017; Malti & Buchmann, 2010). In addition, preliminary studies have been extensively conducted on adolescents' behaviour type (Eisenberg & Shell, 1986; Haan et al., 1976), which increases with age (Fabes et al., 1999).

Therefore, the need for ordering and prosocial behavior is increasingly urgent, given that social problems are increasing in line with economic development and progress in every life of the world community

(Yusoff, et al., 2022). Morality problems have existed since students' discipline problems in schools to white criminal crimes are highly educated, such as corruption, collusion, and nepotism. It is appropriate that this negative phenomenon needs to be contained from the early stage of young children's education in school (Mareš, 2017). One of the efforts to prevent damage to characters and behaviors can be continuity and connection between knowledge, ordering characteristics, and prosocial behaviors through education in students (Yunanto, 2020) (Yusoff, et al., 2022).

Among previous literature review studies, there are several studies that have reviewed prosocial behavior in school students using certain methods. These skills at different levels are needed to find gaps in previous literature. The novelty of this research allows the results to be found that students' prosocial behavior is different due to differences in learning situations at their schools.

Students in their teens are very easily influenced by the environment and their peers or admired people around them. Several previous findings try to answer several questions. The questions focused on differences in methods for developing students' prosocial behavior after participating in training or learning at school and outside school, the relationship between prosocial behavior and different extracurricular learning, the influence of prosocial behavior on students' social learning outcomes, the process of developing prosocial skills, and perceptions of students' prosocial behavior.

From this formulation, the general aim of the research is to synthesize the theories and methods that have been carried out in various research results on student prosocial behavior as a proposal for further research. This research aims to integrate character education and moral values in developing students' prosocial behavior. The two main objectives of this research are: to offer a learning conceptual framework for fostering students' prosocial behavior and to develop methods for fostering prosocial behavior that are appropriate for Muslim students.

## **B. Method**

This research is systematic library research. Literature research is a statistical meta-analysis process obtained from the results of research conducted by previous researchers (Ahn & Kang, 2018). This method aims to confirm the implementation of research based on previous relevant research (Broekhuizen et al., 2016). The results obtained are in the form of a synthesis of a number of scientific works based on location, time, theory, concepts, methods and results. This systematic review was conducted to synthesize the literature on middle school students' prosocial behavior.

The data source in this research is secondary data taken from previously published articles. There were 20 articles sampled in this research. The articles were obtained from databases such as Google Scholar, Scopus.com, ERIC, Sage Publications, Science Direct, and Taylor and Francis. To make searching easier, researchers determined keywords. The keywords in this research are "prosocial behavior", as well as a combination of "character education" and "good character". The articles analyzed are the results of peer review and published by academic journals in English and Indonesian.

Each article that focuses on prosocial behavior and character education is collected in a database by grouping the components of the article in table form. The information collected includes title, journal name, research objectives/focus, theoretical framework, research methods, research instruments/data collection techniques, participants, research location, and research results. In this research, the data collection technique is qualitative. Qualitative techniques mean that data collection is carried out through metasynthesis to summarize the results of qualitative descriptive research in order to obtain an in-depth and comprehensive picture.

Procedural analysis is an analysis of the activities carried out by researchers during the systematic review process of previous articles (Dapurham, 2021). This research describes several aspects, namely the type and author of research, methods, theories of student prosocial

behavior, and research results. Next, the survey results are grouped based on survey statements.

The data analysis process was based on a systematic literature review of research (Perry & Hammond, 2002). The research data analysis process shows that the data analysis stages in systematic literature review research begin with identifying research questions, developing systematic review research procedures, selecting relevant research results, selecting quality research results, extracting data from individual studies, synthesizing results with meta-analysis method or narrative method, and ends by presenting the results of the analysis in the form of narratives and images. In addition, content analysis and comprehensive analysis of selected articles were also carried out so that researchers could synthesize all data from the literature according to the focus and objectives of the research. This is in accordance with research by Fajri et al. (2022) that researchers analyzed the content and themes of previous study findings.

## **C. Result and Discussion**

### **1. Living the Values of Noble Characters and Prosocial Behaviors**

The efforts made by the world of education in developing the nation's characters have not been implemented optimally until now. Crimes, crimes against human rights, legal injustice, environmental damage in various parts of the country, promiscuity, pornography and porno-action, and brawls among students, violence, riots, and corruption have spread to all sectors of life. Indonesian people need to be equipped with prosocial behaviors to make others prosperous by maintaining the surrounding community's values and norms. Among the prosocial behaviors that we often encounter in our society are polite behaviors, deliberation to solve problems, and local wisdom rich in plurality, tolerance, and cooperation. However, today's reality is that this behavior tends to turn into individualist, hedonistic, group hegemonic, intolerance of diversity, and resolving violence problems (Yusoff, et al., 2022; Yunanto, 2020).



One of the efforts of the government to overcome social problems in society is by promoting education. Education is to produce good citizens and workers and form a noble human or human being. Therefore, to realize the aspect of character value education, the Ministry of Education of the Republic of Indonesia has introduced the concept of Moral education in the 2013 Curriculum, which explains that noble character is a love of God, heroism, nationalism, the spirit of hard work and courage to face challenges (Kementerian Pendidikan & Kebudayaan Indonesia, 2012).

As with the central government, the Aceh government stipulates the teaching and learning process in an Aceh Education Qanun number 024/2013. Among the Education Qanun's statements, it states that the value of education in Aceh is based on the Koran and Al-Hadith, Pancasila's state philosophy, the 1945 Constitution, and Aceh Culture. Aceh Provincial Education intends to develop Muslims with good personalities, such as believing in God, Allah SWT, having good characters, are democratic, upholds human values and human rights, is knowledgeable, skilled, physically and mentally healthy, have a stable and independent personality, can face various global challenges and have a responsibility to Allah SWT, society and the country (Qanun Pendidikan Aceh, 2013). Therefore, based on Islamic law, education in Aceh is expected to build lively characters in students, namely Islamic characters that follow the Koran and Hadith (Samani & Hariyanto, 2011).

The meaning of the appreciation of noble character values is students' appreciation of the values contained in Islamic Education (Othman, 2011). Meanwhile, according to Asma (2006), the definition of appreciating the values of noble character is a specific behavior carried out by someone. So that it gives and leaves a deep impression on the heart and soul. If the behaviors carried out still do not give a deep impression to the soul and heart, they have not been fully lived. According to Nik Azis Nik Pa (1994), the appreciation of values Noble character includes several aspects, including spiritual values, citizenship, and humanity, ready to face challenges in the future. In essence, education and the application of

values cannot be separated and have a very close relationship. Education will not be meaningful and perfect without the application of a pure value. Syed Muhammad Naquib Al-Attas (1980) emphasized that education is a process of applying *adab* to students. Learning and teaching in schools need to integrate moral values in Islam, which have absolute values. The formation of good morals from mothers' and fathers' efforts, and teachers has values that can apply in any situation and must be guarded continuously (Syafi'i, 2005).

From the description above, we can get a sad picture of the nation's phenomenon and the Indonesian people amid a moral crisis and national identity. However, the government's opportunities and efforts in national character education should sustain. Therefore, continuous efforts to produce national characters with the appreciation of noble character values result in prosocial behaviors in the community, especially school students.

## **2. Conceptual framework of Noble Character Education and Prosocial Behavior**

The first value theory pioneered was Rokeach (1973). According to him, value is a type of belief in how someone should or should not behave or a target that needs to be arranged in a value system. Meanwhile, Halstead (1996) defines values as principles, beliefs, ideals, standards, or life standpoints that serve as general guidelines for behaviors or reference points in making decisions or assessing beliefs or actions. Therefore, it suggests that the meaning of value is a fundamental principle that serves as a general guide to behavior, a long-lasting belief about what is considered valuable, the idea that someone wants to achieve, and acts as a standard in behavior.

Besides, Grusec and Goodnow (1994) also explain that appreciation is a belief, attitude, or behavior regulation from an outside source that gradually changes the rules from outside into personal traits and values. It is an attitude of oneself in social behavior that is carried out based on intrinsic motivation, not on external factors. The concept of appreciation of values; can be formulated that appreciation is proper

behavior in a person and continuously carried out. It is born not due to emotional pressure or external pressure, such as coercion, but it arises from a psychological aspect. Therefore, the appreciation of morals and noble character values can be described through understanding, thinking, pronunciation, and characterization born from one's conscience (Kadir, 1997).

The appreciation of noble character values is also one of the principles for shaping prosocial behaviors among students. Rahim (2001) stated that human development and formation should align with pure values. The noble character's value is in arrears to human values capable of forming dimensions of sahsiah formation, personal strength, moral, social, and spiritual strength. Therefore, pure values need to be used as core values applied in the curriculum and education system in schools because knowledge and values are essential aspects in the formation of intellectual and human behavior (Rahim, 2001). Knowledge and understanding of these values will also lead to awareness and appreciation, shaping attitudes, actions, and behavior. This concept is in more depth in Figure 1.

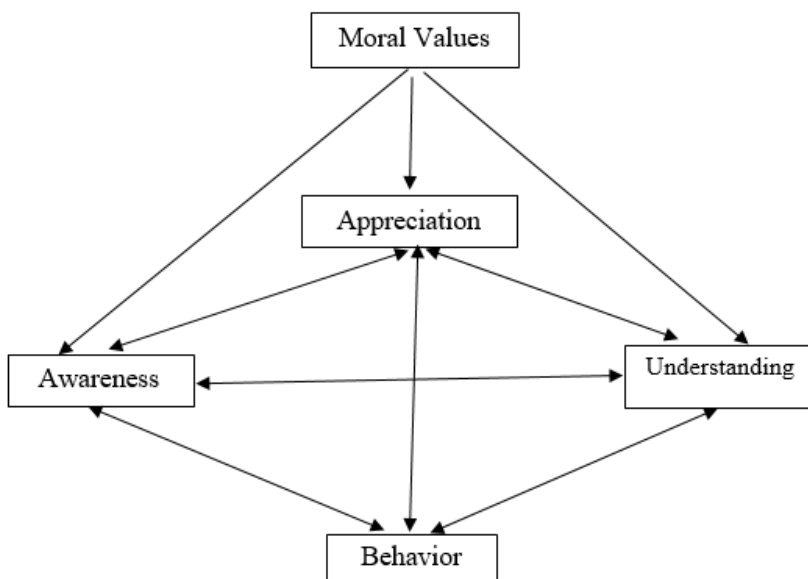


Figure 1: The Value / Moral Concept Model

Knowledge and understanding of the values of noble character / moral well about a problem, so a person can act rationally and wisely to solve the problem at hand. Furthermore, he can form good attitudes and behavior (Rashid, 2001). Therefore, it can be explained that in order to apply prosocial behavior to students, they must recognize themselves whether they are moral or not and need to understand precisely the concept of morals.

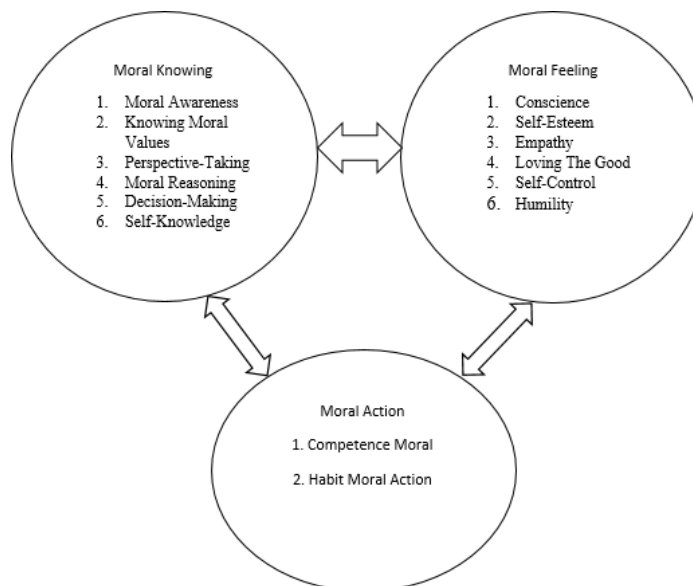
In accordance with the theory of the value of the noble character of Halstead (1996) and the theory of formation of the value of the noble character of Rashid (2001), the process of appreciating the value of noble character to become positive behavior in education is supported by Bloom's (1956) taxonomic theory. According to Bloom's Taxonomy Theory students need to be emphasized on the development of one's thinking ability in the learning process. This theory has a three component hierarchy concept that is used to classify students' educational development objectively. The three components of this aspect are cognitive, affective and psychomotor. Therefore, Bloom's Taxonomy is a hierarchical structure that identifies proficiency from low to high stages. Of course, to achieve higher targets, the lower stages must be met first.

While the cognitive objective or cognitive domain is a domain that includes mental activity (brain). According to Bloom, all efforts related to brain activity fall into the cognitive domain, thinking. In the cognitive field there are six stages of the thought process, understanding, analysis. The affective domain includes everything related to emotions, such as appreciation, feelings, values, rewards, enthusiasm, interests, motivation. Meanwhile, the behavioral domain concept (psychometric) is contained in the taxonomic theory of education which was pioneered by Benjamin Bloom and his colleagues in 1956. Bloom's Taxonomy Theory puts pressure on the development of one's thinking ability in the learning process. This theory has a concept of three hierarchical models that are used to classify students' educational development objectively. The three models of this aspect are cognitive, affective and psychomotor. Therefore,

Bloom's Taxonomy is a hierarchical structure that identifies proficiency from low to high stages. For example, to achieve a higher target, the previous stage must be met first (Bloom, 1956).

The cognitive domain includes mental activity (brain). According to Bloom, all efforts related to brain activity are included in the cognitive domain, such as thought processes, understanding, analysis. Meanwhile, the affective domain also includes everything related to emotions such as appreciation, feelings, values, rewards, enthusiasm, interests and motivation. While the psychomotor domain includes physical movement activities and coordination, for example action, behavior, motor skills and physical skills.

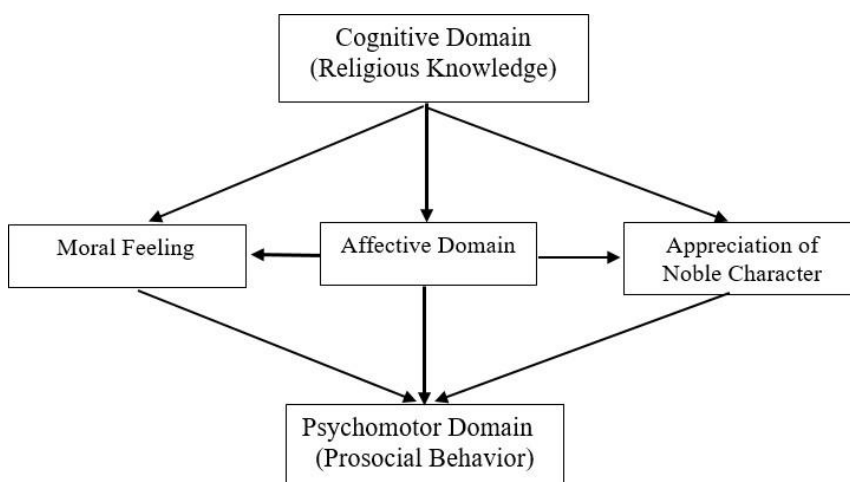
Meanwhile, Lickhona (1991) explains that the development of moral values includes three series of value / moral growth in the education of noble character values which are interrelated, namely moral knowing, moral feeling, and moral action, where the three the moral component grows and develops interrelated with one another, as referred to in the picture. 2.



Picture. 2: Components of Moral Education (Source: Lickona, 1991)

Furthermore, Lickhona (1991) explains that moral knowing includes moral awareness, knowledge of moral values, moral views, moral judgment, decision-making, and knowledge of self-control, all of which are essential matters that need to be taught to students. However, in the process of moral education as moral knowledge is not enough. Therefore it is necessary to continue to the moral feeling, including conscience, self-confidence, empathy, love of kindness, self-control, and humility. And then comes the most crucial stage, namely moral action. It is crucial because, at this stage, the motive for a person's encouragement to do good can be seen in the aspects of competence, desire, and positive daily behavior. The synergistic relationship between the three moral components will make students who have moral intelligence, understand the right and wrong conditions with correct ethical beliefs, and act with the right attitude and respectful behavior. Thus, the education of noble character values will be successful if it is not only oriented toward cognitive academics, understanding and knowing but must arrive at the stage of feelings, appreciation of the values of noble characters, and the application of what is known and understood. So that Muslim students who have moral intelligence will understand the right and wrong conditions following Islamic teachings, then act with noble moral or prosocial behavior as recommended by Islamic teachings. In other words, education to appreciate the values of noble character can be one of the factors that influence the development of adolescent prosocial behavior.

Therefore, the behavioral aspect is an aspect of the existing domain of educational objectives where it needs to be tested and studied. This is because this aspect is a connection between the knowledge aspect (cognitive) and the aspect of appreciation (affective). In this study the author emphasizes that knowledge and understanding of values (religion and morals) will lead to awareness and appreciation of values and morals, and so on will shape attitudes, actions and prosocial behavior. This can clearly be seen in Figure 3 below.



*Picture 3: Knowledge Relationship, Living noble Character and Behavior*

Bloom's education's three domains are interrelated, and it starts at a low stage to a higher stage based on the arrows made. Thus it can be concluded that the three components are interrelated with religiosity, appreciation of noble character values, and prosocial behavior, where the cognitive component is related to the knowledge and understanding of students' religiosity. Simultaneously, the affective component is also related to the appreciation of noble character values, and the cognitive component is also related to students' prosocial behavior. Based on these three elements, religiosity, appreciation of the noble character values will lead to students' prosocial behavior.

### **3. Methods of Developing Prosocial Behavior and Noble Character Education**

Education of noble character values will be successful if it is carried out with appropriate learning and learning methods because the target of this education is not only in the cognitive domain but more on psychomotor, which can be seen from changes in the behavior of daily prosocial actions. There are several methods that the author can find from the literature search that has been carried out, and among them are

inculcation and modeling methods. According to Akhwan (2011), the formation of noble character values can be a positive behavior for students; it is necessary to use inculcation and exemplary methods (modeling, *qudwah*). Where the value inculcation (planting) method has the following characteristics: (1) communicating trust along with the underlying reasons; (2) treat others fairly; (3) respect the views of others; (4) expressing doubts along with reasons, and with respect; (5) does not fully control the environment to increase the likelihood of the delivery of the desired values; (6) creating social and emotional experiences about desired values that are not extreme; (7) make rules, give awards, and give consequences along with reasons; (8) keep open communication with those who disagree, so that the education of noble character values that is carried out does not use the indoctrination method which has the opposite characteristics of inculcation.

Therefore, the most effective education method for noble character values is modeling or giving examples in schools. The teacher acts as a good model for students. Furthermore, students emulate famous people with noble characters, for example, the Prophet Muhammad or other Sufi figures. When the habituation method in appreciating the values of noble character can make students have a high commitment to prosocial behavior in their daily lives. Habituation in the formation of noble character values is a critical stage that must accompany students' development in each student's eye. Teaching the values of noble character without being followed by habituation to do so, such as sowing seeds into the middle of the ocean, will disappear uselessly because the value of the noble character is not just knowledge, but internalized and made into a habit in student behavior in everyday life (Wening, 2012).

In line with the exemplary method at school, Sumardi (2012), in his investigation at the Salafiyah cottage, also used the exemplary method in character building, starting with his students. According to him, the formation of noble character values in the Salafiah Islamic boarding school is not always taught in classrooms but is also carried out internally and sustainably inside and outside the classroom. One of the success factors in



the education of noble character values in Pondok Salafiyah students is exemplary (qudwah) and real examples in life and learning activities at the pondok. All elements of cottage education, whatever they see, hear, and feel, are used as a medium for character education so that the values of noble character can be firmly attached to each student. Therefore, these noble character values' education has made the students have devout values, work hard, are Islamic brotherhood, smart, and confident.

Furthermore, these noble character values give rise to students who behave in a prosocial manner, such as helping, respecting each other, respecting each other, and working together (Sumardi, 2012).

The method of implementing noble character value education is by encouraging students to actively participate in religious co-curriculum activities known as ROHIS (Islamic spirituality). The results of research conducted by Nuryani and Hakam (2013), at SMA Negeri Lembang, West Bandung district, with descriptive qualitative inquiry methods, it was found that students who actively participate in religious activities co-curriculum Rohani Islam (Rohis) have a good appreciation of noble character values, and prosocial behavior or noble character. Some students who often engage in spiritual activities such as haloqoh every week, like, *mabit*, *qiyamul lail*, discussions, religious camps, *rihlah*, and hafazan Quran, are found to be students who have high noble morals such as, 1. Obedience in carrying out worship, the value of obedience of Rohis members In carrying out worship, it can be seen from their awareness in carrying out the five obligatory prayers, routinely observing the Sunnah fast, and performing Duha prayers on the sidelines of school breaks. 2. Closing the genitals, a form of awareness of covering the genitals for female Rohis members (akhwat). 3. Discipline, most of the ROHIS members come to school on time, as well as when they attend halaqah activities and so on. 4. Courage to express opinions, when they are involved in class discussions. 5. Dare to tell the truth. 6. Respect for others; they enthusiastically welcome the arrival of strangers who are not their group with an affectionate attitude. 7. Responsibility, a sense of responsibility is fostered when they participate in halaqah and other

religious activities by being appointed as a committee in one of these activities. The findings of this investigation show that religious activities such as *halaqah rohis* have fostered the appreciation of noble character values and prosocial behavior in students (Nuryani & Hakam, 2013).

The method of integrating noble character values in some eyes of students can also make students have noble characters that give birth to prosocial behavior in everyday life. According to Rianawati, by integrating each student's eyes and the values of Islam's noble character, it has manifested prosocial behavior in students. Among the students' eyes that are practiced in SD Al-Azhar 21 Pontianak school are as follows.

No.	Subjects	The Values of Noble Characters Cultivated
1	Islamic education	Faithful, honest, polite, disciplined, responsible, love knowledge, curious, confident, respecting diversity, obeying social rules, healthy lifestyle, aware of rights and obligations, hard work, caring, and tolerant.
2	Civic education	Nationalist, obedient to social rules, democratic, honest, respect for diversity, aware of the rights and obligations of self and others.
3	Mathematics	Think logically, critically, honestly, work hard, be curious, independent, and confident.
4	Natural Sciences	Want to know, think logically, critically, creatively, and innovatively, have confidence, respect diversity, discipline, be independent, responsible, care for the environment, love knowledge.
5	Social Sciences	Nationalist, respecting diversity, thinking logically, critically, creatively, and innovatively, caring socially and the environment, having a social and environmental spirit,

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		honest, hard work.
6	Bahasa Indonesia	Think logically, critically, creatively, be innovative, confident, responsible, curious, polite.
7	Physical Education and Health Sciences	Healthy lifestyle, hard work, discipline, honesty, self-confidence, independence, respect for the work and performance of others.
8	Arts and Cultures	Respect diversity, respect other people's work, curious, honest, disciplined, democratic, creative.
9	Local contents	Respect for diversity, nationalist, democratic, caring.

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By integrating the values of Islamic teachings in the teaching subjects, the values of students' noble character are realized. In the end, students are expected to apply them in the form of prosocial behavior under Islamic law.

Meanwhile, Majid and Andayani (2012) introduced the TADZKIROH (Example, Point, Encourage, Zakiyah, Continuity, Remind, Repetition, Organize, Heart) method. According to him, etymologically, *tadzkiroh* comes from the Arabic word *dzakkara*, which means remember, and *tadzkiroh* means warning. The meaning of *tadzkiroh* in this method stands for Exemplary, Direct, Encourage, Zakiyah, Continuity, Remind, Repetition, Organize, and Heart, a learning method Islamic education that is used to foster morals or prosocial behavior. The TADZKIROH method consists of eight stages: first, *tadzkiroh*, which is devoted, show teachers' example to students; this requires teachers to be obliged to be role models in schools dealing with students. Second, Direct (Guidance), Based on the development stage, students have started regarding good and bad, right-wrong, what is ordered and what is prohibited, then; in this case, the child must be given direction or guidance to achieve good, right, and what is ordered. Do not let the child choose the wrong choice and determine their daily behavior.

Furthermore, in the third stage, Encouragement (Motivation), teachers' motivation is crucial to arouse enthusiasm and foster self-confidence in students. This motivation method uses the *targhib wa tarhib* method, which is a method of motivation so that students do good (*targhib*) and stay away from evil (*tarhib*). The method is also similar to the reward and punishment method (reward and punishment) even though both are different, where *targhib wa tarhib* is based on Allah's teachings, reward, and punishment rest on human punishment and reward.

During the fourth stage, *Zakiah* (Clean-Pure), where teachers must have a clean heart (sincere), provides guidance and direction to children. Everything, if it departs from a sincere heart, will not feel heavy. Cleverness is not only in the teacher but also in students. Teachers are sincere about teaching, and students are sincere about learning. If this sense of sincerity grows on both sides, it will become an all-powerful power that will change all life behavior. Fifth, the continuity (*habituation process*) method is used, where students are accustomed to positive behavior that is repeated so that it will become noble morals, where positive behavior will appear spontaneously and reflexively. While sixth, *Remind*, this method follows the Arabic proverb, which says that *al-insanu mahallu al-khata wa al-nisyan*, which means that humans are in the wrong place and forgets, therefore humans must be reminded. Furthermore, the teachers also reminded students that they are always under Allah's supervision (*muraqobatullah*). The impact is that the students will always keep their attitude and behavior from despicable actions.

Seventh *Repetition and Reflection* (*Repetition*) Repetition in the learning process is carried out in order for students to get used to it, to recall, and to understand a word. This repetition will be closely related to the *habituation method*. Eighth, *Organize*, where teachers are required to have the ability to organize the knowledge and experiences that students get outside of school with those obtained at school through the learning process. This is so that the information conveyed and the teacher's

information is the right information according to the student's situation. When the ninth stage is the heart, where the education of noble character values includes education in the affective domain, students' feelings and feelings must be processed. Students' education process is carried out by touching the most sensitive side, namely the heart / heart. Therefore, touching this side must be done with the heart and the process of education by the heart for the heart. With these nine stages, the education of noble character values , which is carried out based on Islamic law, will realize prosocial behavior and noble morals following the teachings of the Koran and Hadiths in students (Nur Aieni, 2014).

Various theories and methods of applying and appreciating the values of noble characters above have provided opportunities for education activists, especially character education, to make continuous efforts to develop and carry out an effective educational process. Thus the purpose of education to give birth to students with noble character can be realized.

#### **4. Discussion**

From the description above, it can be concluded that the education of the noble character's value is urgent in creating a generation of noble characters applied in prosocial behavior in society. Furthermore, there are various methods of implementing the values of noble character. It can be concluded that applying one method needs to consider the conditions and educational institutions that will implement it. For those in formal institutions, to live up to pure values can be done by integrating subjects with noble character values based on local religious and cultural teachings. By integrating the values of Islamic teachings, it is hoped that the values of noble character will be understood and lived by students so that in the next stage, students will behave in a prosocial manner according to Islamic law. Formal schools with integrated curricula can also add to the co-curriculum assistance method for religious character education with ROHIS (Islamic religious) activities. The method of applying noble character values with students actively participating in

spiritual activities will have a good appreciation of noble character values in the form of prosocial behavior or noble morals. These spiritual activities train students to understand Islam in a comprehensive manner followed by worship activities, such as *tahajud*, *i'tikaf*, fasting, closing the genitals, and cooperating.

Meanwhile, in non-formal schools such as private schools, vocational schools, and Islamic boarding schools, it can be considered to use inculcation and exemplary (*qudwah*) methods. The inculcation (planting) emphasizes the interpersonal and self-confident side of students, such as treating others fairly, respecting other people's views, expressing criticism and ideas with respect, making rules, giving rewards, and giving consequences along with logical reasons and take responsibility. It is appropriate for students in adolescence and adulthood to use this method in instilling the value of noble character. Furthermore, coupled with exemplary methods as we often encounter in Islamic boarding schools. One of the success factors in the education of noble character values in pondok santri is the role model (*qudwah*) obtained from the *kiyai*, *ustadz*, and senior assistants.

Character education for santri in pondok often uses exemplary methods that are taught in classrooms and carried out internally and continuously outside the classroom. So that all elements of cottage education become educational media to appreciate the values of noble character. Everything that the students see, hear, and feel is the education of noble values and the philosophy of life in the future.

Finally, in addition to a good appreciation of noble character values, we must also pay attention to both teachers' and students' hearts. Because education in the value of noble character includes education in the affective domain, where feeling and heart processing are essential factors for character-sifting success. The heart is a compassionate one that needs to be touched, from the heart to heart. Changes made consciously and happily, will be more lasting and easily manifested in positive behavior among students.

#### **D. Conclusion**

The main objective of character education is to give birth to students who have noble characters behaving prosocially in society. One of the effective ways to achieve the success of character education is to pay attention to appreciate students' noble character values. The appreciation of this noble character value becomes urgent because it is a stage of affective (moral feeling), which means between the cognitive stage (moral knowing) and the psychomotor stage (moral action). Affective stage; appreciating the noble character's value is a transitional stage towards students' ability to behave prosocially in their daily lives.

Furthermore, education on noble character values is not education that only emphasizes cognitive prayer, but rather psychomotor, which can be seen from changes in daily prosocial actions. The noble character value education will be successful if carried out with appropriate learning and learning methods. This education's target is not only cognitive prayer but also more psychomotor, which can be seen from changes in the behavior of daily prosocial actions. Because knowing the values of noble character without getting used to it, like sowing seeds into the middle of the ocean, will be useless.

Therefore, developing the appreciation of this noble character value continues through several alternative methods under the conditions of educational institutions and local wisdom. For those in formal institutions, to live up to pure values can be done by integrating subjects with noble character values. Alternatively, it could provide co-curricular assistance for character education with ROHIS (Kerohanian Islam/Islamic spiriualiy) activities. While, non-formal institutions, such as *pondok*, are very effective with the *kyai*, *ustadz*, and senior assistants' exemplary methods at every level. However, exemplary and consistency on the teacher's part are one of the successes of appreciating the noble character values. The teacher is the imitated and trusted as reference source) in acting prosocial in the school environment. Furthermore, knowledge about character values begins to be useless without being followed by appreciating the values and prosocial behavior or noble

character in everyday life.

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**2. Bukti Konfirmasi Review dan  
Hasil Review Pertama  
(31 Juli 2024)**



Safrihsyah, S.Ag., M.Si <safrilhsyah@ar-raniry.ac.id>

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### Messages

Note

From

*Dear Author,*

tabrani

Jul 31

Thank you for submitting your revised manuscript.

After the reviewers conducted further review of the revised manuscript you provided, this manuscript has shown significant improvement. However, there are still several areas that could be improved to improve and ensure higher quality of the manuscript and clarity before consideration for publication. Before you pay attention to our comments below, make sure you have understood and referred back to our previous comments when requesting the first revision.

- 1. Introduction:** The revised manuscript has shown improvements in establishing the background and need for character education in the context of prosocial behavior. The research gaps identified from previous literature are quite clear, conveying the urgent need for the integration of character education and Islamic values in shaping prosocial behavior among Muslim youth. However, the article could have been enriched with more references to contemporary literature to substantiate the claims made, given that some references appear dated and may not fully reflect the current context. In addition, the introduction of the research innovations—although present—could have been further clarified to enhance the novelty of the study.
- 2. Methods:** The methods section shows improvements in explaining the literature study design and data analysis techniques. The description of the selection and synthesis of articles is quite detailed, providing a good overview of how the data were collected and analyzed. However, the statistical meta-analysis methods mentioned

2. **Methods:** The methods section shows improvements in explaining the literature study design and data analysis techniques. The description of the selection and synthesis of articles is quite detailed, providing a good overview of how the data were collected and analyzed. However, the statistical meta-analysis methods mentioned are lacking in detail in the context of their application in the synthesis of results. Including more details on the inclusion and exclusion criteria, as well as the decision-making procedures in the analysis, would have increased transparency and allowed for reproducibility of the study by other researchers.
3. **Results:** The results section does a good job of explaining the impact of incorporating Islamic moral values in character education on prosocial behavior. However, the data presentation could still be more systematic by including data visualizations or tables that effectively summarize the main findings. This would help readers understand the results more quickly and clearly. Also, improving the explanation of the direct link between the methods used and the results obtained would add strength to the argument.
4. **Discussion:** The discussion reveals good links between the findings and existing literature, but some parts of the argument still feel general. Strengthening this section with specific case studies or empirical examples could increase the depth of the analysis. The discussion could also focus more on explaining how these findings influence existing theories and practices, as well as their practical implications for character education in Indonesia. In addition, we noticed a lack of references related to the discussion you presented. Compare your findings with recent theories or findings from international studies. The conceptual framework needs to be made clear to get a proper discussion.
5. **Conclusion:** The conclusion reflects most of the contents of the manuscript well and states the contribution of the research to existing knowledge. However, to further improve the quality, the conclusion could emphasize more on specific recommendations for education practitioners or education policy in Indonesia, providing clearer directions on the application of research results in real education practice.

Please revise the entire references and citations using APA Style 7th Edition. All citations and references must be managed using the **Mendeley app**. As a side note, you must also complete all author names, affiliations, and emails in your revised manuscript.

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## URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS

**Received:** Filled Out by the Editor

**Accepted:** Filled Out by the Editor

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### Abstract

The rapid advancement of information technology challenges Muslim youths, fostering individualism and antisocial behaviors, thus necessitating effective education strategies to promote prosocial actions. This research aims to summarize studies on the formation of prosocial behavior through character education methods from the synthesis of several studies and review effective methods in developing prosocial behavior. This research uses a literature review method for a number of articles about social behavior and character education. Data collection was carried out by studying the documentation of several previous articles through data base searches such as Google Scholar, Sinta, Science Direct, and Taylor and Francis. The data analysis technique used is qualitative descriptive analysis. The results of this research indicate that the noble character development method will be effective in forming prosocial behavior. The character education method by focusing on the appreciation of noble moral values in character education will produce positive habits. The process of realizing noble moral values is through various moral education methods, such as the Tadzkiroh method, namely accompanying religious lessons with Rohis activities which combine subjects with noble moral values and exemplary methods.

**Keywords:** Character Education; Nobles Values; Prosocial Behaviors.

## A. Introduction

This It is a fact that the rapid development of information technology in various fields of science and technology has created a particular challenge for Muslims, especially among Muslim youths around the world (Gussevi & Muhfi, 2021). The impact of advances in information technology on social crimes among adolescents is increasingly worrying, including the collection of individualistic behaviors, vandalism, hedonism, and juvenile delinquency (Abdullah et al., 2015). These phenomena indicate the decreasing sense of adolescent concern for others' distress, the attitude of turning a blind eye to problems that are informing others, or their tendency to help others by considering the advantages and disadvantages that will be obtained from this prosocial behavior (van Kleef et al., 2008). If the symptoms of individualism and hedonism are allowed, it will damage adolescents' prosocial behaviors. Furthermore, this phenomenon can lead to the birth of various social problems such as malicious behavior, violence, bullying, abnormal sexual behavior, and other actions that violate social norms in society (Mohd Yusoff et al., 2022).

There are several anti-social actions reported by the authorities, most of which involve teenagers, especially high school students (Hao & Liu, 2016; Kavussanu & Boardley, 2009; Luo, 2018; Vorlaufer, 2019). Student reports are involved in immodest behavior such as smoking, drugs, and schooling and committing criminal acts such as gangsterism, bullying, robbery, raping, or even murder (Dos Reis, 2009; Shawki et al., 2021). All these clearly describe the moral collapse and social phenomenon that is increasingly becoming among today's teenagers (Klein, 2017; Kuem et al., 2017; Malti & Buchmann, 2010). In addition, preliminary studies have been extensively conducted on adolescents' behaviour type (Eisenberg & Shell, 1986; Haan et al., 1976), which increases with age (Fabes et al., 1999).

Therefore, the need for ordering and prosocial behavior is increasingly urgent, given that social problems are increasing in line with economic development and progress in every life of the world community

**Commented [H11]:** I have not found a strong reason for this research

I see, your article is a literature study, so it would be better to present various initial literature that you have found, then state that you have not found systematic literature, so you need a further literature study. It could be that after you carry out a literature study, there are many differences between the literature, so you need further literature study.

(Mohd Yusoff et al., 2022). Morality problems have existed since students' discipline problems in schools to white criminal crimes are highly educated, such as corruption, collusion, and nepotism. It is appropriate that this negative phenomenon needs to be contained from the early stage of young children's education in school. One of the efforts to prevent damage to characters and behaviors can be continuity and connection between knowledge, ordering characteristics, and prosocial behaviors through education in students (Mohd Yusoff et al., 2022; Yunanto, 2020).

Among previous literature review studies, there are several studies that have reviewed prosocial behavior in school students using certain methods. These skills at different levels are needed to find gaps in previous literature. The novelty of this research allows the results to be found that students' prosocial behavior is different due to differences in learning situations at their schools.

Students in their teens are very easily influenced by the environment and their peers or admired people around them. Several previous findings try to answer several questions. The questions focused on differences in methods for developing students' prosocial behavior after participating in training or learning at school and outside school, the relationship between prosocial behavior and different extracurricular learning, the influence of prosocial behavior on students' social learning outcomes, the process of developing prosocial skills, and perceptions of students' prosocial behavior.

The rapid advancement of information technology across various fields presents a unique challenge for Muslims, particularly the youth, as it contributes to alarming social crimes such as individualism, vandalism, hedonism, and juvenile delinquency, reflecting a declining sense of empathy and increasing antisocial behaviors. Reports indicate that high school students are increasingly involved in smoking, drug use, gangsterism, bullying, robbery, rape, and even murder, highlighting a moral decline. Given the rising social issues alongside economic development, there is an urgent need for prosocial behavior, which should be addressed from an early stage in children's education to prevent

character and behavioral deterioration. While existing studies have explored adolescent behavior, this research identifies gaps and aims to synthesize theories and methods to guide future research, focusing on integrating character education and Islamic moral values to foster prosocial behavior among students, particularly Muslim youths, through a conceptual framework and appropriate methods. Therefore, this study seeks to offer a comprehensive approach to addressing these critical issues by developing effective strategies for fostering prosocial behavior in adolescents.

From this formulation, the general aim of the research is to synthesize the theories and methods that have been carried out in various research results on student prosocial behavior as a proposal for further research. This research aims to integrate character education and moral values in developing students' prosocial behavior. The two main objectives of this research are: to offer a learning conceptual framework for fostering students' prosocial behavior and to develop methods for fostering prosocial behavior that are appropriate for Muslim students.

## B. Method

This research is systematic library research. Literature research is a statistical meta-analysis process obtained from the results of research conducted by previous researchers (Ahn & Kang, 2018). This method aims to confirm the implementation of research based on previous relevant research (Broekhuizen et al., 2016). The results obtained are in the form of a synthesis of a number of scientific works based on location, time, theory, concepts, methods and results. This systematic review was conducted to synthesize the literature on middle school students' prosocial behavior.

The data source in this research is secondary data taken from previously published articles. There were 30 articles sampled in this research. The articles were obtained from databases such as Google Scholar, Scopus.com, ERIC, Sage Publications, Science Direct, and Taylor and Francis. To make searching easier, researchers determined keywords. The keywords in this research are "prosocial behavior", as well as a combination

**Commented [H12]:** 20 articles are not enough to get comprehensive research results

of "character education" and "good character". The articles analyzed are the results of peer review and published by academic journals in English and Indonesian.

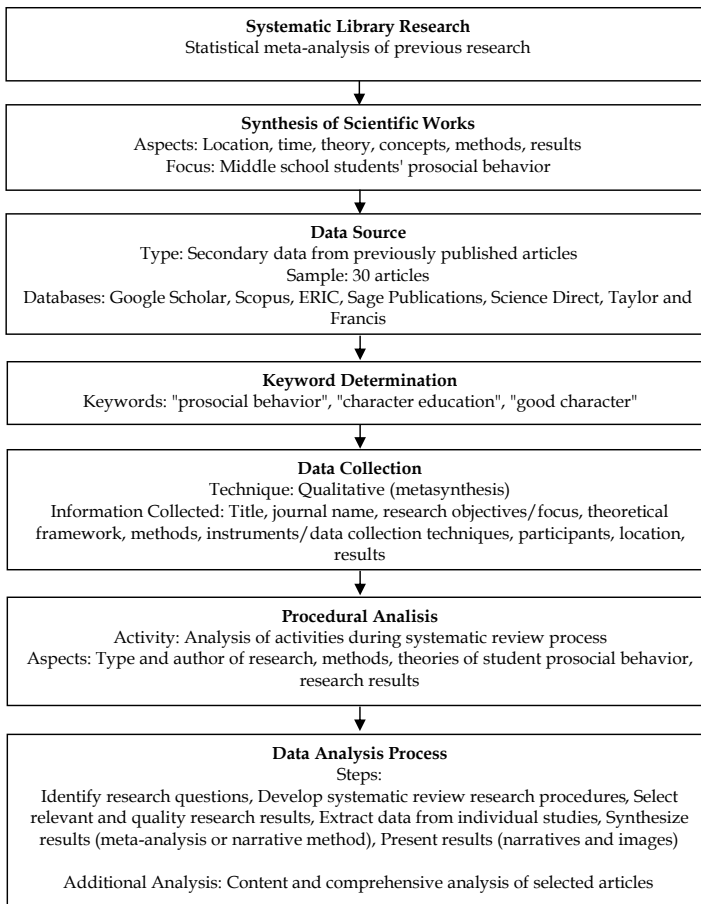
Each article that focuses on prosocial behavior and character education is collected in a database by grouping the components of the article in table form. The information collected includes title, journal name, research objectives/focus, theoretical framework, research methods, research instruments/data collection techniques, participants, research location, and research results. In this research, the data collection technique is qualitative. Qualitative techniques mean that data collection is carried out through metasynthesis to summarize the results of qualitative descriptive research in order to obtain an in-depth and comprehensive picture.

Procedural analysis is an analysis of the activities carried out by researchers during the systematic review process of previous articles. This research describes several aspects, namely the type and author of research, methods, theories of student prosocial behavior, and research results. Next, the survey results are grouped based on survey statements.

The data analysis process was based on a systematic literature review of research (Perry & Hammond, 2002). The research data analysis process shows that the data analysis stages in systematic literature review research begin with identifying research questions, developing systematic review research procedures, selecting relevant research results, selecting quality research results, extracting data from individual studies, synthesizing results with meta-analysis method or narrative method, and ends by presenting the results of the analysis in the form of narratives and images. In addition, content analysis and comprehensive analysis of selected articles were also carried out so that researchers could synthesize all data from the literature according to the focus and objectives of the research. This is in accordance with research by Al Fajri et al. (2023) that researchers analyzed the content and themes of previous study findings. The research procedure for this study is methodically detailed in the chart below, encompassing several critical steps.

**Commented [H13]:** It is best to present a research procedure chart, so that your research steps are more clearly visible

### Research Method Chart



Title of Papers (Filled Out by the Editor)

Author Name (Filled Out by the Editor)

### C. Result and Discussion

The following table presents several articles that explore the positive impact of incorporating Islamic moral values to enhance prosocial behavior:

Table 1. Character Education Result

No	Keyword	Article Title	Coding (Method, Location)	Result Subject	Year
1	Character Education	Character Education Management in Improving Education Quality in State Senior High School(Aini & Fitria, 2021)	Character Education Management, Senior High School Student, Indonesia.	Education	2021
2	Character Education	The Weakness of Character Education in Indonesian Teenager(Suryanto et al., 2023)	Natural Student, Indonesia	Science,	2020
3	Character Education	Positive Youth Development in 2020: Theory, Research, Programs, and the Promotion of Social Justice (Lerner et al., 2021)	Positive Development, Student, United State	Youth	2021
4	Character Education	Character Education Based on Digital Comic Media (Rina et al., 2020)	Digital Comic Media, Children/Elementary School Student, Indonesia	Education,	2020
5	Character Education	Character Education from The Perspectives of Elementary School Physical Education Teachers (Muhtar & Dallyono, 2020)	Physical Education, Elementary Student, Indonesia		2020
6	Character Education	Character education, the individual and the political (Peterson, 2020)	The Importance Characther Education from Philosophy, Individu and politic, Universal		2019
7	Character Education	Contextual Character Education for Students in the Senior High School (Hermino & Arifin, 2020)	Contextual Character Education, Senior High School Student, Indonesia		2020

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8	Character Education	Ineffectiveness of Religious Education as Character Education in Islamic Higher Education (Suhardini et al., 2020)	Religious Eduacation, Student, Indonesia	2020
9	Character Education	Improving The Personality Character of Students Through Learning Islamic Religious Education (Komariah & Nihayah, 2023)	Islamic Religious Education, Students, Indonesia	2023
10	Character Education	Islamic Education in Forming Students' Characters at As-Shofa Islamic High School, Pekanbaru Riau (Khaidir & Suud, 2020)	Islamic Education, Students, Indonesia	2020

The synthesis of these studies underscores the multifaceted nature of character education across different contexts, subjects, and locations. From innovative methods like digital comic media to the philosophical underpinnings of character education, the research collectively highlights the importance of tailored approaches that consider cultural, social, and educational contexts. The integration of religious and philosophical values plays a crucial role in promoting character education, contributing to the holistic development of students and the betterment of society.

**Table 2. Noble Value Result**

No	Keyword	Article Title	Coding (Perspective, Location)	Result	Year
11	Noble Value	A Value and Character Educational Model: Repercussions for Students, Teachers, and Families (Berges Puyo, 2020)	The Repercussions for Students, Teachers, and Family, Spain		2020
12	Noble Value	Analysis of character values in the Indonesian nation's motto "Bhinneka Tunggal Ika" through an emancipatory hermeneutical study (Fitriyah et al., 2022)	Bhineka Tunggal Ika Motto for Character Value, Indonesia		2022



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*Title of Papers (Filled Out by the Editor)*

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13	Noble Value	Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education (Kapoh et al., 2023)	The Central Role of Character Education	Teacher for Quality of	2023
14	Noble Value	Character education and the rise of mental health in Muhammadiyah Boarding School (Hidayati et al., 2022)	How Character Education Positively impacts mental health,	The Have on	2021
15	Noble Value	Character Education for Children in the Perspective of Hadith (Khawani et al., 2022)	Hadith Perspective,		2022
16	Noble Value	Character Education in Forming Student Behavior, A Viewpoint of Christian Religious Education Learning (Tandana et al., 2022)	Chirstian Viewpoint of Character Education, Indonesia	on	2022
17	Noble Value	Character Educations' Comparison in Japan and Indonesia to Achieve Quality Education Goals (Amri et al., 2024)	Different of Character Education in Japan and Indonesia, Indonesia		2024
18	Noble Value	Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools (Solihin et al., 2020)	Core of Islamic Perspective, Indonesia	Value from	2020
19	Noble Value	Cultural-Based Education of Tamansiswa as a Locomotive of Indonesian Education System (Agus et al., 2020)	Cultural-Based view, Indonesia		2019
20	Noble Value	Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia (Mulang & Putra, 2023)	Ethic and Spiritual, Indonesia		2023

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This synthesis provides insights into the diverse approaches and perspectives on noble values and character education across different educational contexts in Indonesia and beyond. From religious teachings to cultural perspectives and educational philosophies, the studies underscore the importance of integrating character education into educational

frameworks to foster holistic student development and enhance educational quality.

**Table 3. Prosocial Behavior Result**

No	Keyword	Article Title	Coding (Context)	Result	Year
21	Prosocial Behavior	A daily diary study on adolescents' mood, empathy, and prosocial behavior during the COVID-19 pandemic (van de Groep et al., 2020)	COVID-19 effect for prosocial behavior		2020
22	Prosocial Behavior	A glimpse into prosociality at work (Zettler, 2022)	Prosocial at work		2022
23	Prosocial Behavior	A little good goes an unexpectedly long way: Underestimating the positive impact of kindness on recipients. (Kumar & Epley, 2023)	Positive effect of prosocial behavior		2023
24	Prosocial Behavior	A Review and Framework for Thinking about the Drivers of Prosocial Consumer Behavior (White et al., 2020)	Prosocial consumer behavior has led to valuable insights		2020
25	Prosocial Behavior	Adolescents' Prosocial Behaviors Through a Multidimensional and Multicultural Lens (Carlo & Padilla-Walker, 2020)	Multidimensional and Multicultural Lens on Prosocial Behavior		2020
26	Prosocial Behavior	Advancing Measurement and Research on Youths' Prosocial Behavior in the Digital Age (Armstrong-Carter & Telzer, 2021)	Advancing measurement and research on youths' prosocial behavior in the digital age seeks to understand how digital environments influence prosocial actions, develop accurate measurement tools, and assess the broader impacts on		2021

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*Title of Papers (Filled Out by the Editor)*

*Author Name (Filled Out by the Editor)*

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27	Prosocial Behavior	Adverse childhood experiences and trajectories of internalizing, externalizing, and prosocial behaviors from childhood to adolescence (Bevilacqua et al., 2021)	individuals and society. Examines how adverse childhood experiences shape the development of internalizing, externalizing, and prosocial behaviors from childhood to adolescence	2021
28	Prosocial Behavior	Being “good” or “good enough”: Prosocial risk and the structure of moral self-regard. (Zlatev et al., 2020)	Investigates the interplay between moral self-regard and prosocial risk, exploring how individuals balance their desire to be seen as "good" with the risks associated with prosocial behavior.	2020
29	Prosocial Behavior	Can helping others strengthen teens? Character strengths as mediators between prosocial behavior and adolescents' internalizing symptoms (Padilla-Walker et al., 2020)	Explores how prosocial behavior can strengthen adolescents by enhancing character strengths, which in turn may reduce internalizing symptoms.	2020
30	Prosocial Behavior	Can Self-compassion Promote Gratitude and Prosocial Behavior in Adolescents? A 3-Year Longitudinal Study from China(Yang et al., 2021)	Investigates the potential of self-compassion to foster gratitude and prosocial behavior in Chinese adolescents over a three-year period.	2021

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The synthesis of these studies underscores the multifaceted nature of prosocial behavior across different contexts, populations, and timeframes. From the impact of global crises to the influence of digital environments, the research collectively highlights the importance of fostering prosocial actions for individual and societal well-being. Moreover, the incorporation of religious moral values can play a significant role in promoting prosocial behavior. Religious teachings often emphasize principles such as compassion, altruism, and community service, which can strongly motivate individuals to engage in acts of kindness and support for others. By integrating these moral values, communities and societies can further encourage prosocial behaviors, thereby enhancing collective well-being and social cohesion.

### **1. Living the Values of Noble Characters and Prosocial Behaviors**

The efforts made by the world of education in developing the nation's characters have not been implemented optimally until now. Crimes, crimes against human rights, legal injustice, environmental damage in various parts of the country, promiscuity, pornography and porno-action, and brawls among students, violence, riots, and corruption have spread to all sectors of life. Indonesian people need to be equipped with prosocial behaviors to make others prosperous by maintaining the surrounding community's values and norms. Among the prosocial behaviors that we often encounter in our society are polite behaviors, deliberation to solve problems, and local wisdom rich in plurality, tolerance, and cooperation. However, today's reality is that this behavior tends to turn into individualist, hedonistic, group hegemonic, intolerance of diversity, and resolving violence problems (Mohd Yusoff et al., 2022; Yunanto, 2020).

One of the efforts of the government to overcome social problems in society is by promoting education. Education is to produce good citizens and workers and form a noble human or human being. Therefore, to realize the aspect of character value education, the Ministry of Education of the Republic of Indonesia has introduced the concept of Moral education in the 2013 Curriculum, which explains that noble character is a love of God,

heroism, nationalism, the spirit of hard work and courage to face challenges (Penata Kurikulum Nasional, 2013).

As with the central government, the Aceh government stipulates the teaching and learning process in an Aceh Education Qanun number 024/2013. Among the Education Qanun's statements, it states that the value of education in Aceh is based on the Koran and Al-Hadith, Pancasila's state philosophy, the 1945 Constitution, and Aceh Culture. Aceh Provincial Education intends to develop Muslims with good personalities, such as believing in God, Allah SWT, having good characters, are democratic, upholds human values and human rights, is knowledgeable, skilled, physically and mentally healthy, have a stable and independent personality, can face various global challenges and have a responsibility to Allah SWT, society and the country (Qanun Pendidikan Aceh, 2013). Therefore, based on Islamic law, education in Aceh is expected to build lively characters in students, namely Islamic characters that follow the Koran and Hadith (Samani & Hariyanto, 2011).

The meaning of the appreciation of noble character values is students' appreciation of the values contained in Islamic Education (Othman et al., 2011). Meanwhile, according to Asma (2006), the definition of appreciating the values of noble character is a specific behavior carried out by someone. So that it gives and leaves a deep impression on the heart and soul. If the behaviors carried out still do not give a deep impression to the soul and heart, they have not been fully lived. According to Pa (1994), the appreciation of values Noble character includes several aspects, including spiritual values, citizenship, and humanity, ready to face challenges in the future. In essence, education and the application of values cannot be separated and have a very close relationship. Education will not be meaningful and perfect without the application of a pure value. Al-Attas (1980) emphasized that education is a process of applying adab to students. Learning and teaching in schools need to integrate moral values in Islam, which have absolute values. The formation of good morals from mothers' and fathers' efforts, and teachers has values that can apply in any situation and must be guarded continuously (Syafi'i, 2005).

From the description above, we can get a sad picture of the nation's phenomenon and the Indonesian people amid a moral crisis and national identity. However, the government's opportunities and efforts in national character education should sustain. Therefore, continuous efforts to produce national characters with the appreciation of noble character values result in prosocial behaviors in the community, especially school students.

## **2. Conceptual framework of Noble Character Education and Prosocial Behavior**

The first value theory pioneered was (Rokeach 1973). According to him, value is a type of belief in how someone should or should not behave or a target that needs to be arranged in a value system. Meanwhile, Halstead & Taylor (1996) defines values as principles, beliefs, ideals, standards, or life standpoints that serve as general guidelines for behaviors or reference points in making decisions or assessing beliefs or actions. Therefore, it suggests that the meaning of value is a fundamental principle that serves as a general guide to behavior, a long-lasting belief about what is considered valuable, the idea that someone wants to achieve, and acts as a standard in behavior.

Besides, Grusec & Goodnow (1994) also explain that appreciation is a belief, attitude, or behavior regulation from an outside source that gradually changes the rules from outside into personal traits and values. It is an attitude of oneself in social behavior that is carried out based on intrinsic motivation, not on external factors. The concept of appreciation of values; can be formulated that appreciation is proper behavior in a person and continuously carried out. It is born not due to emotional pressure or external pressure, such as coercion, but it arises from a psychological aspect. Therefore, the appreciation of morals and noble character values can be described through understanding, thinking, pronunciation, and characterization born from one's conscience (Kadir, 1997).

The appreciation of noble character values is also one of the principles for shaping prosocial behaviors among students. Rahim (2001) stated that human development and formation should align with pure values. The noble character's value is in arrears to human values capable of

forming dimensions of sahsiah formation, personal strength, moral, social, and spiritual strength. Therefore, pure values need to be used as core values applied in the curriculum and education system in schools because knowledge and values are essential aspects in the formation of intellectual and human behavior (Rahim, 2001). Knowledge and understanding of these values will also lead to awareness and appreciation, shaping attitudes, actions, and behavior. This concept is in more depth in Figure 1.

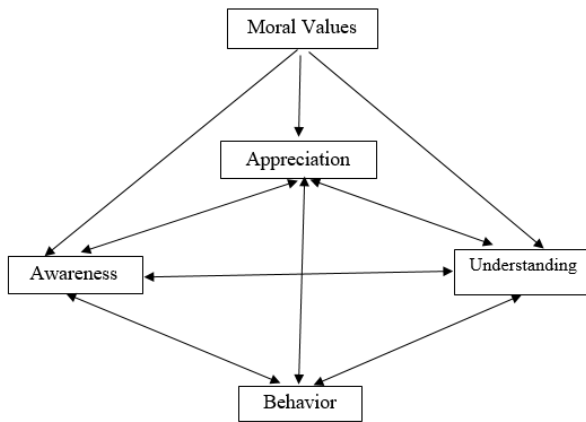


Figure 1: The Value / Moral Concept Model

Knowledge and understanding of the values of noble character / moral well about a problem, so a person can act rationally and wisely to solve the problem at hand. Furthermore, he can form good attitudes and behavior (Rashid, 2001). Therefore, it can be explained that in order to apply prosocial behavior to students, they must recognize themselves whether they are moral or not and need to understand precisely the concept of morals.

In accordance with the theory of the value of the noble character of Halstead (1996) and the theory of formation of the value of the noble character of Rashid (2001), the process of appreciating the value of noble

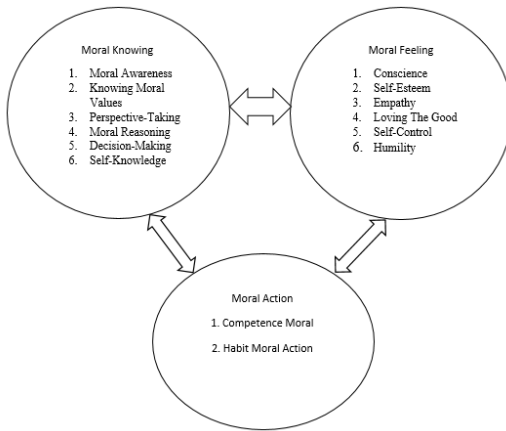
character to become positive behavior in education is supported by Bloom & Hill (1956) taxonomic theory. According to Bloom's Taxonomy Theory students need to be emphasized on the development of one's thinking ability in the learning process. This theory has a three component hierarchy concept that is used to classify students' educational development objectively. The three components of this aspect are cognitive, affective and psychomotor. Therefore, Bloom's Taxonomy is a hierarchical structure that identifies proficiency from low to high stages. Of course, to achieve higher targets, the lower stages must be met first.

While the cognitive objective or cognitive domain is a domain that includes mental activity (brain). According to Bloom, all efforts related to brain activity fall into the cognitive domain, thinking. In the cognitive field there are six stages of the thought process, understanding, analysis. The affective domain includes everything related to emotions, such as appreciation, feelings, values, rewards, enthusiasm, interests, motivation. Meanwhile, the behavioral domain concept (psychometric) is contained in the taxonomic theory of education which was pioneered by Benjamin Bloom and his colleagues in 1956. Bloom's Taxonomy Theory puts pressure on the development of one's thinking ability in the learning process. This theory has a concept of three hierarchical models that are used to classify students' educational development objectively. The three models of this aspect are cognitive, affective and psychomotor. Therefore, Bloom's Taxonomy is a hierarchical structure that identifies proficiency from low to high stages. For example, to achieve a higher target, the previous stage must be met first (Bloom & Hill, 1956).

The cognitive domain includes mental activity (brain). According to Bloom, all efforts related to brain activity are included in the cognitive domain, such as thought processes, understanding, analysis. Meanwhile, the affective domain also includes everything related to emotions such as appreciation, feelings, values, rewards, enthusiasm, interests and motivation. While the psychomotor domain includes physical movement activities and coordination, for example action, behavior, motor skills and physical skills.



Meanwhile, (Lickhona, 1991) explains that the development of moral values includes three series of value / moral growth in the education of noble character values which are interrelated, namely moral knowing, moral feeling, and moral action, where the three the moral component grows and develops interrelated with one another, as referred to in the picture. 2.

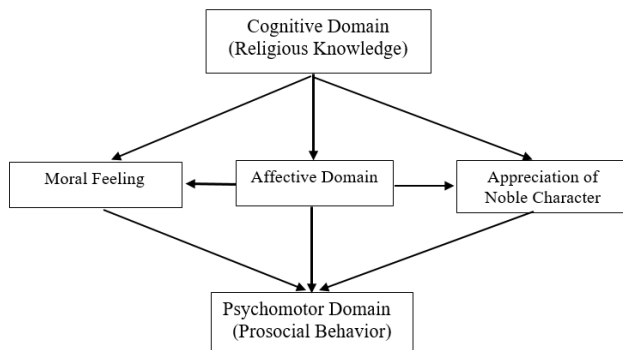


Picture. 2: Components of Moral Education (Source: Lickona, 1991)

Furthermore, Lickhona (1991) explains that moral knowing includes moral awareness, knowledge of moral values, moral views, moral judgment, decision-making, and knowledge of self-control, all of which are essential matters that need to be taught to students. However, in the process of moral education as moral knowledge is not enough. Therefore it is necessary to continue to the moral feeling, including conscience, self-confidence, empathy, love of kindness, self-control, and humility. And then comes the most crucial stage, namely moral action. It is crucial because, at this stage, the motive for a person's encouragement to do good can be seen in the aspects of competence, desire, and positive daily behavior. The synergistic relationship between the three moral components will make

students who have moral intelligence, understand the right and wrong conditions with correct ethical beliefs, and act with the right attitude and respectful behavior. Thus, the education of noble character values will be successful if it is not only oriented toward cognitive academics, understanding and knowing but must arrive at the stage of feelings, appreciation of the values of noble characters, and the application of what is known and understood. So that Muslim students who have moral intelligence will understand the right and wrong conditions following Islamic teachings, then act with noble moral or prosocial behavior as recommended by Islamic teachings. In other words, education to appreciate the values of noble character can be one of the factors that influence the development of adolescent prosocial behavior.

Therefore, the behavioral aspect is an aspect of the existing domain of educational objectives where it needs to be tested and studied. This is because this aspect is a connection between the knowledge aspect (cognitive) and the aspect of appreciation (affective). In this study the author emphasizes that knowledge and understanding of values (religion and morals) will lead to awareness and appreciation of values and morals, and so on will shape attitudes, actions and prosocial behavior. This can clearly be seen in Figure 3 below.



*Picture 3: Knowledge Relationship, Living noble Character and Behavior*

Bloom's education's three domains are interrelated, and it starts at a low stage to a higher stage based on the arrows made. Thus it can be concluded that the three components are interrelated with religiosity, appreciation of noble character values, and prosocial behavior, where the cognitive component is related to the knowledge and understanding of students' religiosity. Simultaneously, the affective component is also related to the appreciation of noble character values, and the conative component is also related to students' prosocial behavior. Based on these three elements, religiosity, appreciation of the noble character values will lead to students' prosocial behavior.

### **3. Methods of Developing Prosocial Behavior and Noble Character Education**

Education of noble character values will be successful if it is carried out with appropriate learning and learning methods because the target of this education is not only in the cognitive domain but more on psychomotor, which can be seen from changes in the behavior of daily prosocial actions. There are several methods that the author can find from the literature search that has been carried out, and among them are inculcation and modeling methods. According to Akhwan (2011), the formation of noble character values can be a positive behavior for students; it is necessary to use inculcation and exemplary methods (modeling, *qudwah*). Where the value inculcation (planting) method has the following characteristics: (1) communicating trust along with the underlying reasons; (2) treat others fairly; (3) respect the views of others; (4) expressing doubts along with reasons, and with respect; (5) does not fully control the environment to increase the likelihood of the delivery of the desired values; (6) creating social and emotional experiences about desired values that are not extreme; (7) make rules, give awards, and give consequences along with reasons; (8) keep open communication with those who disagree, so that the

education of noble character values that is carried out does not use the indoctrination method which has the opposite characteristics of inculcation.

Therefore, the most effective education method for noble character values is modeling or giving examples in schools. The teacher acts as a good model for students. Furthermore, students emulate famous people with noble characters, for example, the Prophet Muhammad or other Sufi figures. When the habituation method in appreciating the values of noble character can make students have a high commitment to prosocial behavior in their daily lives. Habituation in the formation of noble character values is a critical stage that must accompany students' development in each student's eye. Teaching the values of noble character without being followed by habituation to do so, such as sowing seeds into the middle of the ocean, will disappear uselessly because the value of the noble character is not just knowledge, but internalized and made into a habit in student behavior in everyday life (Wening, 2012).

In line with the exemplary method at school, Sumardi (2012), in his investigation at the Salafiyah cottage, also used the exemplary method in character building, starting with his students. According to him, the formation of noble character values in the Salafiah Islamic boarding school is not always taught in classrooms but is also carried out internally and sustainably inside and outside the classroom. One of the success factors in the education of noble character values in Pondok Salafiyah students is exemplary (qudwah) and real examples in life and learning activities at the pondok. All elements of cottage education, whatever they see, hear, and feel, are used as a medium for character education so that the values of noble character can be firmly attached to each student. Therefore, these noble character values' education has made the students have devout values, work hard, are Islamic brotherhood, smart, and confident. Furthermore, these noble character values give rise to students who behave in a prosocial manner, such as helping, respecting each other, respecting each other, and working together (Sumardi, 2012).

The method of implementing noble character value education is by encouraging students to actively participate in religious co-curriculum

activities known as ROHIS (Islamic spirituality). The results of research conducted by Nuryani & Hakam (2013), at SMA Negeri Lembang, West Bandung district, with descriptive qualitative inquiry methods, it was found that students who actively participate in religious activities curriculum Rohani Islam (Rohis) have a good appreciation of noble character values, and prosocial behavior or noble character. Some students who often engage in spiritual activities such as haloqoh every week, like, *mabit*, *qiyamul lail*, discussions, religious camps, *rihlah*, and hafazan Quran, are found to be students who have high noble morals such as, 1. Obedience in carrying out worship, the value of obedience of Rohis members In carrying out worship, it can be seen from their awareness in carrying out the five obligatory prayers, routinely observing the Sunnah fast, and performing Duha prayers on the sidelines of school breaks. 2. Closing the genitals, a form of awareness of covering the genitals for female Rohis members (akhwat). 3. Discipline, most of the ROHIS members come to school on time, as well as when they attend halaqah activities and so on. 4. Courage to express opinions, when they are involved in class discussions. 5. Dare to tell the truth. 6. Respect for others; they enthusiastically welcome the arrival of strangers who are not their group with an affectionate attitude. 7. Responsibility, a sense of responsibility is fostered when they participate in halaqah and other religious activities by being appointed as a committee in one of these activities. The findings of this investigation show that religious activities such as *halaqah rohis* have fostered the appreciation of noble character values and prosocial behavior in students (Nuryani & Hakam, 2013).

The method of integrating noble character values in some eyes of students can also make students have noble characters that give birth to prosocial behavior in everyday life. According to Rianawati, (2017), by integrating each student's eyes and the values of Islam's noble character, it has manifested prosocial behavior in students. Among the students' eyes that are practiced in SD Al-Azhar 21 Pontianak school are as follows.

Table 4. The Values of noble Character Cultivated

No.	Subjects	The Values of Noble Characters Cultivated
1	Islamic education	Faithful, honest, polite, disciplined, responsible, love knowledge, curious, confident, respecting diversity, obeying social rules, healthy lifestyle, aware of rights and obligations, hard work, caring, and tolerant.
2	Civic education	Nationalist, obedient to social rules, democratic, honest, respect for diversity, aware of the rights and obligations of self and others.
3	Mathematics	Think logically, critically, honestly, work hard, be curious, independent, and confident.
4	Natural Sciences	Want to know, think logically, critically, creatively, and innovatively, have confidence, respect diversity, discipline, be independent, responsible, care for the environment, love knowledge.
5	Social Sciences	Nationalist, respecting diversity, thinking logically, critically, creatively, and innovatively, caring socially and the environment, having a social and environmental spirit, honest, hard work.
6	Bahasa Indonesia	Think logically, critically, creatively, be innovative, confident, responsible, curious, polite.
7	Physical Education and Health Sciences	Healthy lifestyle, hard work, discipline, honesty, self-confidence, independence, respect for the work and performance of others.
8	Arts and Cultures	Respect diversity, respect other people's work, curious, honest, disciplined, democratic, creative.
9	Local contents	Respect for diversity, nationalist, democratic, caring.

By integrating the values of Islamic teachings in the teaching subjects, the values of students' noble character are realized. In the end,

students are expected to apply them in the form of prosocial behavior under Islamic law.

Meanwhile, Majid & Andayani (2012) introduced the TADZKIROH (Example, Point, Encourage, Zakiyah, Continuity, Remind, Repetition, Organize, Heart) method. According to him, etymologically, tadzkiroh comes from the Arabic word dzakkara, which means remember, and tadzkiroh means warning. The meaning of tadzkiroh in this method stands for Exemplary, Direct, Encourage, Zakiyah, Continuity, Remind, Repetition, Organize, and Heart, a learning method Islamic education that is used to foster morals or prosocial behavior. The TADZKIROH method consists of eight stages: first, tadzkiroh, which is devoted, show teachers' example to students; this requires teachers to be obliged to be role models in schools dealing with students. Second, Direct (Guidance), Based on the development stage, students have started regarding good and bad, right-wrong, what is ordered and what is prohibited, then; in this case, the child must be given direction or guidance to achieve good, right, and what is ordered. Do not let the child choose the wrong choice and determine their daily behavior.

Furthermore, in the third stage, Encouragement (Motivation), teachers' motivation is crucial to arouse enthusiasm and foster self-confidence in students. This motivation method uses the targhib wa tarhib method, which is a method of motivation so that students do good (targhib) and stay away from evil (tarhib). The method is also similar to the reward and punishment method (reward and punishment) even though both are different, where targhib wa tarhib is based on Allah's teachings, reward, and punishment rest on human punishment and reward.

During the fourth stage, Zakiyah (Clean-Pure), where teachers must have a clean heart (sincere), provides guidance and direction to children. Everything, if it departs from a sincere heart, will not feel heavy. Cleverness is not only in the teacher but also in students. Teachers are sincere about teaching, and students are sincere about learning. If this sense of sincerity grows on both sides, it will become an all-powerful power that will change all life behavior. Fifth, the continuity (habituation process) method is used,

where students are accustomed to positive behavior that is repeated so that it will become noble morals, where positive behavior will appear spontaneously and reflexively. While sixth, Remind, this method follows the Arabic proverb, which says that *al-insanu mahallu al-khata wa al-nisyan*, which means that humans are in the wrong place and forgets, therefore humans must be reminded. Furthermore, the teachers also reminded students that they are always under Allah's supervision (*muraqobatullah*). The impact is that the students will always keep their attitude and behavior from despicable actions.

Seventh Repetition and Reflection (Repetition) Repetition in the learning process is carried out in order for students to get used to it, to recall, and to understand a word. This repetition will be closely related to the habituation method. Eighth, Organize, where teachers are required to have the ability to organize the knowledge and experiences that students get outside of school with those obtained at school through the learning process. This is so that the information conveyed and the teacher's information is the right information according to the student's situation. When the ninth stage is the heart, where the education of noble character values includes education in the affective domain, students' feelings and feelings must be processed. Students' education process is carried out by touching the most sensitive side, namely the heart / heart. Therefore, touching this side must be done with the heart and the process of education by the heart for the heart. With these nine stages, the education of noble character values, which is carried out based on Islamic law, will realize prosocial behavior and noble morals following the teachings of the Koran and Hadiths in students (Nuraeni, 2014).

Various theories and methods of applying and appreciating the values of noble characters above have provided opportunities for education activists, especially character education, to make continuous efforts to develop and carry out an effective educational process. Thus the purpose of education to give birth to students with noble character can be realized.

#### 4. Discussion

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From the description above, it can be concluded that the education of the noble character's value is urgent in creating a generation of noble characters applied in prosocial behavior in society. Furthermore, there are various methods of implementing the values of noble character. It can be concluded that applying one method needs to consider the conditions and educational institutions that will implement it. For those in formal institutions, to live up to pure values can be done by integrating subjects with noble character values based on local religious and cultural teachings. By integrating the values of Islamic teachings, it is hoped that the values of noble character will be understood and lived by students so that in the next stage, students will behave in a prosocial manner according to Islamic law. Formal schools with integrated curricula can also add to the co-curriculum assistance method for religious character education with ROHIS (Islamic religious) activities. The method of applying noble character values with students actively participating in spiritual activities will have a good appreciation of noble character values in the form of prosocial behavior or noble morals. These spiritual activities train students to understand Islam in a comprehensive manner followed by worship activities, such as *tahajud*, *i'tikaf*, fasting, closing the genitals, and cooperating.

Meanwhile, in non-formal schools such as private schools, vocational schools, and Islamic boarding schools, it can be considered to use inculcation and exemplary (*qudwah*) methods. The inculcation (planting) emphasizes the interpersonal and self-confident side of students, such as treating others fairly, respecting other people's views, expressing criticism and ideas with respect, making rules, giving rewards, and giving consequences along with logical reasons and take responsibility. It is appropriate for students in adolescence and adulthood to use this method in instilling the value of noble character. Furthermore, coupled with exemplary methods as we often encounter in Islamic boarding schools. One of the success factors in the education of noble character values in pondok santri is the role model (*qudwah*) obtained from the *kiyai*, *ustadz*, and senior assistants.

Character education for santri in pondok often uses exemplary methods that are taught in classrooms and carried out internally and continuously outside the classroom. So that all elements of cottage education become educational media to appreciate the values of noble character. Everything that the students see, hear, and feel is the education of noble values and the philosophy of life in the future.

In addition to the aforementioned methods, incorporating family involvement and community participation plays a crucial role in reinforcing the values of noble character among students. Parents and guardians are primary educators, and their active participation in character-building activities can significantly enhance the impact of formal and non-formal education. Schools can organize workshops and seminars to educate parents about the importance of noble character and how they can support their children's moral development at home. Moreover, community programs and initiatives that promote prosocial behavior, such as volunteering and communal service projects, can provide practical opportunities for students to apply the values they learn in real-life contexts. Collaboration between educational institutions, families, and communities creates a holistic environment where the principles of noble character are consistently reinforced, ensuring a well-rounded moral development for students. By fostering a supportive and unified approach, we can cultivate a generation that not only understands the importance of noble character but also lives by these values, contributing positively to society at large.

Finally, in addition to a good appreciation of noble character values, we must also pay attention to both teachers' and students' hearts. Because education in the value of noble character includes education in the affective domain, where feeling and heart processing are essential factors for character-sifting success. The heart is a compassionate one that needs to be touched, from the heart to heart. Changes made consciously and happily, will be more lasting and easily manifested in positive behavior among students.

#### D. Conclusion

The main objective of character education is to give birth to students who have noble characters behaving prosocially in society. One of the effective ways to achieve the success of character education is to pay attention to appreciate students' noble character values. The appreciation of this noble character value becomes urgent because it is a stage of affective (moral feeling), which means between the cognitive stage (moral knowing) and the psychomotor stage (moral action). Affective stage; appreciating the noble character's value is a transitional stage towards students' ability to behave prosocially in their daily lives.

Furthermore, education on noble character values is not education that only emphasizes cognitive prayer, but rather psychomotor, which can be seen from changes in daily prosocial actions. The noble character value education will be successful if carried out with appropriate learning and learning methods. This education's target is not only cognitive prayer but also more psychomotor, which can be seen from changes in the behavior of daily prosocial actions. Because knowing the values of noble character without getting used to it, like sowing seeds into the middle of the ocean, will be useless.

Therefore, developing the appreciation of this noble character value continues through several alternative methods under the conditions of educational institutions and local wisdom. For those in formal institutions, to live up to pure values can be done by integrating subjects with noble character values. Alternatively, it could provide co-curricular assistance for character education with ROHIS (Kerohanian Islam/Islamic spiriualiy) activities. While, non-formal institutions, such as *pondok*, are very effective with the *kyai*, *ustadz*, and senior assistants' exemplary methods at every level. However, exemplary and consistency on the teacher's part are one of the successes of appreciating the noble character values. The teacher is the imitated and trusted as reference source) in acting prosocial in the school environment. Furthermore, knowledge about character values begins to be useless without being followed by appreciating the values and prosocial behavior or noble character in everyday life.

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*Title of Papers (Filled Out by the Editor)*

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**3. Bukti Konfirmasi Submit Revisi  
Pertama, Respon Kepada  
Reviewer, dan Artikel yang  
Diresubmit (7 Agustus 2024)**

► Dear Editor,

safrihsyah

Aug 07

I hope this message finds you well.

I am writing to inform you that I have completed the revisions requested for my manuscript, titled "Urgency of Noble Characters' Education and Building Students' Prosocial Behaviors." I have carefully considered all the feedback and suggestions provided by the reviewers and have made the necessary changes to address their concerns.

I have detailed the revisions in the attached document, highlighting the modifications and how they address the reviewers' comments. I believe these changes have strengthened the manuscript, and I hope it now meets the required standards for publication.

Thank you for the opportunity to revise and resubmit my work. I look forward to your feedback and hope for a positive outcome.

Best regards,

Safrihsyah

Universitas Islam Negeri Ar-Raniry Banda Aceh

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Add Message



## URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS

**Received:** Filled Out by the Editor

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### **Abstract**

*The rapid advancement of information technology challenges Muslim youths, fostering individualism and antisocial behaviors, thus necessitating effective education strategies to promote prosocial actions. This research aims to summarize studies on the formation of prosocial behavior through character education methods from the synthesis of several studies and review effective methods in developing prosocial behavior. This research uses a literature review method for a number of articles about social behavior and character education. Data collection was carried out by studying the documentation of several previous articles through database searches such as Google Scholar, Sinta, Science Direct, and Taylor and Francis. The data analysis technique used is qualitative descriptive analysis. The results of this research indicate that the noble character development method will be effective in forming prosocial behavior. The character education method by focusing on the appreciation of noble moral values in character education will produce positive habits. The process of realizing noble moral values is through various moral education methods, such as the Tadzikiroh method, namely accompanying religious lessons with regular Islamic discussions activities which combine subjects with noble moral values and exemplary methods.*

**Keywords:** *Character Education; Nobles Values; Prosocial Behaviors.*

## **A. Introduction**

This It is a fact that the rapid development of information technology in various fields of science and technology has created a particular challenge for Muslims, especially among Muslim youths around the world (Gussevi & Muhfi, 2021). The impact of advances in information technology on social crimes among adolescents is increasingly worrying, including the collection of individualistic behaviors, vandalism, hedonism, and juvenile delinquency (Abdullah et al., 2015). These phenomena indicate the decreasing sense of adolescent concern for others' distress, the attitude of turning a blind eye to problems that are informing others, or their tendency to help others by considering the advantages and disadvantages that will be obtained from this prosocial behavior (Van der Graaff et al., 2018). If the symptoms of individualism and hedonism are allowed, it will damage adolescents' prosocial behaviors. Furthermore, this phenomenon can lead to the birth of various social problems such as malicious behavior, violence, bullying, abnormal sexual behavior, and other actions that violate social norms in society (Mohd Yusoff et al., 2022).

There are several anti-social actions reported by the authorities, most of which involve teenagers, especially high school students (Hao & Liu, 2016; Kavussanu & Boardley, 2009; Luo, 2018; Vorlaufer, 2019). Student reports are involved in immodest behavior such as smoking, drugs, and schooling and committing criminal acts such as gangsterism, bullying, robbery, raping, or even murder (Dos Reis, 2009; Shawki et al., 2021). All these clearly describe the moral collapse and social phenomenon that is increasingly becoming among today's teenagers (Klein, 2017; Kuem et al., 2017; Malti & Buchmann, 2010). In addition, preliminary studies have been extensively conducted on adolescents' behaviour type (Eisenberg & Shell, 1986; Haan et al., 1976), which increases with age (Fabes et al., 1999).

Therefore, the need for ordering and prosocial behavior is increasingly urgent, given that social problems are increasing in line with economic development and progress in every life of the world community (Mohd Yusoff et al., 2022). Morality problems have existed since students' discipline problems in schools to white criminal crimes are highly

educated, such as corruption, collusion, and nepotism. It is appropriate that this negative phenomenon needs to be contained from the early stage of young children's education in school. One of the efforts to prevent damage to characters and behaviors can be continuity and connection between knowledge, ordering characteristics, and prosocial behaviors through education in students (Mohd Yusoff et al., 2022; Yunanto, 2020).

Among previous literature review studies, there are several studies that have reviewed prosocial behavior in school students using certain methods (Shin & Lee, 2021; Tintori et al., 2021). These skills at different levels are needed to find gaps in previous literature. The novelty of this research allows the results to be found that students' prosocial behavior is different due to the respective uniqueness in learning situations at their schools.

Several previous studies have shown that students in their teens are very easily influenced by the environment and their peers or admired people around them (Ciranka & van den Bos, 2019; National Institutes of Health, 2021). The questions on differences in methods for developing students in their teens' prosocial behavior after participating in training or learning at school and outside school. Such relationships, especially between prosocial behavior and different extracurricular learning are central to student social learning outcomes. Equally important in the process of developing prosocial skills is student perceptions on their prosocial behavior (Hu et al., 2023; van den Bos et al., 2018).

Although those studies were instrumental in the context of these studies, the importance of religious knowledge is relatively understudied. This present study, therefore, is aiming to integrate character education and moral values into a more developed students' prosocial behavior through religious knowledge. It is expected that this study can offer a learning conceptual framework for fostering students' prosocial behavior and to develop methods for fostering prosocial behavior that are appropriate for Muslim students.

## B. Method

This qualitative research used systematic library research. Systematic library research is a meta-analysis process obtained from the results of research conducted by previous researchers (E. Ahn & Kang, 2018). This method aims to confirm the implementation of research based on previous relevant research (Broekhuizen et al., 2016). The results obtained are in the form of a synthesis of a number of scientific works based on location, time, theory, concepts, methods and results. This systematic review was conducted to synthesize the literature on prosocial behavior of senior high school student.

The data source in this research is taken from 30 articles obtained from international journal databases. Five articles each from Google Scholar, Scopus.com, ERIC, Sage Publications, Science Direct, and Taylor and Francis were used for further analysis. To facilitate the data collection from the selected international databases, keywords, such as "prosocial behavior", "character education", and "good character" were determined. In addition, the 30 selected articles were categorized into peer review manuscripts and published in English.

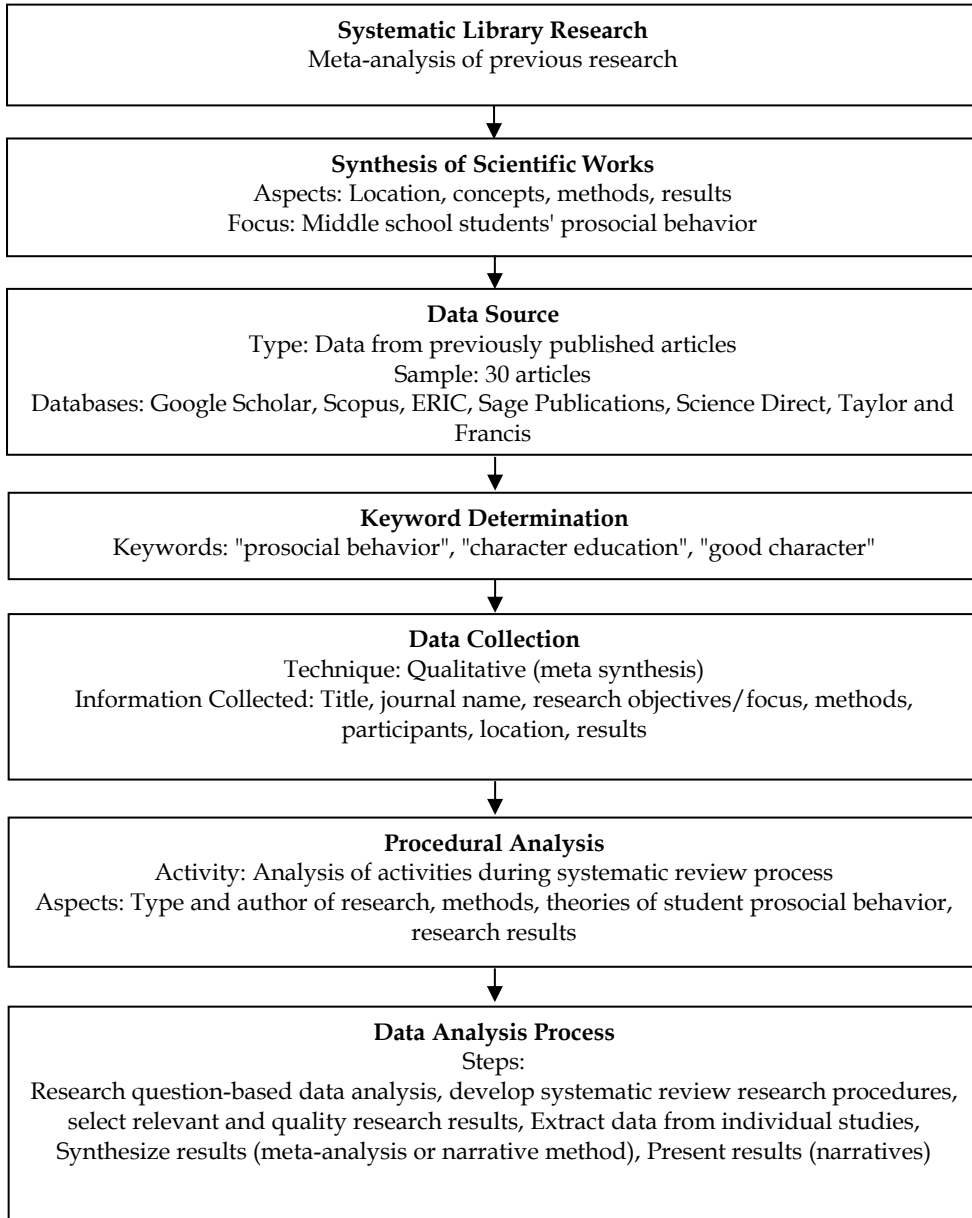
Each article that focuses on prosocial behavior and character education is collected in a database by grouping the components of the article in table form. The information collected includes title, journal name, research objectives/focus, research methods, participants, research location, and research results. Procedural analysis is an analysis of the activities carried out by researchers during the systematic review process of previous articles. This research describes several aspects, namely the type and author of research, methods, and research results.

The data analysis process was based on a systematic literature review of research (Leigh-Hunt & Perry, 2015). The research data analysis process shows that the data analysis stages in systematic literature review research begin with developing systematic review research procedures, selecting relevant research results, selecting quality research results, extracting data from individual studies, synthesizing results with meta-analysis method or narrative method, and ends by presenting the results of

the analysis in the form of narratives result. In addition, content analysis and comprehensive analysis of selected articles were also carried out so that researchers could synthesize all data from the literature according to the focus and objectives of the research. This is in accordance with research by Al Fajri et al. (2023) that researchers analyzed themes of previous study findings. The research procedure for this study is methodically detailed in the chart below, encompassing several critical steps.



### Research Method Chart



### C. Result and Discussion

The following table presents several articles that explore the positive impact of incorporating Islamic moral values to enhance prosocial behavior:

**Table 1. Character Education Result**

No	Keyword	Article Title	Coding Result (Method, Subject, Location)	Year
1	Character Education	Character Education Management in Improving Education Quality in State Senior High School(Aini & Fitria, 2021)	Character Education Management, Senior High School Student, Indonesia.	2021
2	Character Education	The Weakness of Character Education in Indonesian Teenager(Suryanto et al., 2023)	Natural Science, Student, Indonesia	2020
3	Character Education	Positive Youth Development in 2020: Theory, Research, Programs, and the Promotion of Social Justice (Lerner et al., 2021)	Positive Youth Development, Student, United State	2021
4	Character Education	Character Education Based on Digital Comic Media (Rina et al., 2020)	Digital Comic Media, Children/Elementary School Student, Indonesia	2020
5	Character Education	Character Education from The Perspectives of Elementary School Physical Education Teachers (Muhtar & Dallyono, 2020)	Physical Education, Elementary Student, Indonesia	2020
6	Character Education	Character education, the individual and the political (Peterson, 2020)	The Importance Charachter Education from Philosophy, Individu and politic, Universal	2019
7	Character Education	Contextual Character Education for Students in the Senior High School (Hermino & Arifin, 2020)	Contextual Character Education, Senior High School Student, Indonesia	2020

8	Character Education	Ineffectiveness of Religious Education as Character Education in Islamic Higher Education (Suhardini et al., 2020)	Religious Eduacation, Student, Indonesia	2020
9	Character Education	Improving The Personality Character of Students Through Learning Islamic Religious Education (Komariah & Nihayah, 2023)	Islamic Religious Education, Indonesia	2023
10	Character Education	Islamic Education in Forming Students' Characters at As-Shofa Islamic High School, Pekanbaru Riau (Khaidir & Suud, 2020)	Islamic Education, Students, Indonesia	2020

The synthesis of these studies underscores the multifaceted nature of character education across different contexts, subjects, and locations. From innovative methods like digital comic media to the philosophical underpinnings of character education, the research collectively highlights the importance of tailored approaches that consider cultural, social, and educational contexts. The integration of religious and philosophical values plays a crucial role in promoting character education, contributing to the holistic development of students and the betterment of society.

The findings on character education in Indonesia present a notable contradiction. Article 1 report positive impacts of well-managed character education programs in senior high schools, emphasizing improvements in students' moral development and educational quality. Conversely, article 2 highlight significant weaknesses, arguing that current programs are insufficient and fail to foster ethical behavior among teenagers. This contradiction suggests a gap between the intended outcomes and actual implementation. The differing focus areas, variations in implementation, and changes over time and context may contribute to these conflicting results, underscoring the need for a nuanced understanding of character education's effectiveness.

The studies on character education in Indonesia reveal several contradictions. Article 1 and article 9 report positive impacts from effective management and Islamic education, respectively, while article 8 and article 2 highlight ineffectiveness and weaknesses in current programs. Innovative approaches like digital comic media article 4 show success, contrasting with

the challenges faced in traditional methods like physical education article 5. Additionally, contextual education article 7 proves effective, whereas broader philosophical and political issues article 6 hinder success. These contradictions underscore the need for tailored and innovative methods to achieve consistent positive outcomes in character education.

**Table 2. Noble Value Result**

No	Keyword	Article Title	Coding Result (Perspective, Location)	Year
11	Noble Value	A Value and Character Educational Model: Repercussions for Students, Teachers, and Families (Berges Puyo, 2020)	The Repercussions for Students, Teachers, and Family, Spain	2020
12	Noble Value	Analysis of character values in the Indonesian nation's motto "Bhinneka Tunggal Ika" through an emancipatory hermeneutical study (Fitriyah et al., 2022)	Bhineka Tunggal Ika Motto for Character Value, Indonesia	2022
13	Noble Value	Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education (Kapho et al., 2023)	The Teacher Central Role for Quality of Character Education	2023
14	Noble Value	Character education and the rise of mental health in Muhammadiyah Boarding School (Hidayati et al., 2022)	How The Character Education Have Positively impacts mental health, Indonesia	2021
15	Noble Value	Character Education for Children in the Perspective of Hadith (Khawani et al., 2022)	Hadith Perspective, Indonesia	2022
16	Noble Value	Character Education in Forming Student Behavior, A Viewpoint of Christian Religious Education Learning (Tandana et al., 2022)	Chirstian Viewpoint on Character Education, Indonesia	2022
17	Noble Value	Character Educations' Comparison in Japan and Indonesia to Achieve	Different of Character Education in Japan	2024

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18	Noble Value	Quality Education Goals (Amri et al., 2024) Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools (Solihin et al., 2020)	and Indonesia, Indonesia Core of Value from Islamic Perspective, Indonesia	2020
19	Noble Value	Cultural-Based Education of Tamansiswa as a Locomotive of Indonesian Education System (Agus et al., 2020)	Cultural-Based view, Indonesia	2019
20	Noble Value	Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia (Mulang & Putra, 2023)	Ethic and Spiritual, Indonesia	2023

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This synthesis provides insights into the diverse approaches and perspectives on noble values and character education across different educational contexts in Indonesia and beyond. From religious teachings to cultural perspectives and educational philosophies, the studies underscore the importance of integrating character education into educational frameworks to foster holistic student development and enhance educational quality.

The articles on noble values in education present contrasting perspectives from different cultural and educational contexts. In Spain, article 11 emphasizes the broad repercussions of value and character education on students, teachers, and families, highlighting its integral role in shaping holistic educational environments. In Indonesia, the analysis ranges from article 12 focus on the nation's motto "Bhinneka Tunggal Ika" as a source of character values, to article 14 findings on the positive impact of character education on mental health in Muhammadiyah boarding schools. Additionally, the diverse perspectives within Indonesia include views from Islamic in article 18 and Christian in article 16 education systems, as well as cultural-based education from *taman siswa* article 19. Comparative studies, such as article 17, highlight differences in character education approaches between Japan and Indonesia, suggesting that while the core objective of nurturing noble values is shared, the methods and outcomes can vary significantly based on cultural and educational frameworks.

**Table 3. Prosocial Behavior Result**

No	Keyword	Article Title	Coding Result (Context)	Year
21	Prosocial Behavior	A daily diary study on adolescents' mood, empathy, and prosocial behavior during the COVID-19 pandemic (van de Groep et al., 2020)	COVID-19 effect for prosocial behavior	2020
22	Prosocial Behavior	A glimpse into prosociality at work (Zettler, 2022)	Prosocial at work	2022
23	Prosocial Behavior	A little good goes an unexpectedly long way: Underestimating the positive impact of kindness on recipients. (Kumar & Epley, 2023)	Positive effect of prosocial behavior	2023
24	Prosocial Behavior	A Review and Framework for Thinking about the Drivers of Prosocial Consumer Behavior (White et al., 2020)	Prosocial consumer behavior has led to valuable insights	2020
25	Prosocial Behavior	Adolescents' Prosocial Behaviors Through a Multidimensional and Multicultural Lens (Carlo & Padilla-Walker, 2020)	Multidimensional and Multicultural Lens on Prosocial Behavior	2020
26	Prosocial Behavior	Advancing Measurement and Research on Youths' Prosocial Behavior in the Digital Age (Armstrong-Carter & Telzer, 2021)	Advancing measurement and research on youths' prosocial behavior in the digital age seeks to understand how digital environments influence prosocial actions, develop accurate measurement tools, and assess the broader impacts on individuals and society.	2021

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27	Prosocial Behavior	Adverse childhood experiences and trajectories of internalizing, externalizing, and prosocial behaviors from childhood to adolescence (Bevilacqua et al., 2021)	Examines how adverse childhood experiences shape the development of internalizing, externalizing, and prosocial behaviors from childhood to adolescence	2021
28	Prosocial Behavior	Being “good” or “good enough”: Prosocial risk and the structure of moral self-regard. (Zlatev et al., 2020)	Investigates the interplay between moral self-regard and prosocial risk, exploring how individuals balance their desire to be seen as "good" with the risks associated with prosocial behavior.	2020
29	Prosocial Behavior	Can helping others strengthen teens? Character strengths as mediators between prosocial behavior and adolescents’ internalizing symptoms (Padilla-Walker et al., 2020)	Explores how prosocial behavior can strengthen adolescents by enhancing character strengths, which in turn may reduce internalizing symptoms.	2020
30	Prosocial Behavior	Can Self-compassion Promote Gratitude and Prosocial Behavior in Adolescents? A 3-Year Longitudinal Study from China(Yang et al., 2021)	Investigates the potential of self-compassion to foster gratitude and prosocial behavior in Chinese adolescents over a three-year period.	2021

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The synthesis of these studies underscores the multifaceted nature of prosocial behavior across different contexts, populations, and

timeframes. From the impact of global crises to the influence of digital environments, the research collectively highlights the importance of fostering prosocial actions for individual and societal well-being. Moreover, the incorporation of religious moral values can play a significant role in promoting prosocial behavior. Religious teachings often emphasize principles such as compassion, altruism, and community service, which can strongly motivate individuals to engage in acts of kindness and support for others. By integrating these moral values, communities and societies can further encourage prosocial behaviors, thereby enhancing collective well-being and social cohesion.

Contradictory research findings highlight the complexity of prosocial behavior. While article 21 found that the COVID-19 pandemic affected adolescents' prosocial behavior by influencing mood and empathy levels, article 22 noted that pro sociality remained significant in workplace settings despite external circumstances. Contrastingly, article 23 underscored the enduring positive impact of kindness, suggesting that prosocial actions are consistently beneficial. Conversely, article 27 illustrated how adverse childhood experiences could hinder the development of prosocial behaviors, demonstrating that early life adversity may have lasting negative effects. Additionally, article 26 highlighted the digital age's role in reshaping prosocial behaviors among youth, an aspect not addressed in traditional contexts. These diverse perspectives reveal that while prosocial behavior can be universally positive, it is highly context-dependent, influenced by factors such as age, environment, and early experiences.

### **1. Living the Values of Noble Characters and Prosocial Behaviors**

The efforts made by the world of education in developing the nation's characters have not been implemented optimally until now. Crimes, crimes against human rights, legal injustice, environmental damage in various parts of the country, promiscuity, pornography and pornoaction, and brawls among students, violence, riots, and corruption have spread to all sectors of life. Indonesian people need to be equipped with prosocial behaviors to make others prosperous by maintaining the surrounding community's values and norms. Among the prosocial behaviors that we often encounter in our society are polite behaviors, deliberation to solve problems, and local wisdom rich in plurality,



tolerance, and cooperation. However, today's reality is that this behavior tends to turn into individualist, hedonistic, group hegemonic, intolerance of diversity, and resolving violence problems (Mohd Yusoff et al., 2022; Yunanto, 2020).

One of the efforts of the government to overcome social problems in society is by promoting education. Education is to produce good citizens and workers and form a noble human or human being. Therefore, to realize the aspect of character value education, the Ministry of Education of the Republic of Indonesia has introduced the concept of Moral education in the 2013 Curriculum, which explains that noble character is a love of God, heroism, nationalism, the spirit of hard work and courage to face challenges (Penata Kurikulum Nasional, 2013).

As with the central government, the Aceh government stipulates the teaching and learning process in an Aceh Education Qanun number 024/2013. Among the Education Qanun's statements, it states that the value of education in Aceh is based on the Koran and Al-Hadith, Pancasila's state philosophy, the 1945 Constitution, and Aceh Culture. Aceh Provincial Education intends to develop Muslims with good personalities, such as believing in God, Allah SWT, having good characters, are democratic, upholds human values and human rights, is knowledgeable, skilled, physically and mentally healthy, have a stable and independent personality, can face various global challenges and have a responsibility to Allah SWT, society and the country (Qanun Pendidikan Aceh, 2013). Therefore, based on Islamic law, education in Aceh is expected to build lively characters in students, namely Islamic characters that follow the Koran and Hadith (Samani & Hariyanto, 2011).

The meaning of the appreciation of noble character values is students' appreciation of the values contained in Islamic Education (Othman et al., 2011). Meanwhile, according to Asma (2006), the definition of appreciating the values of noble character is a specific behavior carried out by someone. So that it gives and leaves a deep impression on the heart and soul. If the behaviors carried out still do not give a deep impression to the soul and heart, they have not been fully lived. According to Pa (1994),

the appreciation of values Noble character includes several aspects, including spiritual values, citizenship, and humanity, ready to face challenges in the future. In essence, education and the application of values cannot be separated and have a very close relationship. Education will not be meaningful and perfect without the application of a pure value. Al-Attas (1980) emphasized that education is a process of applying adab to students. Learning and teaching in schools need to integrate moral values in Islam, which have absolute values. The formation of good morals from mothers' and fathers' efforts, and teachers has values that can apply in any situation and must be guarded continuously (Syafi'i, 2005).

From the description above, we can get a sad picture of the nation's phenomenon and the Indonesian people amid a moral crisis and national identity. However, the government's opportunities and efforts in national character education should sustain. Therefore, continuous efforts to produce national characters with the appreciation of noble character values result in prosocial behaviors in the community, especially school students.

## **2. Conceptual framework of Noble Character Education and Prosocial Behavior**

The first value theory pioneered was (Rokeach 1973). According to him, value is a type of belief in how someone should or should not behave or a target that needs to be arranged in a value system. Meanwhile, Halstead & Taylor (1996) defines values as principles, beliefs, ideals, standards, or life standpoints that serve as general guidelines for behaviors or reference points in making decisions or assessing beliefs or actions. Therefore, it suggests that the meaning of value is a fundamental principle that serves as a general guide to behavior, a long-lasting belief about what is considered valuable, the idea that someone wants to achieve, and acts as a standard in behavior.

Besides, Grusec & Goodnow (1994) also explain that appreciation is a belief, attitude, or behavior regulation from an outside source that gradually changes the rules from outside into personal traits and values. It is an attitude of oneself in social behavior that is carried out based on intrinsic motivation, not on external factors. The concept of appreciation of

values; can be formulated that appreciation is proper behavior in a person and continuously carried out. It is born not due to emotional pressure or external pressure, such as coercion, but it arises from a psychological aspect. Therefore, the appreciation of morals and noble character values can be described through understanding, thinking, pronunciation, and characterization born from one's conscience (Kadir, 1997).

The appreciation of noble character values is also one of the principles for shaping prosocial behaviors among students. Rahim (2001) stated that human development and formation should align with pure values. The noble character's value is in arrears to human values capable of forming dimensions of sahsiah formation, personal strength, moral, social, and spiritual strength. Therefore, pure values need to be used as core values applied in the curriculum and education system in schools because knowledge and values are essential aspects in the formation of intellectual and human behavior (Rahim, 2001). Knowledge and understanding of these values will also lead to awareness and appreciation, shaping attitudes, actions, and behavior. This concept is in more depth in Figure 1.

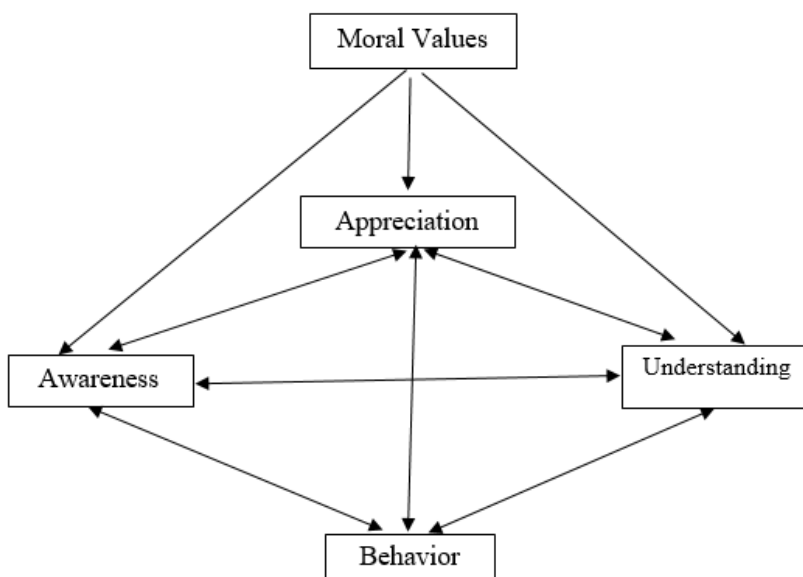


Figure 1: The Value / Moral Concept Model

Knowledge and understanding of the values of noble character / moral well about a problem, so a person can act rationally and wisely to solve the problem at hand. Furthermore, he can form good attitudes and behavior (Rashid, 2001). Therefore, it can be explained that in order to apply prosocial behavior to students, they must recognize themselves whether they are moral or not and need to understand precisely the concept of morals.

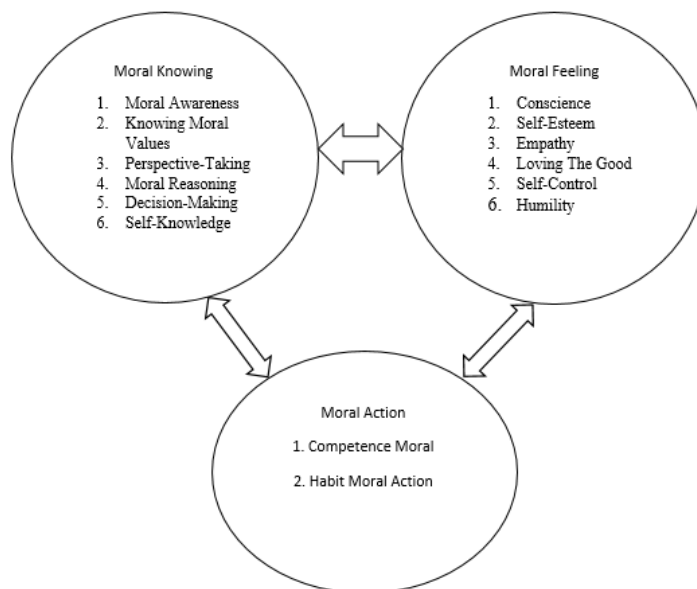
In accordance with the theory of the value of the noble character of Halstead (1996) and the theory of formation of the value of the noble character of Rashid (2001), the process of appreciating the value of noble character to become positive behavior in education is supported by Bloom & Hill (1956) taxonomic theory. According to Bloom's Taxonomy Theory students need to emphasize the development of one's thinking ability in the learning process. This theory has a three-component hierarchy concept that is used to classify students' educational development objectively. The three components of this aspect are cognitive, affective and psychomotor. Therefore, Bloom's Taxonomy is a hierarchical structure that identifies proficiency from low to high stages. Of course, to achieve higher targets, the lower stages must be met first.

While the cognitive objective or cognitive domain is a domain that includes mental activity (brain). According to Bloom, all efforts related to brain activity fall into the cognitive domain, thinking. In the cognitive field there are six stages of the thought process, understanding, analysis. The affective domain includes everything related to emotions, such as appreciation, feelings, values, rewards, enthusiasm, interests, motivation. Meanwhile, the behavioral domain concept (psychometric) is contained in the taxonomic theory of education which was pioneered by Benjamin Bloom and his colleagues in 1956. Bloom's Taxonomy Theory puts pressure on the development of one's thinking ability in the learning process. This theory has a concept of three hierarchical models that are used to classify students' educational development objectively. The three models of this aspect are cognitive, affective and psychomotor. Therefore, Bloom's Taxonomy is a hierarchical structure that identifies proficiency from low to

high stages. For example, to achieve a higher target, the previous stage must be met first (Bloom & Hill, 1956).

The cognitive domain includes mental activity (brain). According to Bloom, all efforts related to brain activity are included in the cognitive domain, such as thought processes, understanding, analysis. Meanwhile, the affective domain also includes everything related to emotions such as appreciation, feelings, values, rewards, enthusiasm, interests and motivation. While the psychomotor domain includes physical movement activities and coordination, for example action, behavior, motor skills and physical skills.

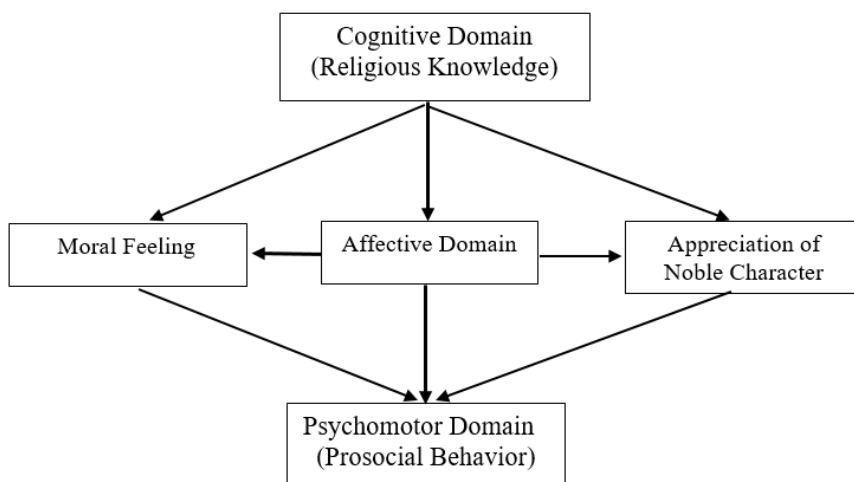
Meanwhile, (Lickhona, 1991) explains that the development of moral values includes three series of value/ moral growth in the education of noble character values which are interrelated, namely moral knowing, moral feeling, and moral action, where the three the moral component grows and develops interrelated with one another, as referred to in the picture. 2.



Picture. 2: Components of Moral Education (Source: Lickona, 1991)

Furthermore, Lickhona (1991) explains that moral knowing includes moral awareness, knowledge of moral values, moral views, moral judgment, decision-making, and knowledge of self-control, all of which are essential matters that need to be taught to students. However, in the process of moral education moral knowledge is not enough. Therefore, it is necessary to continue to the moral feeling, including conscience, self-confidence, empathy, love of kindness, self-control, and humility. And then comes the most crucial stage, namely moral action. It is crucial because, at this stage, the motive for a person's encouragement to do good can be seen in the aspects of competence, desire, and positive daily behavior. The synergistic relationship between the three moral components will make students who have moral intelligence understand the right and wrong conditions with correct ethical beliefs, and act with the right attitude and respectful behavior. Thus, the education of noble character values will be successful if it is not only oriented toward cognitive academics, understanding and knowing but must arrive at the stage of feelings, appreciation of the values of noble characters, and the application of what is known and understood. So that Muslim students who have moral intelligence will understand the right and wrong conditions following Islamic teachings, then act with noble moral or prosocial behavior as recommended by Islamic teachings. In other words, education to appreciate the values of noble character can be one of the factors that influence the development of adolescent prosocial behavior.

Therefore, the behavioral aspect is an aspect of the existing domain of educational objectives where it needs to be tested and studied. This is because this aspect is a connection between the knowledge aspect (cognitive) and the aspect of appreciation (affective). In this study the author emphasizes that knowledge and understanding of values (religion and morals) will lead to awareness and appreciation of values and morals, and so on will shape attitudes, actions and prosocial behavior. This can clearly be seen in Figure 3 below.



Picture 3: Knowledge Relationship, Living noble Character and Behavior

Bloom's education's three domains are interrelated, and it starts at a low stage to a higher stage based on the arrows made. Thus, it can be concluded that the three components are interrelated with religiosity, appreciation of noble character values, and prosocial behavior, where the cognitive component is related to the knowledge and understanding of students' religiosity. Simultaneously, the affective component is also related to the appreciation of noble character values, and the conative component is also related to students' prosocial behavior. Based on these three elements, religiosity, appreciation of noble character values will lead to students' prosocial behavior.

### 3. Methods of Developing Prosocial Behavior and Noble Character Education

Education of noble character values will be successful if it is carried out with appropriate learning and learning methods because the target of this education is not only in the cognitive domain but more on psychomotor, which can be seen from changes in the behavior of daily prosocial actions. There are several methods that the author can find from the literature search that has been carried out, and among them are

inculcation and modeling methods. According to Akhwan (2011), the formation of noble character values can be a positive behavior for students; it is necessary to use inculcation and exemplary methods (modeling, Qudwa). Where the value inculcation (planting) method has the following characteristics: (1) communicating trust along with the underlying reasons; (2) treat others fairly; (3) respect the views of others; (4) expressing doubts along with reasons, and with respect; (5) does not fully control the environment to increase the likelihood of the delivery of the desired values; (6) creating social and emotional experiences about desired values that are not extreme; (7) make rules, give awards, and give consequences along with reasons; (8) keep open communication with those who disagree, so that the education of noble character values that is carried out does not use the indoctrination method which has the opposite characteristics of inculcation.

Therefore, the most effective education method for noble character values is modeling or giving examples in schools. The teacher acts as a good model for students. Furthermore, students emulate famous people with noble characters, for example, the Prophet Muhammad or other Sufi figures. When the habituation method in appreciating the values of noble character can make students have a high commitment to prosocial behavior in their daily lives. Habituation in the formation of noble character values is a critical stage that must accompany students' development in each student's eye. Teaching the values of noble character without being followed by habituation to do so, such as sowing seeds into the middle of the ocean, will disappear uselessly because the value of the noble character is not just knowledge, but internalized and made into a habit in student behavior in everyday life (Wening, 2012).

In line with the exemplary method at school, Sumardi (2012), in his investigation at the Salafiyah cottage, also used the exemplary method in character building, starting with his students. According to him, the formation of noble character values in the Salafiyah Islamic boarding school is not always taught in classrooms but is also carried out internally and sustainably inside and outside the classroom. One of the success factors in the education of noble character values in Pondok Salafiyah students is



exemplary (Qudwa) and real examples in life and learning activities at the pondok. All elements of cottage education, whatever they see, hear, and feel, are used as a medium for character education so that the values of noble character can be firmly attached to each student. Therefore, this noble character values' education has made the students have devout values, work hard, are Islamic brotherhood, smart, and confident. Furthermore, these noble character values give rise to students who behave in a prosocial manner, such as helping, respecting each other, respecting each other, and working together (Sumardi, 2012).

The method of implementing noble character value education is by encouraging students to actively participate in religious co-curriculum activities known as regular Islamic discussions (Islamic spirituality). The results of research conducted by Nuryani & Hakam (2013), at SMA Negeri Lembang, West Bandung district, with descriptive qualitative inquiry methods, it was found that students who actively participate in religious activities co-curriculum Rohani Islam (regular Islamic discussions) have a good appreciation of noble character values, and prosocial behavior or noble character. Some students who often engage in spiritual activities such as *haloqoh* every week, like, *mabit*, *qiyamul lail*, discussions, religious camps, *rihlah*, and *hafazan Quran*, are found to be students who have high noble morals such as, 1. Obedience in carrying out worship, the value of obedience of regular Islamic discussions members In carrying out worship, it can be seen from their awareness in carrying out the five obligatory prayers, routinely observing the Sunnah fast, and performing Duha prayers on the sidelines of school breaks. 2. Closing the genitals, a form of awareness of covering the genitals for female regular Islamic discussions members (*akhwat*). 3. Discipline, most of the regular Islamic discussion's members come to school on time, as well as when they attend *halaqah* activities and so on. 4. Courage to express opinions, when they are involved in class discussions. 5. Dare to tell the truth. 6. Respect for others; they enthusiastically welcome the arrival of strangers who are not their group with an affectionate attitude. 7. Responsibility, a sense of responsibility is fostered when they participate in *halaqah* and other religious activities by

being appointed as a committee in one of these activities. The findings of this investigation show that religious activities such as *halaqah* regular Islamic discussions have fostered the appreciation of noble character values and prosocial behavior in students (Nuryani & Hakam, 2013).

The method of integrating noble character values in some eyes of students can also make students have noble characters that give birth to prosocial behavior in everyday life. According to Rianawati, (2017), by integrating each student's eyes and the values of Islam's noble character, it has manifested prosocial behavior in students. Among the students' eyes that are practiced in SD Al-Azhar 21 Pontianak school are as follows.

*Table 4. The Values of Cultivated noble Character*

No.	Subjects	The Values of Cultivated Noble Characters
1	Islamic education	Faithful, honest, polite, disciplined, responsible, love knowledge, curious, confident, respecting diversity, obeying social rules, healthy lifestyle, aware of rights and obligations, hard work, caring, and tolerant.
2	Civic education	Nationalist, obedient to social rules, democratic, honest, respect for diversity, aware of the rights and obligations of self and others.
3	Mathematics	Think logically, critically, honestly, work hard, be curious, independent, and confident.
4	Natural Sciences	Want to know, think logically, critically, creatively, and innovatively, have confidence, respect diversity, discipline, be independent, responsible, care for the environment, love knowledge.
5	Social Sciences	Nationalist, respecting diversity, thinking logically, critically, creatively, and innovatively, caring socially and the environment, having a social and environmental spirit, honest, hard work.
6	Bahasa Indonesia	Think logically, critically, creatively, be innovative, confident, responsible, curious, polite.

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7	Physical Education and Health Sciences	Healthy lifestyle, hard work, discipline, honesty, self-confidence, independence, respect for the work and performance of others.
8	Arts and Cultures	Respect diversity, respect other people's work, curious, honest, disciplined, democratic, creative.
9	Local contents	Respect for diversity, nationalist, democratic, caring.

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By integrating the values of Islamic teachings in the teaching subjects, the values of students' noble character are realized. In the end, students are expected to apply them in the form of prosocial behavior under Islamic law.

Meanwhile, Majid & Andayani (2012) introduced the Tadzkiroh (Example, Point, Encourage, Zakiyah, Continuity, Remind, Repetition, Organize, Heart) method. According to him, etymologically, tadzkiroh comes from the Arabic word dzakkara, which means remember, and tadzkiroh means warning. The meaning of tadzkiroh in this method stands for Exemplary, Direct, Encourage, Zakiyah, Continuity, Remind, Repetition, Organize, and Heart, a learning method Islamic education that is used to foster morals or prosocial behavior. The Tadzkiroh method consists of eight stages: first, tadzkiroh, which is devoted, show teachers' example to students; this requires teachers to be obliged to be role models in schools dealing with students. Second, Direct (Guidance), Based on the development stage, students have started regarding good and bad, right wrong, what is ordered and what is prohibited, then; in this case, the child must be given direction or guidance to achieve good, right, and what is ordered. Do not let the child make the wrong choice and determine their daily behavior.

Furthermore, in the third stage, Encouragement (Motivation), teachers' motivation is crucial to arouse enthusiasm and foster self-confidence in students. This motivation method uses the *targhib wa tarhib* method, which is a method of motivation so that students do good (*targhib*) and stay away from evil (*tarhib*). The method is also similar to the reward

and punishment method (reward and punishment) even though both are different, where *targhib wa tarhib* is based on Allah's teachings, reward, and punishment rest on human punishment and reward.

During the fourth stage, Zakiyah (Clean-Pure), where teachers must have a clean heart (sincere), provides guidance and direction to children. Everything, if it departs from a sincere heart, will not feel heavy. Cleverness is not only in the teacher but also in students. Teachers are sincere about teaching, and students are sincere about learning. If this sense of sincerity grows on both sides, it will become an all-powerful power that will change all life behavior. Fifth, the continuity (habituation process) method is used, where students are accustomed to positive behavior that is repeated so that it will become noble morals, where positive behavior will appear spontaneously and reflexively. While sixth, Remind, this method follows the Arabic proverb, which says that *al-insanu mahallu al-khata wa al-nisyan*, which means that humans are in the wrong place and forget, therefore humans must be reminded. Furthermore, the teachers also reminded students that they are always under Allah's supervision (*muraqobatullah*). The impact is that the students will always keep their attitude and behavior from despicable actions.

Seventh Repetition and Reflection (Repetition) Repetition in the learning process is carried out for students to get used to it, to recall, and to understand a word. This repetition will be closely related to the habituation method. Eighth, Organize, where teachers are required to have the ability to organize the knowledge and experiences that students get outside of school with those obtained at school through the learning process. This is so that the information conveyed, and the teacher's information is the right information according to the student's situation. When the ninth stage is the heart, where the education of noble character values includes education in the affective domain, students' feelings and feelings must be processed. Students' education process is carried out by touching the most sensitive side, namely the heart / heart. Therefore, touching this side must be done with the heart and the process of education by the heart for the heart. With these nine stages, the education of noble character values , which is carried

out based on Islamic law, will realize prosocial behavior and noble morals following the teachings of the Koran and Hadiths in students (Nuraeni, 2014).

Various theories and methods of applying and appreciating the values of noble characters above have provided opportunities for education activists, especially character education, to make continuous efforts to develop and carry out an effective educational process. Thus, the purpose of education to give birth to students with noble character can be realized.

#### 4. Discussion

The urgent need for noble character education is evident in the endeavour to foster a generation capable of prosocial behaviour within society. This research highlights various methods for implementing noble character values, emphasizing that the choice of method should align with the conditions and context of the educational institution.

##### **Influence on Existing Theories and Practices**

The findings underscore the significance of integrating noble character values within formal education settings. By incorporating these values into the curriculum, based on local religious and cultural teachings, formal institutions can provide a comprehensive understanding of noble character. This aligns with the contemporary perspectives on moral development that emphasize the role of education in shaping moral reasoning and behaviour (Narvaez, 2020). Integrating Islamic teachings further enriches this approach by offering a religious framework that students can relate to and internalize (Hasanah et al., 2022).

Formal schools can enhance character education through co-curricular activities such as regular Islamic discussions (Islamic religious) programs. These activities not only deepen students' understanding of Islamic values but also provide practical opportunities for embodying these values through actions such as tahajud (night prayers), i'tikaf (spiritual retreats), fasting, modesty, and cooperation. This method resonates with contemporary interpretations of social learning theory, which posit that

observing and imitating models (in this case, spiritual leaders and peers) can significantly influence behaviour (J. N. Ahn et al., 2020).

### **Practical Implications for Character Education in Indonesia**

The practical implications of these findings are profound for character education in Indonesia. Educators in formal institutions should prioritize integrating noble character values across the curriculum and co-curricular activities. The holistic approach of combining cognitive, affective, and psychomotor domains ensures that students not only understand these values intellectually but also appreciate and practice them in their daily lives.

For non-formal institutions such as private schools, vocational schools, and Islamic boarding schools (pondok pesantren), the inculcation and exemplary (qudwah) methods are particularly effective. Inculcation involves teaching students to treat others fairly, respect diverse opinions, and take responsibility for their actions. This method aligns with recent research highlighting the importance of social interactions in moral and character development (Mammen & Paulus, 2023).

In Islamic boarding schools, the exemplary method is essential, as students learn by observing and emulating the behaviour of kyai (religious leaders), ustadz (teachers), and senior students. This approach is supported by current studies on situated learning, which emphasize learning through participation in a community of practice (Renga, 2022).

### **Comparison with International Studies**

Comparing these findings with international studies reveals similarities and differences in approaches to character education. For instance, a recent study in the United States emphasizes the role of comprehensive character education programs in promoting prosocial behaviour (Singh, 2019). Similarly, research in Finland highlights the importance of integrating ethical and moral education within the school curriculum (Ronkainen et al., 2023). These studies align with the findings

in this research, underscoring the universal need for a holistic approach to character education.

However, the unique cultural and religious context of Indonesia necessitates specific adaptations. The incorporation of Islamic teachings and local wisdom provides a culturally relevant framework that international studies may not fully address. This contextual adaptation ensures that character education resonates with students' backgrounds and experiences, enhancing its effectiveness.

### **Conceptual Framework and Practical Recommendations**

The conceptual framework for character education in Indonesia should integrate cognitive understanding, affective appreciation, and psychomotor practice of noble character values. This framework can guide the development and implementation of character education programs, ensuring a balanced and comprehensive approach.

1. **Curriculum Integration:** Develop curricula that seamlessly incorporate noble character values across subjects. Ensure these values are contextualized within local religious and cultural teachings (Baderiah & Munawir, 2024).
2. **Experiential Learning:** Encourage practical experiences that allow students to apply noble character values. Activities such as community service, peer mentoring, and collaborative projects can provide real-life contexts for practicing prosocial behaviour (Anugrahwanto & Nurhayati, 2020).
3. **Teacher Training:** Provide professional development for teachers on effective character education methods. Equip educators with the skills to model and teach noble character values consistently (Dabdoub et al., 2023).
4. **Parental Involvement:** Engage parents in character education initiatives. Workshops and seminars can educate parents on supporting their children's moral development at home (Hendrowibowo & Kristanto, 2023).

5. Community Collaboration: Foster partnerships between schools and communities to create a supportive environment for character education. Community programs and service projects can reinforce the values taught in schools (Dewantara et al., 2020).
6. Continuous Evaluation: Implement mechanisms to regularly assess the effectiveness of character education programs. Collect feedback from students, teachers, and parents to make informed improvements (Susatya et al., 2021).

By adopting this comprehensive framework and implementing these practical recommendations, education practitioners and policymakers in Indonesia can effectively foster noble character values and prosocial behaviour among students. This approach not only aligns with existing theories and practices but also addresses the unique cultural and religious context of Indonesian society, ensuring a well-rounded moral development for future generations.

#### **D. Conclusion**

The main objective of character education is to give birth to students who have noble characters behaving prosocially in society. One of the effective ways to achieve success of character education is to pay attention to appreciate students' noble character values. The appreciation of this noble character value becomes urgent because it is a stage of affection (moral feeling), which means between the cognitive stage (moral knowing) and the psychomotor stage (moral action). Affective stage: appreciating the noble character's value is a transitional stage towards students' ability to behave prosocially in their daily lives.

Furthermore, education on noble character values is not education that only emphasizes cognitive prayer, but rather psychomotor, which can be seen from changes in daily prosocial actions. The noble character value education will be successful if carried out with appropriate learning and learning methods. This education's target is not only cognitive prayer but also more psychomotor, which can be seen from changes in the behavior of daily prosocial actions. Because knowing the values of noble character



without getting used to it, like sowing seeds into the middle of the ocean, will be useless.

Therefore, developing the appreciation of this noble character value continues through several alternative methods under the conditions of educational institutions and local wisdom. For those in formal institutions, to live up to pure values can be done by integrating subjects with noble character values. Alternatively, it could provide co-curricular assistance for character education with regular Islamic discussions (Kerohaniaan Islam/Islamic spirituality) activities.

While, non-formal institutions, such as *pondok*, are very effective with the *kyai*, *ustadz*, and senior assistants' exemplary methods at every level. However, exemplary and consistency on the teacher's part are one of the successes of appreciating the noble character values. The teacher is the imitated and trusted as reference source) in acting prosocial in the school environment. Furthermore, knowledge about character values begins to be useless without being followed by appreciating the values and prosocial behavior or noble character in everyday life.

For education practitioners and policymakers in Indonesia, curriculum Integration can be developed seamlessly to integrate noble character values into various subjects. This holistic approach ensures that students encounter and engage with these values across different learning contexts. Experiential Learning can encourage extensive learning opportunities that allow students to practice prosocial behaviors. These activities, along with community service, peer mentoring, and collaborative projects can provide better educational policy for students to apply character values.

Establishing and supporting co-curricular programs on character education, such as programs like regular Islamic discussions can provide students with additional platforms to explore and internalize noble character values through spiritual and moral guidance. Adding parental involvement and local wisdom integration can create a robust framework for character education that not only imparts knowledge but also cultivates the appreciation and practice of noble character values. This comprehensive

approach will prepare students to contribute positively to society, exhibiting prosocial behaviours that reflect their internalized values.

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## TABLE OF CORRECTION (TOC) Revision 31 July 2024 (1<sup>st</sup> Revision)

<b>Article ID</b> : 1183
<b>Title of Paper</b> : URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS
<b>Authors</b> : Safrilsyah

No.	Reviewer and Editor Comment	Page	Author's Correction or Comment (brief)	Page
1.	The article could have been enriched with more references to contemporary literature to substantiate the claims made, given that some references appear dated and may not fully reflect the current context. In addition, the introduction of the research innovations—although present—could have been further clarified to enhance the novelty of the study.		This article has been enhanced with additional and the latest citations, and the author has attempted to provide a more detailed explanation of the innovations presented in this research.	2-3
2.	The statistical meta-analysis methods mentioned are lacking in detail in the context of their application in the synthesis of results. Including more details on the inclusion and exclusion criteria, as well as the decision-making procedures in the analysis, would have increased transparency and allowed for reproducibility of the study by other researchers.		The author has provided a detailed account of the research process, including the criteria for inclusion and exclusion, as well as the decision-making procedures for selecting the data used in the study.	4-6
3.	The data presentation could still be more systematic by including data visualizations or tables that effectively summarize the main findings. This would help readers understand the results more quickly and clearly. Also, improving the explanation of the direct link between the methods used and the results obtained would add strength to the argument		Data already has visualization and table to make the result effectively summarize and help readers to understand the result. Author has provided the direct link between the methods and result.	7-13
4.	The discussion reveals good links between the findings and existing literature, but some parts of the argument still feel general. Strengthening this section with specific case studies or empirical examples could increase the depth of the analysis. The discussion could also focus more on explaining how these findings influence existing theories and practices, as well as their practical implications for character education in Indonesia. In addition, we noticed a lack of references related to the discussion you presented. Compare your		The author has attempted to explain the relationship between the results and previous research, as well as the differences that emerge between this study and prior studies.	26-29

No.	Reviewer and Editor Comment	Page	Author's Correction or Comment (brief)	Page
	findings with recent theories or findings from international studies. The conceptual framework needs to be made clear to get a proper discussion.			
5.	The conclusion reflects most of the contents of the manuscript well and states the contribution of the research to existing knowledge. However, to further improve the quality, the conclusion could emphasize more on specific recommendations for education practitioners or education policy in Indonesia, providing clearer directions on the application of research results in real education practice.		The author has placed greater emphasis on specific recommendations for educational practitioners and policymakers in Indonesia, providing clearer guidance on how to apply the research findings in real-world educational practice.	30-31
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Thank you for your revised manuscript.

After reviewing the second revised manuscript you submitted, we see your seriousness in making revisions, but this is more about the quantity of the manuscript rather than the quality of the manuscript. Therefore, your manuscript requires several important revisions to meet the high publication standards and overcome the length limitations allowed by the Jurnal Ilmiah Peuradeun.

First, the abstract should be completely overhauled to sharpen the focus on the main research findings and their impact on character education practice, while ensuring that it does not exceed 200 words (make it a five-sentence essay as suggested earlier). Second, overall, the introduction does a good job of setting the stage for an in-depth discussion of character education and the formation of prosocial behavior, but a few minor adjustments could make it sharper and more focused. However, the introduction could be strengthened by including a clear thesis or purpose statement that articulates the main focus of the study more specifically. Although the author explains the intention to evaluate character education methods, a more explicit thesis statement would help readers understand the specific direction and scope of the study from the start. In addition, to enhance global relevance and depth, the authors could add more discussion on how these challenges are not only relevant locally or in a religious context, but also part of a broader global phenomenon. This would broaden the relevance of the study and demonstrate a more comprehensive understanding of the issue in a broader context.

Third, we recommend that the authors clarify and strengthen the methodology section. While the description of data collection and analysis is sufficient, a more detailed explanation of the criteria for selecting articles and how they specifically contribute to the research synthesis would add strength to the argument. Focus on

tabrani

Aug 20

that it does not exceed 200 words (make it a five-sentence essay as suggested earlier).

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Fourth, the results and discussion need to be integrated more efficiently, eliminating data duplication and ensuring that each included table or figure provides clear added value to the reader. The authors do a good job of pointing out contradictions in previous research and how these results inform recommendations for practice. However, it would have been stronger if the authors could have included more critical discussion of the limitations of the reviewed studies and potential biases in the literature synthesis.

Fifth, the conclusion needs to provide a strong synthesis of the key findings and their practical and theoretical implications in a more concise and impactful manner. Each statement should clearly support the research objective and demonstrate how the research fills a gap in the literature.

Overall, the manuscript should be reviewed to reduce length without sacrificing analytical depth or academic quality. Focus on improving the quality rather than the quantity of content, by honing each section to make it more useful and removing anything that does not provide significant insight or added value. This process will not only strengthen the clarity and appeal of the manuscript, but also improve its compliance with the limitations and guidelines of the Jurnal Ilmiah Peuradeun.

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Thank you for your detailed feedback. I appreciate your guidance and have made the necessary revisions to improve the quality of the manuscript, focusing on conciseness and clarity in line with the publication standards of the Jurnal Ilmiah Peuradeun. I have addressed each of the points raised and believe the manuscript is now more aligned with the journal's guidelines. I look forward to your further review.

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## URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS

**Received:** Filled Out by the Editor

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### **Abstract**

*The rapid advancement of information technology presents challenges for Muslim youths, fostering individualism and antisocial behaviors. This research aims to summarize studies on the formation of prosocial behavior through character education methods from the synthesis of several studies and review effective methods in developing prosocial behavior. Using a literature review method, this study synthesizes findings from multiple research articles to identify effective strategies for integrating noble character values into education, promoting prosocial behavior. Results demonstrate that character education focused on religious teachings effectively fosters positive habits. The study provides practical recommendations for educators, emphasizing the need for tailored approaches in various educational contexts. These findings offer a comprehensive framework for enhancing character education practices.*

**Keywords:** *Character Education; Nobles Values; Prosocial Behaviors.*

## A. Introduction

The rapid development of information technology in various fields has posed particular challenges for Muslims, especially among Muslim youths worldwide (Gussevi & Muhfi, 2021). These advancements have contributed to a rise in social crimes and behaviors such as individualism, vandalism, hedonism, and juvenile delinquency, raising concerns about the erosion of prosocial behaviors among adolescents. This phenomenon is not only prevalent in specific religious or cultural contexts but is part of a broader global challenge, affecting youth across different societies. The impact of advances in information technology on social crimes among adolescents is increasingly worrying, including the collection of individualistic behaviors, vandalism, hedonism, and juvenile delinquency (Abdullah et al., 2015). These phenomena indicate the decreasing sense of adolescent concern for others' distress, the attitude of turning a blind eye to problems that are informing others, or their tendency to help others by considering the advantages and disadvantages that will be obtained from this prosocial behavior (Van der Graaff et al., 2018).

This study evaluates the effectiveness of character education methods in fostering prosocial behavior among students by integrating noble moral values, with a specific focus on how these approaches can be adapted to both local and global contexts. If the symptoms of individualism and hedonism are allowed, it will damage adolescents' prosocial behaviors. Furthermore, this phenomenon can lead to the birth of various social problems such as malicious behavior, violence, bullying, abnormal sexual behavior, and other actions that violate social norms in society (Mohd Yusoff et al., 2022).

There are several anti-social actions reported by the authorities, most of which involve teenagers, especially high school students (Hao & Liu, 2016; Kavussanu & Boardley, 2009; Luo, 2018; Vorlaufer, 2019). Student reports are involved in immodest behavior such as smoking, drugs, and schooling and committing criminal acts such as gangsterism, bullying, robbery, raping, or even murder (Dos Reis, 2009; Shawki et al., 2021). All these clearly describe the moral collapse and social phenomenon that is

increasingly becoming among today's teenagers (Klein, 2017; Kuem et al., 2017; Malti & Buchmann, 2010). In addition, preliminary studies have been extensively conducted on adolescents' behaviour type (Eisenberg & Shell, 1986; Haan et al., 1976), which increases with age (Fabes et al., 1999).

Therefore, this study aims to provide a comprehensive evaluation of character education strategies that can be applied in both local and global contexts to address these pressing challenges. The need for ordering and prosocial behavior is increasingly urgent, given that social problems are increasing in line with economic development and progress in every life of the world community (Mohd Yusoff et al., 2022). Morality problems have existed since students' discipline problems in schools to white criminal crimes are highly educated, such as corruption, collusion, and nepotism. It is appropriate that this negative phenomenon needs to be contained from the early stage of young children's education in school. One of the efforts to prevent damage to characters and behaviors can be continuity and connection between knowledge, ordering characteristics, and prosocial behaviors through education in students (Mohd Yusoff et al., 2022; Yunanto, 2020).

Among previous literature review studies, there are several studies that have reviewed prosocial behavior in school students using certain methods (Shin & Lee, 2021; Tintori et al., 2021). These skills at different levels are needed to find gaps in previous literature. The novelty of this research allows the results to be found that students' prosocial behavior is different due to the respective uniqueness in learning situations at their schools.

Several previous studies have shown that students in their teens are very easily influenced by the environment and their peers or admired people around them (Ciranka & van den Bos, 2019; National Institutes of Health, 2021). The questions on differences in methods for developing students in their teens' prosocial behavior after participating in training or learning at school and outside school. Such relationships, especially between prosocial behavior and different extracurricular learning are central to student social learning outcomes. Equally important in the

process of developing prosocial skills is student perceptions on their prosocial behavior (Hu et al., 2023; van den Bos et al., 2018).

Although those studies were instrumental in the context of these studies, the importance of religious knowledge is relatively understudied. This present study, therefore, is aiming to integrate character education and moral values into a more developed students' prosocial behavior through religious knowledge. It is expected that this study can offer a learning conceptual framework for fostering students' prosocial behavior and to develop methods for fostering prosocial behavior that are appropriate for Muslim students.

## **B. Method**

This qualitative research used systematic library research. Systematic library research, also known as a systematic literature review, involves a meta-analysis process where existing studies are thoroughly reviewed and synthesized to draw comprehensive conclusions (E. Ahn & Kang, 2018). This method aims to confirm the implementation of research based on previous relevant research (Broekhuizen et al., 2016). To ensure the rigor of the synthesis, specific criteria were established for selecting the articles included in this review. The selection criteria for articles included the following: relevance to the research questions, focus on character education and prosocial behavior, publication in peer-reviewed journals, and availability of full text. Articles were selected from international journal databases such as Google Scholar, Scopus, ERIC, Sage Publications, Science Direct, and Taylor and Francis, ensuring a wide-ranging and credible data source. This careful selection process ensured that the articles contributed meaningfully to the research synthesis, providing diverse perspectives and robust evidence for the study's conclusions. The results obtained are in the form of a synthesis of a number of scientific works based on location, time, theory, concepts, methods, and results. This systematic review was conducted to synthesize the literature on prosocial behavior of senior high school students.

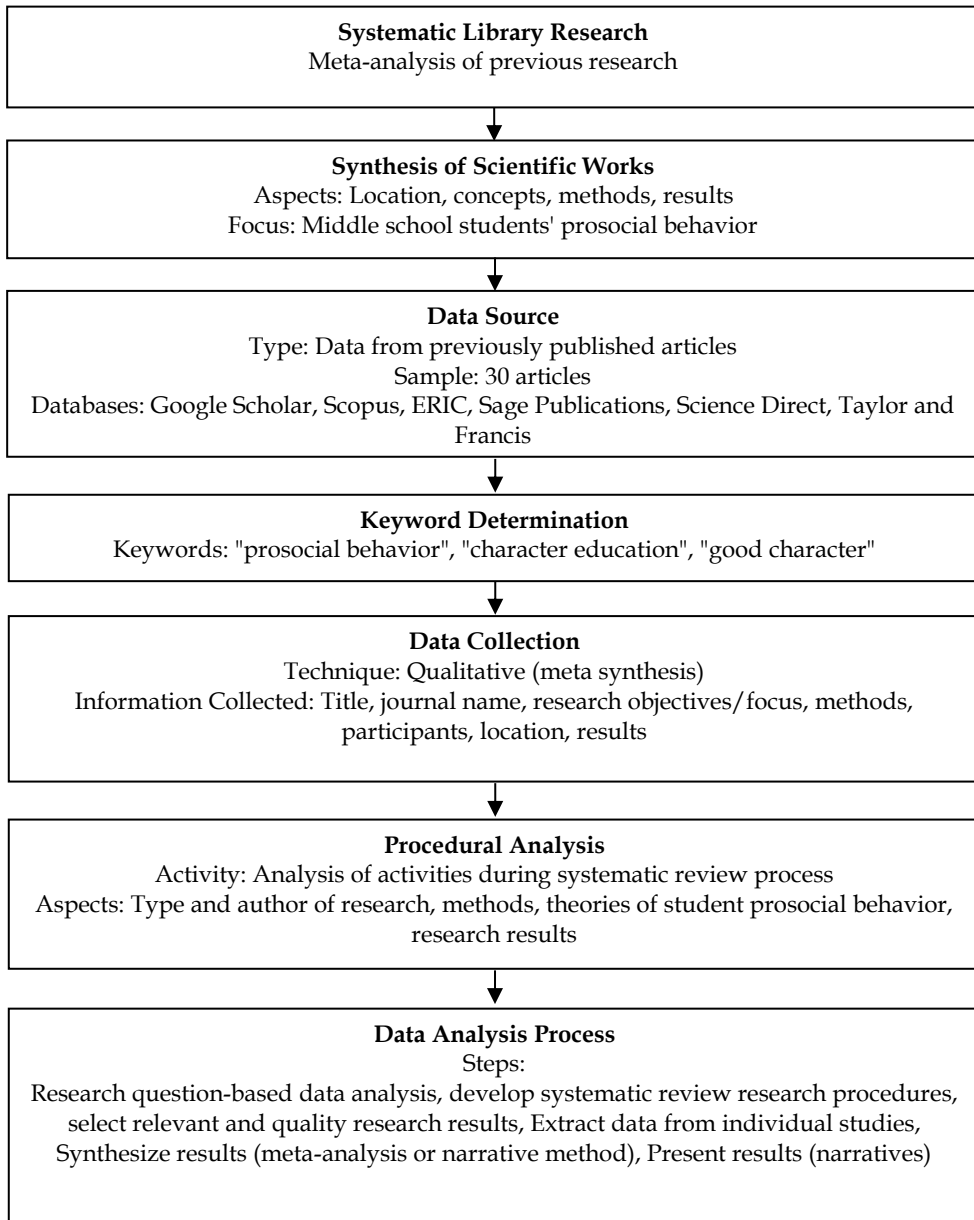
The data source in this research is taken from 30 articles obtained from international journal databases. Five articles each from Google Scholar, Scopus.com, ERIC, Sage Publications, Science Direct, and Taylor and Francis were used for further analysis. To facilitate the data collection from the selected international databases, keywords, such as "prosocial behavior", "character education", and "good character" were determined. In addition, the 30 selected articles were categorized into peer review manuscripts and published in English.

Each article that focuses on prosocial behavior and character education is collected in a database by grouping the components of the article in table form. The information collected includes title, journal name, research objectives/focus, research methods, participants, research location, and research results. The methods chosen for analysis, including qualitative descriptive analysis and content analysis, were selected based on their suitability for synthesizing diverse research findings into a coherent narrative (Leigh-Hunt & Perry, 2015). The qualitative descriptive analysis allowed for a detailed examination of the themes across studies, while content analysis helped in identifying patterns and drawing comparisons. These methods were essential for interpreting the data within the context of the research questions, ensuring that the conclusions drawn were well-supported by the evidence.

Procedural analysis is an analysis of the activities carried out by researchers during the systematic review process of previous articles. This research describes several aspects, namely the type and author of research, methods, and research results. The data analysis process was based on a systematic literature review of research (Leigh-Hunt & Perry, 2015). The research data analysis process shows that the data analysis stages in systematic literature review research begin with developing systematic review research procedures, selecting relevant research results, selecting quality research results, extracting data from individual studies, synthesizing results with meta-analysis method or narrative method, and ends by presenting the results of the analysis in the form of narratives result. In addition, content analysis and comprehensive analysis of selected

articles were also carried out so that researchers could synthesize all data from the literature according to the focus and objectives of the research. This is in accordance with research by Al Fajri et al. (2023) that researchers analyzed themes of previous study findings. The research procedure for this study is methodically detailed in the chart below, encompassing several critical steps.

### **Research Method Chart**



### C. Result and Discussion

The following table presents several articles that explore the positive impact of incorporating Islamic moral values to enhance prosocial behavior:

*Table 1. Character Education Result*

No	Keyword	Article Title	Coding Result (Method, Subject, Location)	Year
1	Character Education	Character Education Management in Improving Education Quality in State Senior High School(Aini & Fitria, 2021)	Character Education Management, Senior High School Student, Indonesia.	2021
2	Character Education	The Weakness of Character Education in Indonesian Teenager(Suryanto et al., 2023)	Natural Science, Student, Indonesia	2020
3	Character Education	Positive Youth Development in 2020: Theory, Research, Programs, and the Promotion of Social Justice (Lerner et al., 2021)	Positive Youth Development, Student, United State	2021
4	Character Education	Character Education Based on Digital Comic Media (Rina et al., 2020)	Digital Comic Media, Children/Elementary School Student, Indonesia	2020
5	Character Education	Character Education from The Perspectives of Elementary School Physical Education Teachers (Muhtar & Dallyono, 2020)	Physical Education, Elementary Student, Indonesia	2020
6	Character Education	Character education, the individual and the political (Peterson, 2020)	The Importance Charachter Education from Philosophy, Individu and politic, Universal	2019
7	Character Education	Contextual Character Education for Students in the Senior High School (Hermino & Arifin, 2020)	Contextual Character Education, Senior High School Student, Indonesia	2020



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8	Character Education	Ineffectiveness of Religious Education as Character Education in Islamic Higher Education (Suhardini et al., 2020)	Religious Education, Student, Indonesia	2020
9	Character Education	Improving The Personality Character of Students Through Learning Islamic Religious Education (Komariah & Nihayah, 2023)	Islamic Religious Education, Students, Indonesia	2023
10	Character Education	Islamic Education in Forming Students' Characters at As-Shofa Islamic High School, Pekanbaru Riau (Khaidir & Suud, 2020)	Islamic Education, Students, Indonesia	2020

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The synthesis of these studies underscores the multifaceted nature of character education across different contexts, subjects, and locations. From innovative methods like digital comic media to the philosophical underpinnings of character education, the research collectively highlights the importance of tailored approaches that consider cultural, social, and educational contexts. The integration of religious and philosophical values plays a crucial role in promoting character education, contributing to the holistic development of students and the betterment of society.

To streamline the discussion and avoid redundancy, overlapping data points have been consolidated, ensuring each table and figure provides unique insights that directly contribute to the research conclusions. The findings on character education in Indonesia present a notable contradiction. Article 1 report positive impacts of well-managed character education programs in senior high schools, emphasizing improvements in students' moral development and educational quality. Conversely, article 2 highlight significant weaknesses, arguing that current programs are insufficient and fail to foster ethical behavior among teenagers. This contradiction suggests a gap between the intended outcomes and actual implementation. The differing focus areas, variations in implementation, and changes over time and context may contribute to

these conflicting results, underscoring the need for a nuanced understanding of character education's effectiveness.

*Table 2. Noble Value Result*

No	Keyword	Article Title	Coding Result (Perspective, Location)	Year
11	Noble Value	A Value and Character Educational Model: Repercussions for Students, Teachers, and Families (Berges Puyo, 2020)	The Repercussions for Students, Teachers, and Family, Spain	2020
12	Noble Value	Analysis of character values in the Indonesian nation's motto "Bhinneka Tunggal Ika" through an emancipatory hermeneutical study (Fitriyah et al., 2022)	Bhineka Tunggal Ika Motto for Character Value, Indonesia	2022
13	Noble Value	Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education (Kapoh et al., 2023)	The Teacher Central Role for Quality of Character Education	2023
14	Noble Value	Character education and the rise of mental health in Muhammadiyah Boarding School (Hidayati et al., 2022)	How The Character Education Have Positively impacts mental health, Indonesia	2021
15	Noble Value	Character Education for Children in the Perspective of Hadith (Khawani et al., 2022)	Hadith Perspective, Indonesia	2022
16	Noble Value	Character Education in Forming Student Behavior, A Viewpoint of Christian Religious Education Learning (Tandana et al., 2022)	Chirstian Viewpoint on Character Education, Indonesia	2022
17	Noble Value	Character Educations' Comparison in Japan and Indonesia to Achieve	Different of Character Education in Japan	2024

		Quality Education Goals (Amri et al., 2024)	and Indonesia, Indonesia	
18	Noble Value	Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools (Solihin et al., 2020)	Core of Value from Islamic Perspective, Indonesia	2020
19	Noble Value	Cultural-Based Education of Tamansiswa as a Locomotive of Indonesian Education System (Agus et al., 2020)	Cultural-Based view, Indonesia	2019
20	Noble Value	Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia (Mulang & Putra, 2023)	Ethic and Spiritual, Indonesia	2023

This synthesis provides insights into the diverse approaches and perspectives on noble values and character education across different educational contexts in Indonesia and beyond. From religious teachings to cultural perspectives and educational philosophies, the studies underscore the importance of integrating character education into educational frameworks to foster holistic student development and enhance educational quality.

The articles on noble values in education present contrasting perspectives from different cultural and educational contexts. In Spain, article 11 emphasizes the broad repercussions of value and character education on students, teachers, and families, highlighting its integral role in shaping holistic educational environments. In Indonesia, the analysis ranges from article 12 focus on the nation's motto "Bhinneka Tunggal Ika" as a source of character values, to article 14 findings on the positive impact of character education on mental health in Muhammadiyah boarding schools. Additionally, the diverse perspectives within Indonesia include views from Islamic in article 18 and Christian in article 16 education systems, as well as cultural-based education from *taman siswa* article 19. Comparative studies, such as article 17, highlight differences in character education approaches between Japan and Indonesia, suggesting that while the core objective of nurturing noble values is shared, the methods and

outcomes can vary significantly based on cultural and educational frameworks.

*Table 3. Prosocial Behavior Result*

No	Keyword	Article Title	Coding Result (Context)	Year
21	Prosocial Behavior	A daily diary study on adolescents' mood, empathy, and prosocial behavior during the COVID-19 pandemic (van de Groep et al., 2020)	COVID-19 effect for prosocial behavior	2020
22	Prosocial Behavior	A glimpse into prosociality at work (Zettler, 2022)	Prosocial at work	2022
23	Prosocial Behavior	A little good goes an unexpectedly long way: Underestimating the positive impact of kindness on recipients. (Kumar & Epley, 2023)	Positive effect of prosocial behavior	2023
24	Prosocial Behavior	A Review and Framework for Thinking about the Drivers of Prosocial Consumer Behavior (White et al., 2020)	Prosocial consumer behavior has led to valuable insights	2020
25	Prosocial Behavior	Adolescents' Prosocial Behaviors Through a Multidimensional and Multicultural Lens (Carlo & Padilla-Walker, 2020)	Multidimensional and Multicultural Lens on Prosocial Behavior	2020
26	Prosocial Behavior	Advancing Measurement and Research on Youths' Prosocial Behavior in the Digital Age (Armstrong-Carter & Telzer, 2021)	Advancing measurement and research on youths' prosocial behavior in the digital age seeks to understand how digital environments influence prosocial actions, develop accurate measurement tools, and assess the broader impacts on	2021

27	Prosocial Behavior	Adverse childhood experiences and trajectories of internalizing, externalizing, and prosocial behaviors from childhood to adolescence (Bevilacqua et al., 2021)	individuals and society. Examines how adverse childhood experiences shape the development of internalizing, externalizing, and prosocial behaviors from childhood to adolescence	2021
28	Prosocial Behavior	Being “good” or “good enough”: Prosocial risk and the structure of moral self-regard. (Zlatev et al., 2020)	Investigates the interplay between moral self-regard and prosocial risk, exploring how individuals balance their desire to be seen as "good" with the risks associated with prosocial behavior.	2020
29	Prosocial Behavior	Can helping others strengthen teens? Character strengths as mediators between prosocial behavior and adolescents' internalizing symptoms (Padilla-Walker et al., 2020)	Explores how prosocial behavior can strengthen adolescents by enhancing character strengths, which in turn may reduce internalizing symptoms.	2020
30	Prosocial Behavior	Can Self-compassion Promote Gratitude and Prosocial Behavior in Adolescents? A 3-Year Longitudinal Study from China(Yang et al., 2021)	Investigates the potential of self-compassion to foster gratitude and prosocial behavior in Chinese adolescents over a three-year period.	2021

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The synthesis of these studies underscores the multifaceted nature of prosocial behavior across different contexts, populations, and timeframes. From the impact of global crises to the influence of digital environments, the research collectively highlights the importance of fostering prosocial actions for individual and societal well-being. However, it is important to consider the limitations of these studies. Many of the reviewed articles rely on self-reported data, which can introduce biases related to social desirability and recall accuracy (Bevilacqua et al., 2021). Additionally, the diverse cultural and educational settings of the studies may limit the generalizability of the findings to different contexts (Yang et al., 2021). These potential biases and limitations should be acknowledged as they may affect the interpretation and application of the results in different educational settings. In integrating the results and discussion, it is critical to address the limitations and biases inherent in the reviewed literature. For instance, many studies do not account for long-term effects, which limits understanding of the sustained impact of character education on prosocial behavior. Moreover, the over-reliance on qualitative data in some studies may lead to subjective interpretations that could skew the conclusions (van de Groep et al., 2020). By recognizing these limitations, the research can provide more balanced recommendations for educational practice, emphasizing the need for further empirical studies that address these gaps.

### **1. Living the Values of Noble Characters and Prosocial Behaviors**

The efforts made by the world of education in developing the nation's characters have not been implemented optimally until now. Crimes, crimes against human rights, legal injustice, environmental damage in various parts of the country, promiscuity, pornography and pornoaction, and brawls among students, violence, riots, and corruption have spread to all sectors of life. Indonesian people need to be equipped with prosocial behaviors to make others prosperous by maintaining the surrounding community's values and norms. Among the prosocial behaviors that we often encounter in our society are polite behaviors,

deliberation to solve problems, and local wisdom rich in plurality, tolerance, and cooperation. However, today's reality is that this behavior tends to turn into individualist, hedonistic, group hegemonic, intolerance of diversity, and resolving violence problems (Mohd Yusoff et al., 2022; Yunanto, 2020).

While the research underscores the importance of these values, it is essential to consider that the application of noble character education and prosocial behaviors may vary significantly depending on the local context and the specific challenges faced by different communities. Further research is needed to explore these variations and develop context-specific strategies for effective character education.

## **2. Conceptual framework of Noble Character Education and Prosocial Behavior**

The first value theory pioneered was (Rokeach 1973). According to him, value is a type of belief in how someone should or should not behave or a target that needs to be arranged in a value system. Meanwhile, Halstead & Taylor (1996) defines values as principles, beliefs, ideals, standards, or life standpoints that serve as general guidelines for behaviors or reference points in making decisions or assessing beliefs or actions. Therefore, it suggests that the meaning of value is a fundamental principle that serves as a general guide to behavior, a long-lasting belief about what is considered valuable, the idea that someone wants to achieve, and acts as a standard in behavior.

In applying this conceptual framework, it is important to note the limitations of the existing literature. Many studies focus predominantly on cognitive and affective domains without adequately addressing the psychomotor domain, which is crucial for translating moral knowledge and values into actionable prosocial behaviors. This gap highlights the need for more comprehensive approaches that integrate all three domains to achieve meaningful and lasting behavioral change (Rahim, 2001).

### 3. Methods of Developing Prosocial Behavior and Noble Character Education

Education of noble character values will be successful if it is carried out with appropriate learning and learning methods because the target of this education is not only in the cognitive domain but more on psychomotor, which can be seen from changes in the behavior of daily prosocial actions. There are several methods that the author can find from the literature search that has been carried out, and among them are inculcation and modeling methods. According to Akhwan (2011), the formation of noble character values can be a positive behavior for students; it is necessary to use inculcation and exemplary methods (modeling, Qudwa). Where the value inculcation (planting) method has the following characteristics: (1) communicating trust along with the underlying reasons; (2) treat others fairly; (3) respect the views of others; (4) expressing doubts along with reasons, and with respect; (5) does not fully control the environment to increase the likelihood of the delivery of the desired values; (6) creating social and emotional experiences about desired values that are not extreme; (7) make rules, give awards, and give consequences along with reasons; (8) keep open communication with those who disagree, so that the education of noble character values that is carried out does not use the indoctrination method which has the opposite characteristics of inculcation.

While these methods have been shown to be effective, it is critical to consider the potential biases and limitations within the studies reviewed. For example, most of the research focuses on short-term outcomes without considering the sustainability of these methods over time (Sumardi, 2012). Additionally, there is a lack of longitudinal studies that track the long-term development of prosocial behaviors following character education interventions. Addressing these gaps in future research will provide a more comprehensive understanding of the effectiveness of these educational methods.

In conclusion, integrating character education methods and prosocial behavior strategies requires a holistic approach that considers the cognitive, affective, and psychomotor domains. However, this study



recognizes the limitations in existing research, particularly regarding potential biases and the need for more long-term studies.

#### **4. Discussion**

The urgent need for noble character education is evident in the endeavor to foster a generation capable of prosocial behavior within society. This research highlights various methods for implementing noble character values, emphasizing that the choice of method should align with the conditions and context of the educational institution.

##### **Influence on Existing Theories and Practices**

The findings underscore the significance of integrating noble character values within formal education settings. By incorporating these values into the curriculum, based on local religious and cultural teachings, formal institutions can provide a comprehensive understanding of noble character. This aligns with the contemporary perspectives on moral development that emphasize the role of education in shaping moral reasoning and behaviour (Narvaez, 2020). Integrating Islamic teachings further enriches this approach by offering a religious framework that students can relate to and internalize (Hasanah et al., 2022).

Formal schools can enhance character education through co-curricular activities such as regular Islamic discussions (Islamic religious) programs. These activities not only deepen students' understanding of Islamic values but also provide practical opportunities for embodying these values through actions such as tahajud (night prayers), i'tikaf (spiritual retreats), fasting, modesty, and cooperation. This method resonates with contemporary interpretations of social learning theory, which posit that observing and imitating models (in this case, spiritual leaders and peers) can significantly influence behaviour (J. N. Ahn et al., 2020).

##### **Practical Implications for Character Education in Indonesia**

The practical implications of these findings are profound for character education in Indonesia. Educators in formal institutions should

prioritize integrating noble character values across the curriculum and co-curricular activities. The holistic approach of combining cognitive, affective, and psychomotor domains ensures that students not only understand these values intellectually but also appreciate and practice them in their daily lives.

For non-formal institutions such as private schools, vocational schools, and Islamic boarding schools (*pondok pesantren*), the inculcation and exemplary (*qudwah*) methods are particularly effective. Inculcation involves teaching students to treat others fairly, respect diverse opinions, and take responsibility for their actions. This method aligns with recent research highlighting the importance of social interactions in moral and character development (Mammen & Paulus, 2023).

In Islamic boarding schools, the exemplary method is essential, as students learn by observing and emulating the behaviour of *kyai* (religious leaders), *ustadz* (teachers), and senior students. This approach is supported by current studies on situated learning, which emphasize learning through participation in a community of practice (Renga, 2022).

### **Comparison with International Studies**

Comparing these findings with international studies reveals similarities and differences in approaches to character education. For instance, a recent study in the United States emphasizes the role of comprehensive character education programs in promoting prosocial behaviour (Singh, 2019). Similarly, research in Finland highlights the importance of integrating ethical and moral education within the school curriculum (Ronkainen et al., 2023). These studies align with the findings in this research, underscoring the universal need for a holistic approach to character education.

However, the unique cultural and religious context of Indonesia necessitates specific adaptations. The incorporation of Islamic teachings and local wisdom provides a culturally relevant framework that international studies may not fully address. This contextual adaptation

ensures that character education resonates with students' backgrounds and experiences, enhancing its effectiveness.

### **Critical Discussion of Limitations and Potential Biases**

While the findings provide valuable insights, it is crucial to acknowledge the limitations of the reviewed studies. Many studies rely on self-reported data, which can introduce biases related to social desirability and recall accuracy. Additionally, the generalizability of findings may be limited due to the diverse cultural and educational settings in which the studies were conducted. Another significant limitation is the lack of longitudinal studies, which makes it difficult to assess the long-term impact of character education on prosocial behavior. These limitations should be considered when interpreting the results and applying them to different educational contexts. Addressing these gaps in future research, particularly through more rigorous empirical studies, will strengthen the evidence base for effective character education.

### **Conceptual Framework and Practical Recommendations**

The conceptual framework for character education in Indonesia should integrate cognitive understanding, affective appreciation, and psychomotor practice of noble character values. This framework can guide the development and implementation of character education programs, ensuring a balanced and comprehensive approach.

1. Curriculum Integration: Develop curricula that seamlessly incorporate noble character values across subjects. Ensure these values are contextualized within local religious and cultural teachings (Baderiah & Munawir, 2024).
2. Experiential Learning: Encourage practical experiences that allow students to apply noble character values. Activities such as community service, peer mentoring, and collaborative projects can provide real-life contexts for practicing prosocial behaviour (Anugrahwanto & Nurhayati, 2020).

3. **Teacher Training:** Provide professional development for teachers on effective character education methods. Equip educators with the skills to model and teach noble character values consistently (Dabdoub et al., 2023).
4. **Parental Involvement:** Engage parents in character education initiatives. Workshops and seminars can educate parents on supporting their children's moral development at home (Hendrowibowo & Kristanto, 2023).
5. **Community Collaboration:** Foster partnerships between schools and communities to create a supportive environment for character education. Community programs and service projects can reinforce the values taught in schools (Dewantara et al., 2020).
6. **Continuous Evaluation:** Implement mechanisms to regularly assess the effectiveness of character education programs. Collect feedback from students, teachers, and parents to make informed improvements (Susatya et al., 2021).

By adopting this comprehensive framework and implementing these practical recommendations, education practitioners and policymakers in Indonesia can effectively foster noble character values and prosocial behavior among students. This approach not only aligns with existing theories and practices but also addresses the unique cultural and religious context of Indonesian society, ensuring a well-rounded moral development for future generations.

#### **D. Conclusion**

The main objective of character education is to develop students who possess noble characters and engage in prosocial behaviors within society. This research emphasizes that the success of character education hinges on the appreciation of students' noble character values, which acts as a critical link between moral cognition and moral action. The appreciation of noble character values becomes urgent because it is a transitional stage that fosters students' ability to behave prosocially in their daily lives.

Education on noble character values should not merely emphasize cognitive aspects but must also focus on psychomotor outcomes, evidenced by changes in daily prosocial actions. The noble character value education will be successful if carried out with appropriate learning methods that balance cognitive understanding and practical application. Without this balanced approach, character education risks being ineffective, akin to sowing seeds in the ocean – effort without results.

Therefore, developing the appreciation of noble character values requires methods tailored to the conditions of educational institutions and local wisdom. For formal institutions, integrating subjects with noble character values and providing co-curricular assistance through programs like regular Islamic discussions (Kerohanian Islam/Islamic spirituality) can be effective. In non-formal institutions, such as pondok pesantren, exemplary methods led by kyai, ustadz, and senior assistants play a crucial role in nurturing noble character values at every level. However, the success of these methods also depends on the consistency and example set by teachers, who serve as trusted role models in the school environment. Knowledge of character values becomes truly meaningful only when it is followed by the consistent practice of these values, leading to prosocial behavior in everyday life.

For education practitioners and policymakers in Indonesia, curriculum integration is essential to embed noble character values across various subjects. This holistic approach ensures that students not only encounter these values but also engage with them actively across different learning contexts. Experiential learning opportunities, such as community service, peer mentoring, and collaborative projects, should be encouraged to allow students to practice prosocial behaviors in real-life situations. Establishing and supporting co-curricular programs on character education, like regular Islamic discussions, provides additional platforms for students to internalize noble character values through spiritual and moral guidance. The integration of parental involvement and local wisdom creates a robust framework for character education, which not only imparts knowledge but also cultivates the appreciation and practice of noble

character values. This comprehensive approach prepares students to contribute positively to society, exhibiting prosocial behaviors that reflect their internalized values.

In conclusion, this research provides a strong synthesis of key findings, demonstrating the importance of a balanced, holistic approach to character education that integrates cognitive, affective, and psychomotor domains. The findings fill a critical gap in the literature by offering practical strategies for implementing character education that is culturally relevant and effective in fostering prosocial behavior among students in Indonesia. This study's recommendations for integrating noble character values into the curriculum, enhancing experiential learning, and fostering community and parental involvement provide a clear roadmap for educators and policymakers seeking to develop well-rounded, morally conscious students.

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## TABLE OF CORRECTION (TOC) Revision 24 Agustus 2024 (2<sup>nd</sup> Revision)

<b>Article ID</b> : 1183
<b>Title of Paper</b> : URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS
<b>Authors</b> : Safrilsyah

No.	Reviewer and Editor Comment	Page	Author's Correction or Comment (brief)	Page
1.	The abstract should be completely overhauled to sharpen the focus on the main research findings and their impact on character education practice, while ensuring that it does not exceed 200 words (make it a five-sentence essay as suggested earlier).		I have thoroughly revised the abstract to sharpen the focus on the main research findings and their impact on character education practice, as per your suggestion. The revised abstract is now concise and does not exceed 200 words, formatted into a five-sentence structure as recommended.	1
2.	The introduction could be strengthened by including a clear thesis or purpose statement that articulates the main focus of the study more specifically. Although the author explains the intention to evaluate character education methods, a more explicit thesis statement would help readers understand the specific direction and scope of the study from the start. In addition, to enhance global relevance and depth, the authors could add more discussion on how these challenges are not only relevant locally or in a religious context, but also part of a broader global phenomenon. This would broaden the relevance of the study and demonstrate a more comprehensive understanding of the issue in a broader context.		I've made the suggested adjustments to the introduction to sharpen its focus and clarity. I've now included a clear thesis statement that articulates the main focus of the study more explicitly, which should help readers grasp the specific direction and scope from the outset. Additionally, I've expanded the discussion to highlight how the challenges addressed in the study are part of a broader global phenomenon, not just relevant locally or within a religious context. I believe these changes strengthen the introduction and enhance the study's global relevance.	2-3
3.	We recommend that the authors clarify and strengthen the methodology section. While the description of data collection and analysis is sufficient, a more detailed explanation of the criteria for selecting articles and how they specifically contribute to the research synthesis would add strength to the argument. Focus on explaining how each method was selected and how this affected the interpretation of the data, while keeping the descriptions concise and relevant.		I have revised the methodology section to clarify and strengthen it as suggested. The criteria for selecting articles are now more thoroughly explained, with a focus on how each one contributes to the research synthesis. I've also provided a more detailed explanation of how each method was chosen and how these choices influenced the interpretation of the data, while ensuring that the descriptions remain concise and relevant to the study. I trust these enhancements will add clarity and robustness to the methodology section.	4-5
4.	The results and discussion need to be integrated more		I have worked on integrating the results and discussion more	9-19

No.	Reviewer and Editor Comment	Page	Author's Correction or Comment (brief)	Page
	efficiently, eliminating data duplication and ensuring that each included table or figure provides clear added value to the reader. The authors do a good job of pointing out contradictions in previous research and how these results inform recommendations for practice. However, it would have been stronger if the authors could have included more critical discussion of the limitations of the reviewed studies and potential biases in the literature synthesis.		efficiently to eliminate data duplication and ensure that each table and figure included provides clear added value. I've also enhanced the discussion by incorporating a more critical analysis of the limitations of the reviewed studies and potential biases in the literature synthesis. Additionally, I've maintained the focus on how these results inform recommendations for practice while addressing contradictions in previous research. I believe these revisions strengthen the overall quality and clarity of the section.	
5.	the conclusion needs to provide a strong synthesis of the key findings and their practical and theoretical implications in a more concise and impactful manner. Each statement should clearly support the research objective and demonstrate how the research fills a gap in the literature.		I have revised the conclusion to provide a stronger synthesis of the key findings, highlighting their practical and theoretical implications in a more concise and impactful manner. Each statement now clearly supports the research objective and demonstrates how this study fills a gap in the literature. I believe these revisions enhance the conclusion's clarity and effectiveness in summarizing the research's contributions.	20-22
6.	Use Mendeley		Citation and bibliography already use Mendeley	22-28

**Note:**

*Please highlight the results of corrections and revisions to your paper in yellow directly in the manuscript. This will greatly assist us in examining and re-evaluating the paper.*

**6. Bukti konfirmasi artikel accepted  
(14 September 2024)**

**Gmail**

peuradeun

6 dari 14

**[peuradeun] Article Accepted** Eksternal Kotak Masuk x

**Tabrani ZA**  
kepada saya

Sab, 14 Sep, 14.22 (11 hari yang lalu)

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**Article ID: 1183**

*Dear Authors/Contributors,*

Thank you for submitting your manuscript to **Jurnal Ilmiah Peuradeun**.

After Editorial Board and Reviewers inspect and review your manuscript, we have reached a decision regarding your submission about **"URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS"**.

**Our decision is to: Your Article is Accepted.**

Furthermore, we need your favor to release the Article Processing Charge (APC) in accordance with the policies applicable to this journal. Regarding the technical process, please wait for further information which will soon be sent to you by our finance team via your account and email. To make it easier for our finance team to contact you, please complete the authors' principal contact. **Please Click: [Author's Primary Contact Data](#)**

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**7. Bukti konfirmasi artikel published  
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[peuradeun] Editor Decision Eksternal Kotak Masuk x

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Tabrani ZA kepada saya, 19 Sep 2024, 18.12 (6 hari yang lalu)

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Dear safrihsyah safrihsyah,

The editing of your submission, " URGENCY OF NOBLE CHARACTERS' EDUCATION AND BUILDING STUDENTS' PROSOCIAL BEHAVIORS," is complete. We are now sending it to production.

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Best Regards,

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