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

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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 Tadzkiroh, the 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

The rapid development of information technology in various fields of science and technology has posed significant challenges for Muslims, particularly among the youth (Gussevi&Muhfi, 2021). One concerning impact is the rise in social crimes among adolescents, manifesting in behaviors such as individualism, vandalism, hedonism, and juvenile delinquency (Abdullah et al., 2015). These behaviors reflect a decreasing sense of empathy among adolescents, characterized by indifference to the suffering of others and a reluctance to help unless personal gain is involved (Van der Graaff et al., 2018). If these tendencies toward individualism and hedonism persist, they could severely damage prosocial behavior among young people. Furthermore, these phenomena may lead to various social issues, including aggressive behavior, violence, bullying, and other acts that violate societal norms (Mohd Yusoff et al., 2022).

Recent reports indicate a rise in antisocial behaviors among high school students, with offenses ranging from smoking, drug abuse, and absenteeism to more severe crimes such as gangsterism, bullying, robbery, and even murder (Hao & Liu, 2016; Kavussanu& Boardley, 2009; Luo, 2018; Vorlaufer, 2019). Such actions reflect a significant moral decline among today's adolescents, raising alarms about the current state of youth morality (Klein, 2017; Kuem et al., 2017; Malti & Buchmann, 2010). Preliminary research has established that adolescents' behavior changes with age and is heavily influenced by their environment and peers (Eisenberg & Shell, 1986; Fabes et al., 1999; Haan et al., 1976). Given the increase in social problems parallel to technological and economic advancements, fostering prosocial behavior is becoming ever more urgent (Mohd Yusoff et al., 2022). Addressing these issues through early education is crucial to preventing the deterioration of character and behavior. One effective solution may lie in integrating character education with the development of prosocial behaviors (Mohd Yusoff et al., 2022; Yunanto, 2020).

Despite the growing body of literature on prosocial behavior in students, gaps remain. While several studies have explored the development of prosocial behavior in school students (Shin & Lee, 2021; Tintori et al., 2021), few have addressed how religious knowledge, specifically in the Muslim context, can be integrated into prosocial education. Prior research has demonstrated that adolescents are highly susceptible to environmental influences, particularly from peers and role models(Ciranka& van den Bos, 2019; National Institutes of Health, 2021). However, questions remain about the effectiveness of different methods, both in and outside of school, for fostering prosocial behavior, particularly in extracurricular activities (Hu et al., 2023; van den Bos et al., 2018).

This study seeks to fill the research gap by focusing on the role of religious knowledge in enhancing prosocial behavior among Muslim students. While existing research has primarily focused on secular methods, this study introduces a novel approach by integrating character education and moral values with religious teachings. The aim is to develop a conceptual framework for promoting prosocial behavior in a way that aligns with the unique needs and cultural context of Muslim students. By doing so, this research hopes to contribute to the development of more effective methods for fostering prosocial behavior, providing a valuable resource for educators and policymakers.

To achieve this, the study will utilize a systematic literature review as the primary method, analyzing articles published in reputable international journals. This approach allows for the synthesis of existing research findings on prosocial behavior and character education, while identifying key themes, gaps, and best practices in integrating religious knowledge into prosocial development. The selected articles will be drawn from well-established databases, ensuring that the analysis is based on high-quality and peer-reviewed sources. By systematically reviewing and categorizing these studies, the research will propose new insights and practical recommendations for fostering prosocial behavior among Muslim students through religious education.

B. Method

This qualitative study employed a systematic literature review methodology, following meta-analysis techniques derived from previous research findings (E. Ahn & Kang, 2018). The purpose of this method is to validate research implementation based on relevant prior studies (Broekhuizen et al., 2016). The results from this approach synthesize scientific works considering variables such as location, time, theory, concepts, methods, and findings. This systematic review was conducted to integrate literature on prosocial behavior.

The data for this research were sourced from 30 articles retrieved from international journal databases. Specifically, five articles each were selected from Google Scholar, Scopus, ERIC, Sage Publications, ScienceDirect, and Taylor & Francis for in-depth analysis. Keywords used for the data collection included "prosocial behavior," "character education," and "good character." All 30 selected articles were peer-reviewed and published in English.

Each article focusing on prosocial behavior and character education was categorized in a database, with the key components of each study presented in tabular format. The data points collected included the title, journal name, research objectives or focus, methods, participants, research location, and findings. The analytical process involved procedural analysis, which examined the steps undertaken by researchers during the systematic review of prior literature. This included a detailed evaluation of the study types, authorship, methods, and results.

Data analysis was conducted using a systematic literature review approach(Leigh-Hunt & Perry, 2015). The process followed several steps: developing systematic review procedures, selecting relevant and high-quality research, extracting data from individual studies, synthesizing findings through meta-analysis or narrative methods, and presenting the results narratively. Content analysis and comprehensive analysis were also applied to ensure all data were synthesized effectively, aligning with the research objectives. This approach aligns with Al Fajri et al., who

emphasized thematic analysis of previous study findings (Al Fajri et al., 2023).

The research procedure for this study is clearly detailed in Figure 1 in Appendix 1, which includes several important steps.

C. Result and Discussion

The result of literature review on Noble Characters' Education and Building Students' Prosocial Behaviors revealed the following.

1. Result

This study identified 30 articles discussing 'Character Education,' 'Noble Values,' and 'Prosocial Behavior,' published between 2020 and 2024. Detailed data can be found in Tables 1, 2, and 3. The subjects and methods used in these studies vary, including experimental designs and literature reviews. Based on the results of the literature analysis, several relevant findings were identified for this research. The selected 30 articles come from various countries, including Indonesia, the United States, Spain, the Netherlands, Denmark, and China. Some of the articles are more general in scope.From the 30 published articles, 30 research questions have been identified. The studies are categorized into three main themes: prosocial behavior, noble values in character education, and character education practices.

There are a total of 10 articles (33.3%) examining the factors influencing prosocial behavior in various contexts, such as during the COVID-19 pandemic, at work, and in digital environments. Another 10 articles (33.3%) focus on exploring noble values in character education, often from cultural, religious, and ethical perspectives. In addition, 10 articles (33.3%) explore character education practices, focusing on the management and implementation of character education in schools, and strategies to improve educational quality and student behavior.

Among the prosocial behavior studies, four articles (13.3%) specifically investigate how prosocial actions are influenced by individual characteristics, such as empathy, self-compassion, and moral self-regard.

Three articles (10%) analyze the broader societal impacts of prosocial behavior, including workplace dynamics and consumer behavior. Two articles (6.7%) explore the developmental trajectories of prosocial behavior from childhood to adolescence, particularly in the context of adverse experiences. One article (3.3%) highlights the impact of prosocial behavior on reducing internalizing symptoms in adolescents through character strength enhancement.

In the category of noble values, five articles (16.7%) discuss character education from religious perspectives, including Islamic, Christian, and universal views, showing the integration of ethical and spiritual values into education. Three articles (10%) explore the role of cultural and historical influences on noble values, such as the Indonesian motto "Bhinneka Tunggal Ika" and the Tamansiswa educational model. Two articles (6.7%) focus on the teacher's central role in promoting character education and its positive impacts on mental health in educational settings.

For character education practices, five articles (16.7%) highlight the challenges and weaknesses of character education, such as its limited effectiveness in specific contexts or student groups. Three articles (10%) examine the use of digital media, such as digital comics, and innovative approaches in delivering character education to enhance student engagement and learning outcomes. Two articles (6.7%) explore the application of character education through contextual learning and physical education, emphasizing the role of experiential learning. Another two articles (6.7%) discuss the impact of religious education on students' character development, highlighting the alignment between moral teachings and educational practices.

The results also highlight the various factors influencing prosocial behavior and noble values. Key indicators of prosocial behavior include empathy, moral self-regard, and the ability to act in culturally sensitive ways, while noble values are shaped by cultural context, religious teachings, and the ethical responsibilities of educators. Effective character education practices are those that incorporate a contextual approach, align

with students' cultural and religious backgrounds, and utilize innovative methods, such as digital tools and experiential learning.

Figures and analyses show that prosocial behavior significantly improves when supported by empathetic environments and ethical teachings, while noble values are most effectively instilled through consistent character education that aligns with cultural and religious beliefs. Character education practices that leverage contextual, digital, and experiential methods are particularly impactful in enhancing students' moral and social development.

2. Discussion

The discussion of the findings from the literature review reveals significant insights into the implementation of noble character education across various educational settings. This analysis is based on systematic literature review procedures that identified key studies and themes related to the integration of character values in educational contexts. The urgent need for noble character education is evident in the endeavor to foster a generation capable of prosocial behavior within society (Narvaez, 2020). To make this approach more impactful, it is essential to provide specific examples of how these values are embedded into the daily curriculum and school activities. This not only ensures theoretical understanding but also practical application, aligning with the conditions and context of each educational institution (Hasanah et al., 2022).

A total of 30 relevant articles were reviewed, predominantly from Indonesia, the United States, and Malaysia. These countries were highlighted due to the unique ways they incorporate noble character education into their educational systems, influenced by their respective cultural, religious, and social dynamics. 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 (J. N. Ahn et al., 2020).

In Indonesia, character education has gained significant attention, reflecting the country's emphasis on integrating local religious and cultural values within the educational framework. As a predominantly Muslim country with a rich cultural heritage, Indonesia's approach to character education often involves a strong integration of Islamic teachings and local wisdom, which are deeply rooted in the curriculum (Mammen & Paulus, 2023). One key example is the role of Islamic boarding schools, known as *pondok pesantren*, which provide a comprehensive model of education that combines academic learning with moral and religious development. In these institutions, students not only engage in formal academic studies but also participate in daily religious activities that instill moral values such as respect, empathy, and responsibility. The pesantren system allows students to experience character education holistically, where values are practiced continuously in both academic and social settings (Renga, 2022). Furthermore, in the broader public education system, efforts have been made to incorporate Islamic teachings and local cultural values into formal curricula, often through the inclusion of moral education subjects. By doing so, Indonesia has created a unique model of character education that resonates with its Muslim-majority population. Including more detailed examples of specific schools or pesantren that have successfully implemented these practices would add further clarity and depth to the understanding of how character education is operationalized in Indonesia.

The United States is also a focal point in the literature, reflecting its longstanding commitment to character education, particularly in public and private schools (Singh, 2019). The U.S. approach often involves comprehensive character education programs that are designed to promote social-emotional learning, ethical reasoning, and prosocial behavior among students. The emphasis on character education in the U.S. is partly driven by a broader societal focus on developing well-rounded individuals who are equipped to contribute positively to their communities. In addition, the diversity of the American educational system, which serves students from various cultural, ethnic, and

socioeconomic backgrounds, has led to the development of adaptable character education models that can be implemented across different contexts (Ronkainen et al., 2023).

Malaysia's education system is another significant area of study, reflecting the country's integration of moral and religious values in its national curriculum. The emphasis on character education in Malaysia is closely tied to the country's religious and cultural identity, which is predominantly influenced by Islam. The Malaysian approach often includes moral education subjects that are compulsory for students, focusing on instilling values such as respect, responsibility, and empathy. This structured incorporation of character values into the formal education system underscores Malaysia's commitment to nurturing ethical and morally upright individuals (Anugrahwanto& Nurhayati, 2020).

The findings from the literature review also highlight the diversity in approaches to character education across these countries, reflecting their distinct cultural, religious, and educational contexts. In Indonesia, character education is deeply intertwined with local religious teachings, making it a unique model that resonates with the country's predominantly Muslim population (Baderiah&Munawir, 2024). In the United States, the approach is more secular, focusing on universal values that can be adapted across different cultural settings. Malaysia, on the other hand, integrates character education through a blend of religious and moral teachings, reflecting its multicultural and multi-religious society.

The literature also delves into specific methods of noble character education, particularly in religious contexts. Methods such as inculcation and modeling are highlighted as effective approaches in fostering positive behavior in students. The inculcation method focuses on the direct transmission of values through instruction and reinforcement, while the modeling method emphasizes the role of teachers, religious leaders, and respected figures as exemplars of the values they wish to instill (Akhwan, 2011),. For instance, in Salafiyah Islamic boarding schools, students learn

through daily interactions with kyai (religious leaders) who serve as role models, demonstrating noble values such as humility, discipline, and integrity. This modeling approach is deeply embedded in the daily activities and interactions within the boarding school environment, allowing students to observe and internalize these values naturally over time (Sumardi, 2012). The effectiveness of this method lies in its continuous and practical application, where students see these values in action every day. Providing more empirical evidence or specific case studies from pesantren or other religious educational settings that successfully employ these methods would further substantiate the claim of their effectiveness in fostering noble character and prosocial behavior.

Religious co-curricular activities, such as regular Islamic discussions *(Rohani Islam),* play a significant role in fostering noble character and prosocial behavior among students. These activities provide a structured environment where students can engage in meaningful discussions about moral values, religious teachings, and ethical conduct, reinforcing what they learn in the classroom. Research by Nuryani& Hakam (2013) shows that students who participate in these co-curricular activities develop stronger moral values, including discipline, responsibility, and empathy. These activities not only teach students about noble character but also provide opportunities to practice these values in real-life scenarios, such as through community service projects, peer mentoring, or leadership roles in religious organizations. The impact of these activities on student behavior can be profound, leading to lasting changes that extend beyond the school environment. To strengthen this section, it would be beneficial to include specific examples or success stories from schools or institutions that have implemented these activities effectively and demonstrated significant improvements in student behavior as a result. Highlighting these real-world applications would provide concrete evidence of the positive outcomes associated with religious co-curricular programs.

Moreover, integrating noble character values into academic subjects has proven to be an effective method of reinforcing prosocial

behavior. For example, at SD Al-Azhar 21 Pontianak, Islamic values are seamlessly woven into the curriculum, encouraging students to apply these principles in their daily lives both in and outside of the classroom (Rianawati, 2017). The *Tadzkiroh* method, introduced by Majid &Andayani (2012), provides a structured approach to character education, focusing on example, motivation, habituation, and continuous guidance. This method emphasizes not just the cognitive understanding of moral values but also their practical application, allowing students to internalize these values through repetition and consistent reinforcement. By regularly reflecting on and practicing these values in both academic and social settings, students develop a strong moral foundation that shapes their interactions with others. To further strengthen this argument, it would be beneficial to include more detailed examples from schools or regions where the *Tadzkiroh* method or similar approaches have been implemented successfully. Additionally, exploring how these values are integrated across different subjects could provide a clearer picture of the comprehensive nature of character education in these contexts.

The analysis of these articles underscores the importance of contextual factors in shaping the implementation of character education. The diverse approaches observed in Indonesia, the United States, and Malaysia reflect the need to tailor character education programs to the cultural, religious, and societal values of each country, ensuring that these programs are relevant and effective for the students they serve (Dabdoub et al., 2023; Dewantara et al., 2020; Hendrowibowo & Kristanto, 2023; Susatya et al., 2021).

The analysis of these articles underscores the importance of contextual factors in shaping the implementation of character education. Each country brings unique cultural, religious, and social influences that deeply affect how character education is integrated into the curriculum. For instance, Indonesia's character education system is heavily influenced by Islamic teachings and local wisdom, reflecting its predominantly Muslim population. In contrast, the United States adopts a more secular approach, focusing on universal values such as empathy, responsibility,

and social-emotional learning to accommodate its culturally diverse student body. Malaysia, on the other hand, merges religious and moral education into its national curriculum, emphasizing the importance of Islamic values while also considering the country's multicultural and multi-religious composition. These examples illustrate that there is no one-size-fits-all approach to character education, as each country must develop models that resonate with its specific societal context.

Given these diverse approaches, the need to tailor character education programs becomes evident. Programs must not only be culturally relevant but also adaptable to the unique challenges and opportunities present in each educational environment. In Indonesia, for example, the integration of Islamic teachings into formal education helps strengthen the moral and ethical foundation of students, while in the United States, character education often addresses issues such as bullying and digital citizenship, reflecting the country's contemporary societal concerns. Malaysia's focus on fostering values like respect and empathy through its religious education system highlights the potential for these programs to promote social harmony in a multi-ethnic society. As such, successful implementation of character education depends on the ability of educators and policymakers to align these programs with the values, norms, and needs of the communities they serve, ensuring that character development becomes a fundamental part of the educational experience.

In conclusion, the successful implementation of character education hinges on its alignment with the cultural, religious, and social contexts of each country. The diverse approaches observed in Indonesia, the United States, and Malaysia demonstrate that character education must be flexible and adaptable to meet the unique needs of each student population. Whether through the integration of religious teachings, the emphasis on universal values, or the incorporation of co-curricular activities, the ultimate goal remains the same: to nurture individuals with strong moral integrity who can contribute positively to society. Policymakers and educators must therefore continuously evaluate and refine their character education programs to ensure they remain relevant,

impactful, and capable of addressing contemporary social challenges. By doing so, they can cultivate a generation equipped with the values and skills needed to navigate a rapidly changing world with empathy, responsibility, and ethical reasoning.

D. Conclusion

Drawing on a systematic review of 30 articles, this analysis reveals that character education's integration is deeply influenced by each country's unique cultural, religious, and social dynamics. In Indonesia, character education notably aligns with the nation's dedication to embedding local Islamic teachings and cultural wisdom within educational curricula, as exemplified by Islamic boarding schools that merge academic and moral development. Conversely, in the United States, character education forms a fundamental part of the educational structure, focusing on social-emotional learning, ethical reasoning, and prosocial behaviors suited to its diverse cultural landscape. Malaysia's strategy also reflects its religious and cultural identity by incorporating moral and religious values into its national curriculum.

While the findings highlight the importance of context in shaping character education, they also point to the need for further practical application of these insights. To enhance character education quality in Indonesia, it is imperative to provide educators and policymakers with clear, actionable recommendations. Such guidance will enable the effective implementation of character education programs that resonate with local cultural and religious values. Moreover, developing tailored strategies to meet the distinct needs of various educational environments will ensure that character education not only supports academic achievement but also nurtures ethically and morally sound individuals.

Thus, promoting the appreciation of these noble character values must continue through diverse methods tailored to the specific conditions of educational institutions and local traditions. In formal settings, integrating noble character values into various subjects can uphold these virtues. Additionally, co-curricular supports like regular Islamic

discussion sessions can enhance character education. In contrast, non-formal settings such as Islamic boarding schools (pondok) can effectively utilize role modeling by educators like kyais and ustadzs. The success of these programs largely depends on the educators' exemplary behavior and consistent advocacy for prosocial actions within the school community.

For Indonesian education practitioners and policymakers, it is crucial to seamlessly integrate noble character values into the curriculum. This holistic approach ensures that students are consistently exposed to these values across different learning scenarios. Furthermore, experiential learning opportunities that promote prosocial behaviors—such as community service, peer mentoring, and collaborative projects—should be emphasized to reinforce the application of these values. Additionally, supporting co-curricular programs focused on character education can provide valuable platforms for students to explore and internalize noble character values through spiritual and moral guidance. The integration of parental involvement and local wisdom further strengthens this framework, ensuring a comprehensive character education system that not only imparts knowledge but also fosters the appreciation and actualization of noble character values. This all-encompassing strategy equips students to positively impact society, embodying prosocial behaviors that mirror their deep-seated values.

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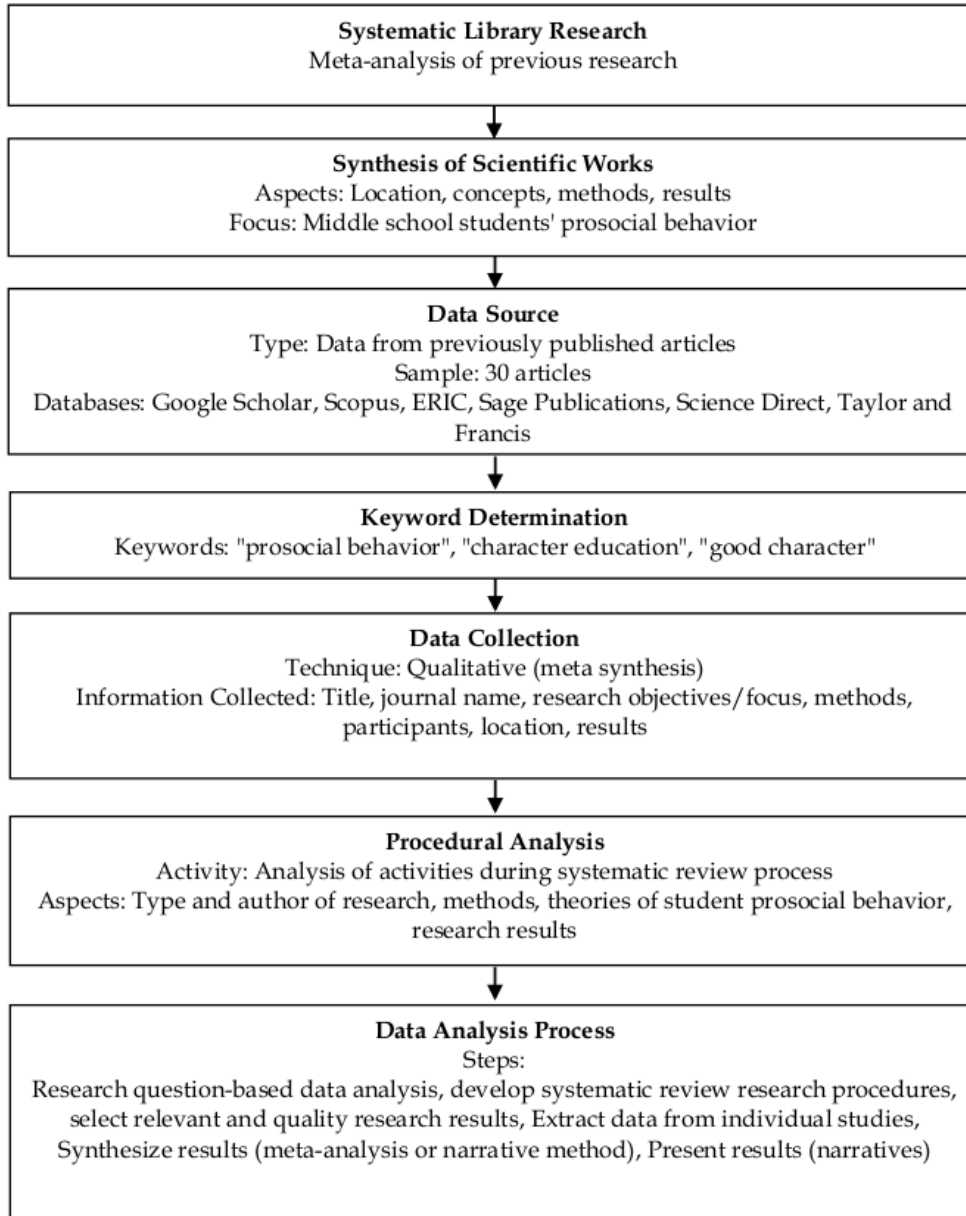
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Appendix 1

*Figure 1. **Research**MethodChart*

Systematic Library Research
Meta-analysis of previous research

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Synthesis of Scientific Works
Aspects: Location, concepts, methods, results
Focus: Middle school students' prosocial behavior

↓

Data Source
Type: Data from previously published articles
Sample: 30 articles
Databases: Google Scholar, Scopus, ERIC, Sage Publications, Science Direct, Taylor and Francis

↓

Keyword Determination
Keywords: "prosocial behavior", "character education", "good character"

↓

Data Collection
Technique: Qualitative (meta synthesis)
Information Collected: Title, journal name, research objectives/focus, methods, participants, location, results

↓

Procedural Analysis
Activity: Analysis of activities during systematic review process
Aspects: Type and author of research, methods, theories of student prosocial behavior, research results

↓

Data Analysis Process
Steps:
Research question-based data analysis, develop systematic review research procedures, select relevant and quality research results, Extract data from individual studies, Synthesize results (meta-analysis or narrative method), Present results (narratives)

Appendix 2

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 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
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	Islamic Religious Education, Students, Indonesia	2023

| 10 | Character Education | Education (Komariah&Nihayah, 2023) Islamic Education in Forming Students' Characters at As-Shofa Islamic High School, Pekanbaru Riau (Khaidir& Suud, 2020) | Islamic Education, Students, Indonesia | 2020 |

Appendix 3

Table 2. Noble Value Result

No	Keyword	Article Title	Coding Result	Year

			(Perspective, Location)	
1	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
2	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
3	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, Indonesia	2023
4	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
5	Noble Value	Character Education for Children in the Perspective of Hadith (Khawani et al., 2022)	Hadith Perspective, Indonesia	2022
6	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
7	Noble Value	Character Educations' Comparison in Japan and Indonesia to Achieve Quality Education Goals (Amri [6] al., 2024)	Different of Character Education in Japan and Indonesia, Indonesia	2024
8	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
9	Noble	Cultural-Based Education of	Cultural-Based	2019

	Value	Tamansiswa as a Locomotive of Indonesian Education System (Agus et al., 2020)	view, Indonesia
10	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, 2023 Indonesia

Appendix 4

Table 3. Prosocial Behavior Result

No	Keyword	Article Title	Coding Result (Context)	Year
1	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, Netherlands	2020
2	Prosocial Behavior	A glimpse into prosociality at work (Zettler, 2022)	Prosocial at work, Denmark	2022
3	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
4	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
5	Prosocial Behavior	Adolescents' Prosocial Behaviors Through a Multidimensional and Multicultural Lens (Carlo & Padilla-Walker, 2020)	Multidimensional and Multicultural Lens on Prososial Behavior	2020
6	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
7	Prosocial	Adverse childhood experiences	Examines how	2021

	Behavior	and trajectories of internalizing, externalizing, and prosocial behaviors from childhood to adolescence (Bevilacqua et al., 2021)	adverse childhood experiences shape the development of internalizing, externalizing, and prosocial behaviors from childhood to adolescence	
8	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
9	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
10	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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