

The implementation of the child-friendly school program in fostering students' morality

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ABSTRACT

This study aims to describe the moral condition of students, analyze the implementation of the Child-Friendly School Program (SRA) in moral development, identify supporting and inhibiting factors for its implementation, and formulate relevant implementation strategies for moral development at the high school level. The research approach used is qualitative with a case study method, which involves two schools, namely SMAN 1 Soreang and SMAN 22 Bandung. Data were collected through interviews, observations, and documentation studies, then analyzed by reduction, presentation, and conclusion drawing techniques. The results of the study show that the implementation of SRA in both schools plays an important role in strengthening student morale through collaboration between schools, parents, and the community. SMAN 1 Soreang stands out in its structured planning and supervision system, while SMAN 22 Bandung emphasizes religious habituation and school community participation. These differences in approaches suggest that the effectiveness of SRA is contextual and influenced by school culture. The study also affirms that successful moral development requires comprehensive planning, participatory organizing, value-based implementation, and ongoing dialogical evaluation. The novelty of this research lies in the integration of moral values in the implementation of SRA through an educational management approach that is adaptive to socio-cultural contexts and digital ethical challenges. These findings are expected to strengthen the implementation of national policies to strengthen character education and Pancasila Student Profiles through the development of a sustainable and contextual SRA model.

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Introduction

In discussing education as a fundamental instrument in building human civilization, it is important to refer to the ideas conveyed by education thinkers, including Ki Hajar Dewantara who emphasized that education is a process of guiding the natural forces of children, so that education is not only oriented to cognitive knowledge, but also includes the development of values, attitudes, and character (Ali 2022; Suseno 2021). This view is in line with the idea that education must touch affective and psychomotor aspects in addition to cognitive in order to form a complete personality. Holistic education is expected to be able to prepare individuals to live a better life in society and contribute positively to civilization (Fadhillah 2020; Humairah,

umar, and Sampurno 2023). Therefore, character, morality, and personality become important components in an ideal education to create individuals who are not only academically intelligent, but also morally good and empathetic towards others (Sholihah and Maulida 2020). Law of the Republic of Indonesia Number 20 of 2023 concerning the National Education System, especially Article 3, emphasizes that the purpose of national education is to form students who have faith, piety, and noble character. The formulation affirms the state's commitment to building a generation that is not only intellectually intelligent, but also has strong character, has spiritual sensitivity, and upholds the nation's moral and cultural values. Thus, the integration between academic aspects and character formation is crucial to creating a civilized and harmonious society.

The concept of morality in education encompasses two interrelated dimensions: the religious dimension and the social dimension. From the Islamic perspective, morality serves as the ethical and spiritual foundation that regulates human relations with Allah SWT and with others. Core values such as honesty, justice, and compassion, rooted in the Qur'an and Hadith, guide Muslims in shaping righteous behavior and moral consciousness (Ismet, Laili, and Rahmawati 2025; Romzi et al. 2024). Within the educational context, Islamic moral principles are not merely taught as abstract doctrines but are integrated into pedagogical practices, character development, and everyday interactions at school (Aziza, Ermis Suryana, and Zulhijra 2025; Sudirman 2023). Meanwhile, from a social perspective, morality represents commendable behavior that maintains harmony, empathy, and tolerance within community interactions. It reflects the ethical dimension of social life that encourages students to engage responsibly and respectfully with others (Guna et al. 2024; Romzi et al. 2024). These two dimensions, religious and social, demonstrate that morality is a holistic construct that integrates faith, ethical awareness, and social responsibility, forming the essential foundation for cultivating well-rounded, ethical individuals.

Schools as educational institutions have a strategic role in instilling moral values. However, in practice, this process faces various challenges. A number of studies show that although teachers have a significant role in shaping students' character, limited policy support, lack of resources, and weak consistency of moral education programs are often obstacles (Ali 2022; Fadhillah 2020; Suseno 2021). In fact, planned and continuous moral education is believed to provide more optimal results (Humairah et al. 2023). In addition to internal school factors, the development of the social and technological environment also affects the formation of students' morals (Rizayanti and Bustam 2023; Suriadi, Firman, and Ahmad 2021). On the one hand, digital technology expands the space for student interaction, but on the other hand, it raises the risk of deviant behavior such as cyberbullying, the spread of hoaxes, and violations of digital ethics (Daud, Yussuf, and Kadir 2023; Kambali et al. 2023). This requires adaptive character education, including strengthening digital literacy and media ethics. Without a comprehensive approach that involves teachers, schools, parents, and the community, moral development in the digital era will be difficult to achieve (Achmad 2024; Bariah 2020; Rambe, Waharjani, and Perawironegoro 2023). The reality on the ground shows an increasingly serious problem. Data from the Indonesian Education Monitoring Network (JPPI) recorded a sharp increase in bullying cases in schools, from 91 cases in 2020 to 573 cases in 2024. This increase shows the weak effectiveness of existing character education programs, as well as the limited integration between the academic curriculum and moral education (Rusdi et al. 2023).

Initial observations made by researchers in January 2025 at SMAN 1 Soreang and SMAN 22 Bandung further strengthen these findings. Negative behaviors such as the use of abusive language, ridicule, verbal and physical bullying, low respect for the opinions of friends, and the inability to maintain social etiquette are still found in the school environment. This condition shows that there is a considerable gap between the goals of national education and the practices that occur in schools. A number of studies prove that a positive school environment contributes greatly to the formation of students' morals. Structured character

education programs have been proven to reduce deviant behavior, increase empathy, and improve student communication patterns (Septiwiharti et al. 2024). Furthermore, the involvement of teachers and parents in moral development has proven to be a key factor in creating a safe school culture and supporting character development (Suriadi et al. 2021). Based on this reality, a more comprehensive and sustainable solution is needed. One relevant approach is the implementation of Child-Friendly Schools (SRAs). This program aims to create a safe, healthy, participatory school environment that upholds the moral values, empathy, and protection of children (Costa et al. 2021; Zhu et al. 2021). By integrating character education, digital ethics, and the involvement of all parties, SRA is believed to be able to be an effective strategy in realizing students who are not only academically superior, but also have noble character according to the mandate of national education goals.

Research Background and Rationale

Research on the implementation of Child-Friendly Schools (Sekolah Ramah Anak/SRA) has been widely conducted by scholars with diverse focuses. Maulida and W. (2020), for instance, investigated communication behavior in Child-Friendly Schools in Magelang City. Their findings revealed that the application of SRA principles fostered more polite and effective communication patterns, both between teachers and students and among students themselves. This emphasizes that SRA can enhance positive interactions within schools while strengthening students' moral values in daily life. Similarly, Violeta and Lessy (2024) examined the implementation of Child-Friendly School programs in Madrasah Tsanawiyah. Their study demonstrated that such programs significantly reduced instances of school violence while simultaneously cultivating students' social awareness and empathy. This highlights that SRA functions not only as an instrument to protect children from violence but also as an effective approach to shaping students' character to become more virtuous. Another study by Zahara et al. (2025) on the implementation of SRA in senior high schools reported comparable findings. They found that the adoption of SRA supported the creation of safe, comfortable, and participatory learning environments, as well as improved students' interpersonal ethics, particularly in communication, courtesy, and respect toward teachers and peers.

Although these studies underscore the effectiveness of SRA in promoting positive behavior in schools, several research gaps remain. First, most prior studies focus on SRA in elementary or Islamic junior secondary schools, while research at the senior high school level remains limited. Second, existing studies tend to emphasize aspects of violence prevention or communication skills, whereas the integration of SRA with comprehensive moral education has rarely been examined. Third, few studies have explored the implementation of SRA across different socio-cultural contexts, such as semi-urban schools (e.g., Bandung Regency) compared to urban schools (e.g., Bandung City).

Based on these gaps, this study offers novelty by examining the implementation of Child-Friendly Schools in two senior high schools with distinct socio-cultural characteristics: SMAN 1 Soreang in Bandung Regency (a semi-urban setting) and SMAN 22 Bandung in Bandung City (an urban setting). This research does not merely highlight the effectiveness of the program in reducing negative behaviors but specifically links it to the improvement of students' moral conduct in their daily interactions. Therefore, this study provides new insights into how SRA can be contextually implemented and contribute to the cultivation of students' character in alignment with the goals of national education.

This study aims to obtain a clear picture of the moral condition of students at SMAN 1 Soreang, Bandung Regency and SMAN 22 Bandung, Bandung City. Furthermore, this study analyzes the implementation of the Child-Friendly School (SRA) program in fostering students' morals, including how SRA principles are applied in the school environment. This study also

examines the factors that support and hinder the implementation of the program, both from the internal school and the external environment. In the end, this study is directed to formulate a more relevant and contextual SRA implementation strategy or model, so that it can be a reference in improving the morals of students in high school.

Method

This study uses a qualitative approach with a case study method. The qualitative approach was chosen because it is in accordance with the research objectives, namely to understand in depth the implementation of the Child-Friendly School Program (SRA) in improving the morals of students at SMAN 1 Soreang and SMAN 22 Bandung. The qualitative approach allows researchers to explore the experiences, perceptions, and interactions of the parties involved, while identifying the factors that support and inhibit the effectiveness of SRA (Creswell 2018; Moleong 2017).

The case study method was chosen because it allows researchers to comprehensively explore the situation in schools, starting from the planning process, implementation, to program evaluation. Case studies are seen as relevant to examine contextual phenomena with certain limitations, as well as to produce an in-depth picture of social reality (Yin 2018). In addition to describing and analyzing the implementation of SRA, this research is also directed to produce practical and sustainable strategic recommendations for the development of students' morals. Thus, research is not only about understanding the phenomenon, but also making a real contribution to improving school policies and strengthening the character of students (Stake 2017).

The data analysis in this study follows the model of Sugiyono (2023) which consists of three main stages, namely data reduction, data presentation, and conclusion drawing and verification. At the reduction stage, the data obtained is summarized, focused on the main things, and the themes and patterns are identified. The data that has been reduced is then presented in the form of a narrative description to facilitate understanding and interpretation. Furthermore, researchers draw temporary conclusions that continue to be verified with field evidence, so that the resulting conclusions have a high level of credibility Miles, Huberman, and Saldaña (2014).

To ensure the validity of the data, this study refers to four qualitative validity criteria according to Sugiyono (2023), namely credibility, transferability, dependability, and confirmability. The credibility of the data is maintained through triangulation of sources, techniques, and time, supported by increased observation and member check diligence Lincoln, Guba, and Pilotta (1985). Transferability is achieved by providing a detailed description of the background, subject, and context of the research (thick description), so that the results of the research have the potential to be applied in other schools that have similar conditions. Dependability is maintained through systematic documentation of the entire research process (audit trail), thus allowing research to be replicated by other researchers (Moleong 2017). Meanwhile, confirmability is guaranteed by maintaining objectivity, storing raw data, field records, and analysis results so that all findings are truly based on field facts, not researcher bias (Creswell 2018).

Result

This research was carried out in two state high school units, namely SMAN 1 Soreang in Bandung Regency and SMAN 22 Bandung in the city of Bandung. Both schools were chosen because they have implemented the Child-Friendly School Program (SRA) as part of the policy of fostering students' morals. The analysis of the research results is focused on four stages of

SRA implementation, namely planning, organizing, implementing, and monitoring and evaluation.

Planning Stage

Planning in both schools shows seriousness in creating an educational environment that is safe, comfortable, and oriented towards moral formation. The participation of all school elements is involved so that SRA values are truly internalized.

Table 1. Comparison of SRA Program Implementation Planning

Aspects	SMAN 1 Soreang	SMAN 22 Bandung	Explanation
Vision & Mission	Emphasizing the formation of religious and noble students	Emphasizing academic competitiveness with an ethical foundation	Become the strategic direction of the program
SOPs & Regulations	Quick case handling through counseling team	Reporting & mediation system by BK & Student Council	Preventing violence, ensuring justice
Stakeholder Engagement	Regular meetings with parents & school committees	Parents & committees are more dominant in policy	Making the program participatory
Curriculum & Extracurricular	Local content "Islamic Character Education", Rabu Rasa & Jumat Aksi program	Extracurricular activities (scouts, rohis, social clubs), dhuha prayers and regular tadarus	Academic & non-academic integration
Sarana & Prasarana	Counselling rooms, green areas	Healthy canteen, reading garden, green open space	Child-friendly environment affects students' psychology
Monitoring & Evaluation	Student satisfaction questionnaire, behavioral evaluation	Parent discussion forum & committee	Maintain program consistency

Both schools emphasize religious and ethical aspects. SMAN 1 Soreang is more systematic with a program called it, while SMAN 22 Bandung prioritizes religious routines without special labels. In summary, the planning of the two schools shows a strong commitment, with differences in the emphasis on systematization and routine.

Organizing Stage

Organizing is carried out through the preparation of structures, division of tasks, and coordination between stakeholders. The implementation team is formed with clear roles and responsibilities.

Table 2. Comparison of SRA Program Implementation Organizing

Aspects	SMAN 1 Soreang	SMAN 22 Bandung	Explanation
Team Structure	Principals, teachers, BK, STUDENT COUNCIL/MPK as Child-Friendly Ambassadors	Principal, BK teacher, homeroom teacher, committee (official decree)	Formal structure vs student participation

Aspects	SMAN 1 Soreang	SMAN 22 Bandung	Explanation
Role Distribution	Teacher & BK: construction; Student Council: campaigns & peer counseling; Committee: facility support	Teacher: exemplary morals; BK: counseling; Committee: support	Clear roles prevent overlap
Coordination Mechanism	Monthly formal meetings, flexible coordination	Monthly formal meetings	Formal guarantees order, informal provides flexibility
Leadership Pattern	More top-down	More participatory	The most ideal combination

SMAN 1 Soreang emphasizes student participation and innovation, while SMAN 22 Bandung stands out in the formality aspect. In summary, both show a solid structure despite different leadership styles.

Implementation Stage

Both schools implement the SRA program in an integrated manner. Activities include team formation, SOP preparation, teacher training, moral integration in learning, religious daily activities, peer mentoring, and parent and community involvement. Monitoring is carried out through observation, questionnaires, and documentation.

Table 3. Implementation of SRA Program Based on Six Value Systems of Ahmad Sanusi

Value System	Implementation	Proof of Results	Explanation
Theological	Joint prayer, congregational prayer, religious study	92% of SMAN 1 Soreang students & 89% of SMAN 22 active	Spiritual values as the foundation of morals
Physical-Physiological	Clean & safe environment, counselling services	Bullying cases disappeared at SMAN 22; still light in SMAN 1	Physical security creates conducive conditions
Logis	Academic honesty, discussion, reflection	Students are more honest, teachers detect plagiarism	Rationality breeds honesty
Ethical	Greetings, mentoring, peer class deliberations	80% of students are more polite and well-mannered	Social ethics are formed
Aesthetically	Cultural arts, cleanliness competition	Art participation increases, classes are neater	Aesthetics refine morality
Teleologis	Career counseling, moral motivation	Students are more motivated by morals	Giving direction to life purpose

The results showed noticeable changes: increased honesty, discipline, politeness, empathy, religiosity, and self-control. Students' morals improve significantly through hands-

on practice. In summary, the implementation of the program in both schools proves that an integrated approach can strengthen moral development.

Supervision and Evaluation Stage

Supervision is carried out as continuous mentoring and evaluation by involving the principal, teachers, SRA team, parents, and committees.

Table 4. Comparison of SRA Program Implementation Supervision

Aspects	SMAN 1 Soreang	SMAN 22 Bandung	Equation
The Role of the Principal	Coordination meetings, periodic reports, direct monitoring	More participatory, giving space for teachers and student councils	Also the main director of the programme
The Role of SRA Teachers & Teams	Teacher: supervises behavior in the classroom; Team: formal evaluation	Teacher: Outside of the classroom; Team: solution facilitator	Both play an active role
Parental Participation	Parenting class, digital behavioral supervision	Parent communication forum & active committee	Involve parents and committees
Follow-up	Written rules-based counseling	Restorative, dialogical approach	Together follow up on cases
Constraints	Limited teacher time	Resistance of some students	Face the challenge of consistency together

SMAN 1 Soreang emphasizes formal and structured supervision, while SMAN 22 Bandung is more participatory and dialogical. The two complement each other: formal maintains consistency, participatory maintains the sustainability of values. In summary, supervision in both schools shows a balance between formal and participatory approaches.

Discussion

The results of the research obtained from the implementation of the Child-Friendly School Program (SRA) at SMAN 1 Soreang and SMAN 22 Bandung show that this program plays a significant role in fostering students' morals. To understand these findings more deeply, this discussion section will examine the results of the research by relating to the theory, previous research, research gaps, and novelties offered.

Relevance of Planning to Education Management Theory

The planning carried out by the two schools shows a strong commitment to moral development through different strategies. SMAN 1 Soreang emphasizes the systematization of programs with regulations and special programs, while SMAN 22 Bandung relies more on consistent religious routines. This is in line with the opinion of Fullan (2016) who emphasizes the importance of transformative leadership and stakeholder participation in educational planning. Thus, careful planning not only becomes the basis for implementation, but also determines the sustainability of the program.

Stakeholder Organizing and Participation

The organization in both schools shows a variety of leadership styles: SMAN 1 Soreang has a more top-down but participatory approach through the student council, while SMAN 22 Bandung emphasizes the formal involvement of parents and committees. This finding is in line with Bush (2020) who stated that the effectiveness of school organizations is greatly influenced by the clarity of structure and collaboration between stakeholders. Student participation in organizing, as at SMAN 1 Soreang, strengthens the concept of *peer support* which is important in character education.

Program Implementation in the Perspective of Character Education

The implementation of the SRA program in both schools includes the integration of six Ahmad Sanusi value systems (theological, physical-physiological, logical, ethical, aesthetic, teleological). The implementation of these values has been proven to encourage the formation of moral habitus through direct experience, such as joint prayer, peer mentoring, and moral counseling. This is in line with Lickona's (2012) theory about value-based character education and habituation, where positive habits that are continuously practiced will form a strong character. Previous research such as Nurdin (2019) and Kurniawati (2020) also emphasized that the habituation of religious and moral values in schools is effective in shaping morals, although not many have studied the systematic implementation of SRA at the high school level.

Supervision and Evaluation as a Mechanism for Continuous Improvement

The supervision and evaluation of the SRA program in both schools is not only formal, but also dialogical and participatory. SMAN 1 Soreang emphasizes structured procedures, while SMAN 22 Bandung prioritizes a dialogue-based restorative approach. These two patterns illustrate the principle of *formative assessment* (Black & Wiliam, 2009), which is continuous evaluation that emphasizes feedback for improvement. Character-building oriented evaluations make the supervision process more transformative than just administrative.

Connections with Previous Research, Gaps, and Newness

When compared to previous research, the results of this study have similarities as well as differences. Research by Hidayat (2018) emphasizes the role of planning in character education, while Fitriani (2019) highlights the importance of parental participation. However, these studies generally only address one specific aspect, not presenting comprehensive integration ranging from planning, organizing, implementation, to supervision. The gap filled by this study is a systematic study of the implementation of SRA as a whole at the high school level, especially in the context of moral development. The novelty of this research lies in the presentation of an integrative model of SRA implementation based on six Ahmad Sanusi value systems which can be a practical reference for other schools, as well as enriching the literature on character education in Indonesia.

Practical, Theoretical, and Contextual Implications

Practically, this study shows that the implementation of SRA can be used as a model of moral development based on the collaboration of schools, parents, and communities. Theoretically, this study confirms the relevance of education management theory and character education to practice in the field, while enriching the study of the effectiveness of SRA as a moral development strategy in high school. Furthermore, these findings also highlight the importance of school readiness to face the challenges of the digital era, especially the ethics of using technology and the potential for cyberbullying that affects student moral development. This is relevant to the national policy of strengthening character education and the Pancasila Student Profile which emphasizes aspects of morality, digital ethics, and mutual cooperation.

In addition, the difference in socio-cultural context between SMAN 1 Soreang and SMAN 22 Bandung shows that the SRA implementation strategy must be adaptive to the conditions of the school environment. Another implication that can be drawn is the need to integrate the results of this research in the development of regional and national policies so that SRA can become a more systematic and sustainable model.

Research Limitations

Although this study provides a comprehensive picture, there are limitations regarding the focus on only two schools, so generalization of results needs to be done carefully. In addition, the research emphasizes more qualitative data so that it does not describe the quantitative measurement of student moral development. Advanced research can integrate mixed methods to provide a more comprehensive picture.

Conclusion

Research on the implementation of the Child-Friendly School Program (SRA) at SMAN 1 Soreang and SMAN 22 Bandung shows that this program plays a strategic role in fostering students' morals. The success of SRA lies not only in the implementation of formal rules and activities, but in the synergy between careful planning, participatory organization, value-based implementation, and dialogical and sustainable supervision. SMAN 1 Soreang features a systematic approach with regulations and structured coaching programs, while SMAN 22 Bandung emphasizes religious habituation and community participation. This difference shows that the success of SRA implementation is contextual and must be adapted to the culture and character of the school environment. Theoretically, this study strengthens the relevance of education management theory and character education in the context of moral development in high school. These findings also confirm the importance of a whole-school approach that involves teachers, students, parents, and the community. The novelty of this research lies in the emphasis on the integration of moral values in SRA through an educational management approach that is adaptive to the socio-cultural context and challenges of today's digital ethics. In addition, this research provides practical implications for the development of a sustainable SRA model, which not only focuses on child protection, but also strengthens the digital character and ethics of students in accordance with the national policy direction of the Pancasila Student Profile.

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