

Internalizing Qur'anic–Hadith Values in the Formation of Personality and Morality in Indonesia: A Psychological Approach

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ABSTRACT

This study examines how Qur'anic and Hadith values function as psychological meaning systems that shape the personality and morality of Indonesian society. Using a qualitative library-based method, this research integrates Qur'anic and Hadith sources namely the values of tauhid, amanah, ihsan, mizan, tazkiyah, and syura with contemporary psychological theories emphasizing moral awareness, public integrity, prosocial personality, personality balance, and moral foundations in decision-making. The findings demonstrate that Qur'anic and Hadith values can structure the personality and morality of Indonesian society, including: (1) the internalization of tauhid as moral awareness, (2) the internalization of amanah as public integrity, (3) the internalization of ihsan in fostering a prosocial personality, (3) the internalization of mizan as personality balance, (4) the internalization of tazkiyah as self-regulation, and (5) the internalization of syura as the internalization of amanah in strengthening public integrity.

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Introduction

Indonesia is a religious society in which the majority of the population is Muslim, resulting in its social and cultural life being shaped by values derived from the Qur'an and the Hadith. These values function not only as spiritual guidance but also as psychological frameworks structuring the personality and morality of the community. Contemporary psychology increasingly views religious values as a moral framework that influences how individuals interpret experiences, regulate emotions, and evaluate moral actions (Bentahila et al., 2021). Indonesia's cultural diversity allows the internalization of religious values to occur through complex psychosocial processes, including family socialization, formal education, and communal practices. At the same time, modernization, digital information flows, and shifts in social structures create new challenges for moral development, underscoring the need to examine the role of Qur'anic and Hadith values as moral and personality foundations in the Indonesian context.

Moral psychology explains that moral reasoning and moral judgment are influenced by cultural values, moral intuitions, and spiritual experiences that become internalized as an

individual's ethical compass (Bentahila et al., 2021). This reinforces the view that Qur'anic and Hadith values can serve as guiding principles in the moral decision-making of Indonesian Muslims. Research on Qur'anic education affirms that the Qur'an contains principles of character formation, self-awareness, and justice that can serve as the basis for character development (Stimpson & Calvert, 2021). Findings from moral problem-based learning studies indicate that value-based moral education strengthens civic morality, empathy, and social responsibility (Tian et al., 2025). Collectively, these findings highlight the urgency of studying the internalization of Qur'anic and Hadith values as sources of morality and personality within Indonesian society.

Personality development in modern psychology is understood as a dynamic process shaped by the interaction of innate characteristics, life experiences, and underlying value systems. An individual's personality undergoes meaningful changes as a result of life events and adaptation to cultural contexts (Schwaba et al., 2023). Subjective experiences influence personality change through individuals' cognitive and emotional interpretations of their life events (Geukes & et al., 2020). Qur'anic and Hadith values thus function as interpretive structures that influence how individuals ascribe meaning to experience, regulate emotions, and cultivate personal qualities such as honesty, trustworthiness, patience, and empathy. Integrating religious values with psychological theory therefore provides a strong foundation for understanding personality formation in Indonesian society.

Within the domain of mental health, the indigenous psychology approach emphasizes that community-based religious values shape personality structures and moral orientations (Ranimpi et al., 2023). This aligns with research on Qur'anic Religiopsychoneuroimmunology (RNPI), which shows that reflecting upon Qur'anic verses can enhance psychological calmness, stress regulation, and emotional balance (Suryani & et al., 2019). These findings demonstrate that religious values are not merely social norms but function as self-regulatory systems influencing cognitive, affective, and physiological mechanisms. In Indonesia, the internalization of Qur'anic and Hadith values is enacted through rituals, religious learning, memorization, and social traditions, thereby shaping patterns of personality and morality. A psychological approach is necessary to explain how these values operate as mechanisms for moral behavior formation.

Historical developments in Indonesian psychology show that social values, collective beliefs, and cultural narratives structure the mindset and moral orientation of modern society (Susilawati et al., 2024). This underscores that moral development in Indonesia cannot be detached from its interconnected historical, religious, and cultural contexts. The internalization of Qur'anic and Hadith values is therefore not merely a matter of religious instruction but constitutes a psychosocial process shaped by Indonesia's religious and collectivistic cultural character. Within moral psychology, internalization is interpreted as a process of forming moral identity, strengthening moral emotions, and developing the capacity to evaluate actions based on internalized ethical standards.

Several previous studies are relevant to the internalization of Qur'anic and Hadith values in personality and moral formation through a psychological approach. First, Ranimpi shows that mental health in Indonesia is strongly shaped by culture and religion, indicating that the internalization of Qur'anic and Hadith values must be understood within a sociocultural context (Ranimpi et al., 2023). Second, Adinugroho explains that moral psychology plays a significant role in understanding leadership dynamics and democratic behavior through moral judgment and emotional-ethical considerations (Adinugroho, 2016). Third, Khalifah and Lutfiah highlight the role of the Qur'an in stress regulation through religiopsychoneuroimmunological mechanisms, emphasizing the influence of revelation on human psychological-physiological conditions (Khalifah & Lutfiah, 2010).

Based on this background, the study aims to examine: (1) Qur'anic values relevant to the formation of personality and morality in Indonesian society, (2) Hadith values that support personality and moral formation in Indonesian society, and (3) the internalization of Qur'anic and Hadith values in shaping personality and morality in Indonesia from a psychological perspective. The study seeks to formulate a conceptual model that integrates Qur'anic and Hadith values within the psychological formation of personality and morality in Indonesia.

Method

This study employs a qualitative approach to understand the internalization of Qur'anic and Hadith values in shaping the personality and morality of Indonesian society. This approach is appropriate because religious and moral phenomena are subjective, contextual, and culturally embedded, requiring interpretation from the participants' own perspectives (Suprayogo & Tobroni, 2003). The characteristics of qualitative research—concern for context, natural settings, the role of the human instrument, descriptive data, emergent design, and inductive analysis (Ary, 2002; Zuruiyah, 2006)—provide space for exploring meanings that develop naturally. The study adopts a library research design, enabling the integration of Qur'anic and Hadith values with empirical psychological findings, thereby linking revealed values with the psychological dynamics of Indonesian society.

Ethical considerations in qualitative library research involve responsible data usage and source citation, ensuring that all literature is employed academically and with integrity. Library research emphasizes literature review by gathering data from religious texts, scholarly works, and psychological journals. The researcher serves as the primary instrument (Moleong, 2005), making the researcher's sensitivity and integrity essential for ensuring data validity (Muhajir, 2003). The data sources in this study include the Qur'an and the Hadith as primary references, supported by empirical studies related to personality and morality.

The researcher functions as the human instrument in this study. The research procedure includes identifying primary data sources namely the Qur'an and Hadith and secondary sources such as books and journal articles relevant to the concept of value internalization in personality and moral development. Data collection is conducted through systematic searching, in-depth reading, thematic note-taking, and conceptual grouping based on values, moral psychology, and personality theories. Data analysis is carried out inductively, beginning with data condensation and the categorization of Qur'anic and Hadith values, followed by integration with psychological theories. This process produces a comprehensive synthesis between normative revelatory values and empirical psychological findings in explaining the formation of morality and personality within Indonesian society.

Result

The Value of Tauhid in the Qur'an and Hadith

The concept of tauhid occupies the most fundamental position in Qur'anic personality because it unifies human awareness of the self, the world, and God. Surah Al-Baqarah states that Allah created the heavens, the earth, humankind, and all sustenance, thus worship is due to Him alone. Allah says, "O mankind, worship your Lord ... He who made for you the earth as a bed and the sky as a canopy, and He who sends down water from the sky, then brings forth with it fruits as provision for you. So do not set up rivals to Allah while you know" (Qur'an 2:21–22). Tauhid as a value system directs humans toward the highest moral purpose, namely consistent devotion (Qur'an 51:56). The value of tauhid strengthens moral knowing, moral feeling, and moral action

(Lickona, 1996), while serving as the foundation for shaping the character of Indonesian society, which has long upheld divine values as ethical pillars of civilization (Adinugroho, 2016).

A hadith states, "O son of Adam, if you were to come to Me with sins nearly as great as the earth, but you meet Me without associating anything with Me, I would come to you with forgiveness just as great" (Al-Tirmidzi, 2018). This hadith contains the value of tauhid as a psychological foundation for self-regulation and moral formation. Tauhid functions as a mechanism of internal moral reinforcement through awareness of divine supervision. It enhances an individual's capacity for self-control, emotional stability, and moral mindfulness (Karterud & Kongerslev, 2019). Tauhid builds a cognitive structure that strengthens discipline, resilience, and moral integrity in Indonesian society (Tian et al., 2025).

The Value of Amanah in the Qur'an and Hadith

The value of amanah appears in Surah Al-Ahzab, which shows that amanah is not merely a behavior but a moral identity structure. Allah says, "Indeed, We offered the trust to the heavens, the earth, and the mountains, but they refused to bear it and feared it; yet man undertook it. Indeed, he is most unjust and ignorant" (Qur'an 33:72). The value of amanah reflects the capacity to bear social responsibility consistent with personality development, placing moral responsibility at the core of maturity. Research on democratic leadership shows that amanah is a primary factor influencing moral judgment and ethical behavior (Adinugroho, 2016). This value shapes coping mechanisms and moral loyalty within society.

The Prophet states, "Render the trust to the one who entrusted you" (Abu Dawud, 2018; Al-Tirmidzi, 2018). Amanah is a value that must be upheld in all social relationships. Integrity is closely associated with conscientiousness and agreeableness, two personality dimensions strongly influencing moral character (De Vries et al., 2021). Social environments that uphold amanah reduce the risk of moral deviation and enhance emotional stability (Arneberg et al., 2024). Amanah forms the ethical foundation of Indonesian society, promoting accountability, anti-corruption attitudes, and the safeguarding of others' rights. It is a pillar of public ethics underlying professionalism and legal compliance.

The Value of Ihsan in the Qur'an and Hadith

The value of ihsan in Surah Ar-Rahman affirms that the consequence of ihsan returns to its doer. Allah says, "Is the reward for ihsan anything but ihsan?" (Qur'an 55:60). Ihsan is a process combining moral knowing, moral feeling, and moral action. The highest moral state is achieved through the integration of values, emotions, and behavior (Cohen & et al., 2011; Haidt, 2001). Ihsan is expressed through empathy, cognitive flexibility, and balanced role management (Sudarji et al., 2025). At the personality level, ihsan creates deeply internalized positive morality.

The Prophet states, "Allah has prescribed ihsan in all things" (Muslim, 2016). Ihsan represents the pinnacle of character, encouraging individuals to do good with excellence even without human supervision. It reflects a strong connection between spirituality and moral feeling, such as empathy, compassion, and sensitivity to others' suffering (Purwati & et al., 2024). Empathy becomes a major driver of moral action (Bentahila et al., 2021). In Indonesian society, ihsan is embodied through collectivistic cultural practices such as gotong royong, social concern, and solidarity. Emotion-based prosocial values strengthen interpersonal bonding, relationship stability, and prosocial personality traits (De Vries et al., 2021).

The Value of Mizan in the Qur'an

The concept of mizan in Surah Ar-Rahman emphasizes justice and balance. Allah says, “He raised the heaven and established the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance” (Qur’an 55:7–9). Mizan acts as a spiritual–psychological instrument that preserves inner order to prevent emotional and behavioral excess. In moral psychology, this balance aligns with self-regulation, including the ability to manage impulses, stress, and value conflicts. Its relevance is reflected in religio-psychoneuroimmunology research showing that Qur’anic recitation activates the parasympathetic nervous system, reducing stress (Khalifah & Lutfiah, 2010). In Indonesia, mizan is essential for resolving dilemmas arising from modern social pressures. Excessive behavior signifies moral imbalance shaped by ego and social environment.

The Value of Tazkiyah in the Qur’an

Surah Asy-Syams explains that one’s moral success depends on the ability to perform tazkiyah, the purification of the soul from destructive qualities. Allah says, “Successful indeed is the one who purifies it, and ruined indeed is the one who corrupts it” (Qur’an 91:9–10). Tazkiyah is a continuous process combining self-control, introspection, and spiritual elevation. It reflects concepts of affective regulation, self-correction, and personal development, all of which play significant roles in personality formation (Deci & Ryan, 2000). Tazkiyah is also linked to deep memorization states that promote focus, discipline, and the purification of intention (Al-Sharif, 2023). This value provides a strong foundation for Indonesian society to cultivate resilience in facing stress, social pressure, and contemporary challenges.

The Value of Syura in the Qur’an

Surah Asy-Syura establishes Qur’anic social ethics, particularly deliberation in decision-making. Allah says, “Their affairs are decided by mutual consultation among them” (Qur’an 42:38). Collective moral decay arises from dishonesty and rejection of truth, leading to societal decline. Democratic moral theory suggests that healthy democracy requires mature moral psychology characterized by emotional regulation, value processing, and altruistic orientation (Adinugroho, 2016). The value of syura strengthens Indonesia’s collective morality, which has long practiced consultation and gotong royong. This value shapes the development of Indonesia’s collectivistic personality, prioritizing unity and cooperation.

Discussion

Internalization of the Value of Tauhid as Moral Awareness

Contemporary psychological perspectives hold that personality and moral development are shaped not only by biological or environmental factors but also by core meaning systems that structure individual awareness and life orientation. The value of tauhid in the Qur’an and Hadith serves as a fundamental basis for shaping the moral mentality and orientation of Indonesian society. Tauhid functions as a meta-cognitive structure that integrates self-awareness, emotional processes, and life purpose, aligning with the concept of mentalization in modern personality psychology, which describes the individual’s capacity to understand the self and the meaning of actions reflectively.

Indigenous psychology findings show that Indonesians use religious belief as a primary framework for interpreting suffering, responsibility, and social relations (Ranimpi et al., 2023). This indicates that tauhid is not only a spiritual belief but also a self-regulatory mechanism capable of reducing anxiety, increasing self-control, and fostering moral responsibility. The hadith affirming divine forgiveness internalizes a religious internal locus of control that strengthens self-discipline,

emotional calmness, and moral orientation grounded in divine supervision. These dynamics align with evidence showing that stable belief systems enhance emotional regulation and psychological resilience (Sahlan & et al., 2022). Thus, the value of tauhid provides a stabilizing foundation for personality development, leading to positive moral behavior and heightened moral awareness within Indonesian society.

Internalization of the Value of Amanah as Public Integrity

The value of amanah in the Qur'an and Hadith shapes personality dimensions related to integrity, responsibility, and honesty. In personality theory, amanah strongly corresponds to conscientiousness and agreeableness, both consistently associated with positive moral behavior and social order. Amanah reflects the capacity to uphold social responsibility and avoid betraying trust. This aligns with findings demonstrating that social integrity forms the foundation of moral structure in society and serves as a key determinant of leadership quality (Adinugroho, 2016).

Moral perceptions of state-level amanah demonstrated by leaders influence citizens' compliance with public obligations (Susilawati et al., 2024). Accordingly, amanah operates as a collective personality system directing the ethical orientation of Indonesian public life. The value of amanah provides a normative framework for building an anti-corruption society characterized by justice and stable moral order. Internalizing this value shapes Indonesian society into one that is loyal, responsible, and capable of maintaining social trust, positioning amanah as a central pillar of public integrity.

Internalization of the Value of Ihsan to Foster Prosocial Personality

The value of ihsan, integrated with moral knowing, moral feeling, and moral action, forms a cohesive structure of mature personality. Ihsan aligns with integrative moral theory, which posits that the highest moral state is achieved when emotions, empathy, moral knowledge, and prosocial behavior converge (Haidt, 2001). Evidence from humanizing education studies demonstrates that educational models emphasizing empathy, dignity, and self-reflection produce educators who are more just, patient, and morally influential (Destin, 2022). In Indonesian society, ihsan is embodied through cultural practices of gotong royong, social solidarity, and collective relations emphasizing altruistic action. Psychologically, the internalization of ihsan enhances empathic capacity, affective stability, and helping behavior in challenging conditions. The value of ihsan represents the peak of moral personality integration and addresses modern psychological needs for cultivating prosocial personality in society.

Internalization of the Value of Mizan as Personality Balance

The concept of mizan in the Qur'an, emphasizing justice and restraint, directly correlates with emotional self-regulation. Emotional regulation is a primary determinant of personality stability and moral functioning. Findings from studies on self-compassion, emotion regulation, and resilience show that these variables account for considerable variance in anxiety, depression, and social relationship quality (Auliya & et al., 2023). Mizan operates as a value structure shaping the ability to control impulses, manage stress, and remain moderate in social conflict. This value prevents transgressive behavior driven by negative emotions.

From a psychological standpoint, moral imbalance intersects with emotional dysregulation, often underlying destructive behavior. International findings on psychological interventions demonstrate that spiritual practice and meaning-making activate the parasympathetic nervous system, reducing stress and aggression. In the Indonesian context, internalizing mizan strengthens cultural harmony, communal deliberation, and social order. The value of mizan fosters emotional

balance in moral decision-making, producing mature, stable personalities resistant to provocation and disruption.

Internalization of the Value of Tazkiyah as Self-Regulation

The value of tazkiyah is a significant factor in moral success. In humanistic psychology and self-regulation theory, tazkiyah parallels concepts such as self-correction, affective regulation, and personal growth. It represents a dynamic process that integrates introspection, moral awareness, and consistent self-improvement. Research on psychological flexibility within the ACT model shows that self-acceptance, value awareness, and committed action are key mechanisms for healthy personality change (McCracken & Morley, 2014). Tazkiyah provides a spiritual structure that facilitates these mechanisms, enabling individuals to adapt more effectively to stress, moral challenges, and social conflict. Deep spiritual practice increases focus, discipline, and emotional calmness through activation of specific neurocognitive systems (Al-Sharif, 2023). Thus, internalizing the value of tazkiyah promotes self-regulation within Indonesian society.

Internalization of the Value of Syura as a Moral Foundation for Decision-Making

The value of syura constitutes a public moral structure governing social relations, conflict resolution, and communal harmony. Consultation (*musyawarah*) is a principle of collective participation that—in social psychology—functions to enhance collective efficacy and co-regulation. Proper consultation requires adherence to social ethics by avoiding suspicion, hostility, and behavior that triggers conflict. Collective perceptions of justice and cohesion shape public morality and everyday behavior (Wagner & et al., 1999). In Indonesia, syura reinforces traditions of *gotong royong* and social harmony while preventing moral pathologies such as radicalism and social polarization. The internalization of syura therefore becomes a moral foundation for decision-making in Indonesia's pluralistic society.

Conclusion

This study demonstrates a scientific contribution by integrating the core values of the Qur'an and the Hadith *tauhid*, *amanah*, *ihsan*, *mizan*, *tazkiyah*, and *syura* with contemporary psychological theories emphasizing moral awareness, public integrity, prosocial personality, personality balance, and moral foundations for decision-making. This approach offers a new perspective showing that Qur'anic and Hadith values can shape the personality and morality of Indonesian society, including: (1) the internalization of *tauhid* as moral awareness, (2) the internalization of *amanah* as public integrity, (3) the internalization of *ihsan* for fostering a prosocial personality, (3) the internalization of *mizan* as personality balance, (4) the internalization of *tazkiyah* as self-regulation, and (5) the internalization of *syura* as the internalization of *amanah* for strengthening public integrity.

Based on the study's findings, there is a need to strengthen the integration of Qur'anic and Hadith values within moral education, psychological practice, and public policy by simultaneously addressing cognitive, emotional, and spiritual dimensions. Educational institutions should develop character curricula grounded in the values of *tauhid*, *amanah*, *ihsan*, *mizan*, *tazkiyah*, and *ihsan* through contextual learning methods. Psychological practitioners should incorporate transcendental values as part of indigenous psychology approaches, particularly for Muslim communities in Indonesia. Future research is encouraged to test the resulting integrative model using empirical methods, mixed methods, or moral psychology experiments to enhance theoretical and practical validity. Public policy is advised to adopt these values as ethical foundations to prevent moral deviation in the digital era.

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