CREATE: Contemporary Research in Education and Teaching **E-ISSN: 3164-8940**
Volume 1 | Issue 2 | 2026 https://doi.org/10.47945/create.v1i2.3490

The Social Construction of Islamic Morality: Rethinking Character Formation in Contemporary Education

M. Masyhuri[a] | **Ahsan Hakim**[a]

[a]Master's Programme in Islamic Religious Education, Institut Ahmad Dahlan Probolinggo, Indonesia

ABSTRACT

Contemporary Islamic education faces the challenge of sustaining religious ethical commitments while responding to cultural pluralism, digital transformation, and changing educational relationships. This study examines how social interaction, cultural contexts, and Islamic values inform moral formation and develops a conceptual framework for character education. Employing a qualitative integrative literature review and critical conceptual synthesis, it examines scholarship on social construction, social learning, sociocultural theory, Islamic ethics, and constructivist pedagogy. The synthesis identifies social modelling and cultural mediation as recurring concerns in existing research, while reflective internalisation emerges as a theoretically informed explanatory proposition. It further distinguishes the normative foundations of Islamic morality from the socially mediated processes through which learners interpret and enact moral commitments. Building on these insights, the study proposes five interconnected analytical dimensions: normative grounding, dialogical engagement, contextual interpretation, reflective agency, and ethical enactment. These dimensions represent mutually influencing categories rather than sequential developmental stages. The framework extends predominantly transmissive accounts of character education by integrating religious ethical authority with participatory meaning-making and reflective judgement. Its implications concern curriculum alignment, dialogical teaching, and multidimensional assessment. As a literature-based conceptual contribution, the framework remains empirically unvalidated and warrants further comparative, longitudinal, and classroom-based investigation across diverse educational settings.

Keywords: Islamic Morality; Social Constructivism; Character Education; Moral Agency; Integrative Literature Review.

Correspondence: m.masyhuri96@gmail.com | **Copyright:** This open access article is distributed under **CC BY-SA License**
Article History: Received: 23 September 2026 | Accepted: 25 October 2026 | **Homepage**: e-jurnal.iainsorong.ac.id/index.php/great
Citation: Masyhuri, M., & Hakim, A. (2026). The Social Construction of Islamic Morality: Rethinking Character Formation in Contemporary Education. CREATE: Contemporary Research in Education and Teaching, 1(2), 92–104. https://doi.org/10.47945/create.v1i2.3490

I. INTRODUCTION

Contemporary education is undergoing a fundamental transformation driven by technological advancement, cultural pluralism, global interconnectedness, and increasing demands for ethical responsibility in complex societies (Bond et al., 2024; Muqoyyidin et al., 2026). Educational institutions are consequently expected to transcend conventional knowledge transmission and cultivate learners' moral judgement, critical consciousness, social responsibility, and capacity to negotiate diverse cultural perspectives (Brown et al., 2023; Choo et al., 2025). Within this transformation, character education has emerged as a significant dimension of educational reform, reflecting growing recognition that intellectual achievement alone cannot adequately prepare individuals for contemporary social and ethical challenges (Brown et al., 2023; Syafri et al., 2026). Advances in artificial intelligence and digitally mediated learning further complicate moral development by transforming how learners encounter knowledge, establish social relationships, and negotiate competing ethical expectations (Bond et al., 2024; Syafri et al., 2026). These developments have strengthened scholarly interest in educational approaches that integrate ethical reflection, collaborative participation, and culturally responsive learning rather than treating morality exclusively as prescribed behavioural compliance (Choo et al., 2025; Muqoyyidin et al., 2026). For Islamic education, these challenges raise important questions concerning how religiously grounded moral principles can remain normatively meaningful while engaging constructively with changing social environments, educational technologies, and increasingly plural communities (Muqoyyidin et al., 2026; Syafri et al., 2026). Accordingly, examining Islamic morality as socially mediated character formation offers a valuable perspective for reconsidering the relationship between religious values, educational interaction, and moral agency in contemporary learning environments (Ferdinan et al., 2026; Syafri et al., 2026).

Recent international scholarship has provided important insights into the relationship between moral education, pedagogical interaction, and culturally situated character formation (Brown et al., 2023; Choo et al., 2025). Brown et al. (2023), through a comprehensive meta-analysis of character education programmes, examined evidence concerning educational interventions designed to cultivate character-related outcomes, reinforcing the significance of systematic approaches to moral development. In Singapore, Choo et al. (2025) investigated the

integration of social harmony and criticality within character and citizenship education, highlighting the importance of negotiating collective values alongside critical engagement. Within Islamic educational contexts, Syafri et al. (2026) conceptualised teachers as moral agents in Singaporean smart education, emphasising their responsibility for mediating ethical values, technological practices, and students' moral development. Comparative research conducted in Indonesia and Thailand demonstrated that Islamic educational practices were shaped by institutional readiness, teacher mediation, reflective dialogue, and context-dependent forms of digital engagement (Ferdinan et al., 2026). Meanwhile, Muqoyyidin et al. (2026) explored inclusive and multicultural Islamic education through Nurcholish Madjid's educational thought, identifying the significance of integrating Islamic ethical principles, intellectual openness, and dialogical pedagogy. Taken together, these studies suggest that moral formation cannot be adequately understood as the individual acquisition of predetermined virtues, but requires attention to institutional relationships, social participation, educational authority, and culturally embedded interpretations of ethical conduct (Choo et al., 2025; Ferdinan et al., 2026; Syafri et al., 2026).

Despite these contributions, an important theoretical gap remains concerning the mechanisms through which socially mediated educational experiences become internalised Islamic moral commitments and subsequently inform students' ethical agency (Ferdinan et al., 2026; Muqoyyidin et al., 2026). Existing character education scholarship provides substantial evidence concerning programmes and outcomes, yet such evidence does not automatically explain how learners construct moral meanings through interaction within particular religious and cultural traditions (Brown et al., 2023; Choo et al., 2025). Similarly, contemporary Islamic educational scholarship has increasingly addressed ethical leadership, inclusion, digital learning, and moral responsibility, while the relationship between normative Islamic values and socially constructed moral understanding remains insufficiently integrated into a coherent pedagogical explanation (Muqoyyidin et al., 2026; Syafri et al., 2026). Research across Indonesian and Thai school contexts further indicates that institutional conditions and pedagogical mediation influence character-related learning, although its observational design limits causal conclusions concerning the development of enduring moral dispositions (Ferdinan et al., 2026). A further conceptual tension arises because social constructivist approaches foreground contextual meaning-making and interpersonal negotiation, whereas Islamic moral education also recognises authoritative ethical commitments that cannot simply be reduced to social consensus (Muqoyyidin et al., 2026; Syafri et al., 2026). Consequently, further theoretical clarification is needed regarding how dialogue, social mediation, ethical authority, and learner autonomy can operate together without collapsing Islamic morality into cultural relativism or reducing character education to unquestioning conformity (Choo et al., 2025; Muqoyyidin et al., 2026).

Addressing this gap, the present study proposes a conceptual reconceptualisation of Islamic character formation through the integration of social constructivist pedagogy and Islamic educational ethics, building upon contemporary scholarship on dialogical learning, moral agency, and contextual educational mediation (Choo et al., 2025; Ferdinan et al., 2026; Muqoyyidin et al., 2026). Its proposed novelty lies in distinguishing the normative sources of Islamic morality from the social and pedagogical processes through which learners interpret, appropriate, and enact moral commitments (Muqoyyidin et al., 2026; Syafri et al., 2026). Operationally, the proposed framework comprises five interconnected analytical dimensions: normative ethical orientation, socially mediated interaction, dialogical moral interpretation, reflective value internalisation, and contextual moral agency, synthesising concerns identified in recent character education and Islamic pedagogy research (Brown et al., 2023; Choo et al., 2025; Ferdinan et al., 2026). These dimensions provide a conceptual basis for examining how educators mediate Islamic ethical principles, how learners negotiate moral dilemmas collaboratively, and how situated reflection may inform responsible behaviour across educational contexts (Ferdinan et al., 2026; Syafri et al., 2026). Rather than presuming the empirical effectiveness of this framework, the study advances theoretically grounded propositions intended to guide subsequent classroom investigation, curriculum development, and comparative educational research (Brown et al., 2023; Muqoyyidin et al., 2026).

Against this background, the study aims to critically examine the social construction of Islamic morality and develop an integrative conceptual framework for understanding character formation within contemporary educational environments (Ferdinan et al., 2026; Muqoyyidin et al., 2026). Specifically, it investigates how interpersonal relationships, culturally situated educational experiences, and Islamic ethical commitments may interact in shaping students' moral understanding, reflective judgement, and responsible participation (Choo et al., 2025; Syafri et al., 2026). The investigation is guided by two research questions: (1) How do social interactions,

cultural contexts, and Islamic educational values shape the social construction of morality in contemporary education? (2) How can social constructivist theory reconceptualise Islamic character formation to develop a more participatory, reflective, and contextually responsive educational framework? (Ferdinan et al., 2026; Muqoyyidin et al., 2026). By addressing these questions through critical conceptual synthesis, the study seeks to clarify the relationship between socially mediated moral development and Islamic normative commitments while providing a foundation for future empirical examination of dialogical, reflective, and ethically grounded pedagogical practices (Brown et al., 2023; Choo et al., 2025; Syafri et al., 2026).

II. RESEARCH METHODS

This study employed a qualitative research approach through an integrative literature review and critical conceptual synthesis to examine the social construction of Islamic morality and its implications for character formation in contemporary education. This approach facilitated the systematic identification, critical examination, and theoretical integration of existing scholarship concerning Islamic moral education, social construction theory, social learning, sociocultural perspectives, and constructivist pedagogy. An integrative review was considered appropriate because the investigation sought to develop a coherent conceptual explanation from diverse theoretical and empirical contributions rather than assess intervention effectiveness or estimate statistical relationships (Snyder, 2019; Torraco, 2005). The units of analysis comprised scholarly publications addressing moral development, educational interaction, cultural mediation, Islamic ethical commitments, and reflective moral agency. Accordingly, the research focused on synthesising documented academic knowledge rather than collecting primary data from human participants.

Literature collection was undertaken between August and October 2026, with the search protocol identifying Scopus, Web of Science, Education Resources Information Center (ERIC), and Google Scholar as the principal academic information sources. The search strategy incorporated combinations of keywords related to the central research constructs, including Islamic morality, Islamic moral education, Islamic character education, social construction, social constructivism, social learning, sociocultural theory, character formation, and moral development. The principal Boolean search expression was formulated as follows: ("social constructivism" OR "sociocultural theory" OR "social construction") AND ("Islamic education" OR "Islamic morality" OR "Islamic ethics") AND ("character education" OR "moral development" OR "moral formation"). Supplementary combinations of these terms were incorporated into the search strategy to identify publications addressing related theoretical perspectives and educational contexts. The principal publication coverage extended from January 2022 to October 2026, whilst foundational theoretical publications published before this period were considered when essential to establishing the conceptual framework. This approach enabled the analysis to engage with contemporary educational scholarship without excluding established theoretical contributions from Berger and Luckmann, Bandura, and Vygotsky.

Literature eligibility was determined through predefined inclusion and exclusion criteria. Publications were eligible when they addressed Islamic morality, Islamic character education, social construction, social learning, sociocultural mediation, or constructivist approaches to moral development and contributed substantively to either research question. Eligible sources comprised peer-reviewed empirical studies, theoretical articles, scholarly books, and academic publications presenting sufficiently developed conceptual arguments. Particular attention was given to studies examining educational relationships, cultural contexts, moral internalisation, ethical reflection, and learner agency. Publications were excluded when their primary focus was unrelated to moral or character formation, when their conceptual or methodological information was insufficient for meaningful interpretation, or when they duplicated previously identified publications. Non-scholarly materials and publications without a clear connection to the research objectives were not treated as core analytical sources. Foundational theoretical works were assessed separately from contemporary studies to maintain the historical and conceptual continuity of the theoretical synthesis.

The literature selection procedure was structured around identification, preliminary screening, eligibility assessment, and final inclusion. Bibliographic records were examined to identify duplicate publications, followed by an initial evaluation of titles, abstracts, and keywords against the established eligibility criteria. Potentially relevant publications were subsequently examined through full-text reading to determine their theoretical significance, methodological credibility, and contribution to the research questions. The selection process

prioritised conceptual relevance and the explanatory contributions of individual publications rather than relying exclusively on journal ranking or citation frequency. Publications presenting perspectives that challenged the emerging interpretation were also considered to minimise confirmation bias and strengthen the critical character of the synthesis. The resulting analytical corpus provided the basis for comparing theoretical explanations and identifying recurring relationships among social interaction, cultural mediation, Islamic ethical principles, and moral agency.

The selected literature was analysed through qualitative thematic analysis combined with critical conceptual synthesis. The analytical procedure followed interconnected stages of familiarisation, initial coding, thematic development, interpretative comparison, and theoretical integration, informed by the thematic analysis approach developed by Braun and Clarke (2006). During familiarisation, relevant publications were examined to identify their principal theoretical arguments, methodological orientations, educational contexts, and contributions to moral development scholarship. Initial coding employed both deductive and inductive approaches. Deductive categories were derived from social construction theory, social learning theory, sociocultural perspectives, and Islamic educational ethics, whilst inductive interpretation enabled additional conceptual relationships and tensions to be identified from the reviewed literature. The coding process focused particularly on moral modelling, social interaction, institutional expectations, cultural mediation, dialogical interpretation, reflective internalisation, and contextual ethical action.

The subsequent analytical stage involved comparing and integrating the identified themes across theoretical perspectives and educational contexts. Particular attention was given to distinguishing the normative foundations of Islamic morality from the socially mediated processes through which learners interpret, appropriate, and enact ethical commitments. The synthesis examined convergences, contradictions, and explanatory limitations within the literature to develop a more comprehensive understanding of Islamic character formation. This analytical integration informed the construction of five interconnected conceptual dimensions: normative ethical orientation, socially mediated interaction, dialogical moral interpretation, reflective value internalisation, and contextual moral agency. These dimensions were formulated as theoretically interconnected analytical categories rather than empirically validated developmental stages. Their relationships were interpreted through a critical comparison of existing scholarship, thereby providing a conceptual foundation for participatory, reflective, and contextually responsive approaches to Islamic moral education.

Methodological rigour was addressed through explicit eligibility criteria, theoretically informed interpretation, comparative examination of scholarly arguments, and careful differentiation between established research findings and newly formulated conceptual propositions. The analysis considered alternative interpretations and inconsistencies across the reviewed literature to reduce the risk of selective theoretical confirmation. Conceptual conclusions were evaluated according to their coherence, relevance to the research questions, and consistency with the normative commitments of Islamic educational ethics. Because the study was literature-based, its findings were interpreted as a critical theoretical synthesis rather than direct empirical evidence of causal relationships or instructional effectiveness. Consequently, the proposed conceptual framework represents an analytically grounded contribution intended to inform future empirical investigations, curriculum development, and pedagogical innovation within contemporary Islamic education.

III. RESULTS AND DISCUSSION

Social Interactions, Cultural Contexts, and Islamic Values in the Construction of Morality

The critical synthesis of the reviewed literature indicates that Islamic moral formation can be understood through the interaction of normative religious commitments, interpersonal relationships, educational institutions, and culturally situated learning experiences. Previous research provides evidence that educational relationships, instructional practices, and institutional arrangements contribute to the development and expression of moral values, although these studies differ considerably in their theoretical orientations, research contexts, and methodological approaches (Auer et al., 2023; Scholz-Kuhn et al., 2023; Suhayib & Ansyari, 2023). These contributions challenge explanations that locate character formation exclusively within the individual acquisition of religious knowledge or the reproduction of prescribed behavioural standards. Nevertheless, the reviewed evidence does not establish that social participation necessarily produces enduring moral commitments. Rather, it

supports a more differentiated interpretation in which moral understanding and behaviour are associated with educational relationships, value orientations, and opportunities for meaningful engagement.

Three interrelated themes can be identified through the conceptual synthesis: social modelling, cultural mediation, and reflective internalisation. Social modelling concerns the significance of educators' conduct, interpersonal relationships, and observable ethical practices in communicating moral expectations. Auer et al. (2023) provide relevant empirical evidence by demonstrating significant associations between teachers' and pupils' conservation and openness-to-change values. However, their findings also indicate that value transmission varies across value categories, suggesting that the relationship between educational influence and learners' moral orientations cannot be understood as automatic or uniform. Cultural mediation concerns how institutional practices, educational traditions, and sociocultural environments shape interpretations of appropriate ethical conduct. Suhayib and Ansyari (2023) demonstrate the importance of curricular alignment in Islamic Religious Education, particularly the relationship between educational purposes, learning activities, and assessment. Reflective internalisation, meanwhile, represents an interpretative theme developed in the present synthesis to explain how learners may transform socially encountered ethical expectations into personally meaningful commitments through dialogue, reflection, and moral judgement. Unlike the reported empirical associations and curricular findings, reflective internalisation is advanced here as a theoretically informed explanatory proposition rather than an independently verified causal mechanism.

A further distinction emerging from the theoretical analysis concerns the relationship between the normative foundations of Islamic morality and their contextually mediated educational expressions. Islamic ethical principles such as ‘adl (justice), amanah (trustworthiness), rahmah (compassion), and ihsan (excellence in conduct) provide substantive moral reference points, whereas their interpretation and practical enactment occur within particular social and educational contexts. Berger and Luckmann's (1966) social construction theory offers an explanation of how socially established meanings acquire institutional legitimacy and become incorporated into individual understandings. However, applying this perspective to Islamic education requires recognising that the social construction of moral understanding is analytically distinct from the theological foundations of moral authority. The present synthesis therefore proposes that contextual interpretation should be understood as the socially mediated engagement with Islamic ethical commitments rather than the social production of their ultimate normative validity. This distinction provides a conceptual basis for accommodating educational diversity without assuming either unrestricted moral relativism or the uniformity of religious interpretation.

Reconceptualising Islamic Character Formation through Social Constructivist Theory

The second major finding concerns the theoretical potential of social constructivist pedagogy to explain Islamic character formation as an active, relational, and reflective educational process. Existing research identifies the importance of collaborative learning, teacher guidance, critical engagement, and contextual interpretation in supporting character-related educational outcomes (Jarmer, 2025; Ju'subaidi et al., 2025; Sarkadi et al., 2022). Sarkadi et al. (2022), for example, demonstrate how reflective, engaging, collaborative, and elaborative instructional activities can facilitate students' engagement with character education within Indonesian civic education. Similarly, Ju'subaidi et al. (2025) identify students' active engagement with digital religious resources and peer discussions, illustrating how contemporary Islamic learning extends beyond conventional teacher-centred knowledge transmission. However, these studies do not independently demonstrate that participatory learning necessarily produces sustained Islamic moral agency. Their contributions instead establish the educational relevance of interaction, reflection, and contextual engagement as resources for further conceptual development.

Building upon these findings, the present study proposes a five-dimensional conceptual framework comprising normative grounding, dialogical engagement, contextual interpretation, reflective agency, and ethical enactment. Normative grounding refers to the ethical orientation provided by Islamic religious principles and traditions of moral reasoning. Dialogical engagement concerns interpersonal interaction, collaborative interpretation, and educational relationships through which moral questions become subjects of shared consideration. Contextual interpretation connects religious ethical commitments with contemporary circumstances, cultural diversity, institutional expectations, and practical moral dilemmas. Reflective agency represents learners' capacity to evaluate ethical alternatives, articulate reasoned judgements, and critically examine the implications of their decisions. Ethical enactment concerns the translation of moral understanding into responsible conduct within educational and social relationships. Although each dimension draws upon established theoretical concepts and concerns identified in previous scholarship, their integration into a unified framework constitutes the authors' conceptual contribution rather than a framework directly established by any individual study.

Importantly, these five dimensions are conceptualised as interconnected analytical categories and mutually influencing educational processes rather than sequential developmental stages. Their presentation in a particular order is intended to clarify their analytical functions, not to suggest that learners must progress from normative grounding to ethical enactment through a fixed or universal sequence. Normative grounding provides an ethical reference point across the entire educational process, whilst dialogical engagement and contextual interpretation may occur simultaneously and reciprocally. Reflective agency may develop through interaction and ethical practice, whereas experiences of ethical enactment may generate further dialogue, reinterpretation, and moral reflection. For example, a learner's experience of resolving an interpersonal disagreement may involve established Islamic principles, collaborative discussion, contextual judgement, and ethical action within the same educational situation. Such relationships are theoretically plausible but remain subject to empirical investigation. The framework consequently offers a multidimensional perspective for analysing character formation without imposing a linear model of moral development.

The synthesis also identifies an important tension between educational authority and learner autonomy. Islamic education recognises the significance of religious guidance, established ethical commitments, and educators' exemplary conduct, whereas constructivist approaches emphasise active interpretation and reflective participation. Rather than presenting these orientations as inherently incompatible, the proposed framework treats their relationship as a central pedagogical question. Teachers may provide normative guidance whilst creating opportunities for learners to examine ethical dilemmas, evaluate competing interpretations, and justify responsible decisions. Nevertheless, this reconciliation cannot be assumed to occur automatically, particularly in educational contexts characterised by strong institutional hierarchies or restricted opportunities for disagreement. The framework therefore represents a theoretical proposition concerning how normative commitment and reflective agency may be integrated, rather than evidence that such integration has already been achieved across Islamic educational institutions.

Reinterpreting Islamic Morality as a Socially Constructed Educational Process

The findings contribute to contemporary scholarship by challenging overly transmissive interpretations of Islamic character education whilst retaining the significance of normative religious instruction. The empirical investigation conducted by Auer et al. (2023) establishes associations between particular teachers' and pupils' value orientations, indicating that educational relationships are relevant to value formation. However, its differentiated findings complicate any assumption that educators transmit all categories of values with equal effectiveness. Specifically, significant relationships were identified for conservation and openness-to-change values, but not for self-transcendence or self-enhancement values, whilst teachers' acculturation orientations did not significantly moderate these relationships. This evidence supports the importance of examining educational influence selectively and contextually rather than assuming that exposure to morally exemplary teachers necessarily produces corresponding dispositions in learners.

The present study extends this discussion by proposing that value formation in Islamic education should be examined through the relationship between observable modelling, institutional expectations, cultural interpretation, and reflective appropriation. Whereas Auer et al. (2023) investigate associations between teachers' and pupils' values within primary education, the present synthesis addresses the theoretical question of how religiously grounded moral meanings might become personally meaningful and socially enacted. This extension is conceptual rather than empirical: the existing study does not establish the mechanisms through which Islamic ethical commitments are internalised, nor can its findings be transferred directly to Islamic educational settings without considering contextual differences. Consequently, the proposed framework identifies potential explanatory relationships that require investigation rather than claiming to demonstrate a universally applicable mechanism of moral transmission.

A similar distinction emerges when comparing the synthesis with Suhayib and Ansyari (2023). Their research identifies substantial discrepancies between the intended purposes of Islamic Religious Education and their curricular operationalisation, particularly the limited integration of ta‘lim, ta’dib, and tarbiyah. Their analysis indicates that the design of educational outcomes frequently privileges cognitive qualification, whilst aspects associated with socialisation and personal formation receive insufficient curricular attention. The present study extends this curriculum-oriented critique by arguing that the alignment of intended outcomes, pedagogical activities, and assessment strategies should also be examined in relation to the social processes through which learners interpret moral expectations. From this perspective, character education involves not only the formal integration of Islamic educational purposes but also the quality of interpersonal relationships, opportunities for ethical deliberation, and learners' capacity to connect religious knowledge with lived experience.

Nevertheless, this proposed extension should not be interpreted as evidence that dialogical participation alone can resolve curricular misalignment. Institutional expectations, teacher competence, assessment priorities, and students' differential access to meaningful participation may continue to shape educational outcomes. The theoretical contribution therefore lies in repositioning curriculum alignment within a broader explanation of socially mediated moral formation, rather than replacing the structural concerns identified by Suhayib and Ansyari (2023).

Reconceptualising Islamic Character Formation through Participatory and Reflective Pedagogy

The second contribution concerns the relationship between social constructivist pedagogy and Islamic normative commitments. Sarkadi et al. (2022) provide relevant evidence through their examination of the reflective, engaging, collaborative, and elaborative instructional model in character education. Their findings illustrate the pedagogical potential of structured reflection and collaborative participation for engaging learners with character-related values. The present study builds upon this contribution by considering how similar participatory principles might operate within Islamic moral education, where ethical reasoning is shaped not only by educational objectives but also by religiously grounded normative commitments. However, the application of participatory approaches across these settings requires theoretical adaptation because civic education and Islamic Religious Education do not necessarily share identical normative foundations, institutional expectations, or understandings of moral authority.

This distinction becomes more apparent when considering Jarmer's (2025) investigation of critical thinking in religious education. Jarmer demonstrates how critical engagement can support more accurate understandings of religious diversity, informed interpretation, and normative evaluation of religious practices. Importantly, the study distinguishes critical examination of religious representations and ethical implications from direct adjudication of ultimate religious truth. This distinction provides a relevant comparative perspective for Islamic education, where learners may critically examine the application and consequences of religious interpretations whilst remaining committed to established theological principles. Nevertheless, transferring this distinction requires careful attention to the specific epistemological and normative characteristics of Islamic moral reasoning. The present study therefore proposes that constructive moral dialogue should neither presuppose the abandonment of religious commitments nor prohibit critical examination of educational practices and ethical interpretations.

A further challenge concerns whether participatory engagement necessarily promotes moral autonomy. Jarmer's (2025) findings suggest that critical inquiry can involve questions of authority, power, and the social consequences of religious practices. Accordingly, classroom participation cannot be considered intrinsically emancipatory merely because discussion or collaborative learning takes place. Learners may participate formally whilst remaining unable to challenge dominant interpretations, question institutional expectations, or articulate alternative perspectives. The present framework addresses this limitation by distinguishing dialogical engagement from reflective agency. The former concerns opportunities for interaction and interpretation, whilst the latter requires attention to the quality of ethical reasoning, learners' capacity to justify judgements, and the conditions under which disagreement can be expressed responsibly. This distinction challenges approaches that equate participation frequency with meaningful moral development.

The findings of Ju'subaidi et al. (2025) introduce another significant dimension concerning digitally mediated Islamic learning. Their investigation demonstrates that students actively access online Islamic resources and engage in religious discussions through digital and extracurricular environments. These findings challenge assumptions that Islamic knowledge transmission occurs exclusively through formal teacher-centred instruction. Nevertheless, greater access to religious information should not be equated automatically with stronger moral judgement. Digital participation may increase opportunities for independent interpretation whilst simultaneously exposing learners to inconsistent explanations, competing claims of religious authority, and insufficiently contextualised information. The present synthesis extends this research by proposing that digital religious engagement requires the integration of normative grounding, contextual interpretation, and reflective agency. Within this perspective, educators remain important not as exclusive controllers of religious knowledge but as ethical and pedagogical guides who support learners in evaluating sources, interpreting religious arguments, and considering the implications of their decisions.

Theoretical Contributions: Interconnected Dimensions and Their Explanatory Boundaries

The principal theoretical contribution of the present study is the development of an integrative analytical framework that connects Islamic normative ethics with socially mediated learning and reflective moral agency. The framework does not claim to identify five empirically established stages of character formation. Instead, it differentiates five analytical dimensions that may overlap, reinforce one another, or become sites of tension within

particular educational contexts. Their conceptual integration provides a means of examining how religious ethical commitments relate to interpersonal learning processes, culturally situated interpretations, reflective judgement, and responsible moral action.

The framework also extends existing scholarship by clarifying the explanatory boundaries of the theoretical traditions underpinning its development. Berger and Luckmann's (1966) social construction theory offers an account of how meanings become socially established, institutionally legitimised, and subjectively appropriated. Bandura's (1977) social learning theory contributes an explanation of observational learning and behavioural modelling, whilst Vygotsky's (1978) sociocultural perspective emphasises the mediating significance of language, social interaction, and cultural tools. These perspectives are complementary but not interchangeable. The present framework integrates their explanatory contributions without assuming that institutional internalisation, observational learning, and reflective moral appropriation represent identical psychological or sociological processes.

An important implication of this theoretical distinction concerns the relationship between behavioural conformity and moral agency. Scholz-Kuhn et al. (2023) demonstrate associations between children's personal values and teacher-rated classroom behaviours, whilst also highlighting the possibility of gender-related biases in behavioural assessment. Their findings indicate that observable classroom conduct may provide relevant information about value-related behaviour but should not be treated as an unproblematic representation of underlying moral commitments. The present synthesis extends this caution to Islamic character education by proposing that externally compliant behaviour and reflectively justified ethical action should remain analytically distinguishable. A learner may reproduce an expected moral practice because of institutional discipline, interpersonal identification, social pressure, personal conviction, or some combination of these influences. Observed behaviour alone cannot establish which explanation is most appropriate.

The five-dimensional framework therefore proposes a broader conception of moral learning in which ethical enactment must be interpreted alongside opportunities for reflection, contextual judgement, and responsible participation. However, this proposition should not be understood as diminishing the significance of habituation or religious discipline within Islamic educational traditions. Repeated practices may contribute to moral formation, but their relationship with reflective agency cannot be assumed to be either uniformly supportive or necessarily restrictive. The central theoretical question concerns the educational conditions under which habituated conduct becomes connected with ethically informed judgement and personally meaningful commitment. This relationship remains a proposition for future investigation rather than a conclusion demonstrated by the reviewed literature.

The framework further challenges the assumption that normative ethical authority and learner autonomy are necessarily opposing educational principles. Its proposed contribution lies in distinguishing theological authority from pedagogical authoritarianism. The former concerns the normative reference points and interpretative traditions that inform Islamic moral reasoning, whereas the latter refers to educational practices that may restrict questioning, discourage justification, or privilege obedience without meaningful understanding. Nevertheless, this distinction does not eliminate disagreement concerning legitimate interpretation, institutional power, and the boundaries of acceptable ethical contestation. Consequently, the framework should be understood as identifying a productive area for theoretical and empirical inquiry rather than offering a definitive resolution to tensions between religious authority and learner agency.

The conceptual synthesis has implications for curriculum development, pedagogical practice, teacher professional development, and the assessment of moral learning. At the curricular level, the proposed framework suggests that Islamic moral education should establish explicit connections between normative ethical objectives, interpersonal learning experiences, contextual dilemmas, reflective activities, and opportunities for responsible action. This recommendation extends the curricular alignment concerns identified by Suhayib and Ansyari (2023) by incorporating the socially mediated processes through which learners may develop personal understandings of ethical commitments.

At the pedagogical level, educators could employ structured moral dilemmas, collaborative interpretation of ethically significant situations, reflective writing, guided discussion, and community-oriented activities to connect Islamic values with learners' experiences. These strategies are theoretically consistent with participatory approaches examined by Sarkadi et al. (2022) and the emphasis on critical engagement discussed by Jarmer (2025). However, their effectiveness within Islamic educational contexts cannot be inferred directly from studies conducted in other educational traditions. Their implementation should therefore be understood as a context-sensitive pedagogical proposition requiring subsequent evaluation.

Teacher professional development should similarly address the integration of subject knowledge, moral exemplarity, dialogical facilitation, cultural sensitivity, and ethically responsible assessment. Rather than

evaluating character solely through discipline, rule compliance, or observable participation, educators may consider multiple forms of evidence, including students' explanations of ethical decisions, their responsiveness to alternative perspectives, and their reflections on the consequences of moral action. These forms of assessment should not be interpreted as definitive measures of inner religious conviction, which cannot be established through classroom performance alone. Instead, they may provide complementary educational information concerning learners' reasoning and participation.

The findings and theoretical propositions presented in this study should be interpreted in relation to the methodological limitations of literature-based conceptual synthesis. The reviewed publications employ different research designs, educational contexts, theoretical frameworks, and outcome measures. Consequently, their findings cannot be combined into a single causal explanation of Islamic moral development. Studies of teacher–pupil value relationships, civic character education, religious learning, and classroom behaviour provide conceptually relevant but contextually differentiated evidence (Auer et al., 2023; Jarmer, 2025; Sarkadi et al., 2022; Scholz-Kuhn et al., 2023). Furthermore, the five-dimensional framework has not been independently tested as an integrated instructional model, and its proposed relationships should not be interpreted as empirically established mechanisms.

Future research should examine the framework through comparative qualitative studies, classroom-based investigations, and longitudinal research across diverse Islamic educational institutions. Such investigations could explore how the five dimensions interact within actual teaching practices, whether particular dimensions become more salient under different institutional conditions, and how learners negotiate tensions between religious guidance and independent ethical judgement. Longitudinal investigations could also assess whether reflective participation is associated with sustained ethical behaviour rather than short-term classroom compliance. Particular attention should be given to alternative explanations, including institutional discipline, peer influence, family socialisation, and broader cultural expectations.

Ultimately, the present synthesis supports the conclusion that Islamic character education requires theoretical attention to the relationship between religious ethical commitments and socially situated educational experiences. Its distinctive contribution is the proposal of an interconnected, non-sequential conceptual framework through which this relationship may be analysed. By clearly distinguishing findings supported by previous scholarship from the authors' theoretical propositions, the study provides a basis for further investigation without overstating the empirical status of its conclusions.

IV. CONCLUSION

This study concludes that Islamic moral formation in contemporary education is best understood as a socially mediated and culturally situated process in which normative religious commitments interact with educational relationships, institutional practices, and learners' interpretative experiences. Addressing the first research question, the critical synthesis identifies social modelling, cultural mediation, and reflective internalisation as three interrelated explanatory themes through which Islamic moral values may acquire educational meaning. While previous empirical studies support the relevance of teacher–student relationships, value orientations, curricular alignment, and participatory learning, reflective internalisation remains a theoretically informed proposition rather than an independently established causal mechanism. Addressing the second research question, the study proposes an integrative framework comprising five interconnected analytical dimensions: normative grounding, dialogical engagement, contextual interpretation, reflective agency, and ethical enactment. These dimensions are conceptualised as mutually influencing categories rather than sequential developmental stages. The principal theoretical contribution lies in distinguishing the normative foundations of Islamic morality from the sociocultural processes through which learners interpret and enact ethical commitments. By integrating the complementary but distinct explanatory contributions of social construction theory, social learning theory, and sociocultural perspectives, the framework advances an understanding of Islamic character formation that accommodates religious ethical authority alongside reflective moral agency without equating moral development with behavioural conformity.

The findings offer implications for Islamic educational practice, particularly in curriculum development, pedagogical interaction, teacher professional development, and moral assessment. Consistent with the identified importance of social modelling and curricular alignment, Islamic educational institutions may strengthen connections between explicit ethical objectives, educators' exemplary conduct, dialogical learning opportunities, and contextually relevant moral experiences. Structured ethical dilemmas, collaborative discussions, reflective

writing, and community-oriented activities are proposed as pedagogical approaches for connecting Islamic moral principles with learners' reasoning and responsible action. Similarly, character assessment should consider learners' ethical justifications and reflective engagement alongside observable behaviour, without assuming that classroom performance directly reveals internal moral commitment. Nevertheless, these recommendations remain conceptually derived and require empirical evaluation before their effectiveness can be established. The study is limited by its reliance on secondary literature encompassing heterogeneous theoretical perspectives, research designs, and educational contexts, which restricts causal inference and the generalisability of its conceptual propositions. Moreover, the proposed five-dimensional framework has not been independently validated within classroom settings. Future research should therefore employ comparative qualitative investigations, longitudinal studies, and classroom-based interventions to examine the relationships among its dimensions, their contextual applicability, and their potential contribution to sustained moral development. Overall, this study contributes a theoretically integrated but empirically provisional framework for examining Islamic character formation as a process that connects religious normativity, social participation, critical reflection, and ethically responsible action.

V. REFFERENCE

Aditya Maulana, A., & Purba, H. (2024). Pembentukan karakter siswa melalui pembelajaran pendidikan agama Islam: Character building of students through Islamic religious education learning. Thawalib: Jurnal Kependidikan Islam, 5(1), 227–240. https://doi.org/10.54150/thawalib.v5i1.414

Ahn, M. Y., Lundie, D., & Kennedy, L. (2025). Who studies religious education? Understanding young people's perceptions of religion, religious identity and religious education in England. British Journal of Religious Education. Advance online publication. https://doi.org/10.1080/01416200.2025.2549733

Alhazmi, A. A. (2024). Pedagogy of tolerance and violence prevention in the Arab world. British Journal of Religious Education, 46(1), 26–42. https://doi.org/10.1080/01416200.2023.2254511

Amin, Z. (2026). Reassessing the role of religious education in shaping moral and civic identity in Pakistani society. British Journal of Religious Education. Advance online publication. https://doi.org/10.1080/01416200.2026.2651215

Arif, M., Chapakiya, S., & Dewi, A. Y. (2024). Character education in Indonesia Islamic elementary schools: A systematic literature review (2014–2024). J-PAI: Jurnal Pendidikan Agama Islam, 11(1). https://doi.org/10.18860/jpai.v11i1.29301

Auer, P., Makarova, E., Döring, A. K., & Demo, H. (2023). Value transmission in primary schools: Are teachers' acculturation orientations a moderator? Frontiers in Education, 8, Article 1136303. https://doi.org/10.3389/feduc.2023.1136303

Aziz, M., Napitupulu, D. S., & Nurliana. (2024). Instilling Islamic character in early childhood through Quranic learning: A phenomenological study. TARBAWY: Indonesian Journal of Islamic Education, 11(2). https://doi.org/10.17509/t.v11i2.74150

Azzaky, W. H., Junaedi, M., & Wahib, A. (2024). The contribution of Islamic religious education in building students' character. TOFEDU: The Future of Education Journal, 3(5), 1441–1451. https://doi.org/10.61445/tofedu.v3i5.248

Baker, M. J., Pallarès, G., Cedar, T., Brandel, N., Bietti, L., Schwarz, B., & Détienne, F. (2023). Understanding the moral of the story: Collaborative interpretation of visual narratives. Learning, Culture and Social Interaction, 39, Article 100700. https://doi.org/10.1016/j.lcsi.2023.100700

Bandura, A. (1977). Social learning theory. Prentice Hall.

Berger, P. L., & Luckmann, T. (1966). The social construction of reality: A treatise in the sociology of knowledge. Doubleday.

Bond, M., Khosravi, H., De Laat, M., Bergdahl, N., Negrea, V., Oxley, E., Pham, P., Chong, S. W., & Siemens, G. (2024). A meta systematic review of artificial intelligence in higher education: A call for increased ethics, collaboration, and rigour. International Journal of Educational Technology in Higher Education, 21, Article 4. https://doi.org/10.1186/s41239-023-00436-z

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. Qualitative Research in Psychology, 3(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2024). A critical review of the reporting of reflexive thematic analysis in Health Promotion International. Health Promotion International, 39(3), Article daae049. https://doi.org/10.1093/heapro/daae049

Brown, M., McGrath, R. E., Bier, M. C., Johnson, K., & Berkowitz, M. W. (2023). A comprehensive meta-analysis of character education programs. Journal of Moral Education, 52(2), 119–138. https://doi.org/10.1080/03057240.2022.2060196

Carsiwan. (2024). Trends in character education for elementary, middle and high school students in Indonesia: Systematic literature review. Indonesian Journal of Educational Research and Review, 7(2), 240–252. https://doi.org/10.23887/ijerr.v7i2.80764

Choo, S. S., Sim, J. B.-Y., & Chua, B. L. (2025). Integrating the values of social harmony and criticality: Perspectives from Singapore's approach to character and citizenship education. Asia Pacific Journal of Education, 45(5), 1582–1600. https://doi.org/10.1080/02188791.2025.2511749

Dipuro, R., Purwanto, E., Akbar, S. N., & Hakim, A. (2026). Understanding teacher-student partnership for Islamic educational purpose: A phenomenological qualitative study in an Islamic boarding school. Jurnal Penelitian dan Evaluasi Pendidikan, 13(1). https://doi.org/10.64540/32c2ss63

Ferdinan, Fattah, A., Nashir, A., Muthaharah, S., & Waeno, M. (2026). Examining the enactment of digital literacy in Islamic education across two school contexts in Indonesia and Thailand. Discover Education, 5, Article 764. https://doi.org/10.1007/s44217-026-02044-1

Foley, T., DinanThompson, M., & Caltabiano, N. (2024). A case study of primary students' perspectives of engagement in interreligious learning and teaching: A community of learners. British Journal of Religious Education, 46(1), 59–70. https://doi.org/10.1080/01416200.2023.2259112

Goering, M., Espinoza, C. N., Mercier, A., Eason, E. K., Johnson, C. W., & Richter, C. G. (2024). Moral identity in relation to emotional well-being: A meta-analysis. Frontiers in Psychology, 15, Article 1346732. https://doi.org/10.3389/fpsyg.2024.1346732

Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? Journal of Moral Education, 36(3), 283–296. https://doi.org/10.1080/03057240701643056

Hanafi, Y., Saefi, M., Ikhsan, M. A., Diyana, T. N., Faizin, N., Ramadhan, M. R., Hanifah, U., & Mubarok, N. (2026). Recontextualisation of religious moderation teaching for strengthening the identity of Islam Nusantara: Lessons learned from faculty in Indonesia. British Journal of Religious Education, 48(4), 590–600. https://doi.org/10.1080/01416200.2025.2524040

Hidayatulloh, T., Saumantri, T., & Ramdani, Z. (2024). Integrating living values education into Indonesian Islamic schools: An innovation in character building. EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan, 22(1), 137–152. https://doi.org/10.32729/edukasi.v22i1.1743

Hirt, J., Nordhausen, T., Appenzeller-Herzog, C., & Ewald, H. (2023). Citation tracking for systematic literature searching: A scoping review. Research Synthesis Methods, 14(3), 563–579. https://doi.org/10.1002/jrsm.1635

Iversen, R. L. (2023). The convivial concealment of religion: Navigating religious diversity during meals in early childhood education—A Norwegian case. British Journal of Religious Education, 45(3), 263–276. https://doi.org/10.1080/01416200.2022.2138829

Jarmer, S. T. (2025). Critique of religion and critical thinking in religious education. British Journal of Religious Education, 47(3), 253–267. https://doi.org/10.1080/01416200.2024.2403400

Ju'subaidi, Mujahidin, A., Abdullah, I., & Rofiq, A. C. (2025). Students' critical awareness of the internet and social media use as resources for Islamic learning in Indonesian public senior high schools. British Journal of Religious Education, 47(2), 140–155. https://doi.org/10.1080/01416200.2024.2368888

Khalil, H., Campbell, F., Danial, K., Pollock, D., Munn, Z., Welsh, V., Saran, A., Hoppe, D., & Tricco, A. C. (2024). Advancing the methodology of mapping reviews: A scoping review. Research Synthesis Methods, 15(3), 384–397. https://doi.org/10.1002/jrsm.1694

Khasanah, U. (2023). Islamic education as a foundation of character: A case study of the formation of noble morals in students. JIE (Journal of Islamic Education), 8(2). https://doi.org/10.35723/jie.v8i2.541

Khoiriyah, A., Jannah, M., Kusuma, H. H., Miasari, & Hakim, A. (2025). Model integratif pendidikan karakter berbasis nilai-nilai Qur'ani dalam penguatan moral dan spiritualitas pendidikan Islam. Innovasi: Jurnal Inovasi Pendidikan, 11(3). https://doi.org/10.64540/ar2gtv97

Kjelling, A. G., & Markeng, S. (2026). 'Because I have knowledge': Young Muslims' experiences of moving between the mosque and the public school. British Journal of Religious Education, 48(4), 499–512. https://doi.org/10.1080/01416200.2025.2524035

Kolb, J. (2023). Muslim diversity, religious formation and Islamic religious education: Everyday practical insights into Muslim parents' concepts of religious education in Austria. British Journal of Religious Education, 45(2), 172–185. https://doi.org/10.1080/01416200.2021.1911787

Kvia, A. S. (2025). Activating reflexivity: Supporting professional development for preservice teachers in religious education. British Journal of Religious Education. Advance online publication. https://doi.org/10.1080/01416200.2025.2512438

Kvia, A. S., & Aukland, K. (2025). What is reflexivity? A scoping review of reflexivity and related concepts in religious education. British Journal of Religious Education, 47(3), 314–334. https://doi.org/10.1080/01416200.2024.2423351

Li, Q., & Hu, G. (2023). Positive impacts of perceived social support on prosocial behavior: The chain mediating role of moral identity and moral sensitivity. Frontiers in Psychology, 14, Article 1234977. https://doi.org/10.3389/fpsyg.2023.1234977

Liao, J., Yu, H., Li, Z., Wang, D., Wu, M., & Li, Z. (2026). The association between moral identity and prosocial behavior among college students: Multiple mediating effects of moral sensitivity and moral disengagement. Frontiers in Psychology, 17, Article 1818710. https://doi.org/10.3389/fpsyg.2026.1818710

Liu, N., Cao, Y., & Xu, H. (2024). Prosocial behavior associated with trait mindfulness, psychological capital and moral identity among medical students: A moderated mediation model. Frontiers in Psychology, 15, Article 1431861. https://doi.org/10.3389/fpsyg.2024.1431861

Logan, J., Webb, J., Singh, N. K., Tanner, N., Barrett, K., Wall, M., Walsh, B., & Ayala, A. P. (2024). Scoping review search practices in the social sciences: A scoping review. Research Synthesis Methods, 15(6), 950–963. https://doi.org/10.1002/jrsm.1742

Maranges, H. M., Allman, K. R., Mendonça, S. E., & Lamb, M. (2024). Exemplars of purpose: Reliance on moral exemplars supports college students' purpose in life. International Journal of Educational Research, 123, Article 102269. https://doi.org/10.1016/j.ijer.2023.102269

Moulin, D. (2024). Pedagogue's fallacy and pedagogue's parsimony. British Journal of Religious Education, 46(4), 460–470. https://doi.org/10.1080/01416200.2024.2377185

Muid, A., & Nasrulloh. (2024). Peran pendidikan dalam pembentukan karakter dan akhlak mulia perspektif Al-Qur'an. Indonesian Journal of Islamic Education and Local Culture, 2(2). https://doi.org/10.22437/ijielc.v2i2.38018

Mukhtar, M., Abdullah, A., & Ependi, M. (2024). The intersection of Islamic religious education and character formation in Indonesia: A sociological perspective on (SMK) Sekolah Menengah Kejuruan Jamiah Al-Aziziyah. Jurnal Indo-Islamika, 14(2). https://doi.org/10.15408/jii.v14i2.42531

Muqoyyidin, A. W., Naim, N., & Fitri, A. Z. (2026). Inclusive multicultural Islamic education and educational reform in Nurcholish Madjid's thought: A bibliometric and systematic review. Discover Global Society, 4, Article 150. https://doi.org/10.1007/s44282-026-00507-2

Nurizah, A. K., & Amrullah, M. (2024). Religious character formation through Islamic habituation in primary education. Indonesian Journal of Islamic Studies, 12(4). https://doi.org/10.21070/ijis.v12i4.1741

Piaget, J. (1952). The origins of intelligence in children. (M. Cook, Trans.) International Universities Press.

Putkonen, N., Poulter, S., & Kallioniemi, A. (2026). Learning with(in) religious tradition: Navigating the existential in Islamic religious education. British Journal of Religious Education, 48(4), 636–655. https://doi.org/10.1080/01416200.2025.2508488

Rombout, F., Schuitema, J., & Volman, M. (2024). Effects of a philosophy classroom dialogue intervention on students' value-loaded critical thinking. Thinking Skills and Creativity, 53, Article 101617. https://doi.org/10.1016/j.tsc.2024.101617

Rombout, F., Volman, M. L. L., & Schuitema, J. A. (2022). Teaching strategies for value-loaded critical thinking in philosophy classroom dialogues. Thinking Skills and Creativity, 43, Article 100991. https://doi.org/10.1016/j.tsc.2021.100991

Sabzali, F. H., & Panjwani, F. (2024). Rear-mirror view: Representation of Islam and Muslims in the RE textbooks. British Journal of Religious Education, 46(4), 520–533. https://doi.org/10.1080/01416200.2024.2385104

Sarkadi, Casmana, A. R., Hisyam, C. J., & Wardatussa'idah, I. (2022). Integrating character education into the RECE learning model through Pancasila and citizenship education subjects. Frontiers in Education, 7, Article 841037. https://doi.org/10.3389/feduc.2022.841037

Scholz-Kuhn, R., Makarova, E., Bardi, A., & Döring, A. K. (2023). The relationship between young children's personal values and their teacher-rated behaviors in the classroom. Frontiers in Education, 8, Article 1162335. https://doi.org/10.3389/feduc.2023.1162335

Setiawan, E. V., & Fahyuni, E. F. (2024). Innovative Quranic teaching methods shape moral character in students. Indonesian Journal of Islamic Studies, 12(4). https://doi.org/10.21070/ijis.v12i4.1737

Shah, W. A. (2023). Privileged discourses, teacher agency and alternative subjectivities: Analyzing Janus-faced character of English language pedagogy. Learning, Culture and Social Interaction, 43, Article 100772. https://doi.org/10.1016/j.lcsi.2023.100772

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. Journal of Business Research, 104, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Suhayib, & Ansyari, M. F. (2023). Design of Islamic religious education: Purposes, alignment of curriculum components and contexts. British Journal of Religious Education, 45(4), 382–393. https://doi.org/10.1080/01416200.2023.2220940

Syafri, U. A., Omar, Z. B., Asker, N. B. M., & Hassan, M. Y. B. (2026). Teachers as moral agents in smart education: Strengthening ethical and sustainability values among Muslim students in Singapore. International Journal of Ethics Education. Advance online publication. https://doi.org/10.1007/s40889-026-00245-8

Ta, T., Geron, T., Levinson, M., & Bogia, M. (2023). "The power of open dialogue": Using normative case studies to facilitate ethical dilemmas discussions among school teachers. Teaching and Teacher Education, 132, Article 104237. https://doi.org/10.1016/j.tate.2023.104237

Torraco, R. J. (2005). Writing integrative literature reviews: Guidelines and examples. Human Resource Development Review, 4(3), 356–367. https://doi.org/10.1177/1534484305278283

Utomo, M. I. C., Hakim, A., Khoiriyyah, K., & Khadavi, J. (2026). A comparative hermeneutic study of Al-Ghazali's tazkiyat al-nafs and Bandura's self-regulation theory: Toward an integrative model of Islamic character education. Immortalis Journal of Interdisciplinary Studies, 2(3), 208–228. https://doi.org/10.67307/ijis.v2i3.137

Vygotsky, L. S. (1978). Mind in society: The development of higher psychological processes. (M. Cole, V. John-Steiner, S. Scribner, & E. Souberman, Eds.) Harvard University Press.