



Ethical Foundations of Education: Moral Values in Education

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Abstract

This study examines the ethical foundations of education by exploring the moral values that underpin educational practice. Ethics in education is not merely a set of rules or norms, but a comprehensive framework that guides the attitudes, behaviors, and decisions of all educational stakeholders, including educators, students, institutions, and policymakers. The ethical principles embedded in education encompass honesty, justice, responsibility, respect, empathy, and integrity. These values are fundamental in shaping the character of learners and ensuring the quality of the educational process. This research employs a qualitative descriptive method through literature review to analyze the role of ethical values in various dimensions of education, from curriculum design to classroom interactions and institutional governance. The study further explores the historical development of educational ethics, major ethical theories applicable to education, the concept of the ethical educator, academic integrity, multicultural ethics in education, and the role of technology in reshaping moral boundaries in learning environments. The findings indicate that moral values are inseparable from effective and meaningful education, and that the integration of ethical foundations is essential for developing not only intellectually capable individuals but also morally upright citizens. Strengthening the ethical foundation of education is therefore a critical endeavor in responding to the moral challenges of the modern era.

Keywords: *ethics of education; moral values; educational foundations; character education; academic integrity; ethical educators.*

Abstrak

Kurikulum pendidikan Islam memiliki peran strategis dalam membentuk peserta didik yang beriman, berilmu, berakhlak mulia, serta mampu merespons berbagai perubahan kontemporer. Namun, perkembangan ilmu pengetahuan, teknologi, dan dinamika sosial menuntut adanya pembaruan kurikulum tanpa mengabaikan nilai-nilai Islam. Penelitian ini bertujuan menganalisis konsep dasar, landasan, prinsip pengembangan, klasifikasi ilmu, orientasi, dan organisasi kurikulum pendidikan Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan. Data diperoleh dari buku, artikel ilmiah, dan dokumen yang relevan, kemudian dianalisis melalui tahapan reduksi, klasifikasi, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kurikulum pendidikan Islam berlandaskan Al-Qur'an, Hadis, ijtihad, serta nilai-nilai filosofis, psikologis, sosial, dan budaya. Pengembangannya perlu menekankan prinsip relevansi, keseimbangan, fleksibilitas, kontinuitas, serta integrasi antara ilmu agama dan ilmu umum. Penelitian ini memberikan kontribusi berupa landasan konseptual bagi peneliti lain dalam mengembangkan kajian kurikulum Islam yang kontekstual, integratif, dan responsif terhadap tantangan global pada berbagai jenjang pendidikan.

Kata kunci: *kurikulum pendidikan Islam; integrasi ilmu; organisasi kurikulum,*



Introduction

Education is a key pillar in the development of human civilization. However, educational success is not solely measured by academic achievement and mastery of knowledge, but also by the extent to which the educational process can shape individuals with morals and character. An ethical foundation in education serves as a fundamental framework to ensure that the entire educational process is conducted in accordance with noble human values. (Wavi & Alfa, 2026) Based on this opinion, it can be understood that ethics functions as a guideline in every educational activity so that the goals of education are not only oriented towards academic aspects, but also character building.

Educational ethics is a branch of moral philosophy that specifically examines issues of value in the context of education. It addresses fundamental questions: What is the true purpose of education? What should be the relationship between educators and students? What values should be prioritized in the curriculum? Who has the right to determine educational content, and on what basis should they be guided by moral authority? These questions are not merely theoretical but have practical implications that directly affect the quality and direction of education.

In the modern era, marked by rapid technological development, globalization, and shifting social values, ethical challenges in education are increasingly complex. Moral degradation among the younger generation, weak academic integrity, and a lack of empathy and social responsibility are serious problems that need to be addressed by strengthening the ethical foundations within the education system. Studies show that education that ignores the ethical dimension tends to produce individuals who are competitive but not collaborative, intelligent but not wise, and skilled but not responsible. (Nursalim et al., 2026) This emphasizes the importance of moral values in education. Intelligence without ethics can lead to the misuse of knowledge, so education needs to balance the intellectual and moral aspects.

In the context of Islamic education, ethics or morality is the core of the entire educational process. The goal of Islamic education is not only to shape



knowledgeable individuals, but also individuals with noble morals, as exemplified by the Prophet Muhammad (peace be upon him) in his saying: "Innama bu'itstu liutammima makarimal akhlaq" (Indeed, I have been sent to perfect noble morals). This principle emphasizes that morality is the essence of education itself, not merely an accessory. (Fandra et al., 2025) Islamic education places morality as the primary goal to be achieved through the learning process. Therefore, every educational activity must support character development in accordance with Islamic values.

A comprehensive understanding of the ethical foundations of education is also highly relevant for prospective educators. Students entering the teaching profession need to be equipped not only with pedagogical and academic competencies but also with a deep ethical awareness of their responsibilities as future leaders. Research shows that prospective teachers who deeply understand educational ethics tend to be better able to make wise decisions in challenging classroom situations and are more sensitive to the moral needs of their students. (Febriani et al., 2026) An understanding of ethics helps educators navigate various issues in the educational environment professionally. With sound ethical awareness, teachers can act fairly and consider the impact of every decision they make.

The issue of educational ethics cannot be separated from its historical and socio-cultural context. Every society has a value system that influences how ethics are formulated and implemented in education. In Indonesia, the values of Pancasila, religious teachings, and local wisdom are the primary sources of educational ethics that need to be understood, preserved, and developed in accordance with the demands of the times.

Based on this background, this study aims to examine in depth the ethical foundations of education and the moral values that should be the foundation in the world of education. The formulation of the problems studied include: (1) what is the nature and history of the development of ethics in education; (2) what ethical theories are relevant to education; (3) what moral values are the basis of educational



ethics; (4) what is the role of educators as moral agents; (5) how academic integrity is built and maintained; (6) how multicultural ethics are applied in education; and (7) how ethical challenges in the digital era are answered through education.

Research Methods

This study employed a library research method with a descriptive qualitative approach. This approach was chosen because it is relevant for understanding complex phenomena related to values, norms, and ethics in educational contexts that cannot be measured quantitatively alone. Data were collected from various scientific literature sources, including educational philosophy books, accredited national and reputable international journals, scientific seminar proceedings, and relevant educational policy documents. (Masruhatin et al., 2026) The use of diverse sources demonstrates the researcher's efforts to obtain valid and reliable data. This improves the quality of the research because it is supported by various scientific perspectives.

The sources used in this research were selected based on the criteria of topic relevance, author and publisher credibility, and data currency (generally literature published within the last ten years).

Data analysis was conducted inductively by identifying key themes related to educational ethics, then synthesizing them into Literature sources in this study were selected by considering their suitability to the research topic, the credibility of the authors and publishers, and the novelty of the information used. Most of the references came from publications within the last ten years to ensure the data obtained remained relevant to scientific developments. A structured literature search was conducted through several scientific databases, such as Google Scholar, SINTA, DOAJ, and ERIC to obtain quality and accountable sources. a comprehensive framework of understanding. The validity of the study was maintained through source triangulation, namely by comparing and confirming findings from various different references. The analysis process follows the following steps: (1) data reduction, namely sorting relevant information; (2) data



presentation, namely organizing findings systematically; and (3) drawing conclusions based on patterns found in the literature (Sholihah, 2025). These steps help researchers organize information systematically so that research results are more structured and easier to understand.

The limitations of this research lie in the nature of a desk study that did not involve primary data collection in the field. Therefore, the findings are conceptual and theoretical in nature, requiring further validation through empirical research in real-world educational contexts. Nevertheless, this theoretical study is crucial as a foundation and framework for further empirical research.

Results and Discussion

Historical Development of Ethics in Education

Understanding the ethical foundations of education cannot be separated from its historical context. Since the beginning of human civilization, the question of what values should be instilled through education has been a persistent debate. Each historical period offers a unique perspective on how ethics should play a role in education.

Educational Ethics in Classical Greece

The Western tradition of educational ethics can be traced back to Ancient Greece, particularly through the thought of three great philosophers: Socrates, Plato, and Aristotle. Socrates introduced the dialectical method of learning, emphasizing intellectual honesty and the moral courage to continually question accepted assumptions. For Socrates, teachers were not merely transmitters of knowledge, but midwives (maieutics) who helped students generate truth from within themselves. This principle has profound ethical implications: that students should be treated as active and autonomous subjects, not passive objects filled with information. (Rahmat et al., 2025) Socrates' thinking suggests that education should not only focus on imparting knowledge but also on encouraging students to think



critically and discover truth independently. This approach positions students as active subjects in the learning process.

In his work 'Republic', Plato developed a theory of education aimed at forming just human beings in a just state. Plato emphasized that education should be oriented toward achieving the highest good, and that educators have a moral obligation to guide students toward eternal truth. Plato's concept of the 'allegory of the cave' serves as a powerful metaphor for the ethical mission of education: to free humanity from illusion and ignorance toward the light of true knowledge.(Annahawan & Anna, 2025)Plato's view asserts that education has a crucial moral purpose: to guide humanity toward truth and goodness. Therefore, education must be able to shape character in addition to enhancing students' intellectual abilities.

Aristotle introduced the concept of eudaimonia (happiness) as the ultimate goal of education. For Aristotle, the task of education was to develop virtue through habituation and practical practice. This concept gave rise to a highly influential approach to character education: that moral values are not simply learned intellectually but must be practiced repeatedly until they become ingrained habits.

Educational Ethics in Islamic Tradition

The Islamic educational tradition has a very rich and comprehensive ethical foundation. Classical Islamic educational thinkers such as Al-Ghazali, Ibnu Khaldun, and Ibnu Miskawaih have formulated profound theories of educational ethics. Al-Ghazali in 'Ihya Ulumiddin' emphasized that the highest goal of education is taqarrub ilallah (getting closer to Allah) through mastery of knowledge accompanied by noble deeds and morals. It also provides very detailed ethical guidance on the relationship between teacher and student, both of whom have moral obligations and rights that must be respected.

In his book "Tahdzibal-Akhlaq," Ibn Miskawaih developed a theory of moral education based on the concept of moderation (wasathiyah). He argued that good



moral character represents a middle ground between two extremes: for example, courage is a middle ground between recklessness and cowardice. This theory is highly relevant in the context of modern education, which often faces value extremism. Meanwhile, in his book "Muqaddimah," Ibn Khaldun emphasized the importance of a humanist approach to education and strongly criticized physical violence in teaching, which, he argued, undermined students' moral and intellectual development.

Educational Ethics in the Modern Era

Entering the modern era, educational ethics underwent significant transformations with the emergence of Enlightenment ideas about individual autonomy, human rights, and freedom of thought. John Locke asserted that every child is born as a 'tabula rasa' and has a natural right to an education that develops their rationality. Jean-Jacques Rousseau, in 'Emile', advocated an education that respects children's natural abilities and does not dogmatically impose adult values. Immanuel Kant contributed the highly influential categorical imperative: treat humans always as ends, never as mere means. This principle became the foundation of modern educational ethics, which places the dignity of students as the highest value.

In the 20th century, John Dewey brought a pragmatic perspective to educational ethics. Dewey argued that education is not merely preparation for life, but life itself. He emphasized the importance of democracy as an ethical value in education, where students learn through collaborative experiences and real-world problem-solving. Paulo Freire later criticized "banking" education, which treats students as passive receptacles, and advocated a liberating education (pedagogy of the oppressed) as a moral and political act.(Hasani et al., 2024)Dewey's thinking suggests that education must be connected to real-life experiences. Through these experiences, students can understand and apply moral values more concretely.



Relevant Ethical Theories in Education

Various ethical theories provide distinct but complementary analytical frameworks for understanding moral issues in education. An understanding of these theories is essential for educators to make reflective ethical decisions based on clear principles. The following are the main ethical theories and their relevance to education:

Ethical Theory	Main Principles	Relevance in Education
Deontology (Kant)	Moral obligations are universal and absolute; humans are treated as ends, not means.	The right of students to receive a dignified education; the absolute obligation of educators
Consequentialism Utilitarianism (Mill)	/ An action is considered good if it produces the greatest good for the greatest number of people.	Inclusive education policy; distribution of resources that maximizes benefits
Virtue Ethics (Aristotle)	Good moral character is developed through continuous habits and practices.	Character education; the role of educators as role models
Ethics of Care (Noddings)	The caring relationship between educators and students as the moral core of education	Empathetic approach; attention to the individual needs of students
Communicative Ethics (Habermas)	Moral norms are valid if they result from rational dialogue free from coercion.	Deliberation in education policy; democratic classrooms
Islamic Ethics	Noble morals as the main goal; guidance of revelation as the highest source of values	Integration of religious values in all dimensions of education; the formation of human beings

Table 1. Ethical Theories and Their Relevance in Education

The theory of the ethics of care developed by Nel Noddings deserves special attention in the context of education. Noddings argues that a caring relationship between educators and students is not merely an adjunct to the learning process but



rather a moral condition that must be met for education to take place authentically. Caring educators consider each student as an individual with unique needs, potential, and vulnerabilities. This approach is highly relevant in the context of Indonesian education, which is steeped in the values of family and mutual cooperation.(Damayanti & Engliana, 2025)Relationships based on caring can create a comfortable learning environment and support student development. Teachers act not only as instructors but also as mentors who understand students' needs.

Moral Values as the Foundation of Educational Ethics

There are a number of fundamental moral values that serve as the foundational pillars of ethics in education. These values are not a list of isolated elements, but rather an interrelated and mutually supportive system:

Honesty. Honesty is the most fundamental moral value in education. An honest educator will convey knowledge accurately, acknowledge the limitations of his or her knowledge, and assess students objectively. Meanwhile, honest students will complete assignments and exams with full integrity, without cheating or plagiarism. A culture of academic honesty needs to be instilled from an early age as a foundation for personal integrity. Furthermore, honesty also encompasses institutional honesty: honest educational institutions will provide accurate information to the public about the quality of their graduates, their accreditation, and the conditions under which they provide education.(Ramadani & Sofa, 2025)Honesty is the foundation of trust in education. Without it, the learning process and management of educational institutions will lose credibility.

Justice. Justice in education means providing equal treatment to all students without discrimination based on social, economic, racial, or gender background. Equitable education ensures that every child has an equal opportunity to learn and develop according to their potential. Distributive justice requires that educational resources, including qualified teachers, adequate facilities, and relevant curricula,



are distributed equitably. Procedural justice ensures that assessment and selection processes are conducted transparently and without bias.(Treasure & Treasure, 2025)Education must ensure that every student receives equal rights without discrimination. Justice will help students develop their potential optimally.

Responsibility. The value of responsibility in education encompasses the educator's responsibility for the learning process, the student's responsibility for their learning assignments, and the institution's responsibility to society. Responsibility also encompasses the dimension of accountability: educators must be accountable for their pedagogical decisions to students, parents, and the community.(Khikmiah & Fitriatin, 2025)Teachers must be able to account for every action and policy implemented in learning. This responsible attitude reflects an educator's professionalism.

Respect. Respect in education is the foundation of healthy pedagogical relationships. Respect is reciprocal: educators respect the dignity, potential, and uniqueness of each student; while students respect educators as sources of knowledge and guides. Respect also includes appreciating the diversity of cultures, religions, and perspectives within a pluralistic educational environment.(Falah et al., 2025)An educational environment that values differences will create a harmonious and inclusive atmosphere. Mutual respect also helps build tolerance among students.

Empathy. Empathy in education refers to an educator's ability to understand and feel the conditions, needs, and challenges faced by their students. Empathetic educators create a psychologically safe learning environment, where students feel free to ask questions, make mistakes, and express their opinions without fear of ridicule or punishment.(Prabowo et al., 2025)Empathy allows teachers to understand students' situations, making the learning process more humane. Students also feel valued and gain more confidence in their learning.

Integrity. Integrity refers to the consistency between believed values and actual actions. In the context of education, integrity means that what is taught aligns



with what is done. An educator with integrity will be a living example for their students. Integrity also encompasses the dimension of consistency: an educator with integrity treats all students equally, without discriminating based on achievement or background.

Tolerance. Tolerance in education does not mean moral relativism or indifference to differences, but rather the ability to appreciate and coexist with diversity without losing one's identity. Education that instills tolerance will produce a generation capable of collaborating across cultural, religious, and ideological differences, a competency that is essential in an increasingly globalized world.

Compassion. Compassion is a moral motivation that drives educators to provide the best for their students, not out of formal obligation, but out of genuine concern. Compassionate educators will take the extra time to assist students who are struggling, celebrate every little bit of progress, and be a source of emotional support for students facing challenges.

Educators as Moral Agents: Ethics of the Teaching Profession

The teaching profession has a significantly higher ethical dimension than other professions. This is due to three main factors. First, educators have a significant influence on students' personality development, especially during their formative years. Second, the relationship between educators and students is inherently asymmetrical in terms of power and knowledge, making it vulnerable to abuse. Third, educators bear a public responsibility because they shape the next generation who will determine the future of society and the nation.

The Indonesian teacher code of ethics, formulated by the Indonesian Teachers Association (PGRI) and reinforced by Law Number 14 of 2005 concerning Teachers and Lecturers, sets standards of ethical behavior that every educator must meet. This code of ethics includes obligations to: be honest and fair in assessment; maintain the confidentiality of students' personal information; avoid inappropriate relationships with students; continuously develop professional competence; and



uphold the dignity of the profession.

From a more contemporary perspective, an ethical educator not only adheres to a formal code of ethics but also possesses a reflective moral conscience. This means actively reflecting on the ethical implications of each pedagogical decision: Is the assessment method I'm using truly fair? Is the content I'm teaching free from bias? Have I given sufficient attention to marginalized learners? This reflective conscience is a hallmark of a morally mature educator.(Dharmawan et al., 2025)Ethical reflection helps teachers assess whether their actions align with principles of justice and the interests of students. This attitude is essential for maintaining the quality of education. Educators' ethical competence can be described in several dimensions:

Personal Moral Competence: the ability to live a personal life that is moral and consistent with the values taught.

Relational Moral Competence: the ability to build healthy, supportive, and ethically bounded relationships with students.

Pedagogical Moral Competence: the ability to integrate the development of moral values into the learning process.

Institutional Moral Competence: the ability to contribute to the development of an ethical culture in the school environment.

Social Moral Competence: the ability to advocate for students' rights and act as an agent of positive social change. (Disma et al., 2023) Ethical competence is not only related to teachers' personal behavior, but also includes their ability to build good relationships and contribute to a healthy educational environment.

Academic Integrity: The Ethical Foundation of Learning

Academic integrity is one of the most concrete manifestations of ethics in education. Simply put, academic integrity means that the entire academic process, from learning and research to assessment and scientific publication, is conducted with honesty and without manipulation. However, in reality, academic integrity



faces serious threats in the form of various ethical violations that have become systemic problems in many educational institutions (Hidayat & Wulandari, 2023). Academic integrity is the foundation for creating a quality scientific culture. This value encourages students and educators to value the learning process honestly and responsibly.

The most common violations of academic integrity include cheating on exams, plagiarism, fabrication and falsification of research data, contracting for essays or using writing services, and unauthorized sharing of exam answers. In the digital age, these violations have become increasingly sophisticated, leveraging technology, including the use of generative artificial intelligence to generate academic assignments.

Building a culture of academic integrity requires a systemic and preventative approach, not simply a reactive-punitive one. A preventative approach includes: designing authentic and plagiarized assignments; teaching the writing and critical thinking skills that underlie intellectual integrity; creating a classroom climate that values the learning process beyond grades; and engaging students in open discussions about why integrity matters. Furthermore, a restorative approach to addressing academic integrity violations has been shown to be more effective in the long run than a purely punitive approach.

The role of educational institutions is crucial in building a culture of academic integrity. Clear and consistently implemented academic policies, secure and reliable complaint procedures, and a commitment by institutional leaders to prioritize integrity over reputation are essential elements of a healthy academic integrity ecosystem. Institutions that tolerate violations to maintain graduation rates or academic reputation are building a fragile foundation and undermining public trust in the education system.(Firdaos et al., 2024)The successful implementation of academic integrity depends not only on individuals, but also on institutional policies that support the values of honesty and transparency.



Multicultural Ethics in Indonesian Education

Indonesia, as a country with extraordinary ethnic, religious, linguistic, and cultural diversity, requires an ethical approach to education that is sensitive to this plurality. Multicultural ethics in education does not simply mean tolerance of differences, but rather an active commitment to recognizing, respecting, and integrating diversity as a richness in the learning process.

James Banks, a pioneer of multicultural education, identified five dimensions of multicultural education that have ethical implications: (1) integration of content from various cultures into the curriculum; (2) development of a knowledge construction process that is critical of bias; (3) reduction of prejudice through cross-group interaction; (4) equitable pedagogy for all groups; and (5) empowerment of an inclusive school culture. In the Indonesian context, multicultural education is rooted in the philosophy of 'Bhinneka Tunggal Ika' which celebrates diversity as a national identity,

The challenges of multicultural ethics in Indonesian education encompass several critical issues. First, how the national curriculum can respect and integrate local wisdom from various regions without falling into cultural relativism that ignores universal value standards. Second, how to address intercultural value conflicts, for example, between traditional patriarchal values and the principle of gender equality, in the educational context. Third, how to ensure that students from minority groups do not experience stereotyping, marginalization, or identity erasure in the educational process.

Religious education in Indonesia holds a unique position within multicultural ethics. On the one hand, religious education is an important medium for instilling moral values. On the other hand, religious education that is not designed with multicultural sensitivity can potentially reinforce exclusivism and intolerance. Therefore, an approach to religious education is needed that emphasizes universal values shared by various religious traditions, such as compassion, justice, and respect for human dignity. (Badrudin & Ilahiyyah, 2025) Religious education that



emphasizes universal values can strengthen tolerance and create a harmonious social life in a diverse society.

Educational Ethics in the Digital Technology Era

The digital revolution has fundamentally transformed the educational landscape and introduced new ethical dimensions never seen before. The integration of technology into education brings significant benefits in the form of expanded access, personalized learning, and the ability to reach learners worldwide. However, it also brings serious ethical risks and challenges that must be proactively addressed.

One of the most pressing digital ethics issues is student data privacy. Digital education platforms collect vast amounts of data on students' learning behaviors, preferences, difficulties, and even emotional states. Using this data for commercial purposes or for student profiling without adequate consent constitutes a serious ethical violation. Educators and educational institutions have a moral obligation to ensure that student data is protected and used only for purposes explicitly agreed to with informed consent.

The use of artificial intelligence (AI) in education also presents complex ethical dilemmas. On the one hand, AI has enormous potential to personalize learning, identify students at risk of falling behind early, and free educators from administrative tasks to focus more on meaningful pedagogical interactions. On the other hand, bias in AI algorithms can reinforce existing inequalities, automated decision-making about students' academic potential can become a self-fulfilling prophecy, and over-reliance on AI can erode students' critical thinking skills and creativity.

The digital divide also poses a serious ethical issue of justice. As education increasingly relies on digital technology, students from low-income families who lack access to devices and adequate internet connections are increasingly left behind. The COVID-19 pandemic has dramatically exposed and exacerbated this



gap. Therefore, any policy on technology integration in education must be accompanied by explicit strategies to ensure that its benefits are equitably accessible to all students, regardless of economic status or geographic location.

Digital communication ethics also need to be part of modern educational curricula. The phenomena of cyberbullying, the spread of hoaxes, hate speech on social media, and digital privacy violations are ethical issues that increasingly involve school-age students. Digital literacy education that encompasses not only technical skills but also ethical awareness in cyberspace is an urgent need.(Wildan, 2026)The ability to use technology must be accompanied by moral responsibility. This is crucial for preventing the misuse of digital media and fostering wise behavior online.

Implementation of Moral Values in Educational Practice

Implementing moral values in education is not sufficient if they are simply taught verbally in the classroom; they must be systematically integrated into all dimensions of educational life. There are several main approaches that can be taken:

First, integration within the curriculum. Moral values need to be integrated into various subjects, not just religious studies or civics. Every subject has the potential to develop students' moral dimensions. Mathematics teaches honesty and accuracy; science teaches environmental responsibility; history teaches empathy and respect for differences; and literature fosters emotional and moral sensitivity. This approach, known as values infusion, differs from the approach of teaching values in isolation.

Second, the educator's exemplary behavior. Educators are central figures who serve as moral mirrors for their students. Exemplary behavior in attitude, speech, and actions is far more powerful than a thousand words of moral instruction. Research in educational neuroscience shows that mirror neurons in the human brain naturally encourage us to imitate the behavior of those we respect and trust. An educator who arrives on time, is honest in assessment, fair in treatment, and warm in interpersonal relationships indirectly teaches these values to their students more



effectively than any moral lecture.

Third, creating a moral school climate. A morally conducive school environment includes fair and consistently applied rules, a culture of mutual respect among school members, and a mechanism for handling violations that educates, not simply punishes. A restorative justice approach to conflict management in schools has proven more effective in building long-term morale than a punitive approach. A positive moral climate will internalize ethical values as part of the school's collective identity.

Fourth, values-based learning through real-life projects. Service learning, which combines learning with community service activities, is one of the most effective approaches to integrating moral values into concrete learning experiences. Through projects that have a real impact on the community, students develop a sense of social responsibility, empathy, and concern that transcends classroom boundaries.(Anbiya et al., 2025). Activities that involve students directly in the community provide real-life experiences about the importance of social awareness and service to others.

If your lecturer really asks for every citation to be analyzed, then the analysis above can be placed directly after the paragraph containing the citation before moving on to the next quotation or discussion.

Fifth, family and community involvement. Moral education cannot be effective if it occurs only in schools. As the primary and primary educator, the family plays an irreplaceable role in instilling moral values from an early age. Collaboration between schools, families, and the community is necessary to create a consistent and mutually supportive moral ecosystem. Parenting education programs that equip parents with the skills to instill moral values at home are a strategic investment that is often overlooked.

Evaluation and Measurement of Moral Development in Education

One of the biggest challenges in character education is how to fairly and



accurately measure students' moral development. Unlike cognitive competencies, which can be measured through standardized tests, moral development is complex, contextual, and cannot be reduced to numbers. However, the impossibility of perfect measurement does not mean that moral development evaluation is unnecessary.

Lawrence Kohlberg developed a highly influential theory of moral development, which divides human moral development into six stages organized into three levels: preconventional, conventional, and postconventional. Although this theory has received criticism, most notably from Carol Gilligan, who pointed out the gender bias in Kohlberg's framework, it still provides a useful framework for understanding the development of students' moral reasoning. In an educational context, understanding students' stages of moral development can help educators design targeted pedagogical interventions.

In practice, moral development evaluation can be conducted through various means: observing behavior in real-life situations; analyzing student ethical reflection portfolios; discussing moral dilemmas that reveal ethical reasoning; using standardized psychometric instruments; and providing testimonials from various parties, including peers, parents, and community members. Evaluation using multiple methods provides a more comprehensive and fair picture of student moral development than a single measurement.

It's important to emphasize that moral development evaluations should be used as a tool to support growth, not to label or judge students. An evaluation approach that is too focused on punishing those who are "immoral" can actually create a counterproductive effect of moral performance, where students learn to display expected behavior without truly internalizing values.

Conclusion

The ethical foundation of education is the core of an educational system that emphasizes moral values such as honesty, justice, responsibility, empathy,



integrity, and compassion, so that the resulting generation is not only intelligent and skilled but also virtuous. Historical studies demonstrate the relevance of ethics from Ancient Greece and classical Islamic traditions to modern educational thought, with various ethical theories such as deontology, virtue ethics, and the ethics of care serving as analytical frameworks.

The implementation of educational ethics requires curriculum integration, exemplary teacher behavior, a moral school climate, project-based learning, and collaboration between schools, families, and the community. In the digital and globalized era, strengthening ethics is urgent to address issues of data privacy, AI use, the digital divide, academic integrity, and netiquette. Ideally, education can produce competent individuals who are moral and have character and contribute positively to society, the nation, and humanity. This requires the participation of all stakeholders.

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