



Received: August 21, 2021

Revised: December 31, 2022

Accepted: March 04, 2023

*Corresponding author: Hastuti Mulang,
Department of Management, Faculty of
Economic and Business, Universitas
Muslim Indonesia, Makassar, Indonesia.

E-mail: hastuti.mulang@umi.ac.id

SOCIAL SCIENCE AND EDUCATION | RESEARCH ARTICLE

Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia

Hastuti Mulang^{1*}, Aditya Halim Perdana Kusuma Putra²

^{1,2} Department of Management, Faculty of Economic and Business, Universitas Muslim Indonesia, Makassar, Indonesia.

Email: hastuti.mulang@umi.ac.id¹, aditya.halim@umi.ac.id²

Abstract: This research explores the implementation of Islamic ethical and spiritual values in high school students using a case study design and qualitative research approach. Data was collected through observation, interviews, and documentation from 19 informants, including school officials, students, and parents. The research findings indicate that educators instill ethical and spiritual values in students as part of the process of character development, which starts from planning, execution, and evaluation phases outlined in the Lesson Preparation Plan (RPP) to produce students with high morals, faith, and piety. The study highlights the importance of instilling ethical and spiritual values in high school students to develop their character and help them become more morally upright, faithful, and pious individuals. The cultivation of ethical and spiritual values cannot be separated from supportive and inhibiting factors. The commitment of the school principal and the provision of facilities and infrastructure are supportive factors, while modern technological developments, poor social environment, and lack of attention from parents are inhibiting factors. The findings underscore the need for schools to provide the necessary support and infrastructure to ensure the successful implementation of such values. This study provides valuable insights into the factors that support or hinder the process of instilling ethical and spiritual values in high school students.

Keywords: Instilling Ethical and Spiritual Values, High School Students.

1. Introduction

Education is essentially an effort to pass on values that assist and determine human beings in their lives, while also improving the fate and civilization of humanity. Mahmud As-Sayid Sulthan expresses that the purpose of Islamic education must fulfill certain characteristics, such as clarity, universality, integration, rationality, actuality, idealism, and encompassing a long-term scope (Enes Karic, 2003). Simply put, Islamic education must cover cognitive (fikriyyah ma'rifiyyah), affective (khuluqiyah), psychomotor (jihadiyah), spiritual (ruhiyyah), and social community (ijtima'iyah) aspects (Mu'ammam et al., 2020). To achieve these goals, educators must instill ethical and spiritual values in their students as part of their character development. By doing so, they can help create morally upright, faithful, and pious individuals who can navigate life's challenges with integrity and purpose. This approach to education aligns with the Islamic belief that individuals must strive to become better human beings who contribute positively to society (Asutay et al., 2022). In conclusion, Islamic education aims to impart a comprehensive set of values that encompass all aspects of human development, including cognitive, affective, psychomotor, spiritual, and social community (Lubis, 2015). Instilling ethical and spiritual values is a key component of character development and helps create individuals who are morally upright, faithful, and pious (You et al., 2018). It is evident that the progress or decline, as well as the prosperity or adversity of a society or nation, is determined by the education that its people receive. Understanding this context, it is certain that the advancement of civilization achieved by humanity today is inextricably linked to the role of education (Bar-Yam, 2000). The progress in science and technology achieved by various

nations across the globe is a product of their education, although it is known that the progress made in the field of education is always inferior to that achieved by educational institutions. This is in line with the function and purpose of national education, as stipulated in Article 3 of Law No. 20 of 2003 on the National Education System, which states that "national education serves to develop the potential of students and shape the character and civilization of the nation in order to enlighten the life of the nation, aimed at developing the potential of students to become faithful and pious towards God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and become democratic citizens who are responsible."

In philosophy, ethics is synonymous with morality, which deals with the concepts of good and evil. However, despite both being related to the moral quality of human actions, ethics and morality have different meanings. In brief, ethics from a religious perspective means "the science that studies good and evil" (ethics or *ilm al-akhlaq*), while morality (*akhlaq*) is the practice that is in accordance with the teachings of the religion one follows (Laeheem, 2018). Ethically, from a cultural aspect, it refers to the habits that have grown and developed into cultural norms, regardless of the beliefs or ideologies embraced by the society (Hanitzsch et al., 2011). The cultivation of ethical and spiritual values as a foundation for students to navigate the challenging and ever-changing world is of utmost importance. Self-improvement on a personal level is necessary for all individuals to aid the ongoing and upcoming changes. In the context of general education, Charles E. Skinner defines education as "the process of preparing children to live in society, which is called socialization (Zhou & Brown, 2015). Every culture has a plan in harmony with its religious, moral, economic, and other values for accomplishing this goal (Agnew et al., 2013). According to Sheikh Mustafa Al-Galayaini, ethical education in Islam involves instilling good morals in the younger generation and nourishing them with guidance and advice until it becomes second nature, resulting in excellence and a willingness to work for the homeland. Islamic education is an effort to develop human nature with the teachings of Islam, so as to achieve a prosperous and happy life (Az-Zubair, 2007)

It is crucial to address the issue of high school students who have not fully understood and actualized ethical and spiritual values (Chickering et al., 2015). The actualization of education in schools is inevitably dependent on educators. A good educator is necessary to ensure that a school produces high-quality and competent individuals who excel in their Islamic character, which serves as a foundation to fend off any external disturbances that may lead to negative behavior. Besides educators in schools, technology also plays a significant role in shaping ethical and spiritual values (Jamaluddin et al., 2021). In the past, teachers were the primary source of knowledge, but now students have access to information from various sources, resulting in a diminished role for teachers. This has created a pattern of degradation that affects the ethical and spiritual values of students' behavior and actions. Based on preliminary observation data, it is apparent that in the past five years, there has been a degradation of ethical and spiritual values among students, with a decrease from 70.8% in 2015 to 57.8% in 2019. This decline is in line with the development of technology and the high density of students in classrooms, which directly affects the behavior and actions that impact the cultivation of ethical and spiritual values in students (Sadler et al., 2006). The family environment also plays a significant role, as children spend most of their daily time with their families, making the role of a family crucial. If a family provides good education, it will greatly assist the school education system, allowing children to more easily apply positive aspects in their daily lives, whether at school, at home, or in the community. The community environment also greatly influences a child's spiritual intelligence. A supportive and positive community interaction environment will allow children to develop good social skills. Therefore, the educator's involvement in guiding children is of utmost importance, supported by education in schools and the community (Al-Abdullatif & Aladsani, 2022).

Numerous factors hinder the development of ethics and spirituality within children. One of them is rapid social change. Social change that emphasizes material success, prioritizes egoism, and emphasizes the pursuit of pleasure solely through sex and lifestyle, has resulted in the dehumanization process, whereby human values (ethical, moral, and religious) are reduced and abandoned, and material aspects are glorified. Unconsciously, educators begin to abandon ethical and spiritual values because they are considered outdated, old-fashioned, not modern, unable to bring happiness, and replaced by the domination of materialistic values which are considered more

satisfying in satisfying worldly desires. As a result, educators forget to guide and educate the ethical and spiritual dimensions within the student's soul. The development of the meaning of ethics and spirituality within the student is delayed and does not develop optimally. This causes students to experience spiritual emptiness, resulting in the emergence of spiritual meaninglessness in the student. This spiritual meaninglessness causes students to be easily swayed by their surrounding environment. Students lose faith and become easily hopeless. Not only that, students are also more vulnerable to committing acts that violate moral and human values, and they easily engage in heinous acts solely to satisfy their short-term desires (Hemberg et al., 2021).

Many students unconsciously dehumanize their children by only pushing them to achieve material success and popularity, while neglecting spiritual and ethical values (Boutte & Bryan, 2021). This results in children learning only how to acquire wealth and prioritize selfishness, and encouraging them to do whatever it takes to reach their desired goals, making them vulnerable to spiritual emptiness and meaninglessness. Children who lack ethics and spirituality are susceptible to spiritual crises, alienation, pathology, and illness. Therefore, it is important for children to possess these attitudes as they have a significant impact on their lives. Based on a preliminary study, the cultivation of ethical and spiritual values among high school students in Makassar has been implemented in various ways, such as teaching them discipline, love for order, respect, cooperation, and responsibility (Abdullah, 2018). However, there are problems related to the cultivation of ethical and spiritual values among students. A concerning ethical issue is that students feel they do not have freedom to socialize in the school environment and lack responsibility in their behavior in school, as well as having a low conscience in empathizing with their peers. The spiritual issue is that there are still students who lack understanding of monotheism and their behavior does not conform to the demands of Islam and the personality of each student is different in receiving learning (Shakeel, 2018).

Therefore, it is imperative that educators cultivate ethical and spiritual values among students through carefully planned, implemented, and evaluated strategies aligned with the school's objectives. As teachers, they must adapt their teaching strategies to effectively impart fundamental concepts in various fields of knowledge. This task is especially challenging as teachers are responsible not only for mastering different subject matters but also for integrating them through scientific approaches into thematic learning while instilling ethical and spiritual values in their students. As Allah Subhanahu wata'ala stated in verses 1-4 of Qs Al-Mu'minun:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

Meaning:

Indeed, blessed are the believers - those who are humble in their prayer, and those who turn away from empty talk, and those who pay the zakat.

The above verse explains that ethics and spirituality in Islam are a person's ability to believe and hold firm to the spiritual values of Islam, always behaving in accordance with Islamic values in their lives, and being able to place oneself in the context of self-meaning. This means the importance of instilling ethical and spiritual values in every person, including students as learners, because having ethics and spirituality will make a person better. The cultivation of ethical and spiritual values begins with preparing/planning the awareness of students in showing their ethics and spirituality, then implementing ethical and spiritual values in students' behavior, and finally conducting evaluation/assessment based on each student's understanding of norms that are not in conflict with the beliefs and teachings of Islam.

2. Literature Review

Islam has long been an integral part of the lives of Muslims, as it is one way to develop noble morals and good character. In Islam, ethics play a crucial role in education as it encompasses moral

values that every Muslim must uphold in their daily lives. This paper will further discuss the concept of ethics in Islamic education. First and foremost, in Islamic education, ethics is regarded as one of the main objectives of education. This is related to the Islamic view that humans are responsible for living according to the will of Allah and behaving in accordance with good and right values. Therefore, ethics is considered as the foundation of all moral values that every Muslim individual must hold. Ethics govern human behavior in their daily lives, both in social interaction with fellow human beings and in their relationship with Allah. In addition, ethics in Islamic education is also related to the concept of akhlak, which has a broader understanding than just proper behavior. Akhlak encompasses all aspects of human life, including actions, thoughts, and feelings. In Islam, akhlak is a crucial concept as it is one of the determining factors for success in this world and the hereafter. Akhlak also reflects a person's faith and devotion to Allah. In the concept of ethics in Islamic education, there are several moral values that every Muslim individual must uphold. These values include honesty, justice, goodness, tolerance, humility, compassion, patience, and exemplary behavior. Honesty in Islam is regarded as an essential principle that every individual must hold as it is the foundation of all other moral values. Justice is also an important value in Islam as it is related to individual rights and fair relationships between human beings.

Furthermore, in the concept of ethics in Islamic education, goodness is also a crucial value. Evil must be avoided, and all things that are good must be pursued and done. This is related to every Muslim individual's effort to improve themselves and their community and fulfill their duties in Islam well. Tolerance is also an essential value in Islam as it is related to the diversity of human beings in harmonious social interaction. Humility, compassion, patience, and exemplary behavior are also important values in the concept of ethics in Islamic education. Humility teaches a person not to be arrogant and to humble themselves before Allah. Compassion teaches a person to love their fellow human beings and to love the universe. In conclusion, ethics in Islamic education is a crucial concept that governs human behavior in daily life. It encompasses values that every Muslim individual must uphold, such as honesty, justice, goodness, tolerance, humility, compassion, patience, and exemplary behavior. The application of these values in Islamic education is essential in shaping individuals' characters to become noble and moral, which is essential in today's higher education. By instilling these values in students, institutions of higher education can produce individuals who possess not only academic excellence but also moral excellence.

The ethical approach in Islamic education views humans as having two dimensions: the physical and the spiritual. Both dimensions must be balanced and nurtured. In the spiritual dimension, ethics are emphasized as a guide for human interactions with others and the environment. Islamic ethics not only emphasize actions, but also emphasize the intentions behind them. One important ethical concept in Islam is adab, which is manners and etiquette in behavior. Adab teaches how a Muslim should behave in everyday life, such as in social interactions, speech, and how to treat others. In addition to adab, there are other important ethical concepts in Islamic education, such as akhlak. Akhlak refers to good habits and behavior that characterize a Muslim. Good akhlak should be instilled from an early age and nurtured throughout life. Some akhlak emphasized in Islam include honesty, compassion, patience, humility, and sincerity. Islamic education also emphasizes the importance of maintaining good social relationships with others. In Islam, social relationships among humans are regarded as a crucial bond of brotherhood. Therefore, ethics in Islamic education teach the importance of maintaining social relationships in a good way and avoiding actions that can damage them. Furthermore, ethics in Islamic education also emphasize the importance of preserving the environment. Humans, as Khalifah on Earth, have a responsibility to preserve the environment and not to harm it. In Islam, damaging the environment is considered a sinful act. Therefore, Islamic education teaches the importance of preserving the environment in a good and responsible way.

In addition to the ethical concepts mentioned above, there are other important ethical concepts in Islamic education such as justice, tolerance, and hard work. Justice is one of the main principles in Islam. Everyone has the same rights and should be treated fairly without discrimination. Tolerance is the ability to respect differences in opinions and beliefs. Hard work is also an important ethical concept in Islam because it can help humans achieve their life goals and improve the welfare of humankind. In practice, Islamic education teaches ethics through various methods

such as teaching through the holy book Al-Quran and Hadith, teachings from teachers and parents, and through life experiences. Islamic education also emphasizes the importance of emulating the behavior of the Prophet Muhammad as an example. In the context of contemporary higher education, the concept of ethics in Islamic education is essential to consider. In today's era of globalization, higher education faces increasingly complex challenges, ranging from global competition to the rapid demands of technological progress. Therefore, an ethical framework is necessary for the development of higher education to ensure its effectiveness and positive contribution to society and the nation. One important aspect of the concept of ethics in Islamic education is the moral values applied in teaching and learning. In higher education, teaching and learning must include moral values that can shape the character of students who are good and ethical. Moral values such as honesty, trustworthiness, responsibility, and politeness should be part of every course and activity in higher education.

Moreover, in the context of higher education, the concept of ethics in Islamic education should also include aspects of good leadership. Higher education institutions should be able to produce graduates who can be responsible leaders with high integrity. Therefore, universities should provide opportunities for students to develop leadership skills through various campus activities and organizations. Furthermore, the concept of ethics in Islamic education should also include aspects of community service. Higher education institutions should be able to produce graduates who have social awareness and can contribute to the community. In this regard, universities should provide opportunities for students to participate in social and community activities outside of campus. Lastly, the concept of ethics in Islamic education should also include aspects of cooperation and collaboration between higher education institutions and other institutions within and outside the country. Universities should be able to produce graduates who can work collaboratively with other institutions, both domestically and internationally. Therefore, universities should facilitate students in developing cooperation and collaboration skills through various academic and non-academic activities. In the context of contemporary higher education, the concept of ethics in Islamic education is not just an option but also an urgent need. Higher education institutions must be able to produce graduates who have good character, responsible leadership, high social awareness, and the ability to work collaboratively with other institutions. Therefore, there is a need for the development of an ethical framework in higher education that can shape the character of students who are good and ethical. Based on the above discussion, it can be concluded that ethics in Islamic education plays a crucial role in shaping good character and personality in students. Islamic education at the tertiary level needs to pay special attention to the development of ethics in various aspects of life. This can be achieved through the design of a curriculum that encompasses ethical aspects, the creation of an academic environment that supports this endeavor, and through a teaching approach that involves interaction and discussion between lecturers and students.

Moreover, it must be acknowledged that there are still several challenges in implementing ethics in Islamic education, such as the lack of knowledge and awareness regarding the importance of ethics in life, as well as differences in views and understanding of the concept of ethics in Islam. Therefore, efforts need to be made to raise awareness and knowledge about ethics in Islamic education, through activities such as seminars, workshops, and the development of a more comprehensive curriculum. In the current era of globalization, where competition among individuals and nations is increasingly fierce, the existence of ethics in Islamic education is essential. Ethics can help students compete healthily, develop good personality traits, and achieve sustainable and blessed success. Therefore, the role and position of ethics in Islamic education at the tertiary level need to be strengthened to produce graduates who are not only qualified but also possess high integrity and dignity.

3. Research Method and Materials

The research location is at State Senior High School 10 in Makassar City. The research method used is a case study, which aims to study intensively a specific social unit, including individuals, groups, institutions, or communities. In a case study, data is thoroughly explored and factors involved are intensively analyzed. The advantage of a case study is that it provides researchers with a

wide opportunity to examine the social unit being studied in-depth, thoroughly, and comprehensively. Additionally, this type of research falls under field research, where the results of field exploration are used as the primary basis for the entire research, starting from the search for research information at the school, conducting interviews, and collecting data related to the research. The research utilizes a qualitative approach, with data collected through observation, interviews, and documentation. Information analysis is carried out through data reduction, data presentation, and conclusion drawing.

4. Results and Discussion

4.1. Analysis Result

The ethical and spiritual values of high school students were observed through a three-stage assessment process, namely preparation/planning, implementation, and evaluation. The results of the field observations demonstrate that the school has carried out these processes. Specifically, the manifestation or form of the three processes of ethical and spiritual values taught by educators or teachers to students was identified.

Preparation/Planning

The planning preparation carried out by the school is that each teacher is required to make a lesson plan related to the cultivation of ethical and spiritual values to increase student awareness. This is important for every teacher to prepare everything related to teaching and learning materials given to students. The form of preparation carried out by teachers in preparing lesson plan materials is adjusted to the learning objectives, competency standards, basic competencies and indicators of success to be achieved.

Table 1: Preparation/Planning Process for Cultivating Ethical and Spiritual Values

Ethical and Spiritual Value Planting Process			
Learning Objectives	Competency Standards	Basic Competencies	Indicator of Success
1. Improve students' understanding of ethical and spiritual values 2. Provide an understanding of practicing ethical values in accordance with freedom, responsibility and conscience. 3. Provide an understanding of the practice of spiritual values in accordance with tawhid, morals and personality.	1. Freedom to socialize in the school environment	a. Getting used to being friendly and polite b. Not discriminating in making friends	The process of instilling ethical and spiritual values is determined by the socialization of teachers to instill character education in students in order to have good behavior, empathy, trust in God Almighty, be a role model and commendable personality.
	2. Demonstrate responsible behavior	a. Completing tasks given by the teacher b. Discipline with the rules that apply at school	
	3. Having a conscience by empathizing with others	a. Help each other b. Respect each other	
	4. Understanding the belief in God	a. Understand/implement the teachings of Islam b. Practicing the teachings of Islam in daily life	
	5. Having morals in accordance with Islam	a. Imitating the Messenger of Allah (peace and blessings be upon him) b. Practicing amar ma'ruf nahi mungkar	
	6. Demonstrate a good personality in behavior	a. Confident in everything b. Loyal friends and love one another	

Implementation

The implementation of the process of instilling ethical and spiritual values applied to students, in this case students, requires a special method that is appropriate so that the objectives can be achieved. This is done to develop the character of students seen from the knowledge, feelings, and behavior shown. The process of instilling ethical and spiritual values is carried out so that students practice positive character values. The principles of Contextual Teaching and Learning are suggested to be applied to the implementation of the process by facilitating the internalization of character values in students. In addition, teacher behavior throughout the process should model the implementation of ethical and spiritual values for students. In instilling ethical and spiritual values, teachers must carry out steps that facilitate active students in the process starting from the introduction, core, to closing. Teachers are required to master various methods, models, or active learning strategies so that learning steps are easily arranged and can be practiced properly and correctly. With this process, teachers can also make observations as well as evaluate (assess) the process that occurs, especially on the character of their students. Based on the description above, it shows that the implementation of the process of instilling ethical and spiritual values has been implemented by Muhamamadiyah I Unismuh Makassar High School, seen from the core activities by conducting observations, examinations, questions and answers and discussions with students through the media zoom cloud meetings, google classroom and whatsapp.

Table 2: Implementation of the Ethical and Spiritual Value Planting Process

Preliminary Activity	
1.	The class begins with greetings and reciting surah Alfatihan together.
2.	Students first read material about the concept of moral creed / sharia jurisprudence through digital books and take attendance through e-learning.
3.	Students enter the meeting online through the Whatsapp application, Zoom Cloud Meetings, Google Classroom and E-learning.
Core Activities	
OBSERVE	
1.	Students know the basic competencies and success indicators
2.	Students observe the delivery of material presented by the teacher regarding moral creed, sharia, worship and fiqh.
3.	Students observe the pictures distributed by the teacher so that they are able to distinguish moral creed, sharia, worship and fiqh
EXAMINATION	
1.	Students observe a video about the example of Rasulullah Shallallahu 'alaihi wassalam
2.	Students write down the exemplary value that can be taken from the story and its relationship to the implementation of worship.
QUESTION AND ANSWER AND DISCUSSION	
1.	Students conduct discussions related to the results of examining the pictures and videos given.
2.	Students summarize the learning outcomes of each meeting
3.	Closing the meeting by reading prayers and closing greetings together.
Final Activity	
1.	Teachers evaluate the learning implementation at each meeting through e-learning.
2.	Students summarize the learning outcomes of each meeting
3.	Closing the meeting by reading prayers and closing greetings together.

Assessment/Evaluation

The assessment/evaluation of the process of cultivating ethical and spiritual values applied to students is assessed based on the attitude, knowledge and skills shown during the online learning meeting. On this basis, every teacher must understand the assessment of student attitudes, knowledge of the learning material provided and skills in completing the tasks or work submitted. The attitude in question is the result of an assessment of the attitude shown by each student in understanding the teaching material, in this case the material of akidah akhlak and fiqh syariah

which is related to the cultivation of ethical and spiritual values of students. Evaluation of student attitudes assessed by the teacher that researchers observed in online learning to each student such as greeting the teacher, attendance at meetings, and seriousness in listening to the material presented by the teacher to make it easier for the teacher to instill ethical and spiritual values. Furthermore, the knowledge evaluated by the teacher from the researcher's observations relates to the ability of students to listen, respond, understand and analyze the material presented by the teacher, so that the teacher can assess whether or not this student knows the material presented. That is why every activity of the teaching and learning process to students the teacher always asks questions or opens a question and answer session for students to find out the extent of students' development and knowledge of the subject area taught as a process of instilling ethical and spiritual values. This includes the skills shown by students after receiving material in the field of study taught by the teacher. Assessment of the skills possessed by students is usually assessed by the teacher from the level of proficiency, mastery and ease or fluency in completing each task from each field of study taught, so that it can be seen that students have skills, are capable, master and easily solve problems or problems of the lessons given. And this is an important thing in instilling ethical and spiritual values.

4.2. Discussion

The Implementation of Ethical and Spiritual Values Education in Senior High School: An Analysis of Internal and External Factors. The process of instilling ethical and spiritual values in senior high school students involves three stages, namely preparation/planning, implementation, and evaluation. While these stages have been implemented, their effectiveness is not yet fully realized. Given the current emergency remote learning due to the COVID-19 pandemic, it is clear that online learning still needs improvement to better cater to the students' needs. Efforts made by teachers in instilling ethical and spiritual values in students are influenced by various internal and external factors. The intrinsic factor is the human nature of being religious or having a tendency to believe in a higher power (Haasova et al., 2020). This natural predisposition towards religion is inherent in every human being, from the primitive to the sophisticated, from the pious to the unrighteous, from the beginning of Adam to the end of time. The intrinsic factor or natural religious predisposition is a potential that tends to develop. However, this potential cannot be realized if there are no external factors that provide stimulation or stimuli for its optimal growth. These external factors are the environment in which the individual lives, namely family, school, and society (Mundiri & Hamimah, 2022).

The process of instilling ethical and spiritual values in high school students is observed starting from preparation/planning, implementation, and evaluation/assessment, although it has not been entirely effective. Given the current emergency learning activities during the COVID-19 pandemic, where face-to-face learning with students is not possible in school environments, but rather online, known as distance learning (in-network), it is clear that there is still room for improvement in its application to students. Efforts made by teachers to instill ethical and spiritual values in students are influenced by internal and external factors (Noguera, 2003). These factors include innate (internal) and external environmental factors. The essential difference between humans and animals is that humans have a religious nature (*homo religious*). Every human being born into this world, whether primitive, simple, or capitalist, born to righteous or wicked parents, has the potential for religion or faith in God, or a belief in a power beyond oneself that governs the universe (Fromm, 2013).

Religious potential, or innate religious nature, is a potential that tends to develop. However, developmental factors will not occur if there are no external factors that provide stimuli or encouragement for the religious nature to develop optimally. The external factor is the environment in which the individual lives, namely family, school, and society. The family is the first and most important environment for a child (Gizir & Aydin, 2009). Therefore, the role of the family in a child's personality development is dominant. In this regard, parents play a crucial role in fostering a child's innate religious nature. The family serves as a training center for instilling good ethical and spiritual values. The development of innate religious nature or spirituality should be accompanied by the child's personality development, starting from birth and even before that, while still in the

womb. This view is based on the observation of psychologists that mental disorders are influenced by the emotional state or attitude of parents (especially mothers) during pregnancy. Therefore, while the baby is still in the womb, parents (especially mothers) should increase their worship of Allah, such as performing obligatory and voluntary prayers, supplication, reciting the Quran, and giving charity. In the school environment, the teacher plays a significant role. The ignorance of teachers can damage the morals of their students. In relation to efforts to instill ethical and spiritual values in students, the school has a vital role to play. This role is related to developing an understanding, cultivating the practice of worship or noble ethics, and fostering an appreciative attitude towards religious teachings or laws.

In their teaching tasks, teachers should use various approaches (such as lectures, question and answer sessions, discussions, demonstrations, and storytelling) so that students do not feel bored. When explaining lesson material, teachers should not be limited to the text or material itself (textual), but rather the material should be contextualized to events that occur in society. Teachers should explain to students that all ritual worship (mahdloh) will have higher meaning in the presence of Allah if the values inherent in each of these worships are reflected in everyday life. Teachers should have good personality (noble morals), adequately master the subject they teach, at least the materials contained in the curriculum, understand relevant sciences or those that support their ability to manage the teaching and learning process, such as educational psychology, guidance and counseling, teaching methodology, and psychology of religious learning.

The school leadership, teachers, and other school staff serve as exemplary models in practicing religious teachings, such as performing prayer, fostering brotherhood/sisterhood, maintaining cleanliness, exchanging greetings, having a passion for learning, and dressing modestly in accordance with Islamic principles. Even teachers who do not teach Islamic education integrate religious values into their lesson plans. The school provides adequate facilities for worship (mosque/musalla) and optimizes their use, as well as organizing extracurricular activities related to spirituality and regularly holding religious lectures or discussions for students. The implementation of ethical and spiritual values is supported by the commitment of the school principal and the availability of infrastructure. The principal's commitment serves as a unifying awareness and responsibility to actualize policies in instilling ethical and spiritual values that produce students with good morals, faith, and piety (Arifin & Adha, 2021). This commitment is supported by the availability of infrastructure where, during the pandemic, students can use and borrow books from the library for online learning at home.

On the other hand, there are obstacles to instilling ethical and spiritual values, such as the development of modern technology, unfavorable social environments, and lack of parental attention. As we know, during the pandemic, students are always glued to their gadgets, using applications that are not free from negative aspects that hinder the implementation of ethical and spiritual values. Applications on gadgets disrupt students' concentration, and they tend to receive information and images that are not in line with instilling ethical and spiritual values. Additionally, negative social environments become a hindering factor when they lead students toward negative behaviors. Social media interaction among students provides an opportunity for them to engage in negative behavior that contradicts the teacher's efforts to instill ethical and spiritual values. Therefore, parents and teachers must work together to monitor and provide support related to instilling ethical and spiritual values in students. A lack of parental attention becomes a hindering factor if they do not guide and supervise students during the online learning process.

The process of instilling ethical and spiritual values in schools cannot be separated from the supporting and inhibiting factors discussed above. To overcome these challenges, teachers play a critical role in instilling ethical and spiritual values in their students. In this regard, teachers should position themselves as friendly companions rather than being feared by their students. They should establish relationships with the students' guardians through communication to monitor their progress outside of the classroom or school. Teachers should observe and interact with students and their environment (friends and the learning process) to carry out their duties as observers. The teacher's role in the process of instilling ethical and spiritual values includes observing, elaborating, setting an example, evaluating, and planning. To carry out these tasks, a teacher must not only master the knowledge they will teach their students but also possess certain qualities that ensure their guidance is heard, followed, and emulated.

Based on the findings and discussions presented above, this study proposes two novel propositions. First, the process of instilling ethical and spiritual values refers to the Lesson Plan Preparation (RPP), which consists of preparation/planning, implementation, and assessment/evaluation related to ethics (freedom, responsibility, conscience) and spirituality (monotheism, morality, personality). Second, there are supporting and inhibiting factors in the process of instilling ethical and spiritual values. The supporting factors found were the commitment of the school principal and the provision of infrastructure, while the inhibiting factors were modern technological advancements, negative social environments, and a lack of parental involvement. These propositions result in the major proposition that "the process of instilling ethical and spiritual values determines the success of high school students in the city of Makassar." The more successful the process of instilling ethical and spiritual values is, by improving the supporting factors and reducing the inhibiting factors, the easier it is to produce competent high school students.

5. Conclusion

Based on the results of the research and discussion, it can be concluded that educators instill ethical and spiritual values in students as a process of improving the character of high school students, which is applied from preparation/planning, implementation, and evaluation that is contained in the Learning Preparation Plan (RPP) to realize students who are moral, faithful, and pious. The preparation/planning is carried out by preparing the learning plan materials in accordance with the learning objectives, competency standards, basic competencies, and success indicators that want to be achieved. The implementation of instilling ethical and spiritual values is carried out by implementing steps by facilitating active student participation in the learning process starting from the introduction, core, and conclusion, where educators must master active learning methods, models, or strategies so that learning steps can be easily arranged and can be practiced properly. In this process, the teacher can also observe and evaluate the process that occurs, especially towards the students' character. The assessment/evaluation of the process of instilling ethical and spiritual values applied to students is assessed based on the attitudes, knowledge, and skills shown during online learning meetings. Every teacher must understand the assessment of students' attitudes, knowledge of the learning materials provided, and skills in completing tasks or assignments given. Instilling ethical and spiritual values is inseparable from supporting and inhibiting factors. The commitment of the school principal and the provision of infrastructure are supporting factors, while the development of modern science and technology, poor social environment, and lack of attention from the students' parents become inhibiting factors in the process of instilling ethical and spiritual values towards progressive schools. Instilling ethical and spiritual values by applying a behaviorist learning approach according to the characteristics of student behavior, cognitive according to students' knowledge mentality, social according to interaction with the environment, and humanistic in nurturing a sense of humanity towards others in students to realize progressive schools that produce the best people who carry out *amar ma'ruf nahi munkar* and compete to achieve goodness.

Based on the results of our discussions, the research we have been exploring focuses on the importance of ethical and spiritual values in character education for high school students. The study shows that educators play a crucial role in cultivating these values in students throughout the learning process, from planning to execution to evaluation. The research emphasizes the significance of preparation and planning in developing effective lesson plans that align with the learning objectives, competencies, and success indicators. The educators must incorporate ethical and spiritual values into the lesson plans to create a moral and pious learning environment. The implementation of these values should involve active participation from students, from introduction to conclusion. It is important that the educators possess a thorough understanding of teaching methods, models, or strategies that facilitate active learning, enabling them to structure the learning process easily and effectively. During this process, teachers should observe and evaluate students' characters continually to assess their progress and growth.

Evaluation is a critical component of the learning process, particularly for character education. The research highlights the need for teachers to evaluate students' attitudes, knowledge, and skills demonstrated throughout the online learning meetings. Teachers should understand how to assess students' behavior, grasp of the lesson material, and ability to complete tasks and assignments. Furthermore, the research highlights the importance of evaluating the process of ethical and spiritual value cultivation in students, rather than just the final results. The research also highlights factors that may support or hinder the implementation of ethical and spiritual values in character education. These include the commitment of school administrators, the availability of infrastructure, modern advancements in information technology and communication, social interactions and relationships among students, and parental involvement in students' education. The research suggests that the best way to cultivate ethical and spiritual values in students is by applying a behaviorist approach that aligns with their behavior, cognitive approach that aligns with their mental attitudes, social approach that aligns with their relationships and interactions with their environment, and humanistic approach that fosters compassion and empathy towards others.

In conclusion, the study we have been discussing highlights the importance of ethical and spiritual values in character education for high school students. The research emphasizes the critical role that educators play in cultivating these values in students throughout the learning process, from planning to execution to evaluation. The research indicates that educators should incorporate ethical and spiritual values into lesson plans, facilitate active student participation, and evaluate the learning process continually. Furthermore, the study highlights several factors that may influence the effectiveness of character education, such as school administrators' commitment, infrastructure availability, modern technological advancements, social interactions, and parental involvement. The research suggests that the best way to cultivate ethical and spiritual values in students is by applying a behaviorist approach that aligns with their behavior, cognitive approach that aligns with their mental attitudes, social approach that aligns with their relationships and interactions with their environment, and humanistic approach that fosters compassion and empathy towards others.

Based on our discussions above, there are several potential solutions and future research agendas that could help to make this research even more excellent. These include:

- a) Expanding the scope of the research: While the current study focuses on the implementation of ethical and spiritual values in high school students, there is potential to expand the scope to other age groups and educational settings. Future research could explore the implementation of these values in primary and secondary education, as well as in higher education and workplace settings.
- b) Exploring the impact of cultural and contextual factors: The current study focuses on the implementation of ethical and spiritual values in a specific cultural context. Future research could explore how cultural and contextual factors impact the implementation and effectiveness of these values in other settings.
- c) Examining the impact on student outcomes: While the current study suggests that implementing ethical and spiritual values can improve student character, future research could explore the impact on academic achievement, social-emotional development, and other outcomes.
- d) Investigating effective implementation strategies: The current study highlights the importance of effective implementation strategies, including preparation, execution, and evaluation. Future research could explore the most effective strategies for implementing ethical and spiritual values in different settings and with different populations.
- e) Incorporating technological advancements: With the increasing use of technology in education, future research could explore the use of digital tools and platforms to facilitate the implementation of ethical and spiritual values in education.
- f) Examining the role of parents and caregivers: While the current study highlights the role of educators in implementing ethical and spiritual values, future research could also explore the role of parents and caregivers in promoting these values at home and in the community.

- g) Investigating the long-term impact: While the current study examines the short-term impact of implementing ethical and spiritual values in high school students, future research could investigate the long-term impact on student outcomes and character development.

Overall, the potential solutions and future research agendas discussed above could help to enhance the current study and further advance our understanding of the implementation of ethical and spiritual values in education.

References

- Abdullah, A. (2018). Cultivating Morals Students through Character Education: A Case Study. *Journal of Education and Learning (EduLearn)*, 12, 457. <https://doi.org/10.11591/edulearn.v12i3.7195>
- Agnew, J., Mercer, J., & Sopher, D. (2013). *The city in cultural context*. Routledge. <https://doi.org/10.4324/9780203716144>
- Al-Abdullatif, A. M., & Aladsani, H. K. (2022). Parental involvement in distance K-12 learning and the effect of technostress: Sustaining post-pandemic distance education in Saudi Arabia. *Sustainability*, 14(18), 11305. <https://doi.org/10.3390/su141811305>
- Arifin, I., & Adha, M. A. (2021). Dominance One-Roof Schools Principal Excellent Leadership in the Digital Age in Indonesia. *Eurasian Journal of Educational Research*, 93, 199–218. <https://doi.org/10.14689/ejer.2021.93.10>
- Asutay, M., Buana, G. K., & Avdukic, A. (2022). The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact. *Journal of Business Ethics*, 181(4), 913–932. <https://doi.org/10.1007/s10551-021-04940-y>
- Az-Zubair, M. K. and B. (2007). Who is a parent? Parenthood in Islamic ethics. *Journal of Medical Ethics*, 33(10), 605 LP – 609. <https://doi.org/10.1136/jme.2005.015396>
- Bar-Yam, Y. (2000). Complexity rising: From human beings to human civilization, a complexity profile.
- Boutte, G., & Bryan, N. (2021). When will Black children be well? Interrupting anti-Black violence in early childhood classrooms and schools. *Contemporary Issues in Early Childhood*, 22(3), 232–243. <https://doi.org/10.1177/1463949119890598>
- Chickering, A. W., Dalton, J. C., & Stamm, L. (2015). *Encouraging authenticity and spirituality in higher education*. John Wiley & Sons.
- Fromm, E. (2013). *Psychoanalysis and religion*. Open Road Media.
- Gizir, C. A., & Aydin, G. (2009). Protective factors contributing to the academic resilience of students living in poverty in Turkey. *Professional School Counseling*, 13(1), 2156759X0901300103. <https://doi.org/10.1177/2156759X0901300103>
- Haasova, S., Czellar, S., Rahmani, L., & Morgan, N. (2020). Connectedness with nature and individual responses to a pandemic: an exploratory study. *Frontiers in Psychology*, 11, 2215. <https://doi.org/10.3389/fpsyg.2020.02215>
- Hanitzsch, T., Hanusch, F., Mellado, C., Anikina, M., Berganza, R., Cangoz, I., Coman, M., Hamada, B., Elena Hernández, M., & Karadjov, C. D. (2011). Mapping journalism cultures across nations: A comparative study of 18 countries. *Journalism Studies*, 12(3), 273–293. <https://doi.org/10.1080/1461670X.2010.512502>
- Hemberg, J., Korzhina, Y., Groundstroem, H., Östman, L., Nyström, L., & Nyman-Kurkiala, P. (2021). Loneliness—Two sides to the story: Adolescents' lived experiences. *International Journal of Adolescence and Youth*, 26(1), 41–56. <https://doi.org/10.1080/02673843.2021.1883075>
- Jamaluddin, A. Bin, Zubaidah, S., Mahanal, S., & Gofur, A. (2021). The effect of integrated flipped classroom with local cultural values on character building in higher education. *Ilkogretim Online*, 20(2).
- Karic, E. (2003). The significance of Sufism: Its place and value in the universal and perennial process of spiritual inquiry. In K. Matsuura (Ed.), *The different aspects of Islamic culture*, v. 5: Culture and learning in Islam (pp. 445-453). UNESCO.
- Laeheem, K. (2018). Relationships between Islamic ethical behavior and Islamic factors among Muslim youths in the three southern border provinces of Thailand. *Kasetsart Journal of Social Sciences*, 39(2), 305–311. <https://doi.org/https://doi.org/10.1016/j.kjss.2018.03.005>
- Lubis, M. (2015). Effective Implementation Of The Integrated Islamic Education. *Global Journal Al Thaqafah*, 5, 59–68. <https://doi.org/10.7187/GJAT792015.05.01>
- Mu'ammam, M., Tolchah, M., & Hadi, A. (2020). Disobservation of Affective Domain Islamic Education in E-Learning: A Case Study in Universitas Terbuka. *Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019*, 1-4 October 2019, Jakarta, Indonesia.
- Mundiri, A., & Hamimah, S. (2022). Early Childhood Behavior Management Strategy based on Fun Learning Environment. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 2583–2595.

<https://doi.org/10.31004/obsesi.v6i4.2063>

- Noguera, P. A. (2003). The trouble with Black boys: The role and influence of environmental and cultural factors on the academic performance of African American males. *Urban Education*, 38(4), 431–459. <https://psycnet.apa.org/doi/10.1177/0042085903038004005>
- Sadler, T. D., Amirshokoohi, A., Kazempour, M., & Allspaw, K. M. (2006). Socioscience and ethics in science classrooms: Teacher perspectives and strategies. *Journal of Research in Science Teaching: The Official Journal of the National Association for Research in Science Teaching*, 43(4), 353–376. <http://dx.doi.org/10.1002/tea.20142>
- Shakeel, M. D. (2018). Islamic Schooling in the Cultural West: A Systematic Review of the Issues Concerning School Choice. In *Religions* (Vol. 9, Issue 12). <https://doi.org/10.3390/rel9120392>
- You, Z., Rud, A. G., Hu, Y., You, Z., Rud, A. G., & Hu, Y. (2018). High Mountains of Admiration: The Philosophy of Moral Education of the Confucian Big Three. *The Philosophy of Chinese Moral Education: A History*, 35–64. <http://dx.doi.org/10.1057/978-1-137-56434-4>
- Zhou, M., & Brown, D. (2015). Educational learning theories. *Education Open Textbooks*.