



Role of Educational Management, Islamic Norms and Character Education on the Moral Development in Junior High School Indonesia: Moderating Role of Institutional Support

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ABSTRACT

Purpose The moral development of the student is necessary for student success in the education sector, and this aspect requires the new studies' emphasis. The present research aimed at investigating the impact of educational management, Islamic norms, and character education on the moral development of junior high schools in Indonesia. The study also examines the moderating role of institutional support among educational management, Islamic norms, character education, and moral development of junior high schools in Indonesia. **Methodology:** The researchers used a primary data collection method through survey questionnaires to collect the preliminary data from the selected students. The smart-PLS was used to check the items and constructs' reliability and the connection between the constructs.

Findings: The outcomes exposed that educational management, Islamic norms, and character education positively link the moral development of junior high schools in Indonesia. The outcomes also revealed that institutional support significantly moderates educational management, Islamic norms, character education, and moral development of junior high schools in Indonesia. **Implications for Research and Practice:** The research provides guidelines to the policymakers in making regulations related to moral development among students using effective educational management and character education.

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Introduction

The literacy rate all around the globe is rated as one of the critical factors in the country's development. The education sector of any country is not only responsible for providing education but also responsible for the morality of the society. Education and moral development remain parallel. Moral development focuses on how morality emerges, changes, and is understood from childhood through maturity. Morality is described as rules for how people should treat one another about fairness, other people's welfare, and their rights in the realm of moral growth. Measuring people's ideas, feelings, attitudes, and actions that contribute to moral knowledge is crucial if we understand how people perceive morality. The literature on moral development investigates the functions of conscience and values, socialization and cultural effects, empathy and compassion, positive growth, and the facilitation of moral development by peers and parents (Dahl, 2019; Turiel, 2018). Psychology has several subfields and areas of focus when it comes to morality. The study of moral growth over a lifetime is a key topic in moral developmental psychology. The truth demonstrates that there are still numerous lapses in the established system of values and morality. There are still a lot of deviant behaviors among students, such as fighting among peers, skipping class, smoking in class, getting intoxicated, and even getting caught using drugs or engaging in free sex. Acts of intolerance, radicalism, a weak sense of nationalism, and behaviors that contribute to the dissolution of a nation exist at the level of the general public (Masitah & Sitepu, 2021; Sobry, 2022).

Indonesia is a large economy with over 269 million people living in 34 provinces, 508 districts and cities, 17,504 islands, 1,340 tribes, and 742 languages. For the Indonesian state, this has developed into a remarkable strength. A vulnerability will emerge if there is no national bond. Affordable clean energy is a requirement of the United Nations Sustainable Development Goals (Izzati et al., 2019). Cheap, clean energy is a requirement of the UN's Sustainable Development Goals. It indicated that energy is directed toward both human and natural resources. They must completely implement the moral development philosophy since it is a source of moral character and spirit for maintaining and conserving the Indonesian people's abundant natural resources (energy) (Junaedi & Syukur, 2017).

Literature suggests that one of the most crucial things is the development of human resources (Anam et al., 2019). It means that deviations from the system of values and morals adopted are still out of step with the Pancasila ideology's existing moral development because the effectiveness of an ideology's application will determine the quality of human resources. The fulfillment of national development would be hampered if this issue persists and is not appropriately addressed (Julia et al., 2020; Rosyad, 2020). Numerous factors contribute to the emergence of these issues, including a lack of adequate moral and ethical education, a lack of comprehension of the Trisiana community, national, and state life, a lack of Islamic norms, support for educational institutions, management of the educational system, and management of character (Akbar et al., 2022; Sabila, Susanto, & Saputro, 2020). Therefore, a robust moral value system that incorporates Islamic principles, educational institution support, educational management, and character management is critical to resolving these issues.

The past literature gap that the present study address includes 1). There is a significant increase in literacy has been witnessed all around the globe, particularly in developing countries. However, there is still a lack of education focused on character building. The

education system is strongly based on the religion followed by the country. Indonesia's major religion is Islam and Islam pay special focus on the moral character development as it's the basic teaching of Islam, thus, the present investigation will work on the moral character development to highlight its importance with the view to uplift the morality of the future generation, although it is researched although from different perspectives in different times but still not reached its peak as there are a number of its aspects are need to be explored, 2) [Korotaeva and Chugaeva \(2019\)](#) worked on the social as well as moral development particularly in preschool children, however, the present investigation will also work on it with the addition of moderating effect of institutional support particularly in Indonesian junior school education with fresh data set, 3) the model consisting of educational management, Islamic norms, character education, institutional support and moral development particularly in Indonesian junior high school is not tested before in recent time, 4) [Hafeez et al. \(2020\)](#), worked on the teachers as well as students moral development in the light of Kohlberg's theory, however, the present investigation will also work on it along with addition of Islamic norms, educational management and character education particularly in Indonesia with fresh sample set, 5) [Nisar and Rashid \(2019\)](#), investigated whether there is any sort of association between Islamic norms and moral development particularly in Muslim youth, whereas the present study will also check the relationship along with addition of educational management, character education, institutional support (as moderator) at junior school level with fresh data set, 6) [Hijazeen et al. \(2021\)](#), investigated whether there is any sort of association in between moral development and education, whereas the present study will also work on this relationship along with addition of other variables i.e. Islamic norms, character education, institutional support (moderating effect) with fresh data set, 7) [Akraan AIAli \(2020\)](#), investigated whether there is any association between character education and moral development, whereas the present study will check the relationship with the addition of factors like educational management, Islamic norms, character education. Moreover, institutional support will be added as moderating variable and check the model in Indonesian junior high schools with a fresh data sample.

The significance of the present investigation is 1) the present investigation will shine the spotlight on the importance of moral character building particularly in the junior high school in Indonesia with the view to build a high moral standard based future generation, 2) the present investigation will also provide the support to junior school level education related professionals to review and upgrading their policies with the aim to build a high moral character of their educational set up particularly in Indonesia, 3) although there are numerous aspects of moral character development have been explored till now, despite that there still numerous remained hidden. Therefore, the present investigation will also help scholars explore new aspects of moral character development.

Literature Review

Every society in the world is based on the values and norms practiced in the society. The values and standards of the society are taken from the religion followed by the country. The ultimate aim of every religion in the world particularly Islam, is to uplift the character of community. A good character leads to high mortality. There is a significant association between character education and moral development. In this context, [Izzati et al. \(2019\)](#), investigated whether gender differences in terms of morals, feelings, knowledge, and actions influence character education. The investigation was carried out in Indonesia. The

nature of the study was exploratory. The investigation used a sample of 482 students. The sample was collected with the help of questionnaires. The gathered sample was analyzed with the help of SPSS. The investigation results revealed a significant association between morals in terms of knowing, feelings and actions, and character education. Further, there is a difference in male and female education.

Similarly, Umami, Gani, and Waskito (2019), worked on moral development in terms of education and character education in the scientists. The investigation was carried out in Indonesia. The nature of the study was exploratory. The research concluded that character education aimed at the achievement of five goals, 1) increase students' character values, 2) development of noble habits and behavior, 3) to strengthen the student's relationships, 4) students competency development and 5) development of school as a good learning environment. On the other side the moral education lead to holistic personality, action, attitude, thought, feelings, work. Thus, the hypothesis framed basedon the above debate is as under.

H1: *There is a significant association between character education and moral development.*

Every religion has some fundamental beliefs, ethics, and norms. The values and standards define the basics of religion. These norms play a vital in the development of a valuable society. Usually, these norms are strongly taught in society with the view to force society to act following them. Literature proposed that the norms are one of the critical factors in society's development (Nurdin & Yusuf, 2020; Srinivasan, Kaplan, & Dahl, 2019). The success or failure of any society can be analyzed from the morality of the society. Moral values uplift society. Those societies which pay special attention to moral development usually express a keen interest in its norms.

Usually, every religion in the world prefers the moral development of its people. Societies that focus more on their norms usually witness high moral development (Asutay & Yilmaz, 2021; Jan & Asutay, 2019). There is a significant relationship between norms and moral development. Religious norms usually support the moral development of the people with the view to uplift the society's standard of living. Those societies that fail to educate their people to follow their religious norms usually build a society with weak moral values. Islam is one of the most peaceful religions in the world. Islam usually enforces moral development in the context of its designed norms. Literature proposed that Islamic norms play a vital role in the moral development of society (Asutay & Yilmaz, 2021; Masitah & Sitepu, 2021). Thus, the hypothesis framed from the above debate runs thus:

H2: *There is a significant association between Islamic norms and moral development.*

Education is considered a key element for society. Whether it's formal or nonformal education in both cases it plays a vital role in uplifting the society's standard of living. Likewise, other life management activities are also considered very important in education. There are different forms of education like classroom-based education and long distance-based education. In both cases, the successful management of education plays a vital role as it leads to a successful career. Usually, the weak results of the students are due to a lack of educational management (Alqahtani & Rajkhan, 2020; Martins et al., 2019). The successful management of education not only lead to a successful career but also is one of the bright sign of healthy moral development of society. The ultimate aim of education in every society is to uplift the society's moral and another related standard. There is a

significant association between education and the development of the moral standard of society as education is considered a moral practice of society (Pring, 2021; Shaturaev & Bekimbetova, 2021). Thus, the hypothesis derived from the above debate is as under.

H3: *There is a significant association between educational management and moral development.*

Morality is the key to the success of any society. The success or failure of any society can be witnessed by the moral values that prevails in the society. The moral values of the society are based on the religion followed in the country. Every religion in the world usually promotes high moral values in society (Astrachan et al., 2020; GÜmÜsay, 2019). One of the critical factors which result in promoting moral development is education. Education expresses moral values in such a way that it is accepted by society. Thus, there is a significant association between education and moral development (Azimovna, 2020). Religious or other related societal education is transferred to society with the help of educational institutions, thus, educational institutions play a vital role in moral development. In this context, Høyland, Hobolt, and Hix (2019) investigated whether the institutions can play a moderating role. The investigation results revealed that the institution support is a moderator between educational management and moral development of junior high schools in Indonesia. Thus, the hypotheses derived from the above debate are as under.

H4: *Institutional support significantly moderates the association between educational management and moral development.*

The moral standard of any society decides the direction of the future generation. A community with high moral standards usually witnesses a well-educated future generation, which in turn introduces a good society in the world. Every country following some religion. Every religion in the world has some values and beliefs. Those values and beliefs decided the future of the country. Every religion of the world focuses and enforces its followers' moral development. There is a significant association between religious norms and moral development (Astrachan et al., 2020; Putri & Simanjuntak, 2022). The norms and values of the religion are taught in educational institutions. Here the, educational institutions play a vital role in educating religious education which further leads to the development of high moral standards. Literature proposes that educational institutions play a critical role in religious education which further leads to the development of moral values (Kraatz, Flores, & Chandler, 2020). Here institutional support plays a vital role in the relationship between Islamic education and moral development. In this context, Boudreaux, Nikolaev, and Klein (2019) investigated the moderating role of the institution support and proposed that the institution acts as a significant moderator in the relationship between Islamic norms and moral development. Thus, the hypotheses derived from the above debate is as under.

H5: *Institutional support significantly moderates the association between Islamic norms and moral development.*

The countries in the world are known for their educational standards. One of the major differences between developing and developed countries is education. Education has different branches. Some lead to arts, science, religion, and other societal like morals and character. Character-based education usually leads to society's development in terms of values and morality. There is a significant association between character-based education and moral values development (Putra, 2019; Suprianto, Nurdyansyah, & Nyong, 2020). The

effort to execute character development is now required to address the moral decay in society. This initiative aims to preserve a nation's most priceless resource: its children. Violence, plagiarizing, abusing drugs, robbing, appropriating, and other societal issues that have not been satisfactorily handled are all stated in the decadence. Literature proposed that educational institutions act as moderators numerous times in the literature. In this context, [Gilal et al. \(2019\)](#), investigated whether educational institutions can act as a moderator in the relationship between environmental performance and green human resources management. The investigation results proposed that the educational institution is a significant moderator. Similarly, [Garavan et al. \(2021\)](#), investigated whether the institutions can act as a moderator in the relationship between training and organizational performance. The results of the investigation proposed that the institution is a significant moderator. Thus, the hypotheses derived from the above debate are as under.

H6: *Institutional support significantly moderates the association between character education and moral development.*

Method

- **Research design**

A quantitative research design was adopted to perform the investigation of the impact of educational management, Islamic norms, and character education on moral development and to examine the moderating role of institutional support among educational management, Islamic norms, character education, and moral development of junior high schools in Indonesia.

- **Data collection instrument and research procedure**

The researchers used a primary data collection method named survey questionnaires to collect the preliminary data from the selected students. These survey questionnaires are adopted from past studies such as educational management has five questions taken from [Hallinger \(2020\)](#). Islamic norms have eight questions extracted from [Usman et al. \(2017\)](#). Character education has six questions taken from [Putra \(2019\)](#), institutional support has four questions taken from [Naushad, Faridi, and Malik \(2018\)](#) and moral development has six questions extracted from [Li et al. \(2018\)](#).

- **Sampling**

The research selected junior high school students in Indonesia as the respondents. The surveys were sent to the students through personal visits to the schools. The researchers distributed 527 surveys, but only 290 were received. These surveys have around 55.03 percent response rate.

- **Data analysis**

The smart-PLS was used to check the reliability of the items and constructs and also check the connection between the constructs. This estimation tool provides the results using small and large data sets and the best results even though the researchers used complex frameworks ([Ringle, Da Silva, & Bido, 2015](#)). The researchers used three independent variables named educational management (EM), Islamic norms (ISN), and character education (CHE). In addition, the researchers also used one moderating construct

named institutional support (ISP), and one dependent variable named moral development (MRD). These constructs are given in Figure 1.

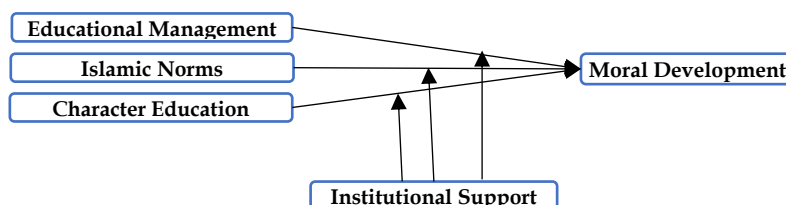


Figure 1: Theoretical model

Results

The research first checked the convergent validity that shows the correlation among items. The items correlation was checked using Alpha that revealed the figures are higher than 0.70, average variance extracted (AVE) that were not less than 0.50, composite reliability (CR) that were also not lower than 0.70 and factor loadings that were are also not lower than 0.50. These figures revealed a high correlation. These figures are presented in Table 1.

Table 1

Convergent validity

Constructs	Items	Loadings	Alpha	CR	AVE
Character Education (CHE)	CHE1	0.823	0.911	0.933	0.737
	CHE2	0.844			
	CHE4	0.876			
	CHE5	0.870			
	CHE6	0.880			
	Educational Management (EM)	EM1			
EM2		0.870			
EM3		0.692			
EM4		0.847			
EM5		0.869			
Islamic Norms (ISN)	ISN1	0.902	0.974	0.979	0.867
	ISN2	0.952			
	ISN3	0.940			
	ISN4	0.949			
	ISN5	0.935			
	ISN6	0.907			
	ISN8	0.934			
	Institutional Support (ISP)	ISP1			
ISP2		0.901			
ISP3		0.900			
ISP4		0.900			
Moral Development (MRD)	MRD1	0.810	0.872	0.904	0.614
	MRD2	0.798			
	MRD3	0.852			
	MRD4	0.639			
	MRD5	0.702			
	MRD6	0.872			

The discriminant validity was also checked to show the correlation among variables. The variables correlation was studied using Fornell Larcker and cross-loadings that revealed the figures exposing the linkage with the construct itself and are more significant than the figures that showed the link with other constructs. These figures showed a low correlation as presented in Table 2 and Table 3.

Table 2

Fornell Larcker

	CHE	EM	ISN	ISP	MRD
CHE	0.859				
EM	0.421	0.827			
ISN	0.420	0.482	0.931		
ISP	0.399	0.503	0.501	0.900	
MRD	0.382	0.512	0.486	0.501	0.783

Table 3

Cross-loadings

	CHE	EM	ISN	ISP	MRD
CHE1	0.823	0.370	0.380	0.365	0.279
CHE2	0.844	0.305	0.346	0.309	0.334
CHE4	0.876	0.374	0.355	0.352	0.325
CHE5	0.870	0.363	0.345	0.319	0.307
CHE6	0.880	0.395	0.378	0.370	0.378
EM1	0.344	0.846	0.383	0.654	0.410
EM2	0.355	0.870	0.450	0.728	0.458
EM3	0.336	0.692	0.316	0.543	0.374
EM4	0.344	0.847	0.377	0.654	0.407
EM5	0.362	0.869	0.455	0.725	0.459
ISN1	0.391	0.446	0.902	0.466	0.431
ISN2	0.410	0.460	0.952	0.463	0.451
ISN3	0.419	0.464	0.940	0.454	0.433
ISN4	0.408	0.458	0.949	0.468	0.452
ISN5	0.366	0.436	0.935	0.472	0.481
ISN6	0.384	0.449	0.907	0.471	0.440
ISN8	0.365	0.434	0.934	0.469	0.479
ISP1	0.332	0.754	0.458	0.901	0.450
ISP2	0.386	0.697	0.441	0.901	0.454
ISP3	0.333	0.748	0.461	0.900	0.450
ISP4	0.388	0.694	0.443	0.900	0.449
MRD1	0.329	0.451	0.394	0.489	0.810
MRD2	0.356	0.454	0.430	0.453	0.798
MRD3	0.318	0.442	0.407	0.395	0.852
MRD4	0.178	0.310	0.358	0.293	0.639
MRD5	0.232	0.260	0.342	0.251	0.702
MRD6	0.339	0.434	0.347	0.415	0.872

The variables' correlation was also checked using Heterotrait Monotrait (HTMT) ratio that revealed the figures were not larger than 0.85. These figures showed a low correlation. These figures are mentioned in Table 4 and presented in Figure 2.

Table 4

Heterotrait Monotrait ratio

	CHE	EM	ISN	ISP	MRD
CHE					
EM	0.471				
ISN	0.447	0.518			
ISP	0.436	0.668	0.528		
MRD	0.416	0.572	0.527	0.547	

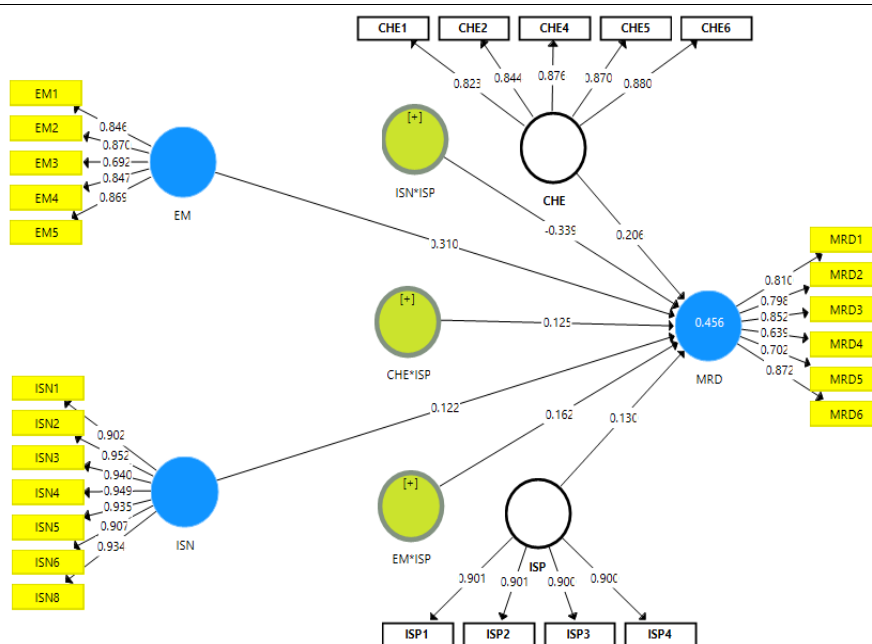


Figure 2: Measurement assessment model

The outcomes exposed that educational management, Islamic norms, and character education positively link the moral development of junior high schools in Indonesia and thus H1, H2 and H3 were accepted (See Figure 3). Moreover, the outcomes also revealed that institutional support significantly moderates educational management, Islamic norms, character education, and moral development of junior high schools in Indonesia and thus H4, H5, and H6 are accepted. These results are shown in Table 5 and Figure 4.

Table 5: A path analysis

Relationships	Beta	Standard Deviation	T Statistics	P Values
CHE -> MRD	0.206	0.070	2.959	0.002
CHE*ISP -> MRD	0.125	0.057	2.199	0.015
EM -> MRD	0.310	0.087	3.567	0.000
EM*ISP -> MRD	0.162	0.079	2.059	0.021
ISN -> MRD	0.122	0.070	1.752	0.041
ISN*ISP -> MRD	-0.339	0.062	5.446	0.000
ISP -> MRD	0.130	0.079	1.642	0.052

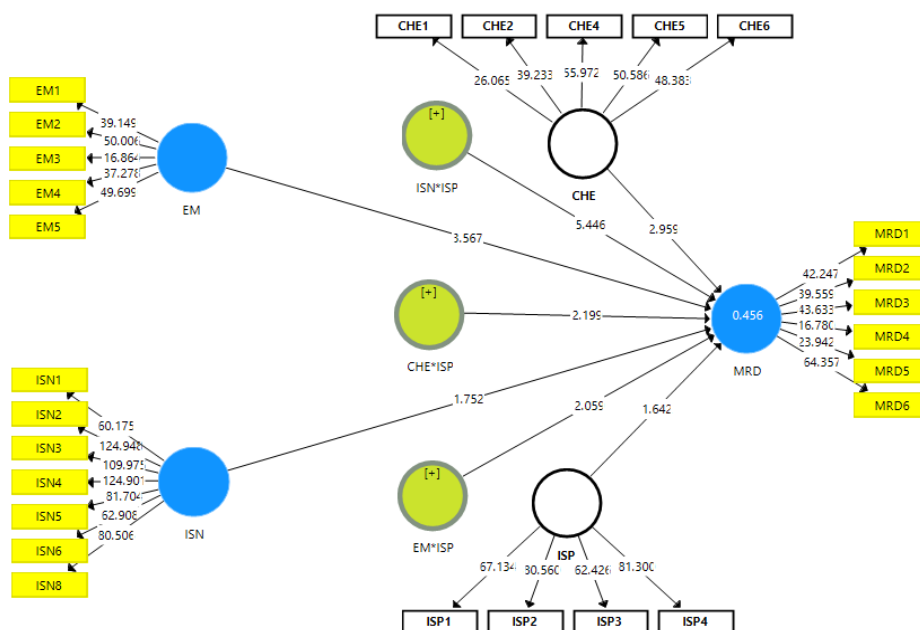


Figure 3: Structural assessment model

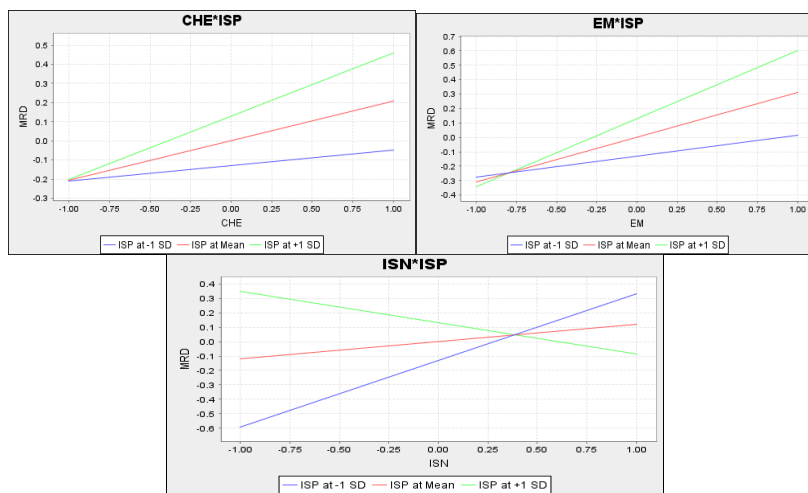


Figure 4: Moderation analysis

Discussion

The results showed that educational management has a positive association with moral development. These results are supported by Asif et al. (2020), which posit that if educational administrators maintain discipline in the classrooms and teach them moral things through discipline, they help students in moral development. These results also

agree with [Thompson \(2022\)](#), which states that if educational management is effective and considers morality a necessary element while designing a course of study and its completion, the students have high moral development. The results showed that Islamic norms have a positive association with moral development. These results are supported by [Han et al. \(2020\)](#). The study posits that the Islamic norms are based on the rules of right and wrong and teach respect for people with age distinction. The adoption of Islamic standards accelerates moral development in students. These results also agree with [Han et al. \(2020\)](#), which highlights that Islamic norms describe the duties and rights of people of different ages, families, and social statuses. Children have high moral development in a society where Islamic norms are followed.

The results showed that character education has a positive association with moral development. These results are supported by [Darnell et al. \(2019\)](#), which reveals that if teachers provide character education to students in time other than course-related lectures, they teach them how to differentiate between right and wrong. Hence, students' moral development accelerates. These results also agree with [Shih \(2022\)](#), which highlights that character education enables students to judge things based on reasoning. These students have psychological and moral development. The results showed that institutional support significantly mediates educational management and moral development. These results are supported by [Asif et al. \(2020\)](#). According to a previous study, when the representatives of educational institutions adopt supportive behavior toward students, the management behaves politely and respectfully, and students copy and learn morality. These results also agree with [Bazarova and Suyarova \(2021\)](#), which indicates that institutional support improves educational management and its role in students' moral development. Hence, institutional support enhances the relationship between educational management and moral development.

The results showed that institutional support significantly mediates Islamic norms and moral development. These results are supported by [Tadjuddina et al. \(2019\)](#), which indicate that the Islamic educational institutions where management and teaching staff are supportive, Islamic norms can be effectively implemented, and moral development in students can be improved. These results also agree with [Sobirjonovich \(2022\)](#), highlighting that institutional support enhances the relationship between Islamic norms and moral development. The results showed that institutional support significantly mediates character education and moral development. These results are supported by [Croce \(2019\)](#), which states that the supportive institution respects teachers' opinions and encourages character education along with technical and professional education through specific courses or learning classes. Supportive institutions also improve students' moral development by representing moral behavior. These results also agree with [García-Moriyón et al. \(2020\)](#), which indicates that institutional support encourages both character education and moral development and improves the relationship between character education and moral development.

Conclusion, Implications and Limitations

The study aimed to analyze the influences of educational management, Islamic norms, and character education on moral development. It also checked the role of institutional support between educational management, Islamic norms, character

education, and moral development. The analysis of the information from junior high schools in Vietnam indicated that educational management, Islamic norms, and character education have a positive association with moral development. The results showed that if the management has moral beliefs and designs the educational policies regarding discipline and education considering moral development, the students have high moral development. The results revealed that Islamic norms, which emphasize moral principles, accelerate the students' moral development. The results also showed that in the institutions where character education is provided, the students have sharp reasoning to judge things and have moral development. Research findings indicated that institutional support plays a moderating role between educational management, Islamic norms, character education, and moral development. If their educational institutions provide support, educational management, Islamic norms, and character education play a more effective role in moral development.

The present study also has guidance for researchers because of its literary contributions. The study examines the influences of educational management, Islamic norms, and character education on moral development. The study explores the moderating role of institutional support between educational management, Islamic norms, character education, and moral development. The analysis proceeds to analyze the role of educational leadership, Islamic norms, and character education in moral development for junior high schools in Indonesia. The study is useful to Islamic societies in guiding their youth and establishing the community on morality. This study gives guidelines on how to improve children's moral development. The study has a suggestion for education institutions that educational management performance must be effective so that students may have high moral development. It gives a guideline that educational institutions must adopt Islamic norms as educational culture. It would improve moral development. It is also suggested that special character education for students should be assured in educational institutions. The research provides guidelines to policymakers in making regulations related to moral development among students using effective educational management and character education. Thus, Students' moral development can be improved. Moreover, the study conveys that educational institutions must adopt supportive behavior while dealing with stakeholders. This would improve educational management, implementation of Islamic norms, and character education, thereby improving moral development.

The study has some limitations too and requires attention from researchers in future studies. First, in this study, only the factors like educational management, Islamic norms, and character education are selected and analyzed as driving forces for moral development. Several other factors like social norms, reduction in cultural biases, and laws & regulations also influence moral development. These factors must also be analyzed to evaluate moral development better. It requires future authors to examine the role of moral factors in moral development in order to guide the readers for moral development better. This study is based on data from Indonesia's junior education system only. Future researchers must also examine educational management, Islamic norms, and character education's relationship with moral development in the higher education system for more valid results.

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