

Reconstructing Character Education through Sufi Texts: A Conceptual Semantic Analysis of Sheikh Abdul Wahab Roka'n's Testaments

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ABSTRACT

This study examines the character education values embedded in the testaments of Sheikh Abdul Wahab Roka'n through a conceptual semantic approach. Amid growing global moral challenges and the limits of modern character education, this research explores how traditional Sufi texts can contribute to a more holistic and meaningful framework for character formation. The study employs a qualitative descriptive method with content analysis, focusing on identifying, categorizing, and interpreting conceptual meanings within the text. Data were collected through document analysis of the testaments and analyzed using conceptual semantic theory to uncover the underlying structures of meaning related to character values. The findings reveal that the testaments contain a wide range of character education values, including religiosity, honesty, tolerance, discipline, responsibility, social care, and other moral virtues. These values are conceptually structured to integrate the spiritual, moral, and social dimensions of human life. The study also finds that character formation in the testaments is rooted in inner spiritual transformation, particularly through principles of sincerity, self-discipline, and ethical conduct. Furthermore, the results indicate that these traditional values remain highly relevant in addressing contemporary moral issues and can be reconstructed into a modern educational framework. In conclusion, this study contributes to the discourse of character education by offering an integrative model that bridges Sufi spiritual traditions and contemporary educational needs through conceptual semantic analysis.

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INTRODUCTION

The rapid advancement of globalization and digital technology in the era of the Fourth Industrial Revolution has fundamentally transformed the landscape of education, bringing both opportunities and profound challenges. Education is no longer limited to the transmission of knowledge but is increasingly expected to cultivate students' moral integrity and character (Robiultsani et al., 2024). However, contemporary societies are experiencing a significant moral crisis, reflected in various forms of behavioral degradation among youth, including violence, intolerance, and declining social ethics (Apriani et al., 2023; Mufid & Sundawa, 2023). These phenomena highlight the urgent need to strengthen character education as a central component of educational systems worldwide.

Character education has thus emerged as a critical response to moral decline, aiming to develop individuals who are not only intellectually competent but also ethically responsible and socially aware (Nurbaedi et al., 2022; Suryantari, 2022). In Indonesia, this commitment is institutionally reinforced through national education policies that emphasize the integration of moral and cultural values into the educational process (Farid & Rugaiyah, 2023). However, despite these efforts, the effectiveness of contemporary character education remains limited. Previous studies have identified several fundamental limitations: the inability to effectively respond to rapid globalization and technological change (Pitriani et al., 2024; Ummah & Meirinawati, 2021), structural challenges related to curriculum integration and assessment (Rahayu et al., 2024), difficulties in implementation due to constraints in professional competence (Adha & Ulpa, 2021; Pramudyani & Indratno, 2022), and the marginalization of spiritual and cultural dimensions essential for holistic character formation (Nafi'a et al., 2022; Wurdianto et al., 2022). More critically, existing studies on Sufi texts and character education tend to adopt normative or theological approaches, with limited attention to the conceptual structure of meaning embedded within these texts. This gap suggests the need for a more analytical approach that can systematically uncover and interpret the moral values contained in Sufi teachings.

To address these limitations, this study proposes a reconstruction of character education through the lens of conceptual semantics, focusing on the testaments of Sheikh Abdul Wahab Rakan as a significant yet underutilized source of character education values. Rooted in Islamic spiritual tradition, these texts articulate ethical principles that integrate moral, spiritual, and social dimensions of human life. The specific objectives of this study are: (1) to analyze how character values are linguistically and conceptually structured within Sheikh Abdul Wahab Rakan's testaments using conceptual semantic framework; (2) to identify and categorize the character education values embedded in these testaments; and (3) to reconstruct these values into a contemporary character education model. This approach contributes to addressing the limitations of previous research by bridging the gap between traditional spiritual knowledge and modern educational theory, while also contributing to the development of an interdisciplinary framework that integrates linguistics, Islamic studies, and character education.

The main focus of this study is to demonstrate that Sufi texts, particularly Sheikh Abdul Wahab Rakan's testaments, contain systematically structured character education values that can be reconstructed into a holistic and meaningful framework for contemporary character formation. This study argues that character formation rooted in spiritual transformation—particularly through principles of sincerity, self-discipline, and ethical conduct—offers a more comprehensive approach than conventional character education models. By applying conceptual semantic analysis, this research seeks to uncover the underlying structures of meaning related to character values and to show how these traditional values remain highly relevant in addressing contemporary moral issues. The study posits that an integrative model bridging Sufi spiritual traditions and contemporary educational needs can provide a more effective response to the current moral crisis in education.

METHODS

This study employs a qualitative research design with a descriptive-analytical approach to explore and reconstruct character education values embedded in Sufi texts. Qualitative research is considered appropriate for this study as it enables an in-depth interpretation of meaning, particularly in analyzing religious and philosophical texts. The primary focus of this research is the testaments of Sheikh Abdul Wahab Roka, which are treated as textual data containing moral, spiritual, and social values. By adopting a text-based analytical approach, this study seeks to uncover the conceptual structures underlying these teachings and reinterpret them within the framework of contemporary character education.

The data source of this research consists of a corpus of documented testaments attributed to Sheikh Abdul Wahab Roka. Data collection was conducted through document analysis, involving systematic reading, identification, and classification of meaningful textual units related to character values. The researcher employed a note-taking technique to extract relevant expressions, phrases, and statements that reflect ethical teachings. These data were then organized into thematic categories representing various dimensions of character education, including moral, spiritual, and social values.

Data analysis in this study is guided by the framework of conceptual semantics, which emphasizes the representation of meaning at the conceptual level. The analytical process involves several stages: (1) identifying key lexical and semantic units within the text, (2) analyzing their conceptual structures, including roles such as agent, action, and value, (3) categorizing the extracted meanings into character education values, and (4) reconstructing these values into a coherent conceptual framework for contemporary character education. This approach allows the study not only to interpret the semantic content of Sufi teachings but also to propose a theoretically grounded model that bridges traditional spiritual knowledge and modern educational discourse.

FINDINGS AND DISCUSSION

Findings

Biographical Foundation of Sheikh Abdul Wahab Roka's Character Education Philosophy

Historical Context and Intellectual Formation

Sheikh Abdul Wahab Roka (1811-1926 CE / 1230-1345 AH) represents a distinctive model of Islamic scholar-activist who successfully integrated spiritual education with social transformation. Born in Kampung Danau Runda, Roka Hulu (present-day Riau Province, Indonesia), Sheikh Abdul Wahab emerged from a distinguished lineage of religious scholars and resistance leaders. His father, Abdul Manap bin Muhammad Yasin, was a renowned abid (devout worshipper), while his grandfather, Maulana Tuanku Haji Abdullah Tembusai (Tuanku Tambusai), was designated as a National Hero of Indonesia for his role in the Padri War against Dutch colonialism.

The biographical trajectory of Sheikh Abdul Wahab reveals three critical phases that shaped his character education philosophy: the formative period (1811-1837) characterized by intensive traditional Islamic education in Roka and West Sumatra; the advanced scholarly period (1837-1843) marked by his studies in Mecca under prominent scholars including Sheikh Muhammad Yunus Batubara and Sheikh Sulaiman Zuhdi; and the implementation period (1843-1926) encompassing his establishment of the Babussalam community and formulation of the 44 Testaments.

The educational philosophy embodied in Sheikh Abdul Wahab's testaments cannot be separated from his lived experience as both a Sufi master (murshid) of the Naqshbandi-Khalidi order and a community builder. In 1882 CE (1300 AH), he established Kampung Babussalam ("Gate of Peace") in Langkat, North Sumatra, through a waqf (religious endowment) from Sultan Musa al-Muazzam Shah of the Langkat Sultanate. This community served as a living laboratory for implementing the values later codified in his testaments—demonstrating the integration of spiritual discipline, economic self-sufficiency, and social harmony.

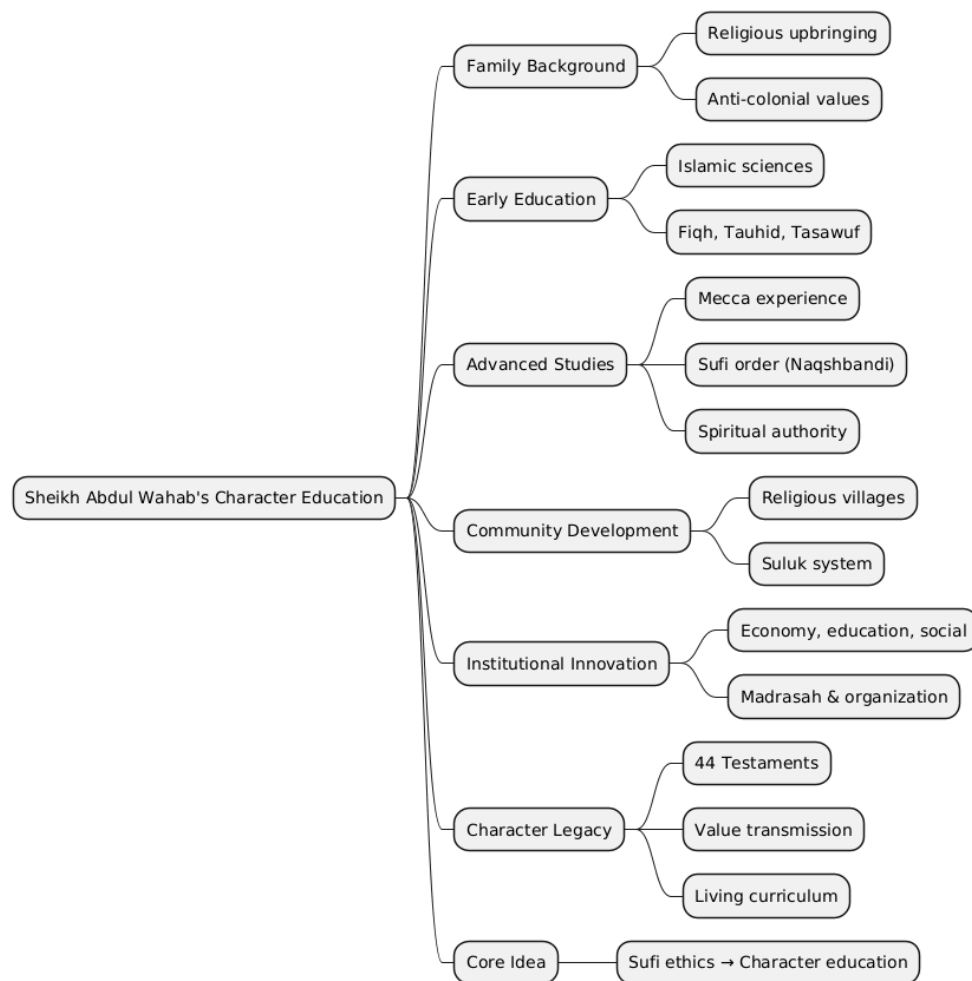


Figure 1. Biographical Architecture of Sheikh Abdul Wahab's Educational Philosophy

This Mind Map illustrates how Sheikh Abdul Wahab's character education framework emerged from a confluence of inherited resistance traditions, classical Islamic scholarship, Sufi spiritual authorization, and practical community-building experience. The progression from family heritage through the 44 Testaments demonstrates a systematic transformation of personal and collective experience into a codified educational philosophy. The institutional innovations—particularly the integration of economic activities with spiritual training and the early adoption of organizational structures like Sarikat Islam (Islamic Union)—reveal a pragmatic approach to character formation that addressed both material and spiritual dimensions of human development.

The Babussalam Community as Character Education Laboratory

The establishment of Babussalam in 1882 realized Sheikh Abdul Wahab's vision of a comprehensive "suluk community" where character formation was cultivated through integrated living, working, and worshipping. The migration (*hijrah*) of 160 followers to build this multi-ethnic settlement served as a practical pedagogical method, fostering mutual dependence and necessitating codified regulations for social harmony. Furthermore, his political experiences—navigating colonial suspicion, surviving false accusations, and receiving royal patronage—profoundly shaped his educational approach, directly influencing his teachings on maintaining human dignity and strategic resistance against colonial powers, as reflected in his testaments.

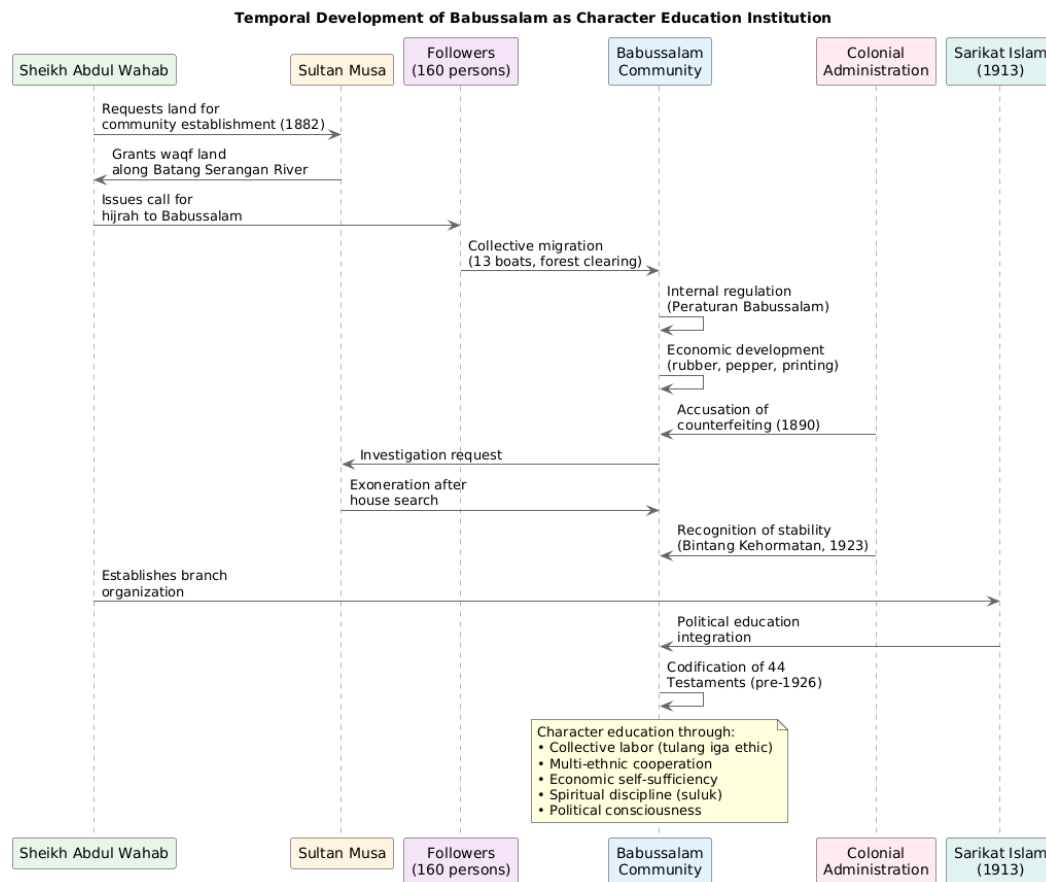


Figure 2. Institutional Development of Babussalam

This sequence diagram reveals the dialectical relationship between external pressures (colonial suspicion, royal patronage) and internal community development that shaped Sheikh Abdul Wahab's character education methodology. The temporal progression shows how practical challenges—land acquisition, inter-ethnic harmony, economic sustainability, colonial relations—were transformed into pedagogical opportunities. The integration of Sarikat Islam (Islamic Union) in 1913, following consultation with H.O.S. Cokroaminoto, demonstrates the deliberate incorporation of nationalist consciousness into spiritual education, anticipating later character education emphases on "*semangat kebangsaan*" (national spirit) and "*cinta tanah air*" (love of homeland).

Conceptual Semantic Analysis of the 44 Testaments

Theoretical Framework and Analytical Methodology

This study applies Jackendoff's Conceptual Semantics to analyze how character education values are linguistically and conceptually structured within Sheikh Abdul Wahab's 44 Testaments. Conceptual Semantics posits that sentence meaning is built from universal semantic categories—Events, States, Things, Paths, Places, Properties, and Time—that form the core of conceptual structure and represent lexical semantic information (R. Jackendoff, 1983; R. S. Jackendoff, 1992).

The analytical procedure involved: (1) identifying key lexical units (diksi kunci) in each testament; (2) analyzing their conceptual structures including semantic roles (agent, action, value, beneficiary); (3) mapping correspondences between syntactic structures and conceptual structures; and (4) categorizing extracted meanings into character education values. This approach enables systematic extraction of moral concepts embedded in the testaments' linguistic formulation.

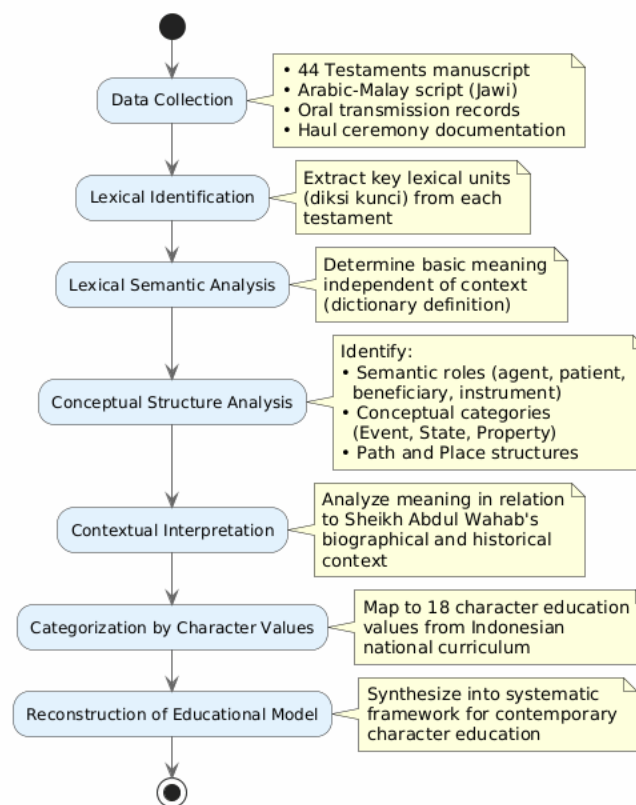


Figure 3. Analytical Methodology

This methodological workflow ensures systematic transformation of textual data into theoretically grounded educational insights. The movement from lexical identification through reconstruction represents a hermeneutical circle where understanding of parts (individual testaments) informs understanding of the whole (integrated character education philosophy), while the whole simultaneously illuminates the significance of each part.

Semantic Structure of Representative Testaments

The following table presents detailed conceptual semantic analysis of selected testaments representing each character education dimension:

Table 1. Conceptual Semantic Analysis of Sheikh Abdul Wahab's Testaments

Testament	Key Lexical Units	Lexical Meaning	Conceptual Structure	Character Value
1	<i>mursyid, rendahkan diri, i'tikadkan diri hambanya, kasih sayang, jangan minta upah</i>	Teacher-guide; humility; self-positioning as servant; love; prohibition of material compensation	[EVENT: EDUCATION] → Agent: Student; Action: seek knowledge; Instrument: mursyid; Path: humility → service → transmission; [STATE: RELATIONSHIP] → Property: affectionate (like parent-child); [EVENT: TEACHING] → Compensation: divine rather than material	Religiosity, Responsibility, Communicativeness, Love of Reading

Testament	Key Lexical Units	Lexical Meaning	Conceptual Structure	Character Value
3	<i>jangan berniaga sendiri, berserikat, tulang iga, berhumas, berladang, amil, bersedekah</i>	Prohibition of individual commerce; partnership; rib/self-effort; farming; gardening; zakat collector; charity	[EVENT: ECONOMIC ACTIVITY] → Manner: collective (not individual); Instrument: physical effort (tulang iga); Domain: agriculture, zakat administration; [EVENT: DISTRIBUTION] → Proportion: 10% charity; Temporal condition: daily; [STATE: SUFFICIENCY] → Threshold: one year supply → then worship	Hard work, Creativity, Independence, Social Care, Responsibility
5	<i>jahil, fasik, bakhi, alim, ulama, shalih</i>	Ignorant; sinful; miserly; knowledgeable; religious scholar; pious	[STATE: SOCIAL SELECTION] → Negative selection: [PROPERTY: ignorant] ∨ [PROPERTY: sinful] ∨ [PROPERTY: miserly] ∧ [PROPERTY: wealthy]; Positive selection: [PROPERTY: knowledgeable] ∨ [PROPERTY: scholarly] ∨ [PROPERTY: pious]; [EVENT: FRIENDSHIP] → Restriction: moral-spiritual criteria	Religiosity, Tolerance, Communicativeness
6	<i>kemegahan dunia, kebesaran, Qadhi, Imam, penghulu, harta banyak, pakaian bagus</i>	Worldly grandeur; greatness; judge; prayer leader; village head; abundant wealth; fine clothing	[PROHIBITION: AMBITION] → Object: [PROPERTY: high status] ∨ [PROPERTY: judicial position] ∨ [PROPERTY: wealth accumulation] ∨ [PROPERTY: sartorial display]; [STATE: SIMPLICITY] → Preferred property: contentment	Religiosity, Honesty, Discipline, Responsibility
9	<i>menghinakan diri, kafir, laknatullah, makian, gaji, bersahabat, uzur syara'</i>	Self-degradation; cursed infidel; employment; friendship; shar'i excuse	[PROHIBITION: SUBORDINATION] → Agent: Muslim; Action: degrade self; Beneficiary: colonial power; [CONDITIONAL PERMISSION] → Interaction with non-Muslims: [PATH: only with shar'i necessity]; [STATE: DIGNITY] →	National Spirit, Love of Homeland, Independence, Religiosity

Testament	Key Lexical Units	Lexical Meaning	Conceptual Structure	Character Value
			Maintenance: prohibition of employment	absolute servile
10	<i>kuat menolong, kesempitan, ikhtiar, harta, tulang iga, bicara, do'a, sampaikan hajat</i>	Strong in helping; difficulty; effort; wealth; physical effort; speech; prayer; convey needs	[OBLIGATION: ASSISTANCE] → Intensity: maximal (<i>sehabis-habis</i>); Target: person in difficulty; [EVENT: HELP] → Instruments: [MATERIAL: wealth] ∨ [PHYSICAL: effort] ∨ [VERBAL: advocacy] ∨ [SPIRITUAL: prayer]; [EVENT: MEDIATION] → Action: convey others' needs	Social Care, Responsibility, Communicativeness, Honesty
16	<i>jangan sebut kecelakaan, sembunyi, sehabis-habis sembunyi</i>	Prohibition of mentioning faults; conceal; maximal concealment	[PROHIBITION: EXPOSURE] → Object: others' faults; [OBLIGATION: CONCEALMENT] → Intensity: maximal; [STATE: PROTECTION] → Of communal honor and social fabric	Tolerance, Love of Peace, Communicativeness
31	<i>kasih sayang, ibu bapa, ikut kata-kata, kebajikan, durhaka, adab</i>	Affection; parents; follow words; goodness; disobedience; proper conduct	[OBLIGATION: AFFECTION] → Target: parents; [OBLIGATION: OBEDIENCE] → Scope: parental guidance; [OBLIGATION: GOODNESS] → Intensity: maximal effort; [PROHIBITION: DISOBEDIENCE] → Forms: [ACTION: ignore command] ∨ [SPEECH: harsh words] ∨ [STATE: lack of adab]	Religiosity, Responsibility, Discipline
41	<i>bertambah harta, bertambah pangkat, amal ibadat kurang, kehendak setan, umur berkurang</i>	Increasing wealth; increasing rank; decreasing worship; Satan's desire; decreasing lifespan	[WARNING: TRADE-OFF] → Condition: [PROPERTY: material/rank increase] ∧ [PROPERTY: spiritual decrease]; [EVALUATION: NEGATIVE] → Judgment: Satanic influence; [TEMPORAL AWARENESS] → Wealth	Religiosity, Honesty, Responsibility, Independence

Testament	Key Lexical Units	Lexical Meaning	Conceptual Structure	Character Value
			accumulation vs. lifespan depletion	

The conceptual structures revealed in this analysis demonstrate several distinctive features of Sheikh Abdul Wahab's character education approach. First, the pervasive use of [PROHIBITION] and [OBLIGATION] speech acts creates a deontic framework that grounds moral education in divine command rather than mere social convention. Second, the specification of intensity modifiers (*sehabis-habis*, *kuat-kuat*, *banyak-banyak*) indicates a quantitative precision in spiritual practice that transforms abstract virtues into measurable behaviors. Third, the systematic inclusion of conditional clauses and exceptional provisions (*uzur syara'*) reveals a sophisticated jurisprudential awareness that prevents moral rigidity.

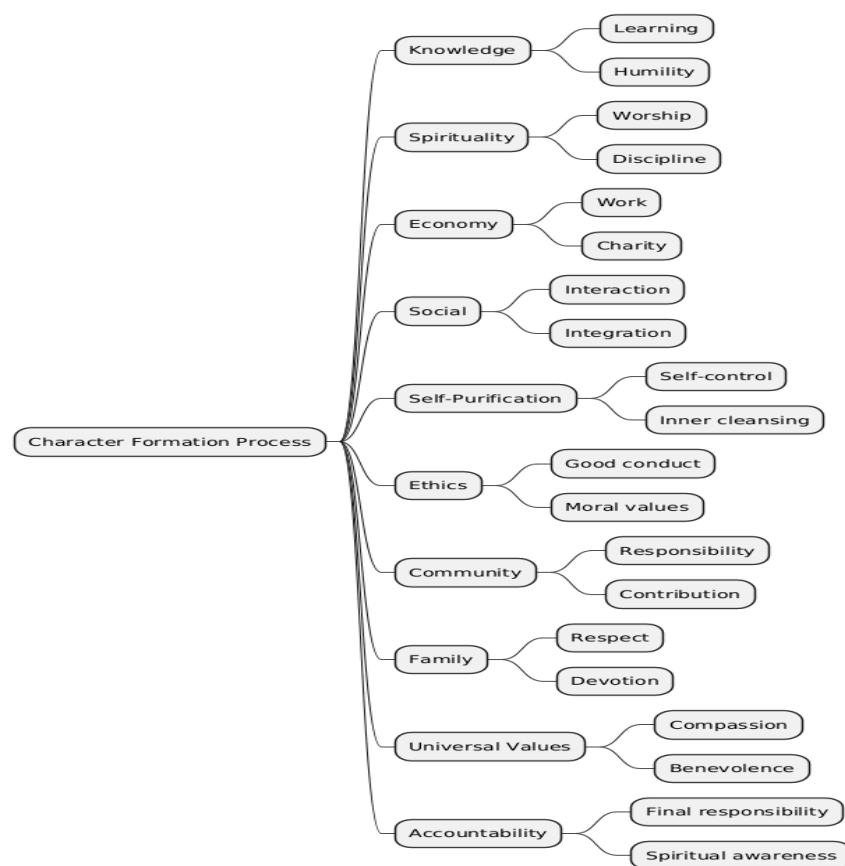


Figure 4. Dynamic Character Formation Process

This state machine visualization reveals the teleological progression encoded in the testament sequence: from individual knowledge acquisition through increasingly complex social responsibilities to ultimate accountability before God. The nested states show how each major phase contains internal developmental logic—most notably, the EconomicActivity state's integration of collective enterprise, physical labor, and proportional charity demonstrates Sheikh Abdul Wahab's distinctive synthesis of Sufi asceticism with pragmatic economic ethics. The parallel treatment of parental and teacher authority in FamilyDevotion reveals the structural isomorphism between biological and spiritual lineage in his educational anthropology.

Qur'anic and Hadith Foundations

Sheikh Abdul Wahab's testaments are systematically grounded in Islamic scriptural sources, demonstrating the integration of revealed authority with practical ethical guidance. The following table presents the primary textual foundations for representative testaments:

Table 2. Scriptural Foundations of Sheikh Abdul Wahab's Testaments

Testament	Core Teaching	Qur'anic Foundation	Hadith Foundation
1	Seeking knowledge from authorized teachers; humility; uncompensated teaching	Q. Al-Furqan 25:20: "And We did not send before you, except men to whom We revealed; so ask the people of remembrance if you do not know"; Q. Al-Mujadilah 58:11: "Allah will raise those who have believed among you and those who were given knowledge, by degrees"	"The best among you are those who learn the Qur'an and teach it" (Bukhari, No. 5027); "Seeking knowledge is obligatory upon every Muslim" (Ibn Majah)
3	Collective commerce; physical labor; proportional charity	Q. Al-Baqarah 2:286: "Allah does not charge a soul except [with that within] its capacity"; Q. Al-Mulk 67:15: "It is He who made the earth tame for you"; Q. Al-Baqarah 2:267: "O you who have believed, spend from the good things which you have earned"	"It is better for one of you to bring a bundle of firewood on his back than to beg" (Bukhari, No. 1471); "Sadaqah does not decrease wealth" (Muslim)
5	Selective friendship based on moral-spiritual criteria	Q. Al-Furqan 25:27-29: "And the Day the wrongdoer will bite on his hands... 'Oh, woe to me! I wish I had not taken that one as a friend'"; Q. Ali Imran 3:118: "O you who have believed, do not take as intimates those other than yourselves"	"The example of a good companion and a bad companion is like that of the seller of musk and the blacksmith" (Bukhari, No. 5534); "Allah does not take away knowledge by extracting it from people, but by the death of scholars" (Bukhari, No. 100)
6	Renunciation of status and material display	Q. Al-Humazah 104:1-4: "Woe to every slanderer and backbiter. Who has gathered wealth and counted it... Nay! He will surely be thrown into the Crusher"; Q. Al-Hadid 57:20: "Know that the life of this world is but amusement and diversion"	"You will surely seek leadership, but it will be regret on the Day of Resurrection" (Bukhari, No. 7148); "If the son of Adam had two valleys of wealth, he would seek a third" (Bukhari, No. 6439)

Testament	Core Teaching	Qur'anic Foundation	Hadith Foundation
9	Dignity maintenance; conditional interaction with non-Muslims	Q. Al-Mumtahanah 60:1: "O you who have believed, do not take My enemies and your enemies as allies"; Q. Al-Ma'idah 5:51: "O you who have believed, do not take the Jews and the Christians as allies"	"Whoever resembles a people is one of them" (Abu Dawud); "The believer does not humiliate himself" (Tirmidhi); "Do not accompany except a believer" (Bukhari, No. 563)
10	Comprehensive assistance to those in difficulty	Q. Al-Baqarah 2:177: "Righteousness is not that you turn your faces toward the east or the west, but... to give wealth to relatives, orphans, the needy, the traveler, beggars, and for freeing captives"	"The believer is not one who eats his fill while his neighbor is hungry" (Bukhari); "Whoever relieves a believer's distress, Allah will relieve his distress on the Day of Resurrection" (Muslim)
16	Concealment of others' faults	Q. Al-Hujurat 49:12: "And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead?"	"The Muslim is the brother of a Muslim; he does not wrong him or forsake him" (Bukhari, No. 2442); "Whoever conceals [the fault of] a Muslim, Allah will conceal [his fault] on the Day of Resurrection" (Muslim)
31	Parental devotion and obedience	Q. Al-Isra' 17:23-24: "And your Lord has decreed that you not worship except Him, and to parents, good treatment... And lower to them the wing of humility out of mercy"	"Shall I not tell you of the greatest of major sins?... Disobedience to parents" (Bukhari); "The pleasure of the Lord is in the pleasure of the parent, and the displeasure of the Lord is in the displeasure of the parent" (Tirmidhi)

The scriptural grounding reveals Sheikh Abdul Wahab's methodological commitment to what might be termed "practical hermeneutics"—the translation of revealed texts into specific behavioral prescriptions. Rather than abstract theological discourse, the testaments operationalize Qur'anic and Hadith teachings through quantified obligations (40 coins daily charity; 10% income distribution; 5,000-

11,000 daily zikr repetitions), spatial-temporal specifications (Friday visits to graves; Ramadan preparation; pre-dawn prayer), and conditional clauses that preserve jurisprudential flexibility.

Reconstruction of Character Education Values

Taxonomy of Character Values

Systematic analysis of the 44 Testaments reveals 18 character education values that correspond to Indonesia's national character education framework while maintaining distinctive Sufi inflections. The following comprehensive table maps each testament to specific character values:

Table 3. Comprehensive Mapping of Testaments to Character Education Values

Character Value	Testament Numbers	Frequency	Core Conceptual Structure	Distinctive Sufi Element
Religiosity	1, 2, 4, 5, 7, 11, 18, 19, 20, 21, 23, 26, 27, 28, 29, 30, 31, 32, 33, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44	29	[OBLIGATION: worship practice] → [STATE: divine consciousness]	Integration of shari'a, tariqa, and haqiqa; zikr as continuous practice
Honesty	6, 8, 15, 17, 20, 22, 29, 31, 35, 36, 38, 39, 41, 42	14	[PROHIBITION: deception/self-deception] → [STATE: transparency before God]	<i>Muraqabah</i> (divine observation) as ultimate accountability mechanism
Tolerance	8, 13, 16, 34	4	[OBLIGATION: forbearance] → [ACTION: gentle correction]	Sabr (patience) as active spiritual discipline, not passive acceptance
Discipline	3, 4, 6, 11, 22, 27, 29, 31, 35, 36, 38, 39	12	[OBLIGATION: regular practice] → [TEMPORAL: specified frequency]	<i>Mujahadah</i> (spiritual struggle) against nafs (lower self)
Hard Work	3, 41	2	[OBLIGATION: physical effort] → [PROHIBITION: dependency]	<i>Tulang iga</i> (rib/self-effort) as spiritual virtue, not merely economic necessity
Creativity	2, 41	2	[EVENT: adaptation] → [STATE:]	Spiritual readiness (<i>istiqamah</i>) enabling

Character Value	Testament Numbers	Frequency	Core Conceptual Structure	Distinctive Sufi Element
			appropriate response]	creative engagement worldly
Independence	2, 3, 5, 6, 7, 9, 15, 22, 30, 41	10	[PROHIBITION: reliance on others] → [OBLIGATION: self-sufficiency]	<i>Tawakkul</i> (trust in God) combined with <i>kasb</i> (earning), not passive dependence
Democracy	16	1	[OBLIGATION: mutual consultation] → [STATE: collective decision]	<i>Shura</i> within spiritual hierarchy; khalifah system as participatory governance
Curiosity	1, 7	2	[OBLIGATION: knowledge seeking] → [PROHIBITION: harmful knowledge]	<i>Marifatullah</i> (knowledge of God) as ultimate object of curiosity
National Spirit	3, 9	2	[PROHIBITION: colonial subordination] → [OBLIGATION: collective economic resistance]	<i>Jihad</i> reinterpreted as economic and educational self-determination
Love of Homeland	9	1	[STATE: attachment to place] → [OBLIGATION: its development]	Babussalam as model homeland; hijrah ethic applied to nation-building
Appreciation	1, 18, 21	3	[OBLIGATION: recognition] → [ACTION: material/spiritual honoring]	<i>Adab</i> (proper conduct) as structured deference to knowledge and lineage

Character Value	Testament Numbers	Frequency	Core Conceptual Structure	Distinctive Sufi Element
Communicativeness	1, 5, 37, 40	4	[OBLIGATION: speech acts] → [STATE: social connection]	<i>Suluk</i> (spiritual journey) as dialogical process between murshid and murid
Love of Peace	34, 40	2	[OBLIGATION: conflict avoidance] → [ACTION: universal blessing]	<i>Salam</i> as divine attribute; community named Babussalam (Gate of Peace)
Love of Reading	1, 2	2	[OBLIGATION: textual engagement] → [STATE: hermeneutical competence]	<i>Tadarus</i> (Qur'anic recitation) as continuous practice; <i>wird</i> (regular recitation)
Environmental Care	31, 32	2	[OBLIGATION: maintenance] → [TEMPORAL: regular visitation]	Cemetery as spiritual environment; land as trust (<i>amanah</i>)
Social Care	1, 3, 4, 6, 8, 10, 12, 14, 18, 19, 20, 22, 24, 25, 26, 28, 31, 32, 33, 34, 37, 40, 44	23	[OBLIGATION: assistance] → [INSTRUMENT: multiple resources]	<i>Khidmah</i> (service) as spiritual practice; proportional charity (10%)
Responsibility	1, 2, 6, 7, 8, 9, 10, 12, 14, 16, 22, 24, 27, 28, 31, 32, 39, 42	18	[OBLIGATION: accountability] → [STATE: answerability before God]	<i>Taklif</i> (religious obligation) as ontological condition; <i>muraqabah</i> (divine observation)

The frequency distribution reveals Social Care (23 testaments) and Religiosity (29 testaments) as the dominant values, reflecting Sheikh Abdul Wahab's integration of spiritual formation with communal welfare. The distinctive Sufi elements demonstrate how conventional character values are transformed through spiritual technologies: honesty becomes *muraqabah* (continuous divine

observation), discipline becomes *mujahadah* (struggle against the lower self), and independence becomes *tawakkul* (trust in God) combined with active earning (*kasb*).

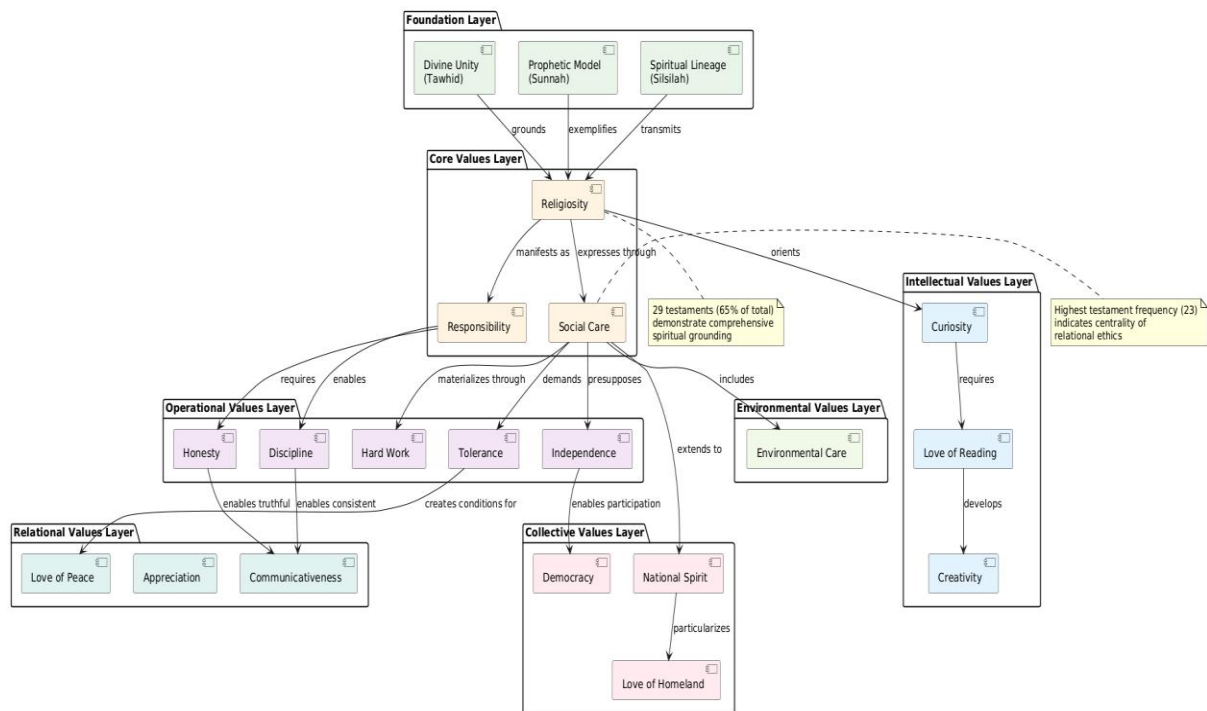


Figure 5. UML Component Diagram: Hierarchical Architecture of Character Values

This architectural visualization reveals how Sheikh Abdul Wahab's character education framework is structured through ontological grounding (Foundation Layer), ethical core (Core Values Layer), behavioral specifications (Operational and Relational Values Layers), and collective extensions (Collective, Intellectual, Environmental Values Layers). The dependency relationships show that operational values are instrumental to core values, while collective values extend social care to political community. The high frequency of Religiosity (29) and Social Care (23) testaments indicates that spiritual formation and communal welfare are the dual pillars of this educational philosophy.

The 10% Proportional Charity System: A Case Study in Integrated Value Formation

Testament No. 3 contains Sheikh Abdul Wahab's most distinctive practical innovation: the proportional charity system requiring 10% of income distribution with graduated thresholds. The conceptual semantic analysis reveals:

Lexical Structure:

"Jika dapat ringgit sepuluh maka hendaklah shadaqahkan satu dan taruh sembilan" (If you obtain ten ringgit, then charity one and keep nine)

"Jika dapat dua puluh, shadaqahkan dua" (If you obtain twenty, charity two)

"Jika dapat seratus shadaqahkan sepuluh dan taruh sembilan puluh" (If you obtain one hundred, charity ten and keep ninety)

"Apabila cukup nafkah kira-kira setahun maka hendaklah berhenti mencari itu dan duduk beramal ibadat hingga tinggal nafkah kira-kira 40 hari" (When sustenance suffices approximately one year, then stop seeking it and sit in worshipful practice until sustenance remains approximately 40 days)

Conceptual Structure:

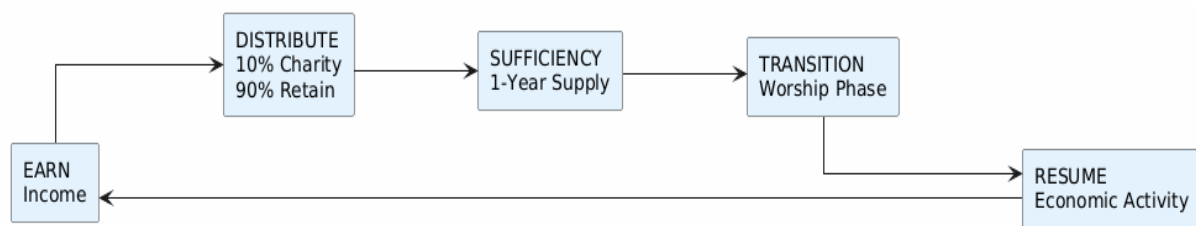


Figure 6. Economic-Spiritual Cycle Model

This system integrates multiple character values through a single mechanism: Hard Work (earning), Social Care (proportional distribution), Discipline (regular practice), Independence (self-sufficiency threshold), and Religiosity (transition to worship). The mathematical precision (10% regardless of amount) transforms charity from discretionary generosity into obligatory justice, while the sufficiency threshold prevents accumulation beyond need.

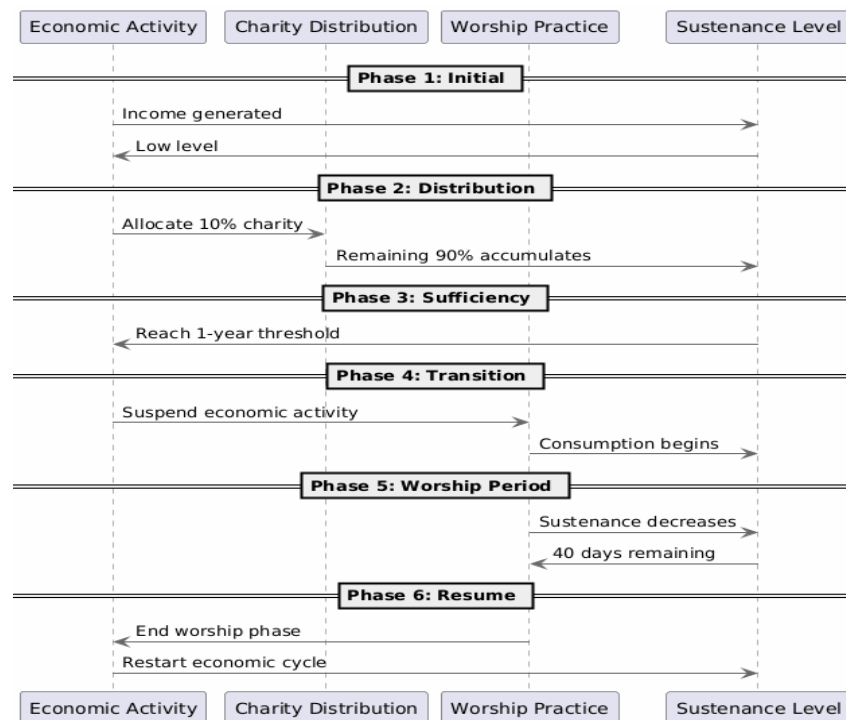


Figure 7. Cyclical Integration of Economic and Spiritual Practice

This timing diagram visualizes the distinctive rhythm of Sheikh Abdul Wahab's integrated lifestyle: approximately 20 time units of active earning with continuous 10% distribution, followed by suspension of economic activity when one-year sufficiency is achieved, intensive worship until only 40 days' supply remains, then resumption of the cycle. This pattern embodies the Qur'anic principle of "seeking the hereafter without forgetting one's portion of the world" (Q. 28:77), operationalized through quantitative precision that prevents either material accumulation or complete withdrawal.

Relevance to Contemporary Character Education

Addressing Modern Character Education Deficiencies

The reconstructed model from Sheikh Abdul Wahab's testaments addresses four critical deficiencies in contemporary character education by offering a deeply integrated and actionable framework. It primarily resolves the deficit of spiritual grounding by providing ontological foundations through continuous divine references (*i'tikadkan, yakin, muraqabah*), transforming secular compliance into absolute devotion. Furthermore, the model overcomes the deficit of practical precision by replacing abstract virtues with quantified obligations—such as specific charity thresholds and *zikr* repetitions—creating a "spiritual accounting" (*muhasabah*) system that effectively bridges the gap between moral knowing and doing. Additionally, it addresses the deficit of collective embodiment by demonstrating through the integrated socio-economic and spiritual life of the Babussalam community that virtue is inherently relational and requires strong environmental support rather than just individual focus. Finally, it counters the deficit of cultural rootedness by synthesizing Naqshbandi Sufism, Malay court culture, and anti-colonial resistance, offering a culturally embedded framework that maintains universal Islamic principles while remaining deeply responsive to specific historical and local experiences.

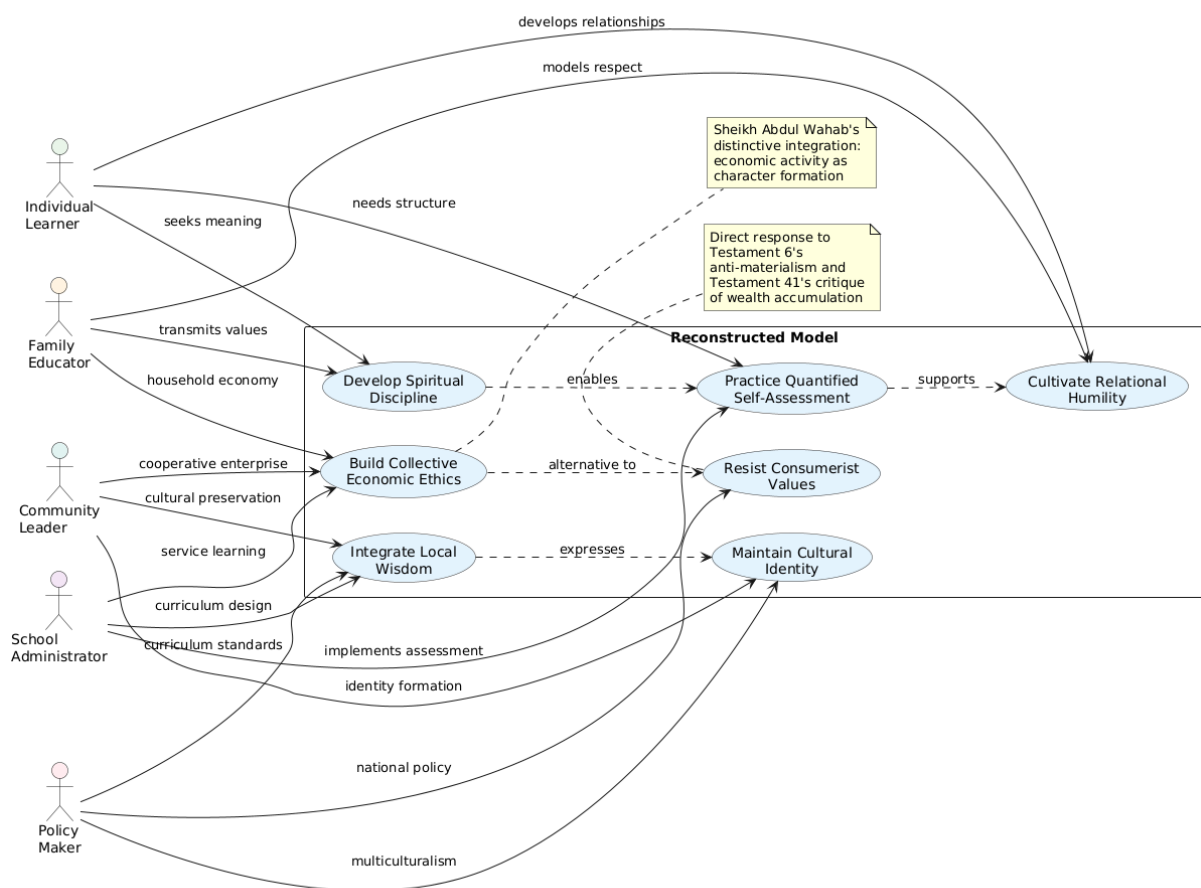


Figure 8. Stakeholder Applications of Reconstructed Model

This use case analysis demonstrates the practical applicability of Sheikh Abdul Wahab's model across educational contexts. Individual learners benefit from spiritual discipline and quantified self-assessment; families implement collective economic ethics; schools integrate local wisdom; communities resist consumerism; and policymakers maintain cultural identity. The dependency

relationships show how spiritual discipline enables self-assessment, which supports relational humility, while economic ethics provide alternative pathways that resist consumerist values.

Comparative Advantages and Implementation Considerations

The following table compares Sheikh Abdul Wahab's model with dominant contemporary approaches:

Table 4. Comparative Analysis of Character Education Models

Dimension	Contemporary Cognitive-Behavioral	Contemporary Virtue Ethics	Sheikh Abdul Wahab's Sufi Model
Ontological Foundation	Social constructivism; moral relativism	Aristotelian eudaimonia; natural law	Divine unity (<i>tawhid</i>); prophetic exemplarity
Moral Motivation	Social approval; self-interest	Habituation; practical wisdom	Divine love (<i>mahabbah</i>); fear and hope
Pedagogical Method	Scenario analysis; role-play	Narrative; community of practice	<i>Suluk</i> (spiritual journey); <i>mujahadah</i> (struggle); <i>muraqabah</i> (observation)
Assessment Mechanism	Behavioral observation; self-report	Phronesis (practical wisdom) development	<i>Muhasabah</i> (self-accounting); quantitative spiritual practice
Social Organization	Classroom-based; extracurricular activities	School as moral community	Total community (<i>jama'ah</i>); economic integration
Cultural Orientation	Universal; context-neutral	Western philosophical tradition	Islamic-Malay synthesis; anti-colonial
Economic Dimension	Neglected or separate	Classical property ethics	Integrated: <i>tulang iga</i> (self-effort); proportional charity
Temporal Horizon	Immediate; developmental stages	Lifelong; community transmission	Eternity-oriented; generational continuity

Sheikh Abdul Wahab's model offers distinctive advantages in: (1) integrating moral, spiritual, and economic formation; (2) providing quantitative self-assessment tools; (3) maintaining cultural specificity while claiming universal validity; and (4) addressing materialism through systematic contentment practice. However, implementation requires consideration of: (a) secular educational contexts where divine grounding may be contested; (b) pluralistic societies requiring interfaith adaptation; (c) modern economic structures differing from 19th-century agricultural communities; and (d) individualistic cultures where collective discipline may face resistance.

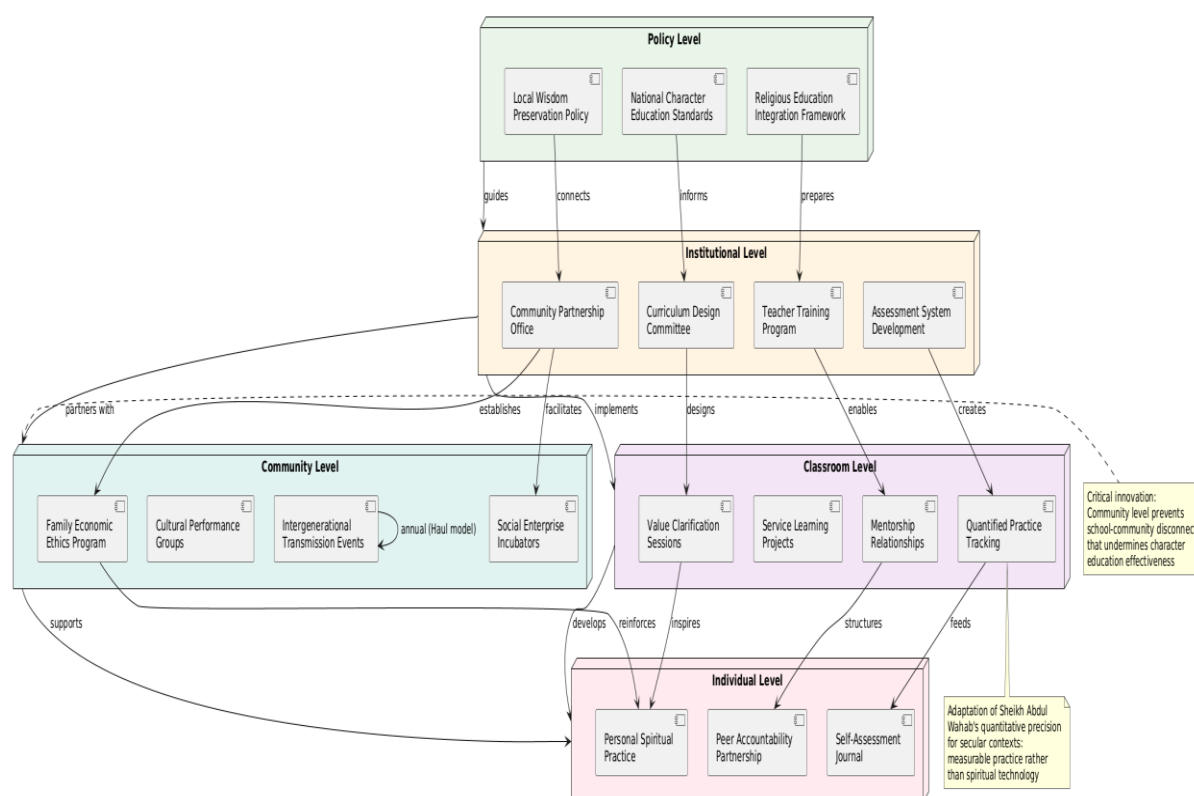


Figure 9. Implementation Architecture

This deployment architecture translates Sheikh Abdul Wahab's 19th-century community model into contemporary educational infrastructure. The policy level establishes enabling conditions; institutional level builds capacity; classroom level delivers core pedagogy; community level extends learning beyond school (addressing the "hidden curriculum" of family and society); and individual level ensures personal appropriation. The annual "Haul" model—commemorating Sheikh Abdul Wahab's death with collective recitation of testaments—is adapted as intergenerational transmission events (ITE) that maintain living connection to tradition.

Synthesis: Toward an Integrated Character Education Framework

The conceptual semantic analysis of Sheikh Abdul Wahab Rokan's 44 Testaments reveals a systematically structured "integral character education" philosophy that seamlessly integrates epistemological, spiritual, economic, social, political, familial, and eschatological dimensions into a unified practice. This comprehensive framework addresses cognitive, material, relational, and ultimate concerns by grounding knowledge in authorized transmission, spiritual growth in quantitative divine remembrance, and economic life in collective enterprise and proportional charity, while simultaneously fostering moral social relations, political dignity, familial reverence, and continuous eschatological accountability. Through its linguistic formulation utilizing deontic speech acts, intensity modifiers, and conditional clauses, the model establishes a flexible yet rigorous pedagogical structure that maintains absolute moral commitment while remaining adaptable to varying circumstances.

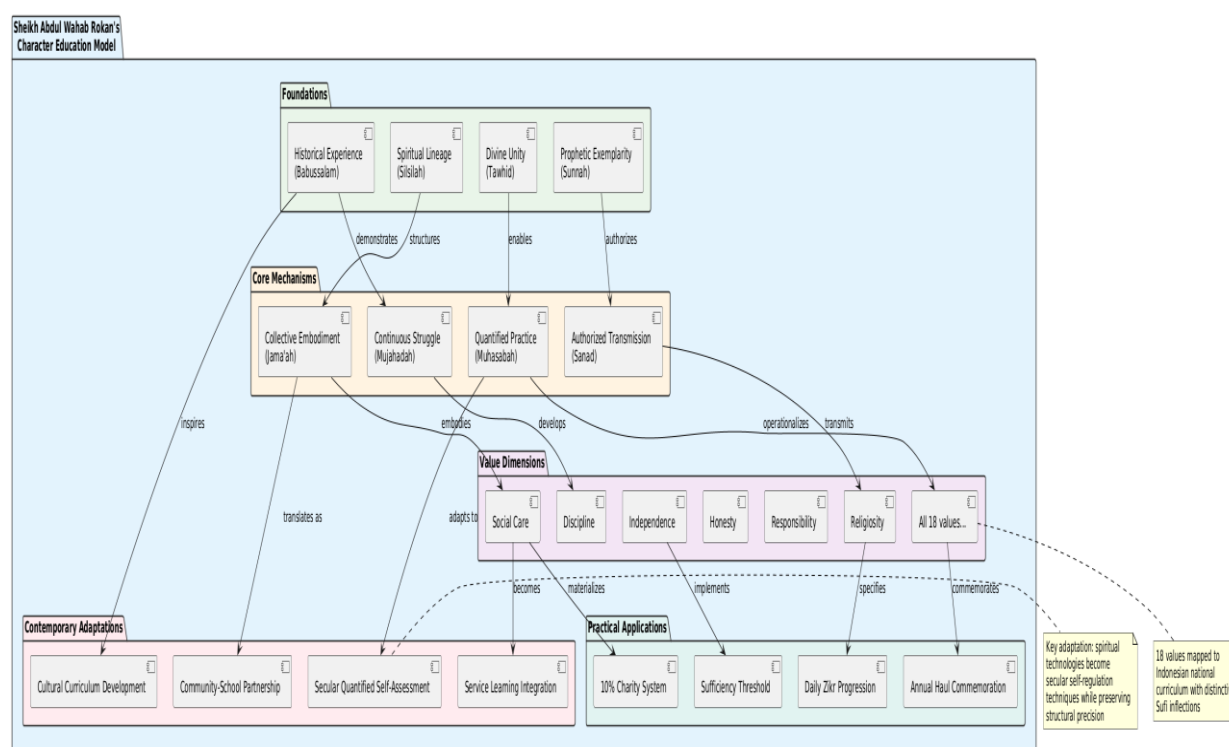


Figure 10. Complete Reconstructed Model Architecture

This comprehensive architecture demonstrates how Sheikh Abdul Wahab's 19th-century Sufi community model can be reconstructed for 21st-century character education. The foundations provide ontological grounding; core mechanisms translate principles into practice; value dimensions specify educational objectives; practical applications operationalize values through quantified behaviors; and contemporary adaptations enable implementation in secular, pluralistic, and technologically transformed contexts. The model's distinctive contribution lies in its integration of spiritual formation with economic ethics, its quantitative precision in self-assessment, and its demonstration that character education requires total community embodiment rather than isolated classroom instruction.

Discussion

The conceptual semantic analysis of Sheikh Abdul Wahab Rakan's testaments reveals several significant findings that both confirm and extend previous research on character education. This discussion section compares these findings with existing literature and theoretical frameworks to establish the study's contribution to the field. This result aligns with previous studies asserting that character education is a holistic process integrating moral knowing, moral feeling, and moral action as a unified framework for human development (Choo & Chua, 2025; Jia et al., 2025; Niccoli et al., 2024; Rotaru, 2024). In this regard, the present study confirms that Sufi texts are not merely normative teachings but also contain structured conceptual meanings that systematically construct individual character. This reinforces the argument that spiritually grounded character education offers deeper philosophical substance compared to procedural or formalistic approaches.

Furthermore, the findings support earlier research highlighting the global moral crisis as a critical background for strengthening character education. Various forms of moral degradation, such as declining social ethics, intolerance, and deviant behavior among youth, have been widely documented (Aminuddin & Abd. Hamid, 2021; Furqany et al., 2026; Garcés-Conejos Blitvich, 2022; Svensson & Oberwittler, 2021; Walters, 2025; Yan & Peng, 2025). In this context, the values identified in Sheikh Abdul Wahab Rakan's testaments—such as religiosity, honesty, responsibility, and social care—are highly relevant as conceptual solutions to these challenges. Therefore, this study strengthens the

position of character education rooted in religious and spiritual traditions as a strategic response to contemporary moral issues.

However, this study also implicitly critiques the limitations of modern character education approaches. Previous research has shown that contemporary character education faces significant challenges in curriculum integration, evaluation mechanisms, and the impact of globalization and technological advancement (Bahiyah, 2025; Munawarsyah, 2023; Rahimi & Oh, 2024; Taufik, 2020; Zhao et al., 2023). In contrast, the conceptual semantic approach employed in this study provides a deeper and meaning-oriented framework for understanding character values. This suggests that modern approaches, which tend to be technocratic and fragmented, need to be complemented by more philosophical and spiritually grounded perspectives.

In addition, this study expands prior research on reconstructing traditional values into contemporary character education frameworks. Earlier studies emphasize that integrating traditional, philosophical, and religious values can significantly enrich modern character education models (Mustafa & Hamad, 2023; Porcarelli, 2024; Wortham et al., 2020). The findings of this study demonstrate that Sheikh Abdul Wahab Roka's testaments are not only historically significant but also conceptually adaptable to contemporary educational contexts. Thus, this research contributes to bridging the gap between classical Islamic intellectual traditions and modern educational needs.

Overall, the findings confirm that effective character education must integrate spiritual, cultural, and conceptual dimensions simultaneously. The testaments of Sheikh Abdul Wahab Roka contain universal values that can be adapted across diverse educational settings. This supports previous arguments that local wisdom and religious traditions play a crucial role in shaping ethical and morally responsible individuals in the global era (Robiultsani et al., 2024; Sofiyandi et al., 2024). Therefore, this study not only corroborates existing literature but also offers a more integrative and contextually grounded perspective in the discourse of character education.

CONCLUSION

The most significant and unexpected finding of this study is the discovery of a highly quantified and systematic "spiritual accounting" (*muhasabah*) mechanism embedded within Sheikh Abdul Wahab Roka's testaments, which was not initially apparent through standard textual reading. While previous assumptions viewed Sufi texts primarily as abstract moral or normative teachings, the conceptual semantic analysis revealed that character formation in these testaments is operationalized through precise mathematical and temporal thresholds—such as the exact 10% proportional charity system, the one-year economic sufficiency limit followed by a 40-day worship period, and the graduated daily *zikr* repetitions (5,000 to 11,000). This unexpected structural precision demonstrates that Sufi character education is not merely philosophical but functions as a measurable, behavioral, and integrated economic-spiritual framework.

Scientifically, this study offers a novel methodological and conceptual perspective by bridging linguistic theory (Conceptual Semantics) with Islamic educational philosophy and character education. Rather than merely confirming existing literature on the importance of moral values, this research challenges the validity of contemporary secular and cognitive-behavioral character education models that often lack ontological grounding and practical precision. By introducing an interdisciplinary analytical approach, the study establishes a new paradigm for extracting and reconstructing traditional wisdom, proving that classical Sufi texts can be systematically decoded to provide a holistic, spiritually grounded alternative to modern fragmented educational frameworks.

Despite its contributions, this research has several limitations that open avenues for further study. First, the study is limited to the textual analysis of a single historical figure's testaments within a specific 19th-century Malay-Islamic context, which restricts the generalizability of the findings across different cultural and contemporary settings. Second, the reliance on qualitative document analysis means the findings are interpretive and lack empirical validation through experimental classroom implementations. Future research should therefore expand the case coverage to include other Sufi

traditions or local wisdom texts, employ mixed-methods designs to test the reconstructed model in actual educational settings across varying education levels and age groups, and conduct longitudinal studies to measure the practical impact of this integrated framework on student behavior.

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