


Moral Values in Digital Learning: Applying Thomas Lickona’s Framework in Online Higher Education

Cahyaningtias Dwi Prabowo ^{1*}

¹ Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Article Info	Abstract
<p>Article history:</p> <p>Received: 06/19/2024 Revised: 11/15/2024 Accepted: 12/31/2024</p> <p>Keywords:</p> <p>Curriculum design, Digital pedagogy, Higher education, Moral values, Online character education</p>	<p>Purpose – This study investigates the integration of Thomas Lickona’s moral values of respect and responsibility into online character education at Siber Muhammadiyah Yogyakarta University, addressing the gap where digital learning prioritizes knowledge over attitudinal development. It evaluates how these values are embedded institutionally and pedagogically, offering insights into balancing cognitive and ethical growth in digital higher education.</p> <p>Design/methods – A qualitative case study was conducted during the 2024 even semester, employing interviews with lecturers and students, non-participant observations of online interactions, and analysis of syllabi, learning matrices, and institutional documents. Data were coded using Creswell’s six-phase model and triangulated across sources (participants, methods) to ensure validity.</p> <p>Findings – Responsibility was systematically integrated via structured curriculum design, task-based assessments (e.g., quizzes, UCPMK exams), and progress-tracking tools (e.g., LMS dashboards). However, respect remained implicit, lacking explicit learning outcomes or evaluative metrics. Collaborative stakeholder engagement and flexible learning systems reinforced responsibility, but respect relied on informal practices like motivational discussions, with no formal assessment.</p> <p>Research implications/limitations – The single-institution focus limits generalizability, and potential respondent bias (e.g., reliance on self-reported data) may affect findings. Qualitative methods prioritized depth over breadth, warranting future quantitative validation.</p> <p>Practical implications – The university’s responsibility-centric model offers a blueprint for online institutions to formalize moral education through academic planning and digital tools. To cultivate respect, recommendations include integrating peer collaboration projects, ethical scenario-based modules, and explicit respect-related competencies into syllabi. Stakeholder training on intergenerational value modeling could further enhance cultural alignment.</p> <p>Originality/value – This study uniquely applies Lickona’s framework to online higher education, revealing how digital environments can operationalize moral values through curriculum design. It bridges theoretical discourse on character education with practical strategies for hybrid learning contexts, offering actionable pathways to harmonize cognitive and ethical development in rapidly evolving educational landscapes.</p> <div>  <p>© 2024 by the authors. It was submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC BY NC) license (http://creativecommons.org/licenses/by/4.0/).</p> </div>

Introduction

In the contemporary era, the cultivation of character values among students holds an essential role in shaping a dignified society, particularly in the face of increasing technological development (Nurmaidasari et al., 2023; Sailah et al., 2014). Recognizing this urgency, Indonesian regulations, such as Law No. 20 of 2003 and Ministerial Regulation No. 53 of 2023, emphasize the integration of attitude, skills, and knowledge in higher education outcomes (Ristekdikti, 2015; Sailah et al., 2014). Nonetheless, the rapid transition towards online education has complicated the transmission of moral values, resulting in a predominant focus on cognitive achievements over affective development (Jamila et al., 2021; Syafril, 2019). This situation calls for a reassessment of character education management within virtual learning contexts, where the digital divide often exacerbates the challenges of instilling values like respect and responsibility (FAJRIN & MACHALI, 2023; Wardani et al., 2020). Consequently, addressing character education within online learning environments becomes crucial to uphold the integrity and holistic development of future generations globally and within the discipline.

In light of these challenges, prior research underscores that character education requires intentional planning and systemic implementation strategies to be effective across different educational settings (Muchtar & Suryani, 2019; Rahman & Wassalwa, 2019; Santika, 2020). Studies show that character values must be interwoven with curricular content and daily student interactions to ensure their internalization and practice (Didik & Supriyadi, 2022; Lickona, 2012; Mahmud & Dirawan, 2015). Integrative models such as the Indonesian National Qualification Framework (KKNI) emphasize the affection parameter alongside cognitive and psychomotor competencies, highlighting the necessity of a balanced education (Ristekdikti, 2015). Institutions like MTs Raudlatusy Syubban and SD Laboratorium UNM have demonstrated how strong vision-mission alignment and curriculum integration support character development (Maisyaroh et al., 2023; Naufal & Maksum, 2024). However, despite these frameworks, character education in online modalities often lags behind, prompting the need for more targeted management practices.

While technology offers promising new pathways for education, it simultaneously challenges traditional character education methods (Baicocchi, 2019; FAJRIN & MACHALI, 2023; Jamila et al., 2021). Research indicates that online learning platforms often emphasize knowledge and skills at the expense of affective and moral dimensions, diminishing opportunities for meaningful character formation (Pane et al., 2017; Syafril, 2019). Emotional labor strategies and SEL (Social-Emotional Learning) frameworks have shown promise in enhancing student character in face-to-face and online settings, but remain inconsistently applied (Eklund et al., 2018; Wong et al., 2024). Initiatives like the Modul Nusantara Program have succeeded in integrating character education within disaster response training, suggesting the potential of thematic, value-driven education even in digital contexts (Fahmi et al., 2023; Maisyaroh et al., 2024). Yet, the complexity of ensuring character development virtually continues to challenge both educators and policymakers.

Respect and responsibility have been widely recognized in theories and practices of character education as foundational moral values that underpin broader ethical development (Didik & Supriyadi, 2022; Lickona, 2012; Rahman & Wassalwa, 2019). Programmatic interventions such as Positive Action in Hawaii and experiential education in Taiwan have demonstrated measurable improvements in students' prosocial behaviors and moral reasoning (Liao, 2020; Snyder et al., 2012). Research on the moral intuitionism model further emphasizes that emotional engagement and value internalization outperform purely rationalist approaches to moral education (Bates, 2016; Leffel et al., 2014). Moreover, the All Stars Program and peer learning strategies in China illustrate how proactive, participatory models strengthen both character and academic outcomes (Harrington et al., 2001; Sha et al., 2023). Collectively, these findings advocate for a character education approach that is deeply embedded, emotionally resonant, and methodologically diverse.

However, despite these promising findings, significant limitations persist in online character education, particularly concerning the authentic assessment of moral growth and the consistency of value transmission across digital platforms (Jamila et al., 2021; Pane et al., 2017; Syafril, 2019). Studies from Indonesia to the United States highlight an ongoing bias towards cognitive achievement, leaving affective and character development inadequately prioritized (Sator et al., 2019; Wardani et al., 2020). Furthermore, cultural inconsistencies in the conceptualization and delivery of character education, as observed in Russia and Nigeria, reveal a lack of universally effective frameworks (Asiyai, 2020; Selivanova et al., 2019). The corporatization of education in some regions has also led to the commodification of character values, weakening authentic character formation (Bates, 2016; Dishon & Goodman, 2017). Thus, the literature shows a pressing gap in the management of character education specifically designed for the unique context of online higher education institutions.

Although character education programs have been widely promoted, the adaptation of these initiatives into online higher education systems remains underexplored and fragmented (Ariani et al., 2022; Fajarianto et al., 2024; Stern et al., 2010). Particularly, studies focusing on the specific values of respect and responsibility within the management of character education are notably scarce in the Indonesian context (Basori et al., 2023; Harun & Usman, 2022; Lindgren et al., 2024). Moreover, the strategies used to embed these values through Learning Management Systems (LMS) have not been sufficiently documented, resulting in a gap in practical and theoretical understanding (Barbosa, 2017; Bowman, 2016; Toker, 2022). There is also limited research addressing the administrative, pedagogical, and cultural dimensions that impact the online character education experience (Baiocchi, 2019; Pangastuti et al., 2025; Seider et al., 2013). These gaps suggest the necessity of a comprehensive examination to strengthen the role of online platforms in holistic student development.

This study focuses on analyzing the character values of respect and responsibility based on Thomas Lickona's framework within the context of online character education management at Siber Muhammadiyah Yogyakarta University. By critically examining how these values are embedded, managed, and assessed through the Learning Management System (LMS), the research seeks to bridge existing gaps in online moral education (Didik & Supriyadi, 2022; Lickona, 2012). The findings are expected to contribute to developing a systematic model for character education management adaptable to virtual environments, integrating Islamic and universal moral principles (Basori et al., 2023; Harun & Usman, 2022). Additionally, this research aims to inform policy-making and instructional design, ensuring that character values are not marginalized in technologically mediated education (Baiocchi, 2019; Masaong & Mas, 2019). Ultimately, the study aspires to promote a holistic educational paradigm that values cognitive, emotional, and moral growth equally in the digital age.

Methods

This study employed a descriptive qualitative research design to explore the moral values of respect and responsibility based on Thomas Lickona's perspective in the management of online character education at Universitas Siber Muhammadiyah Yogyakarta. Qualitative research enables the researcher to interpret phenomena by collecting detailed information from personal experiences, subject interactions, and significant event descriptions (Yuhastina et al., 2020). The focus was on understanding the natural setting of online-based character education management, wherein the researcher served as the primary instrument. The research site was Universitas Siber Muhammadiyah Yogyakarta, selected for its comprehensive implementation of online character education programs. The study was conducted during the even semester of 2024, allowing sufficient time for data collection through observations, interviews, and documentation (Ajidannor, 2022). The research subjects consisted of lecturers and undergraduate students actively engaged in character

education practices, as they possess the experiential knowledge necessary to provide accurate and insightful data (Wakarmamu & Si, 2021).

Data collection involved three primary techniques: interviews, observation, and documentation. Semi-structured interviews were conducted to capture participants' personal experiences and perspectives, while non-participant observations were utilized to record authentic online educational interactions. Documentation, including syllabi, teaching materials, and university guidelines, supplemented primary data sources. Data analysis followed Creswell's six-phase model: data collection, coding, theme development, interpretation, reporting, and validation (Hijriah et al., 2023). Source triangulation, by cross-verifying information from lecturers and students, and technique triangulation, by comparing data obtained through interviews, observations, and documents, were implemented to ensure data credibility. These measures collectively strengthened the reliability and validity of the study findings, allowing for a comprehensive understanding of the integration of respect and responsibility values within the university's online character education framework.

Results

The moral value of respect in character education, according to Thomas Lickona, is realized by fostering student character development so that they respect the diversity of their surrounding environment. Similarly, the moral value of responsibility is cultivated by instilling in students a responsible attitude toward fulfilling tasks and obligations within the academic setting. Management serves as a crucial mechanism for integrating the moral values of respect and responsibility into the learning process. Based on the framework proposed by GR Terry, management encompasses four fundamental functions: planning, organizing, actuating, and controlling (Yana & Ma'arif, 2023). The implementation strategy for character education management in higher education begins with planning, which involves designing the Semester Learning Plan (RPS) to incorporate character-based elements into each course. Subsequently, organizing character education is achieved by asserting campus authority and clarifying the roles of lecturers and students in supporting the success of character education initiatives. The next step, actuating, is operationalized through practices such as developing character-based learning guidelines, employing the contextual teaching and learning (CTL) model, and applying participatory learning approaches. Finally, controlling is realized through supervision activities, which include evaluating character education programs, processes, and outcomes to ensure their effectiveness (Hakim, 2020).

1. Strategic Planning for Character Education Integration

Character education planning at Muhammadiyah University of Yogyakarta Cyber is reflected through the concept of Al-Islam and Muhammadiyah, the Semester Learning Plan (RPS), and the structured curriculum of the courses offered. Al-Islam and Muhammadiyah are part of the Catur Dharma in Muhammadiyah education, which consists of four main concepts (Muhammadiyah & Pekalongan, 2019): first, the basic concept of Dharma I focuses on the development of faith, morals, worship, and muamalah; second, Dharma II emphasizes education and teaching, including the transfer of conceptual, theoretical knowledge, skills, and attitudes; third, Dharma III relates to research activities aimed at discovering truth and cultivating critical thinking; and fourth, Dharma IV centers on community service, aimed at enhancing knowledge, community understanding, skills, and attitudes in societal engagement.

The concept of Al-Islam and Muhammadiyah aligns with Thomas Lickona's view of character education in educational institutions. This integration is evident in the university's vision, mission, academic curriculum, and semester learning plans (RPS). The vision of Universitas SiberMu is to become a trusted, leading, and prominent cyber university that provides broad access to quality education based on progressive Islamic values, while one of its missions is to make Al-Islam and Muhammadiyah a source of values for every university

activity. Furthermore, one of the institutional goals reflecting the moral value of responsibility is the implementation of online-based university management with prime and responsible services (*Leaders and Officials of Muhammadiyah Cyber University, 2024*).

However, in the character education planning process, there appears to be no specific planning directed toward enhancing students' respectful character. In contrast, the moral value of responsibility is clearly observable through the inclusion of individual assignments, quizzes, and examinations outlined in the RPS, such as in the learning matrix of the introductory management course. This indicates that while responsibility is systematically incorporated into academic documents, the cultivation of respect as a moral character requires further emphasis in the planning of learning activities.

Table 1. Introduction to Management Course Learning Matrix

No	Sub-CPMK (Expected final capability)	Study Materials	Topics/Sub Topics	Learning methods		Exercises performed/ Learning Experience	Assessment Criteria (Indicators)
				Asynchronous	Sync		
1	Students are able to understand the basic concepts of management and organization	Basic concepts of management and organization	<ul style="list-style-type: none"> - Explanation of Study Contract - Understanding management and managers - Definition of Organization - Benefits of studying management - History of Management Development 		✓	<i>Task, Discussion, and Case Study</i>	Hard Skill <ul style="list-style-type: none"> - Ability to explain - Active participation in class - Quality/depth of material - Soft Skill - Analytical Skill - Leadership Skill - Communication Skill - Build Networking Skill
2	Students are able to	External and internal	<ul style="list-style-type: none"> - Management action 	✓		<i>Task, Discussion,</i>	Hard Skill

understand the challenges in the external environment and the importance of organizational culture.	environment and organizational culture	perspective	and Case Study	- Ability to explain
		- Characteristics and advantages of organizational culture		- Active participation in class
		- Issues related to organizational culture		- Quality/depth of material
		- Identifying the business environment in general and specifically		- Soft Skill
				- Analytical Skill
				- Leadership Skill
				- Communication Skill
				- Build Networking Skill

Planning for character education integration at Muhammadiyah University of Yogyakarta Cyber is strategically designed to reflect key values of responsibility, particularly within the Semester Learning Plan (RPS) framework. As illustrated in Table 1, the Introduction to Management course outlines specific learning outcomes (Sub-CPMK), study materials, learning methods, and assessment criteria, providing a structured mechanism for embedding responsibility through both hard and soft skill development. The inclusion of tasks, discussions, and case studies during asynchronous and synchronous learning sessions demonstrates a clear orientation towards nurturing individual accountability and leadership capabilities among students. In particular, the assessment indicators emphasize not only cognitive competencies like the ability to explain and the quality of material but also critical soft skills such as analytical thinking, leadership, communication, and networking abilities. This deliberate alignment showcases how the university systematically embeds responsibility within academic experiences.

Nevertheless, when examining the same learning matrix, it becomes apparent that the aspect of respect—one of the core moral values in character education according to Lickona—is not yet explicitly articulated in the learning objectives, methods, or assessment indicators. For instance, while analytical skills and leadership are highlighted, competencies such as empathy, tolerance, and respect for diverse opinions do not appear as formalized outcomes in Table 1. This indicates a potential gap in the current character education planning, wherein the moral cultivation of respect, although fundamentally important, may not be sufficiently structured or assessed through formal academic mechanisms. Consequently, future improvements in curriculum planning might consider integrating respect-related competencies explicitly, ensuring that character education at Universitas SiberMu encompasses a more holistic moral development.

Moreover, the strategic planning as captured through courses like the Introduction to Management provides a replicable model for other subjects across faculties to systematically integrate character education. The existing framework in Table 1 already offers a strong

foundation by connecting learning activities with specific character outcomes, particularly responsibility. Enhancing this framework to also promote values such as respect could involve adding targeted activities—such as peer collaboration projects, reflective exercises on diversity, or role-play scenarios focusing on ethical decision-making—which would enrich students' interpersonal character development. Thus, by broadening the scope of the RPS beyond responsibility, Universitas SiberMu can further solidify its commitment to nurturing well-rounded graduates grounded in both professional competence and ethical character.

2. Organizing Collaborative Efforts for Character Development

The organization of character education implemented by the management study program is managed by all stakeholders such as the foundation and lecturers at Universitas SiberMu Yogyakarta, both in the form of creating academic curricula and course RPS. Lecturers must be able to manage learning materials in each course so that they can be integrated with Islamic and Muhammadiyah values. When associated with Thomas Lickona's moral values, there is one related moral value, namely the moral value of cooperation. The values of respect and responsibility can be seen from the behavior of all stakeholders in working together to design character and technology-based learning. Lecturers respect the policies that have been set in the institution and are responsible for realizing the policies that have been set. This is in accordance with the results of interviews related to stakeholders who play a role in implementing character education management.

"If all of that has an impact. I mean from our side, for example with the education staff too, because the implementation is more towards *catur dharma*. So every activity, usually, is all about the Quran. So teaching goodness like that. From your cyber side, everything. So for example, when... During a public lecture, the Chancellor said, the Deputy Chancellor. If here, maybe the Vice Chancellor, if here, the Deputy Chancellor. Like that. Well, if for example, it is because the majority of all of those people are already working, even these people are actually the ones who are parents. Oh yeah. So it's a bit the other way around. This is actually also a finding. Because of what, they are the ones who become parents. Well, usually it's even better. Because of what? When, for example, these parents already have knowledge and are educated, they also have the opportunity to educate their children better like that." (AT, personal communication, June 5, 2024)

The management of character education at Universitas SiberMu Yogyakarta is not limited to curriculum development but extends to the organizational culture fostered among all university elements. The emphasis on collaboration among lecturers, administrative staff, and leadership reflects a systematic effort to internalize Islamic and Muhammadiyah values into everyday academic and non-academic activities. Stakeholders not only design formal documents such as RPS but also actualize moral education during public lectures, student services, and university events. This holistic integration ensures that the environment supports the growth of respect, responsibility, and cooperation as core moral values that Thomas Lickona emphasized as essential in character formation (Lickona, 2012). Consequently, the university environment becomes an incubator for nurturing students' ethical awareness through consistent modeling by adults within the institution.

Furthermore, the testimony provided by a stakeholder highlights the critical role of experienced and mature individuals—many of whom are parents—in enhancing the implementation of character education programs. The insight that parents who are already educated and socially responsible tend to have a stronger commitment to moral education suggests an intergenerational transmission of values, which strengthens the institution's cultural foundation. This condition enables a more organic development of student character because the educational process is reinforced by consistent examples from university staff who naturally embody the moral principles they seek to instill. It also reflects the organizational strategy of maximizing human resources by aligning professional responsibilities with personal moral commitments.

In operational practice, organizing collaborative efforts for character development also requires structured communication and coordination mechanisms. Regular coordination meetings, seminars, and reflective discussions are necessary to ensure that all stakeholders share a common understanding of the goals, processes, and outcomes expected from the character education initiative. Through these forums, lecturers and staff can share best practices, discuss challenges, and collectively seek solutions, thus fostering a culture of continuous improvement. The active engagement of all parties underlines the institution's commitment to a participatory management style, which is crucial for sustaining character education efforts over the long term (Yana & Ma'arif, 2023).

3. Implementing Respect and Responsibility in Digital Learning Environments

Universitas SiberMu Yogyakarta has integrated the moral values of respect and responsibility into its digital learning environments. Respect is fostered through discussions conducted in every class meeting, encouraging students to appreciate and value the opinions of others. In addition, students are motivated through the provision of motivational words from lecturers, aimed at enhancing their enthusiasm and engagement in the learning process.

"...the term is also more appreciative when for example we also give motivational words..."(AT, personal communication, June 5, 2024)



Figure 1. Words of motivation

Lecturers also emphasize students' rights and obligations through a mutually agreed learning contract. Despite the fully online learning system, lecturers maintain a protective and supportive environment for students. Opportunities are provided for students to share their knowledge and experiences in a conducive setting.

"So far there is none, the lecturers are more open to all students, so if students want to ask questions and want help, they have to tell the lecturer. The lecturer never asks one of the students like "what are your problems?" Never. They always ask more in general, "Is there a problem? If there is a problem, we can talk privately."(MA, personal communication, March 30, 2024)

Moreover, lecturers accommodate the diverse backgrounds of students, many of whom are working adults, by offering flexible communication and engagement outside regular academic schedules.

"I have. Because if the students who are already fathers and mothers, they will confide in me. I have. For example, I go overboard from 1 to 4. Well, it's okay. Often, for me. Especially at night, it usually goes until 10. That's because I tell stories to students. The students tell stories to each other, not me. I just listen. Because from various things, right? Oh, in this place, they tell stories. Like that.(AT, personal communication, June 5, 2024)

Given that SiberMu Management Study Program students originate from diverse regions across Indonesia, spanning various age groups and responsibilities, the program is

designed with high flexibility. This system enables students to complete assignments, examinations, and attendance requirements according to their individual circumstances, fostering mutual respect among students, particularly regarding time management and generational differences.

The character of responsibility among students is manifested through mandatory completion of assignments, quizzes, and examinations, as well as attendance requirements via the Learning Management System (LMS). Students' discipline is reflected in their adherence to deadlines and punctuality in submitting academic requirements. In synchronous learning sessions conducted via Zoom, attendance is not mandatory, as Zoom is intended as a supplementary facility rather than a primary attendance mechanism. Attendance records are exclusively maintained through the LMS, regardless of students' participation in Zoom sessions.

However, the final examination process, termed UCPMK (Course Learning Achievement Exam), is mandatory and conducted synchronously without exception. The UCPMK system differs significantly from conventional universities, where exam schedules are rigidly fixed for each course. At SiberMu, examinations are administered flexibly, allowing multiple sessions and diverse course examinations to be held simultaneously within a single Zoom room. Meanwhile, assignments and quizzes are consistently assigned throughout the semester in all courses, with extended deadlines akin to attendance submissions. Consequently, students are expected to demonstrate responsibility by completing all academic tasks in a timely manner by the end of the semester.

4. *Monitoring and Evaluating Character Formation Initiatives*

Universitas SiberMu Yogyakarta supervises the implementation of character education initiatives through systematic learning evaluations. Nevertheless, one student informant reported that learning surveys had never been conducted within the Management Study Program. This situation was later clarified by a Management lecturer, who explained that the absence of surveys was due to changes implemented by the university's quality assurance institution.

The supervision of character education at Universitas SiberMu also includes the assessment of student character, which is carried out not only by lecturers but also by course tutors. In several Semester Learning Plans (RPS) within the Management Study Program, character development is formally assessed, and students are awarded specific scores for character-related competencies. The criteria for student affective assessment are detailed in table 2.

Table 2. Assessment Criteria

No	ASPECT	TYPE OF ACTIVITY	SCORE
1	Cognitive & Affective Abilities	Quiz	20
		Attitude and Activeness (Presence)	15
		UCPMK	30
2	Psychomotor	Task	20
		Independence	15

Supervision of student responsibility is further facilitated through the course progress bar feature accessible by lecturers. This tool enables lecturers to monitor the completion status of assignments, quizzes, tests, and attendance for each student. Through this system, lecturers can evaluate students' sense of responsibility in fulfilling academic obligations across various learning activities.

Conversely, the character value of respect was not evidently monitored during the evaluation of character education implementation, as neither observations nor informant testimonies indicated explicit mechanisms related to respect within the supervision process at Universitas SiberMu Yogyakarta. An illustration of the course progress monitoring tool is presented in figure 2.



Figure 2. Course Progress Bar

The progress bar displays the percentage of learning activities completed by each student, including the last login time and the extent of progress within the course. This feature enables lecturers to monitor student engagement and send reminders to students who have incomplete tasks, thereby reinforcing the cultivation of responsibility throughout the learning process.

Discussion

The integration of the moral values of respect and responsibility, as conceptualized by Thomas Lickona, into the management of online-based character education at Universitas Siber Muhammadiyah Yogyakarta reflects an evolving approach to education in digital settings. Character education remains a fundamental aspect of national education standards, as emphasized by Law No. 20 of 2003 and the Regulation of the Minister of Education, Culture, Research, and Technology No. 53 of 2023, requiring students to achieve competencies in attitude, skills, and knowledge (Nurmaidasari et al., 2023; Sailah et al., 2014). Within online learning, challenges persist due to the predominant emphasis on cognitive and skill development at the expense of affective aspects (Jamila et al., 2021; Syafril, 2019). In conventional on-site educational contexts, character education has been widely implemented (Oktavian & Hasanah, 2021; Putra, 2022), yet systematic incorporation of Lickona's character values in fully online institutions remains less explored (Didik & Supriyadi, 2022; Rahman & Wassalwa, 2019). Efforts to adapt moral education management to digital learning environments, therefore, represent an important contribution to the broader educational discourse (FAJRIN & MACHALI, 2023).

Universitas SiberMu demonstrates a systematic embedding of responsibility within academic processes, particularly through structured learning designs such as the Semester Learning Plan (RPS) and digital learning activities. Responsibility is actively promoted via assignment submissions, quizzes, and examination procedures, establishing clear behavioral expectations for students (Lickona, 2012). Conversely, respect, while implicitly encouraged through discussion forums and motivational interactions, has yet to be formally integrated into learning outcomes or assessments (Hakim, 2020). This asymmetry between the two values indicates a key area for development in the management of online character education at SiberMu, where responsibility is institutionalized while respect remains modeled informally (Baioocchi, 2019; Snyder et al., 2012).

Collaborative stakeholder engagement emerges as another crucial aspect in fostering character education at SiberMu. Administrators, lecturers, and staff work together to model character values through academic and social activities, cultivating a supportive educational culture (Bahri et al., 2022; Yana & Ma'arif, 2023). Insights from interviews reveal that senior personnel, many of whom are parents, contribute significantly to the transmission of character values through their lived experiences (Sator et al., 2019; Wong et al., 2024). This organic integration of moral values aligns with prior understandings of the importance of adult modeling in social-emotional learning environments (Richardson et al., 2009; Stern et al., 2010), though it also highlights a reliance on informal character reinforcement over curriculum-driven instruction.

In terms of monitoring and evaluation, SiberMu predominantly assesses responsibility through progress tracking systems and affective evaluations embedded in course assessments. The LMS enables lecturers to monitor completion rates, participation, and attendance, offering quantitative metrics for evaluating responsibility (Fajarianto et al., 2024; Rais et al., 2022). However, behaviors linked to respect are not directly measured, exposing a gap in the monitoring system (Basori et al., 2023; Mahmud & Dirawan, 2015). This imbalance between measurable and affective dimensions reflects broader challenges in capturing attitudinal aspects of character education in online learning environments (Bates, 2016; Pane et al., 2017).

In comparison to conventional institutions, efforts at SiberMu reveal that character education management can be effectively adapted to fully online environments. The structured integration of responsibility through digital platforms aligns with previous findings emphasizing curricular embedding as a reinforcement of moral behaviors (Fajarianto et al., 2024; Mahmud & Dirawan, 2015). Nonetheless, the absence of spontaneous social interactions, common in face-to-face settings (Dishon & Goodman, 2017; Harrington et al., 2001), presents barriers to naturally fostering respect in digital contexts. Addressing this gap requires deliberate instructional strategies targeting interpersonal moral development (Barbosa, 2017; Eklund et al., 2018).

Strategic management practices at SiberMu have helped mitigate several challenges posed by technological mediation in character education. Emphasis on careful planning, stakeholder collaboration, and consistent supervision resonates with best practices advocated in the character education literature (Muchtar & Suryani, 2019; Santika, 2020). Nonetheless, limited formalization of respect contrasts with initiatives that advocate structured programs for developing socio-emotional competencies in online settings (Suh, 2023; Wong et al., 2024). While progressive in its responsibility management, SiberMu's approach highlights the need for comprehensive curriculum innovation to nurture multiple moral competencies in cyber universities (Liao, 2020; Lindgren et al., 2024).

The disparity between the integration of responsibility and respect can be attributed to the operational nature of digital education, which naturally prioritizes task completion and measurable outcomes, thus favoring responsibility over respect. Fostering respect, requiring subtle interpersonal interactions and emotional intelligence, proves more challenging within asynchronous, text-based platforms (Andriani et al., 2023; Baioocchi, 2019). These findings

illustrate that while moral education is achievable in online contexts, differentiated strategies are essential to address the nuances of each moral value (Maisyaroh et al., 2023; Toker, 2022). Interpretation of these results should be cautious, as quantitative evaluations alone may not fully capture the complexities of affective and relational student development (Leffel et al., 2014; Selivanova et al., 2019). Future studies could benefit from mixed-method approaches that integrate both behavioral and attitudinal assessments.

Given these insights, online universities like SiberMu have the potential to serve as exemplars in cultivating responsibility through strategic planning and academic management. However, further innovation is necessary to elevate respect as a core moral competency within the digital curriculum. Implementing peer collaboration projects, reflective discussions, and ethical scenario-based learning may foster deeper engagement with respect-related values (Ariani et al., 2022; Harun & Usman, 2022). Additionally, the success of collaborative character modeling among stakeholders suggests that leveraging personal modeling and intergenerational learning remains crucial (Masaong & Mas, 2019; Sha et al., 2023). As hybrid and online education models become increasingly prevalent, SiberMu's experiences offer valuable guidance for shaping future policies and pedagogical practices to support balanced moral development in digital education environments (Maisyaroh et al., 2024; Pangastuti et al., 2025).

Conclusion

This study aimed to investigate the integration of the moral values of respect and responsibility, based on Thomas Lickona's perspective, within the online character education management at Siber Muhammadiyah Yogyakarta University. The findings reveal that while responsibility has been effectively embedded in the academic framework through structured planning, learning activities, and assessment mechanisms, the value of respect has not yet been systematically incorporated into formal academic documents or evaluation criteria. These insights underscore the potential of online universities, like SiberMu, to become models for cultivating responsibility through strategic educational management, although they also highlight the necessity for deliberate efforts to strengthen respect-related competencies within digital learning environments. The study's limitations include a focus on a single institutional context, reliance on qualitative data sources, and the potential bias in informants' perspectives, which may not fully capture the breadth of student experiences across diverse courses. Future research should explore the development of explicit respect-based learning outcomes, examine student perceptions longitudinally across different faculties, and design intervention models that holistically integrate respect and responsibility in online higher education settings.

References

- Ajidannor, M. (2022). Meningkatkan Prestasi Belajar PKn Materi Mendeskripsikan Pengertian Organisasi Melalui Model Pembelajaran Kooperatif Tipe STAD Pada Siswa Kelas V SDN Pematang Kabupaten Tabalong. 8(1), 96–107.
- Andriani, N., Ulfatin, N., Imron, A., & Sumarsono, R. B. (2023). Heutagogy And Indigenous Knowledge In Integrated Thematic Instruction And Character Education. *Revista de Gestao Social e Ambiental*, 17(7). Scopus. <https://doi.org/10.24857/rgsa.v17n7-030>
- Ariani, F., Ulfatin, N., Supriyanto, A., & Arifin, I. (2022). Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation. *European Journal of Educational Research*, 11(3), 1699–1714. Scopus. <https://doi.org/10.12973/eu-jer.11.3.1699>

- Asiyai, R. I. (2020). Corruption in secondary schools: Administrative strategies for its' management. *Journal of Educational and Social Research*, 10(1), 106–116. Scopus. <https://doi.org/10.36941/jesr-2020-0010>
- Bahri, S., Tannady, H., Saputra, N., Hasanah, M., Fuady, N., & Yudil, M. (2022). Role of Educational Management, Islamic Norms and Character Education on the Moral Development in Junior High School Indonesia: Moderating Role of Institutional Support. *Eurasian Journal of Educational Research*, 2022(101), 84–99. Scopus. <https://doi.org/10.14689/ejer.2022.101.007>
- Baiocchi, R. R. (2019). Exploring data driven youth character education frameworks: A systematic literature review on learning analytics models and participatory design. *Estudios Sobre Educacion*, 37, 179–198. Scopus. <https://doi.org/10.15581/004.37.179-198>
- Barbosa, L. P. (2017). Educação do Campo [Education for and by the countryside] as a political project in the context of the struggle for land in Brazil. *Journal of Peasant Studies*, 44(1), 118–143. Scopus. <https://doi.org/10.1080/03066150.2015.1119120>
- Basori, R., Raharjo, T. J., Prihatin, T., & Yulianto, A. (2023). MAINTAINING SALAFI VALUES THROUGH INNOVATIVE MANAGEMENT PRACTICES AT PESANTREN. *Jurnal Pendidikan Islam*, 9(2), 145–156. Scopus. <https://doi.org/10.15575/jpi.v9i2.25376>
- Bates, A. (2016). The management of 'emotional labour' in the corporate re-imagining of primary education in England. *International Studies in Sociology of Education*, 26(1), 66–81. Scopus. <https://doi.org/10.1080/09620214.2016.1175959>
- Bowman, R. F. (2016). Why school rules fail: Causes and consequences. *Kappa Delta Pi Record*, 52(3), 100–105. Scopus. <https://doi.org/10.1080/00228958.2016.1191891>
- Didik & Supriyadi. (2022). Strengthening Moral Values in Formation of Religious Attitudes of Elementary School Students Based on Thomas Lickona's Theory. *Academia Open*, 6, 1–12. <https://doi.org/10.21070/acopen.6.2022.2688>
- Dishon, G., & Goodman, J. F. (2017). No-excuses for character: A critique of character education in no-excuses charter schools. *Theory and Research in Education*, 15(2), 182–201. Scopus. <https://doi.org/10.1177/1477878517720162>
- Eklund, K., Kilpatrick, K. D., Kilgus, S. P., & Haider, A. (2018). A systematic review of state-level social-emotional learning standards: Implications for practice and research. *School Psychology Review*, 47(3), 316–326. Scopus. <https://doi.org/10.17105/SPR-2017.0116.V47-3>
- Fahmi, M., Sarilita, E., & Wilar, G. (2023). Building Resilient Communities: Rapid Response to a Crisis through Nusantara Module's Character Education and Social Contribution Initiative. *Sustainability (Switzerland)*, 15(18). Scopus. <https://doi.org/10.3390/su151813300>
- Fajarianto, O., Sangadji, K., Wijayanti, S. K., Sakmaf, M. S., & Afriani, L. (2024). Implementation Of Learning Management System-Based Character Education In Elementary Schools. *Revista de Gestao Social e Ambiental*, 18(5). Scopus. <https://doi.org/10.24857/RGSA.V18N5-053>
- FAJRIN, N., & MACHALI, I. (2023). Implementasi Penggunaan Rapor Digital Madrasah (RDM) Berbasis Online dalam Menyusun Administrasi Penilaian Hasil Belajar Peserta Didik. *JURNAL IDAARAH*, 7(1), 177–189.
- Hakim, L. (2020). Manajemen Pendidikan Karakter Sekolah Adiwiyata di SDN 1 Mangkujayan Ponorogo.

- Harrington, N. G., Giles, S. M., Hoyle, R. H., Feeney, G. J., & Yungbluth, S. C. (2001). Evaluation of the all stars character education and problem behavior prevention program: Effects on mediator and outcome variables for middle school students. *Health Education and Behavior*, 28(5), 533–546. Scopus. <https://doi.org/10.1177/109019810102800502>
- Harun, C. Z., & Usman, N. (2022). Management Of Strengthening Islamic Character Education In Senior High School. *Jurnal Ilmiah Peuradeun*, 10(3), 629–640. Scopus. <https://doi.org/10.26811/peuradeun.v10i3.659>
- Hijriah, N., Agustan, A., & Rukli, R. (2023). Analisis Kesalahan Siswa Kelas IV dalam Menyelesaikan Soal Cerita KPK dengan Pendekatan Problem Solving. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, 5(1), 24–30. <https://doi.org/10.36232/jurnalpendidikandasar.v5i1.3634>
- Jamila, Ahdar, & Natsir, E. (2021). Problematika Guru dan Siswa dalam Proses Pembelajaran Daring pada Masa Pandemi Covid-19 di UPTD SMP Negeri 1 Parepare. *AL Ma' Arief: Jurnal Pendidikan Sosial Dan Budaya*, 3(2), 101–110.
- Leaders and Officials of Muhammadiyah Cyber University. (2024, July 7). Muhammadiyah Cyber University; Muhammadiyah Cyber University. <https://sibermu.ac.id/profil/visi-dan-misi/>
- Leffel, G. M., Oakes Mueller, R. A., Curlin, F. A., & Yoon, J. D. (2014). Relevance of the rationalist–intuitionist debate for ethics and professionalism in medical education. *Advances in Health Sciences Education*, 20(5), 1371–1383. Scopus. <https://doi.org/10.1007/s10459-014-9563-z>
- Liao, P.-W. (2020). Experiential Education To Train The Construction Of Character Belief Index. *Contemporary Educational Research Quarterly*, 28(3), 29–66. Scopus. [https://doi.org/10.6151/CERQ.202009_28\(3\).0002](https://doi.org/10.6151/CERQ.202009_28(3).0002)
- Lickona, T. (2012). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Random House Publishing Group.
- Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 23(1), 171–212. Scopus. <https://doi.org/10.20885/millah.vol23.iss1.art6>
- Mahmud, A., & Dirawan, G. D. (2015). Impact of character education integrated environmental management program based Adiwiyata: Case in junior high school 4 Bantimurung. *Man in India*, 95(3), 805–812. Scopus.
- Maisyaroh, M., Untari, S., Chusniyah, T., Adha, M. A., Prestiadi, D., & Ariyanti, N. S. (2023). Strengthening character education planning based on Pancasila value in the international class program. *International Journal of Evaluation and Research in Education*, 12(1), 149–156. Scopus. <https://doi.org/10.11591/ijere.v12i1.24161>
- Maisyaroh, M., Wiyono, B. B., Chusniyah, T., Adha, M. A., Valdez, A. V., & Lesmana, I. (2024). Existence of independent learning curriculum and portrait of ideal curriculum management in laboratory schools. *Journal of Education and Learning*, 18(4), 1187–1196. Scopus. <https://doi.org/10.11591/edulearn.v18i4.21729>
- Masaong, A. K., & Mas, S. R. (2019). Character education management model development based on multiple intelligence for strengthening “student-ethos-transformation” in the revolutionary era of Industry 4.0. *International Journal of Innovation, Creativity and Change*, 5(4), 692–703. Scopus.

- Muchtar, D., & Suryani, A. (2019). Pendidikan Karakter Menurut Kemendikbud (Telaah Pemikiran atas Kemendikbud). *Edumaspul: Jurnal Pendidikan*, 3(2), 50–57. <https://doi.org/10.33487/edumaspul.v3i2.142>
- Naufal, N., & Maksum, M. N. R. (2024). Management of Strengthening Character Education in Junior High School. *Munaddhomah*, 5(2), 126–135. Scopus. <https://doi.org/10.31538/munaddhomah.v5i2.778>
- Nurmaidasari, Nurfajriani, & Murniaty Simorangkir. (2023). Analisis RPS dan Bahan Ajar Buku Kimia Dasar Prodi Farmasi Berdasarkan Kurikulum KKNi. *KATALIS: Jurnal Penelitian Kimia Dan Pendidikan Kimia*, 6(1), 25–34. <https://doi.org/10.33059/katalis.v1i6.7917>
- Oktavian, I. R., & Hasanah, E. (2021). Implementasi Manajemen Pendidikan Karakter. *Jurnal Inovasi Dan Manajemen Pendidikan*, 1(1), 1. <https://doi.org/10.12928/jimp.v1i1.4212>
- Pane, M. M., Ruman, Y. S., & Irawan, I. (2017). The role of instant messaging in building virtual teamwork: A case study of character education in Binus University. *Proc. - Int. Conf. Hum. Syst. Interact., HSI*, 88–93. Scopus. <https://doi.org/10.1109/HSI.2017.8005004>
- Pangastuti, R., Suyudi, M., Bahtiar, M., Erfansyah, N. F., & Abdullah, Z. (2025). Education Management Strategies for Internalizing Moderate Religious Values in Learning Quran, Hadith, and Aqeedah Akhlaq in Madrasah Ibtidaiyah. *Munaddhomah*, 6(1), 1–12. Scopus. <https://doi.org/10.31538/munaddhomah.v6i1.1544>
- Putra, A. H. (2022). Implementasi pembelajaran hybrid learning terhadap pembentukan karakter siswa Kelas XI pada pelajaran PAI di MAN 1 Pasuruan.
- Rahman, T., & Wassalwa, S. M. M. (2019). Implementasi Manajemen Pendidikan Karakter dalam Pembinaan Akhlak Peserta Didik. *Jurnal Pendidikan Islam Indonesia*, 4(1), 1–14. <https://doi.org/10.35316/jpii.v4i1.175>
- Rais, A., Wiyono, B. B., Bafadal, I., & Utaya, S. (2022). Humanistic Education Management Based on the Principle of “Kesangtimuran”: Strategies in Character Education Strengthening in Catholic Elementary School in Indonesia. *Pegem Egitim ve Ogretim Dergisi*, 12(4), 280–287. Scopus. <https://doi.org/10.47750/pegegog.12.04.29>
- Richardson, R. C., Tolson, H., Huang, T.-Y., & Lee, Y.-H. (2009). Character education: Lessons for Teaching Social and Emotional Competence. *Children and Schools*, 31(2), 71–78. Scopus. <https://doi.org/10.1093/cs/31.2.71>
- Ristekdikti. (2015). Kerangka Kualifikasi Nasional Indonesia. Direktorat Jendral Pembelajaran Dan Mahasiswa Kementerian Ristekdikti.
- Sailah, I., Kunaefi, T. D., Soetanto, H., Utama, I. M. S., Mursid, S., Endrotomo, Dewajani, S., Arifin, S., Sugiharto, L., Djajanto, L., Jumhur, W., S. P., Herlina, L., Daryanto, H. K., Hosea, E., Tutupoho, R. R., Evawany, & Udin, N. M. (2014). *Buku Kurikulum Pendidikan Tinggi* (Vol. 20, Issue 1).
- Santika, I. W. E. (2020). Pendidikan Karakter pada Pembelajaran Daring. *Indonesian Values and Character Education Journal*, 3(1), 8–19. <https://doi.org/10.23887/ivcej.v3i1.27830>
- Sator, D., Komariah, A., & Suryana, A. (2019). Character education in the era of industrial revolution 4.0 and its relevance to the high school learning transformation process. *Utopia y Praxis Latinoamericana*, 24(Extra5), 327–340. Scopus.
- Seider, S., Gilbert, J. K., Novick, S., & Gomez, J. (2013). The role of moral and performance character strengths in predicting achievement and conduct among urban middle school students. *Teachers College Record*, 115(8). Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84890691468&partnerID=40&md5=200c22b1e1cfb60421110967a6bc0ff1>

- Selivanova, N. L., Shakurova, M. V., & Dyuzhakova, M. V. (2019). The Normative Image of the Teacher as a Character Educator in the Modern Russian Education System. *Russian Education and Society*, 61(2–3), 139–156. Scopus. <https://doi.org/10.1080/10609393.2019.1738803>
- Sha, B., Guo, X., Zhong, Q., & Xiong, H. (2023). Impact of Peer Learning on the Academic Performance of Civil Engineering Undergraduates: A Case Study from China. *International Journal of Engineering Education*, 39(6), 1417–1433. Scopus.
- Snyder, F. J., Vuchinich, S., Acock, A., Washburn, I. J., & Flay, B. R. (2012). Improving elementary school quality through the use of a social-emotional and character development program: A matched-pair, cluster-randomized, controlled trial in Hawai'i. *Journal of School Health*, 82(1), 11–20. Scopus. <https://doi.org/10.1111/j.1746-1561.2011.00662.x>
- Stern, M. J., Powell, R. B., & Ardoin, N. M. (2010). Evaluating a constructivist and culturally responsive approach to environmental education for diverse audiences. *Journal of Environmental Education*, 42(2), 109–122. Scopus. <https://doi.org/10.1080/00958961003796849>
- Suh, E. S. (2023). The use of group drumming-based music therapy with male adolescents in a school violence prevention program in Korea: A pilot study. *Psychology of Music*, 51(3), 682–699. Scopus. <https://doi.org/10.1177/03057356221108431>
- Syafril, E. P. E. (2019). "Ruangguru", Digitalisasi Pendidikan Antara Capaian Nilai dan Pengembangan Karakter Melalui Interaksi Sosial. 94–99. <http://icadecs.um.ac.id/wp-content/uploads/2019/05/16-Elsa-Putri-Ermisah-Syafril.pdf>
- Token, S. (2022). The progress of 21st-century skills throughout instructional design projects: A quasi-experimental comparison of rapid prototyping and dick and carey models. *Education and Information Technologies*, 27(2), 1959–1992. Scopus. <https://doi.org/10.1007/s10639-021-10673-2>
- Wakarmamu, T., & Si, S. M. (2021). Metode Penelitian Kualitatif. Cv. Eureka Media Aksara.
- Wardani, I. S., Formen, A., & Mulawarman, M. (2020). Perbandingan Konsepsi Thomas Lickona dan Ki Hadjar Dewantara dalam Nilai Karakter Pada Ranah Pendidikan Anak Usia Dini Serta Relevansinya di Era Globalisasi. 3(1), 459–470. <https://jurnal.lp2msasbabel.ac.id/index.php/sus/article/view/3910>
- Wong, L. K. L., Qiu, D., Kuang, X., Zhang, X., Meng, X., & Lee, J. C.-K. (2024). Relationships among teachers' emotional competences, emotional labour strategies and self-efficacy in moral and character education: A Hong Kong case. *Citizenship Teaching and Learning*, 19(1), 93–113. Scopus. https://doi.org/10.1386/ctL_00136_1
- Yana, M. A., & Ma'arif, D. S. (2023). Manajemen Aplikasi Pengelolaan Data Siswa Di Madrasah Aliyah YPK Cijulang. *Lunggi Journal: Literasi Unggulan Ilmiah*, 1(1), 71–75.
- Yuhastina, Y., Parahita, B. N., Astutik, D., Ghufonudin, G., & Purwanto, D. (2020). Sociology Teachers' Opportunities and Challenges in Facing "Merdeka Belajar" Curriculum in the Fourth Industrial Revolution (Industry 4.0). *Society*, 8(2), 732–753. <https://doi.org/10.33019/society.v8i2.234>