The Pain Of Disconnection: A Vignette Of Indonesian Religiosity-Based Education Toward Character Strengths

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Abstract: The duality of education aiming at knowledge and character is not anew in socialization (Shoshani, 2018) and manifests fundamental initiative to prepare students for increasingly complex challenges in Industrial Revolution 4.0. In the character-end of the continuum, Indonesian primary schools have integrated religiosity-based activities in curricular, co-curricular, and extracurricular areas, which is presumably apt to cope with the continuity and discontinuity of character development (Rutter, 1984). Regardless of robust roles of schools and teachers in character development (Arthur and See, 2011), the implementation of religiosity-based education has yet to be clear, thus calling for extensive investigation as to its current praxis as well as the rate of success. This study delved into the formulation and implementation of religiosity-based education in Indonesian primary schools through survey. The subjects were primary school teachers from numerous regions in Indonesia, involving teachers of different education backgrounds and teaching experiences. The data were put under descriptive analysis to portray how religiosity-based education is implemented across schools. The study has revealed that Indonesian schools have attempted to infuse religious character strengths through numerous measures. However, these are only evident at macro level, yet remains of peripheral emphasis within micro level, manifesting the pain of disconnection.

Index Terms: religiosity-based education, school, character development, pain of disconnection.

1 INTRODUCTION

Character education has been omnipresent, not only in the era of modern education, but also in ancient Greece. Socrates, Plato, and Aristotle acknowledged the urgency of developing values and moral of youths (Young, Hadaway, and Ward, 2013). Basically, the term character originates from Greek lexis which means 'to engrave'. As such, character traits denote those markings which lead human to behave in particular way (O'Sullivan, 2004:640). To date, character education is defined as certain program established to directly shape young people's behavior by explicitly teaching nonrelativistic values which are believed to bring about good behavior (Lockwood, 2009:12). Simply put, it is pertinent to consciously nurturing students' focal ethical virtues, which may include, yet not limited to, temperance, wisdom, and justice. These values are oftentimes deemed the fundamental skills needed for successful as well as productive life. Young et al. (2013) also contend that character education embedded with virtues and character strength is indeed widely given focal emphasis across religions. Their study on International Children's Trade book shed illuminating insights on how children benefit from the very literary undertaking. Being involved in the trade book enables children to recognize how the same character traits and virtues influence and inform their decision-making, reasoning, problem solving, and understanding who they are. The idea of teachers striving to help students the utmost of their selves has been echoed by Plato saying that "The only education in virtue is the education deserves the name". O'Sullivan (2005) in his study involving interviews to teachers and decision makers highlights that these subjects are supportive to character education, which is why his subjects deem it essential to include such construct into teacher education. Given the significance of character traits or strengths, schools across different levels have taken comprehensive measures to preparing their students to excel not only in class but also in life. As a corollary, character education has turned into complex multifaceted construct which transcends copious aspects of school. To date, recent studies have overarched into the essentials of character education toward the strengths of heads which include love of learning, appreciation, curiosity, and creativity (Park and Peterson, 2010), the strengths of heart germane to interpersonal and teamwork, and kindness (Park and Peterson, 2010), and temperance which encompasses strengths as modesty, persistence, forgiveness, and self-regulation (Berger, Kofman, Livneh, and Henik, 2007). One study on primary and secondary school students by Wagner and Ruch (2015) highlights the strong links between character education and school achievement. Their study involving 179 primary school students and 199 secondary school students found that students with positive character posed decent behavior in class and also better school achievements. The achievements were correlated with perseverance, love of learning, gratitude, zest, perspective, and hope. The most robust correlation with positive classroom behavior was indicative of perseverance, social intelligence, prudence, self-regulation, and hope. This clearly corroborates that character strengths, amplified by positive classroom behavior, leads to improved school achievement. This finding can obviously break the current ground which puts character-education and academic excellence at two different extremes. Throughout the years, previous studies highlight the role of education as moral philosophers and character educators as an apt response to social issues (Damon, 2005). John Stuart Mill advocated that 'the development of character is a solution to social problems and a worth educational ideal (Miller and Kim, 1988, cited in Huitt, 2004, p.1). In the same vein, Herbert Spencer opined that education has for its object the formation of character (Purpel and Ryan, 1976, cited in Huitt, 2004, p.1). Although children's character is not the fundamental purpose to which school is established, schools have been historically entitled to major players in the arena (Ryan, 1993, cited in See and Arthur, 2011). Simply put, teaching character education holds equally the same virtue as teaching academics. Nevertheless, somehow the integration of character teachings, as well as their application, does not come up without obstacles. Particularly in education where academic skills are laden with myriads of interests and values, as represented by how students are tested for their school-exit test. Bound to such skill-laden instructions, teachers are likely to face the so-called the pain of disconnection, which portrays a circumstance in which what we hoped to do was not what we

really did (Palmer, 1993). It is thus essential that teachers and school work in tandem to ensure the achievement of both character and academic development throughout school years and to deal with the hardships occurring therefrom.

2 LITERATURE REVIEW

2.1 Religiosity-Based Education As Catalyst For Character Strengths

As a catalyst of children's character strengths, school holds pivotal role in many respects. School, assumedly, is seen as equally crucial as is family in ensuring decent character or personality development in children, apropos of studies contending that family is the earliest and most potent arena of character education (Woodhouse, 1930). To character educators, school and teachers are deemed focal dimension of character education (Wynne and Walberg, 1985; and De Vries, 1999). The proponents of character education claim that by nature schools preach values through, for instance, pupil-teacher relations, teaching methodologies, and extracurricular activities (Berkowitz & Bier, 2004; and Narvaez & Lapsey, 2008). However, each of academic and character education is not inherently exclusive. Wynne and Walberg (1985) in their work contend that academic undertakings are, to some great extent, hold the power to purport characters, which is observable through how they treat and assign adults at schools. With these value-laden activities, schools are seen as a milieu where positive character traits are modeled, practiced, and reinforced. How teacher views and aligns themselves with academics-character duality substantially determines how students evolve across time. Furthermore, this clearly calls forth serious demands on the part of teachers. Character education calls forth obedience to legitimate authority, which at school level involves teacher as the most dominant extra-family characters that every student meets. Numerous studies have acknowledged the bearing impacts of school on children's character education (see Watson, 1999; Shoshani, 2018; and Wagner and Ruch, 2015 for example). Watson (1999) in his literature study brings forward that creating caring community in class poses bearing impact on students developing the same positive character traits, given teachers' self-esteem and awareness in aspiring the targeted characters. In the same wavelength, Shoshani (2018) in his research employing Character Strengths Inventory for Early Childhood (CSI-EC) delves into pre-school children's character development. His findings evince that character strengths and children's emotional well-being are robustly linked. School is deemed vital milieu in which children are encouraged to grow teamwork, social intelligence, persistence, and self-control to cope with crisis (Peterson and Seligman, 2004; Duckwort, Petterson, Matthew, and Kelly, 2007; and Shoshani and Slone, 2016). Given these multifaceted impacts, it is imperative that schools put equal emphasis on both academic excellence and character education if they aim at fostering the students to excel to their utmost. The wide arrays of impacts imply that schools are accorded with numerous means by which they can accrue, reinforce, and maintain expected character throughout a period of study. The aforementioned studies, despite their overt conceptual framework of character, are assumedly in line with the notion of relational developmental systems (RDS) Metatheory (see Wang, Ferris, Hersberg, and Lerner 2016). Previous works appear to see character as a context-bound construct as it is involved in reciprocal relation with environment, that is school in this regard. They argue that RDS puts emphasis on mutually-beneficial relations between individual and his dynamic world, which allows him to act integratively and virtuously to contribute to his well-being and others'. Apropos of the zeal and measures taken to inculcate character virtues to students, such undertaking does not come without obstacles. In fact, teacher education, which serves as the crux of character education, grapples with such difficulties as limited curricular support, dearth of research concerning the best approach to integrating character education into teaching praxis, and the lack of expertise and resource since there (are) only a few teacher education program which integrates character education (Berkowitz, 1998).

2.2 Rationalizing Relational Development System (RDS) Metatheory In Religiosity-Based Education

For the last couple of decades, evolving findings concerning developmental studies of individual-context reciprocity, and relevant research related to impact of in-school and /or out-of-school courses, particularly including children, young adults, and adolescents, have compelled scientific renaissance of zeal for the construct of character and in the notion that character denotes a developmental phenomenon accrued through mutually-reciprocal person context relations (Berkowitz, 2011; Lerner & Callina, 2014). The theoretical emphasis on the loads of studies concerning RDS Metatheory is put on the properties of bidirectional relations which control the exchanges between people and their contexts (environment). This mutually-influential reciprocity is represented as individual-context reciprocity. Brandsdter (1998) points out that these relations denote developmental regulations and represent adaptive developmental control. Within RDS Metatheory, positive attributes of character, which develop over time as character virtues, can be perceived as particular set of mutually-beneficial individual-context relations and also individual relations which vary across times and places. Lerner and Callina (2014) explain that, through RDS-based frameworks of human development within mutually-influential individual-context relations, works delving into character virtues have already privileged one milieu or instantiation of this relation. One exemplification is the relation between youth and adults in their environment where each of these aspects affects one another. There have been loads of literatures cushioning the rationale for this emphasis on character development. Nucci (2001:7) points out that character development, and probably moral virtues, include human welfare, rights, and justice, which represents a function of fundamental properties of interpersonal relations. In the same wavelength, Berkowitz (2012:249) mentions that character development includes interpersonal relations invariantly which emulates public system of universal consideration related to human rights, justice, and welfare that every rational subject would expect others to comply with them. Narvaez and Lapsley (2008) explicates that person with character lives a life which is decent for one to live in one's community. Considering the urgency of individual-context relations with respect to character development, Lerner and Callina (2014:323-324) define character development virtues as particular set of mutually-beneficial relations, which invariantly change across contextual locations and ontogenetic time, between context and person and, in particular, among individuals that altogether scaffold the resultant context. When probed through the spectacles of RDS-based framework,

character virtues denote a moral commitment on endeavor to act and behave in specific ways that serve others and community better. As such, the existing body of research concerning character virtue development overarches into numerous dimensions or manifests of decent character domains of instantiation. For instance, the current conversations burgeon over topics germane to moral virtues (e.g. justice, integrity, respect, and caring), performance character (e.g. effort, diligence, grit, perseverance, and self-discipline), civic character (e.g. skills, knowledge, and commitments included in being active and positively engaged community member), and intellectual character (e.g. intellectual humility, curiosity for truth, love of learning, and creativity) As such, it is imperative to integrate such multifaceted manifestations into the undertaking of adaptive individual-individual relations (see Berkowitz, 2011; Lerner and Callina, 2014; and Wang, Ferris, Hershberg, & Lerner, 2015). To sum up, developmental theories bound to RDS Metatheory-based ideas believe that mutually-influential and mutually-beneficial relations between individuals and the environment and, between individual and individuals constituting the whole context pose robust bearing impact on character development. Character development at school, embedded throughout its macro and micro aspects, should be oriented to scaffolding positive relations in the individual-context relations on long-term basis. The present study is also grounded within the very theory. The present study aims to fill the void in research concerning religiosity-based education; myriads of studies have been bound to investigating religious teaching as distinctive construct, rather than multidimensional one. Specifically, it addresses the following research problems:

a. How do schools conduct religiosity-based education as a catalyst for character education?
b. To what extent do teachers apply school-based policy concerning religiosity-based education in their teaching praxis?

3 RESEARCH METHOD

3.1 Design

The study was descriptive quantitative in nature. It was aimed at portraying how religiosity-based education is operative as a catalyst for character virtue development. Projected to be preliminary study, this work denoted the outset of a larger and more extensive study to delve into the actualization of relational developmental Metatheory within academic milieus, comprising of curricular and extra-curricular praxis.

3.2 Context and Participants

The study was conducted at an Indonesian state university where teachers of secondary education were enrolled in a teacher professional development program. These teachers, including both males and females, had varied teaching background and teaching experiences. A total of fifty two participants were involved. They taught in various sub-districts at public schools.

3.3 Instrumentation and Data Analysis

The research data under investigation was limited to quantitative data manifesting the multidimensional actualizations of religiosity-based education. The framework of religiosity-based education, which served as the cornerstone to the present work, was obtained from legal document from government. Based on this reference, the study delved into several aspects of religiosity-based education. These aspects were then operationalized into questionnaire item. Prior to completing the questionnaire, the participants were required to fill provide demographic data germane to gender, age, years of service, education level, and school status, be it private or public school. The questionnaire was distributed via online platform to the research participants. The collected data were analyzed by descriptive statistics.

5 FINDINGS AND DISCUSSION

Based on the survey, the study has revealed that the undertakings to inculcate religious values are integrated into school culture. Those values are overtly evident as they are embedded in various school structures, comprising of visions, missions, instructional instruments, and school activities as stipulated in school curriculum. Curriculum can be defined as sets of learning plan and learning experience made by schools to achieve their educational objectives. Curriculum has four component related to each other. Those are objectives, material, process and evaluation (Winarso, 2015). Curriculum is implemented in learning program and supporting program. As aforementioned, this research was done at to 53 Indonesian elementary schools teachers enrolled in teacher profession program at Faculty of Teacher Training and Education. The surveys have shows that the religious values exist on their planning program such as vision, mission, objectives, sets of learning plans, curricular program and extracurricular program. Vision is an essential part of planning program because a program and related activities are planned and made operative to achieve that priory vision. Vision is important because it points out the reason why an organization exists and projects its development direction (Hamdan, 2001). More than 50% of the schools under investigation have made attempts of numerous natures to strengthen and sustain religious values through co-curricular activities, such as Romadhon schooling, and commemoration of Islamic days, as well as extra-curricular activities especially religious ones, including reciting Al-Qur'an and writing Arabic, commonly known as BCA (Baca Tulis Al-Qur'an), tahfidz Qur'an, hadrah (an Arabic musical art), and calligraphy. The initial finding clearly portrays the zeal, at least from political spectacles, that the schools have put focal emphasis on religious education, which is commensurate with literatures highlighting the urgency on school to accord equal emphasis between character education and academic achievement (Wynne and Walberg, 1985; and De Vries, 1999). What is more, it also demonstrates that schools are still deemed as the primary players in the arena of character education (Ryan, 1993, cited in See and Arthur, 2011). The efforts to inculcate religious values through instructional undertakings have been operative, to large extent. Most schools have operationalized religious values into the teaching-learning praxis, particularly shown by the design and content of lesson plans. The religious values are manifest in sets of learning plans. Sets of learning plan set the trajectory of teachers' instructional orchestra (Zuhdan, 2011). Based on regulation of Educational and Cultural Ministry Number 65 Year 2013 about Process Standard, sets of learning plans consist of syllabus and learning plan document. The present study has indicated that 90,4% of the respondents admit that they include religious values when making those sets of learning plan while 0,6% respondent did not include the values. Religious values are not only

embedded in Religion subject, but also included in such subjects as Civics, Bahasa, Science, Sport, Social Science, and Mathematics. This indicates that, on the whole, the schools face no significant hardships upon integrating moral-religious values into sciences. However, it is clear that religious education is only given focal emphasis in only specific subjects, particularly Islam Education at 100% and Civics at 84.6%. By contrast, substantial decline in the involvement of religious education is evident in other subjects. These are indicated by teachers' voices on the extent to which they include religious education in their subject. Such subject teachers as Bahasa, Science, Social Science, Mathematics, and Sport only report religious education at 61.5%, 57.7%, 59.6%, and 57.7%, respectively. At some point, this finding supports Berkowitz' (1998) notion on the challenges to teaching character education across school subjects. This acknowledges that integrating religious values into subjects, other than religion, still poses obstacles to even the teachers of modern era (see Berkowitz, 1998 for overview). The stark difference between the former and the latter groups of subjects also give rise to the dearth of pedagogical approach and/method to integrate religious values and characters across subjects. Given the nature of distinctive subjects, it may be worth further investigation to find out whether these differences merely lie in the nature of subjects or in teachers' views on integrating religious values for character education in their subject. Heinz (2018) in his study on pre-service teachers in Irish context has unearthed that the extent to which religious teachers apply confessional approach to teach Catholic is strongly bound to their views, ostensibly involving their constitutional rights and professional practices. The religious values also exist in school routines. This religious habituation is done continuously so as to amplify one's faith to his religion (Septiarini, 2017). The wide range of routines consists of those before learning process, during learning process, and after learning process. As regards those conducted before learning process, the study has revealed that 88,5% schools maintain routines in implementing religious values. The depth in implementing the religious values is also various across contexts. All schools actualize simple or general activity just like greeting, shaking hand, kissing teacher's hand, and praying. For the complex or special one, the schools carry out reciting their scripture and doing worship activity just like dhuha prayer, reading asma'ul khusna, memorizing short surah of Al Qur'an called jus amma and other similar readings. The existence of religious values is also implemented in cocurricular programs. Curricular activities are conducted out of regular learning time that to deepen students' knowledge, accentuate the correlation among learning subjects, and facilitate students' talent and potential (Usman and Lilis, 1993). The study has also evinced that all schools have initiated co-curricular religiosity-based programs like Romadhon boarding program, commemoration of Islam days, boarding school day, and so forth. The implementation of religious values is also operative in extracurricular program. Extracurricular activities are conducted to improve students' knowledge and to understand correlation among school subjects, to complement subject learning, and to facilitate students' talent and potential (Fatah, 1991). Regarding extracurricular program, the survey results show that 98.1% participants manage religiosity based extracurricular program like Mutsabaqoh Tilawatil Quran (MTQ), Da'I, art of Islamic writing, art of hadrah, Al Qur'an memorization, and so on. Schools also have programs to follow up accruing religious values to their student outside of school by giving tasks related to it. The tasks given by schools include several forms, such as asking the students to learn at institution of Al Qur'an education, doing tahajud prayer, keeping logbook on their religious activities, and filling up the complementary book made by schools. The professional demand seems to have more driving factor to the dearth of religious values within co-curricular (61.5%) and extra-curricular areas (65.4%), followed by out-of-school assignment (57.7%). This implies that the duality of religiosity (character)-academic continuum is evident. When academic values are at stake, teachers and policy makers accord school activities with more religiosity-laden values and teachings. Considering the more students-initiated nature of these programs, religious values become peripheral concern to teachers and policy makers, somehow implying that the urgency of professional demand and personal conducts, rather than moral responsibility, constitutes the lifeblood of religious education. Heinz' et al (2018) research, in Irish context, is in line with the finding. Despite different educational and social context, it seems that teaching subjects with religiosity-laden approach denotes a mere ''call of duty", even if they themselves are not religious, do not believe, or practice. The most robust finding to acknowledge this, at least, presumed notion is the fact that only one teacher makes attempt to communicate with parents for religious education. Generally, the integration of religious values is feasible in all subjects, yet the topics concerning harmonious life serve as the crux of these in integrations. The rationale to selecting the theme is so much related to its characteristics in that some subjects are more related to religious values while others are more concerned with scientific constructs. With respect to the thematic aspects of teaching, most teachers mention that religious values are integrated across learning themes, ranging from 48% to 78%. This is the case regardless of the natures of themes operative, be it scientific, social, or religious. This substantial integration, however, is not coupled with the same emphasis when it comes to the actualization of religious values inside and outside class. As regard inside-class activities, these activities are actuated before, during, and after learning process. All schools have required praying before and after learning. In addition, the schools have also maintained greetings among school members, moral-value talk at the end of each lesson, and kissing teachers' hand prior to getting out of class. Again, Berkowitz' (1998) work affords vital cushion to the present study. One of the challenges to integrating character values into daily teaching practice is the paucity of approaches and resources for so doing. Over 90% of the teachers have voiced that the only religious values they instill in the class are only limited to the casual conducts strongly bound to local wisdom. No specific religiosity-laden activities are conducted, before, during, and after lesson, despite the ultimate objective backgrounding these activities, character education. Dillon's work (2003:7, cited in Day, 2018) affords fundamental rationale to this finding. Religion matters in daily activities or classroom activities, but this is not the only or the most fundamental thing and its significance flows and ebbs relative to what else is taking place. In brief, across diverse personal and pedagogical contexts, reason and religion are sometimes coupled and decoupled. Teachers, accorded with full liberty in their teaching praxis, seem to have overlooked the actualization of religious values stipulated in syllabus, lesson plans, teacher's handbook, and students' textbook, although

many acknowledging the manifestation of religious values in those documents, 82.7%, 95.1%, 75%, and 75%, respectively. Stark contrast is indicative of findings pertinent to co-curricular and extra-curricular activities. Numerous programs and activities are laden with religious values. Some other religious customs are also applied in school's day-to-day activities, including dhuha prayer, reciting Asma'ul Husna, reciting short verses from Al-Qur'an, and Jumu'ah shodaqoh. Few schools have also initiated Yasin recital to their students. Almost every school strives to sustain the continuity of religious activities and inculcate religious values through students' assignments to take part in Al-Qur'an recital courses near their home. Moreover, the students are also given guide book to monitor their activities when enrolled in the course. One of the schools also has Tahfiz Qur'an activity which is compulsory to every student at home and monitored through a specific book. Obviously, it is easy to notice such loads of religiosity-based activities taking place at schools inasmuch as these activities reside more at the religiosity (character) end of religiosity-academics continuum. At some points, this infers that the notion "religiosity-based education" has yet to be entirely operative across numerous dimensions of school. The relative balance between religiosity and academics substantially depends on what takes place at particular ontogenetic setting within particular spatial limit (Lerner and Callina, 2014:323-324). Instead of stipulating religiosity-based education, schools, as well as the teachers, merely make exclusive intertwining between religion and academics inasmuch as religious values are not actually operative within classroom orchestra. All in all, it appears that all schools have made extensive attempts to instill religious values, through curricular, co-curricular, and extra-curricular activities to scaffold positive cultures at school. Furthermore, the schools maintain the continuity of such endeavors through some extra school assignments. Despite these comprehensive efforts, hardly do the schools attempt to involve parents in those programs. Only one school attempts to communicate with parents in the light of scaffolding religious values. With regard to the first research question, the aforementioned discussion has shed illuminating light on the macro initiatives to create and sustain religiosity-based education across school dimensions. This is corroborated by the strong philosophical foundations to which the concept is bound, particularly indicative of the school visions and missions as well as curricular framework guiding teachers' pedagogical trajectory. In addition, the zeal for religious-laden character strengths extends to co-curricular and extra-curricular activities. However, the imbalance emphasis between curricular and co-curricular as well as extra-curricular aspects clearly indicates partial implementation of religiosity-based education. At some point, this results from the sociocultural perspective which pays more attention to schools' curricular dimension prior to students' enrollment. Public still views character as solution to social issues and the ultimate objective of education. (Damon, 2005; Purpel and Ryan, 1976). As such, curricular areas still receive focal emphasis for religiosity-based education. By contrast, within micro perspective, germane to pedagogical orchestra, lies gap between what schools have stipulated for character education and what is actually actuated in class to meet schools' priory objectives. Apropos of the schools' policy and teachers' voice on inherent objectives for religious character education, how character strengths are actualized in class is much limited to small proportion of classroom activities. These presumed religiosity-based educations represent the usual cultural teaching omnipresent at Indonesian schools, which to large extent emulates the teaching of local wisdom. Challenges to integrating religiosity-based education are unquestionable, at least as indicative of teachers' activities in class. Within classroom ontogenetic and spatial bordering, the soul of such education, therefore, becomes covert. Also, the paucity of actual religious teaching is evident as teachers maintain no other cultures other than appreciating harmony among people of different religions and living with their own religion, which has already persisted in daily life. This is driven by the dearth of pedagogical and curricular resources to guide teachers' religiosity-laden teaching praxis. To large extent, this results from the natures of each subject. Those concerned with religious or social value can have more robust link with religious character strengths, allowing more opportunity and flexibility for teachers to infuse religious values. Nevertheless, this is not the case for scientific subjects.

4 Conclusion

The present study has delved into teachers' voices on how religiosity-based education is operative at their school as an initiative to accrue religious character strengths on students. The measure to create an environment laden with religious values, as the fuel of character education, is mainly actualized at macro level. With robust allusion to religious values, schools, although partially, have strived to meet the current sociocultural demands for character strengths on the part of students. However, character education still poses challenges in that it calls forth the apt approaches and methods for actual classroom orchestra. The absence of required resources, as a corollary, has created quasi-religious character education as only common class cultures, as actualized at common Indonesian schools, are maintained and perceived as religiosity-based teaching. Teachers need to work in tandem with policy makers to formulate the ideal pedagogical framework to integrate religious character strengths into their academic endeavours. The duality of religiosity-academics emphasis manifests partial intertwining between the two, with distinctive emphasis on either extreme, depending on ontogenetic and spatial factors. Apropos of the manifestation of religious character education in within political, curricular, extra-curricular, and co-curricular facets, further investigation is necessary to scrutinize the concrete depiction of religious values and then subsequently delve into the students' characters resulting therefrom. In addition, how students and parents perceive religiosity-based education needs more extensive work. These two future research agenda are essential to fill the voids in the consequential facets of religiosity-based education as a catalyst of character education. The present study is limited by the accessibility to gain these data due to time limitation.

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