

Systematic Literature Review of Moral Education in Schools

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Abstract

This study aims to analyze comprehensively the effectiveness of moral education in various countries. The objective of moral education is the implementation of moral values in students' lives, the cultivation of moral skills, which are the skills of solving moral problems and moral decision-making skills. Moral education in schools is centered on students, in order to create active learning. Technology which is developing rapidly has an impact on educators to consider integrating technology in moral education. This research studies the literature on moral education in various countries. The researchers used Systematic Reviews and Meta Analyzes (PRISMA) to select, filter and report. In this study, selected articles published in a fourteen year time frame (2008-2022) were analyzed, and 23 articles were included for the overall analysis. The analysis shows that most moral education articles authors come from two countries, namely China and the United States. Technology-based moral education has been widely developed in China and the United States. The researchers examined 60% of the research on moral education focused on moral values, teaching innovation, and experience. The researchers noticed a lack of articles focused on moral skills and digital technology.

Keywords: moral education, moral skills, moral values, systematic literature review, PRISMA.

INTRODUCTION

Moral education can be developed in family, school and community environments. Moral education in schools aims to produce students who possess good behavior, to build mindsets, and morals. Moral education can be the basis for shaping the character and personality of the younger generation. Character is the most important component that is always attached to individuals. In Indonesia, Civic Education functions as moral education. Moral education emphasizes moral decisions. In order to encourage students to make wise moral decisions, we may carry out an activity that contains arguments and provides real moral dilemmas. This activity, if conducted optimally, is proven to increase students' interest in moral thinking (Shapiro, 1995).

Ki Hadjar Dewantara defined moral education as character education. Character education is the habituation of doing good in everyday life. Character education is based on five principles, which are the principle of independence, the principle of nationalism, the principle of humanity, the principle of culture and the principle of nature (Muthoifin & Jinan, 2015). In contrast to Hoffman who stated empathy and motivation as the basis for moral actions (Mashar, 2015). Larsenio and Lemerise continued that there is a connection between empathy and emotional awareness which is an important basis for the development of moral behavior (Mashar, 2015).

Technological developments have changed the dynamics of families, schools, and communities. In the past, students could

discuss only in class, but now students are able to discuss via digital spaces, either through Zoom Meetings, Google Classroom, or eLearning provided by their schools (Ribble, 2015). The rapid development of technology lays negative and positive impacts. On the one hand, technological developments may change people's activities to become more efficient, while on the other hand, technological developments can also change people's lifestyles and characteristics (Abdul Rahman, 2018). Such matter certainly requires schools to develop and change them to adjust to the constant development.

Digitalization in daily life has significant implications for education. With the latest developments in digital tools and educational softwares, schools and educators are still struggling with the methods of integrating technology into curricula and prepare students for the future. This concept of digital literacy helps educators, researchers and education bureaucrats understand and meet the demands of schools and students in a digital society (Pangrazio, Godhe, & Ledesma, 2020). By the same token with moral education, schools are trying to integrate technology in moral education as well.

The last decade has been filled with efforts to revive moral education with the objective to reduce the surge in criminal and deviant behavior which are committed by modern society. Plenty of literature proves that bullying occurs in schools, and there are problems of academic dishonesty among students, namely the numerous cases of plagiarism and cheating in the academic community (Simon et al., 2004; Ferrari, 2005; Koh, 2012). The implementation methods of moral education are different in each country. Educators often experience a dilemma whether moral education shall be implicitly hidden in the curriculum or be explicitly embedded in the curriculum which is taught. In Indonesia, Pancasila and Civic Education act as moral education that aims to build the character of the people. The moral values of the Indonesians can be drawn from the five principles of Pancasila. Moral development is a development related to rules and conventions regarding what should be done

by humans in their interactions (Santrock, 2011).

This research is motivated by the importance of moral education as the basis for building the character and personality of the country's generation. Previous research stated that anti-racist moral education has been developed in South Africa (Lynch, Swartz, & Isaacs, 2017). Another study asserted that the study of moral education has progressed in various fields, including music, health and business. Technological developments may shift empathy, a sense of kinship, and a fair attitude towards others. Earlier research has identified that technological developments cause moral degradation in the life of the people and of the nation (Ningrum & Amna, 2020; Kim, Colwell, Kata, Boyle, & Georgiades, 2018; Rahardiyan, 2016; Rahayu, 2013). This statement is complemented by Cheng's research which affirmed that moral education teachers have not yet discovered the best way to apply technology in moral education (Cheng, 2019). Hence, the purpose of this study is to analyze the moral education model in various countries, and how this moral education model is able to become the basis for student character development as well.

Based on the aforementioned limitations, we try to answer three research questions as follows:

Research Question 1 (RQ1): what are the patterns in the study of moral education?

Research Question 2 (RQ2): what are the core conclusions from the available literature?

Research question 3 (RQ3): what are the research gaps in the existing literature?

Moral Development

Moral studies originated from the idea by Immanuel Kant, 1951 which revealed that morals are part of humans themselves, without being influenced by anything outside of humans, including particular religions or nations (Asdi, 2007). From this study, it is emphasized that within humans there is a sense of obligation to do good that arises, but is not forceful. This sense of duty to act out of

goodwill is what Kant calls the categorical imperative (Asdi, 2007). In accordance with Kant's assessment that morals come from humans themselves, which means to instill morals requires moral education from oneself, but Asdi, 1995 argued that to instill morals requires education from others as well (Asdi, 2007). Therefore, the conclusion is that to instill morals may be done either through theory or practice which can take place in the family, school and community environment.

Moral education in schools is expected to be able to internalize moral values in order for students to be capable of implementing appropriate moral behavior in the family, school and community environments. Several figures who have produced theories of moral development and moral education include Jean Piaget, Lawrence Kohlberg, Marvin W. Berkowitz, Thomas Lickona, Elliot Turiel, Larry P. Nucci and Narvaez. Moral development is a development related to rules and conventions regarding what should be done by humans in their interactions (Santrock, 2011). Piaget in his research results divided moral development into several stages based on the way of reasoning, which are: a) Heteronomous morality stage, ages 4-7 years. b) Transitional Stage, ages 7-10 years. c) Autonomous Morality Stage, ages 10 onwards (Santrock, 2011; Rowe & Kellam, 2011).

Kohlberg also raised a theory of development of moral reasoning with one of its main concerns being 'How do humans become moral?'. Kohlberg's framework consists of six stages of moral reasoning, grouped into three levels of development which are, Pre-Conventional (Stages 1 and 2); Conventional (Stages 3 and 4); and Post-Conventional (Stages 5 and 6). The first level is Pre-Conventional, this level is separated into 2 stages. In Stage 1 children are oriented towards obedience and punishment, while Stage 2 is oriented to the principle of pleasure, still individualistic. Next is the second level, i.e. Conventional. This level also consists of 2 stages, where children show actions that can be judged good by people (stage 3) and maintain social norms, namely compliance and social conventions (Stage 4). The third level is Post-

Conventional. This level contains 2 stages as well, which are the orientation of the agreement between the individual and his social environment (Stage 5). In this case, a democratic attitude is adopted for decision making, the aim of which is to reach the best decision for society. As a final point at Stage 6, universal principles become the source for determining a behavior related to morality (Santrock, 2011; Rowe & Kellam, 2011; Koh, 2012).

Kohlberg's theory of moral reasoning manages to give considerable influence on other moral development research. Moral reasoning is the assessment that moral judgments and actions are in essence rational. However, this theory was criticized by Carol Gilligan. According to Gilligan, the morality of women is qualitatively different from that of men (Abdul Rahman, 2018). Gilligan assessed that the moral reasoning principle for women is the ethic of care, while the man is the ethic of justice. Another criticism was expressed by Eliot Turiel, but this disapproval has something in common with Kohlberg's theory, which is that moral development will be better understood by analyzing moral judgment. Kohlberg and Turiel consider that morality is not formed because of the interaction of individuals and their environment (Abdul Rahman, 2018).

Such statements are contrary to Haidt's opinion, which states that moral principles in all cultures cannot be separated from rights or justice. For Haidt, moral reasoning is not what causes moral judgment. Piaget and Kohlberg's theory of moral reasoning and moral judgment dominates research on moral development and influences moral education.

Moral Education

Narvaez mentioned that there are two approaches to moral education (Nucci, Narvaez, & Krettenauer, 2014). First, a universal approach called rule ethics. This method emphasizes what should be done in certain moral situations. This approach is influenced by the theory of moral judgment and moral reasoning.

Moral behavior in the universal approach is determined by the ability of moral reasoning. Moral education is directed at improving the ability of moral reasoning based on the principles of justice and fairness, for instance, learning to solve moral dilemmas in students' daily problems (Nucci et al., 2014). Then the significance of the school climate, where students must understand and feel justice in school. This method does not consider environmental factors as important factors in shaping students' moral reasoning. The role of the teachers in this approach is as facilitators. The teachers in this circumstance are tasked with testing students' perspectives, building empathy, encouraging discussion, enriching students' perspectives and thinking skills, and helping students learn to make good decisions.

The second approach is the character ethic education model. The focus of moral education in this approach is how to shape character. This method assumes that a person's moral behavior will be consistent with his character. This approach is teacher-centered and direct teaching. Students are required to perform a moral behavior regardless of whether students understand and feel justice or not (Nucci et al., 2014). In addition to the aforementioned two models of moral education, there is an integrative or multidimensional model of moral education. This model combines ethical rules and character ethics. One of the figures who discussed the multidimensional model of moral education is Thomas Lickona.

According to Lickona, moral education aims to build positive character qualities. Lickona mentioned that there are three components of moral character, which are moral knowing, moral feeling and moral action. In this concept, Lickona asserted that moral behavior only is not sufficient, and must be accompanied by knowing and a feeling of calm whether or not the behavior is a moral behavior.

Methods

This study uses Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) (Moher et al., 2009). PRISMA

focuses on authors to ensure a transparent and thorough systematic review and meta-analysis. PRISMA consists of 27 items and 4 phases in the flow chart that has been developed (Moher et al., 2009).

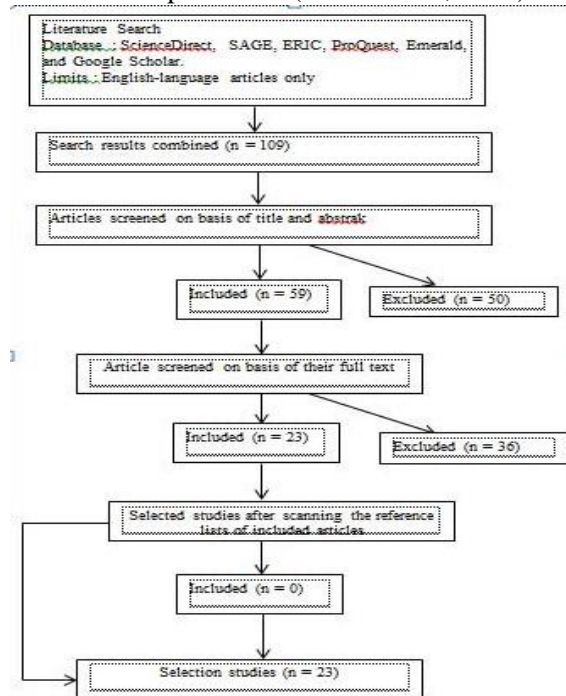
Identification

Researchers identified documents from numerous databases based on the following criteria: 1) moral education; 2) articles, proceedings; and 3) theses and dissertations. The selected documents are English documents. The databases used in this study include ScienceDirect, SAGE, Emerald, ERIC, ProQuest, and Taylor & Francis, as these databases are the central database for social science research (Taylor, Dempster, & Donnelly, 2003). Then the researchers used Google Scholar to discover further articles. The analysis period of this research is set in the last 10 years. Most of the studies use English as the main language in their articles.

Data Collection

Researchers began the search for moral education in the context of civic education models which are implemented in various countries. The search was conducted using ScienceDirect, SAGE, with Boolean "AND" and "OR". Twenty-three studies were found in the databases. The following are presented in Figure 1.

Figure 1 Flowchart of the screening and selection procedure (Moher et al., 2009)



From these six databases, 109 articles were discovered as a result of a review of titles and abstracts in the context of a moral education model. Nonetheless, after being reviewed from the full paper, there are several articles with the context of moral education in various fields, namely health, theology, art, business. Naturally, this is not in accordance with our research objectives. In this study, we want a model of moral education in secondary schools. There were 23 appropriate articles that were found.

Data analysis

This study uses the method of content analysis (Fraenkel, Wallen, & Hyun, 2015). This method is a technique used by researchers to analyze texts, may be from books, journals, newspapers, political speeches, novels, etc. (Fraenkel et al., 2015). The purpose of this method is to analyze the text, compare, differentiate and categorize the data.

FINDINGS

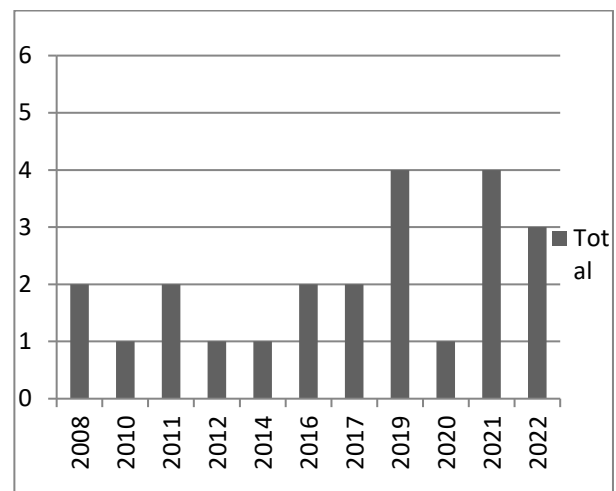
RQ1: What are the patterns in the study of moral education?

For the first research question, the researcher grouped the selected articles into several categories, which are based on the year, based on the research method, based on the country and the sample used in the selected articles.

Research grouping based on the year

According to Figure 2, it may be said that almost the yearly average of about 1-2 articles have been published since 2008 with the theme of moral education. In this study, researchers analyzed articles in the context of moral education in schools and colleges published from 2008 to 2022. More studies in the context of moral education in various countries are expected.

Figure 2 Total number of article on moral education

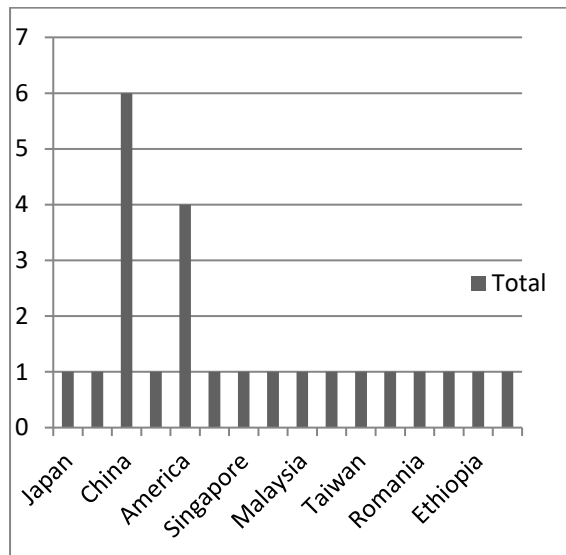


Research grouping based on the country

In accordance with Figure 3, it can be concluded that the authors from the top two countries are China and the United States. Technology-based moral education has been broadly developed in China and the United States. Such is because technology has become a necessity in the world of education. Their research themes in the context of moral education span from literature reviews on moral education, literature reviews on games that may develop moral reasoning, to the implementation of policies on moral education and teaching approaches or models as well as moral education textbooks. Every country has

its own method of developing moral education. Countries such as Indonesia, Cambodia, Singapore, Thailand, Korea, Japan, Romania, Ethiopia, New York, Malaysia, Hong Kong, Iran each contributed one article during 2008-2022.

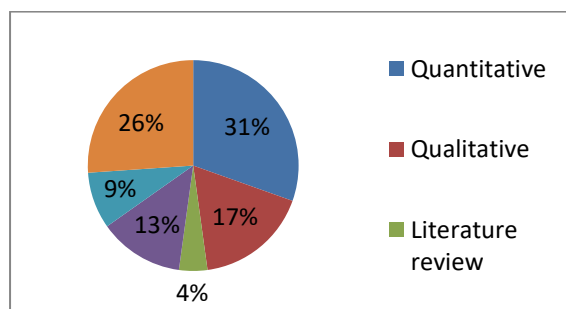
Figure 3 Studies by country



Research grouping based on the research method

Contingent on Figure 4, it can be inferred that there are two types of popular research methods which are used by researchers in the context of moral education. There are 31% using quantitative methods and 26% using conceptual paper. The quantitative method includes surveys and experiments, while the conceptual paper includes content analysis. The next research methods are qualitative 17%, mixed method 13%, and literature review with 4%. Researchers found that 9% of the articles did not mention what type of method they used in the research.

Figure 4. The methodology used in past studies



RQ 2: What are the core conclusions from the available literature?

To answer RQ 2, the researchers conducted an analysis on each article. The researcher divided the findings into two parts, which are 1) the aspects reviewed in the article and 2) the effectiveness of moral education in various countries.

Aspects reviewed in the article

Table 1 shows trends in research on moral education at schools. Around 60% of researchers focus on moral values (C. W. Chan, 2019; G. H. Chan, Lee, Kong, & Lo, 2022; Cheng, 2019; ho, 2010; Puspitasari, Widodo, Widyaningrum, Allamnahrah, & Lestariyana, 2021; B. P. Tan, Mahadir Naidu, & Jamil@Osman, 2017), teaching innovation (Carmichael, Schwartz, Coyle, & Goldberg, 2019; C. W. Chan, 2019; Chang2, 2016; Gholami, Maleki, & Rizi, 2011; ho, 2010; LePage et al., 2011; Liu & Zhang, 2021; C. Tan, 2008). Meanwhile, several researchers concentrated on experience (Carmichael et al., 2019; Cheng, 2019; Sakamoto, 2008; Shih, 2021), problem solving approach (Chang2, 2016; Sakamoto, 2008; Schrier, 2019; Singsuriya, Aungsumalin, & Worapong, 2014), and moral development (Bautista, Cano-escoriaza, S, Cebollero-salinas, & Orejudo, 2022; Carmichael et al., 2019; Namgung, 2022; Schrier, 2019). Then only a few researchers were engaged in moral dilemmas (Sakamoto, 2008; Schrier, 2019), motivation (Koh, 2012; Lisievici & Andronie, 2016), and there were researchers who focused on using a narrative approach in moral education in schools as well (Singsuriya et al., 2014).

Table 1 List of the themes used in the reviewed articles

Aspect(s)	F	Authors
Moral values	6	Tan (2017) Puspitasari (2021) Chan (2022) Ho (2010) Cheng (2019) Chan (2019)
Teaching innovation	8	Liu (2021) Tan (2008) Gholami (2011) Lapage (2011) Ho (2010) Chang (2016) Chan (2019) Carmichael (2019)
Experience	4	Sakamoto (2008) Shih (2021) Cheng (2019) Carmichael (2019)
Problem-solving approach	4	Sakamoto (2008) Singsuriya (2014) Chang (2016) Schrier (2019)
Moral development	4	Bautistaa (2022) Nangung (2022) Carmichael (2019) Schrier (2019)
Moral dilemma	2	Sakamoto (2008) Schrier (2019)
Motivation	2	Koh (2012) Lisievi (2016)
Narrative approach	1	Singsuriya (2014)
Values clarification techniques	1	Lisievi (2016)
Contextual learning	1	Chang (2016)
critical thinking	1	Chang (2016)
Game based, technology digital	4	Staines (2017) Teng (2020) Carmichael (2019) Schrier (2019)
Teaching character education and moral in early childhood, kindergartens, and primary schools	4	Birhana (2021) Shih (2021) Lapage (2011) Chan (2019)

There are researchers who use values clarification techniques in moral education in schools (Lisievi & Andronie, 2016), various learning approaches have been carried out in moral education, one of which is contextual learning (Chang, 2016), as well as several skills focused in several studies with one of them being critical thinking (Chang, 2016). Along with conventional learning in the classroom, there are a number of researchers who focus on digital technology-based and game-based learning (Carmichael et al., 2019;

Schrier, 2019; Staines, Formosa, & Ryan, 2019; Teng, Jiang, & Wang, 2020a). In addition, there are several researchers who focused on teaching character education and morals in early childhood, kindergartens and primary schools (Birhan, Shiferaw, Amsalu, Tamiru, & Tiruye, 2021; C. W. Chan, 2019; LePage et al., 2011; Shih, 2021).

The Effectiveness of Moral Education in Different Countries

Studies on moral education chiefly focus on moral values (B. P. Tan et al., 2017), teaching innovation (Gholami et al., 2011), experience (Shih, 2021) and problem solving approach (Chang, 2016). The researches reveal that moral values, teaching innovation, experience and problem solving may increase the effectiveness of moral education practices in schools. Tan (2017) stated that moral education textbooks which are based on moral values are able to form good citizens and strengthen the national unity of multi-ethnic citizens in Malaysia. To shape good morale for students in Taiwan, Shih (2021) recommended sharing experiences by involving parents in moral education. In China, moral education is carried out through moral education textbooks which include contents that encourage students to think critically and solve moral problems based on real life (Chang, 2016).

Moral education in Early Childhood Education, Kindergarten and Elementary Schools each has a different implementation. Birhan (2021) recommended internalizing morals using fairy tales, this approach is shown to be an important approach to teach children good and bad behavior. Moreover, Birhan recommended involving parents in collaboration with teachers to teach morals to children. Chan (2019) in his research stated that in Hong Kong, moral education in kindergartens uses the O-C-A model. This model prioritizes Objective, Content, and Assessment. O-C-A model adopts an approach based on children's daily experiences in order for it to be more effective to implement.

Several previous studies emphasize that moral education shall be based on the moral values which are contained in the cultural traditions of the region or country, both internalized in learning models and in textbooks. In line with Ho (2010), the moral education implemented in the teaching of music in China combines nationalism, tradition, and cultural diversity. Teaching morals in music learning is immensely effective. Likewise in Lepage (2011), in teaching moral education to students,

teachers emphasize more on the values of Turkish society. Along with internalizing morals through textbooks in Malaysia which emphasizes the values that are appropriate or needed by Malaysia as a multi-ethnic nation (B. P. Tan et al., 2017). In accordance with Puspitasari (2021) in her research, English textbooks can teach moral values by emphasizing several moral values that are in line with Indonesian culture, which are politeness, tolerance and mutual cooperation.

There have been many learning innovations and moral education model innovations in various countries. On top of conventional classroom learning, moral education may be taught in game-based schools and digital technology. Staines (2017) in his research developed morality play, which is a game model of moral education skills. This game can train moral intuition and moral reasoning. As well as Schrier (2019) in his research which developed a game to teach moral skills and solve moral problems. In this game, the player is tasked with working on moral scenarios, making moral choices and gaining skills related to moral decision making.

Various earlier researches have uncovered that moral education will be effective if learning is centered on students, sharing experiences, familiarizing moral values in everyday life and based on technology. Such methods can motivate students to learn about morals to practice moral values in their daily life. Both conventional and technology-based learning indeed have their respective advantages and disadvantages. In order to provide good results, it is necessary to first observe the students and their environment. Such is due to the environment being heavily influential on student learning outcomes, including moral education.

RQ3: What are the research gaps in the existing literature?

The Systematic Literature Review (SLR) aims to identify existing literature gaps. In this section, the researchers compare the existing literature and analyze aspects that have not existed in previous studies.

Based on the researchers' analysis, the number of articles that focus on the development of moral education in schools is almost 1-2 articles per year, starting in 2008. Then there was a raise in attentiveness in moral education in 2019 as observed in (Figure 2). For research methods, the majority of the studies used quantitative research methods and conceptual papers. The quantitative method consists of surveys and Quasi-experiments. Meanwhile, the conceptual papers involve content analysis. Formulated on the analysis of existing studies, there are findings of many researchers who focus on moral education in early childhood education to the secondary level, whilst only a few studies that are concentrated on university. Such is due to ideally the internalization of morals or moral education is carried out from an early age.

This is in agreement with the results of Mahanani's research (2022) which shows that in Indonesia and Malaysia character/moral education is developed in elementary or lower schools through school textbooks, teaching plans in certain subjects, such as civic education and religious subjects (Mahanani, 2022). The reason for choosing primary or secondary students, not higher education, is because character or moral education is more effective in such classes.

This systematic review shows that most of the articles are focused on internalizing moral values in classroom learning and school textbooks as well as innovations in classroom learning. According to Gholami (2011), active or student-centered learning based on moral values in the surrounding environment can be an effective factor in moral education in elementary schools. This proclamation is supported by the results of Chang's (2016) research stating in moral education students are encouraged to be active in discussing moral issues and engaging in moral dilemma stories. Furthermore, the involvement of parents in activities with children is aimed at encouraging moral behavior. This again is strengthened by Carmichael's research (2019) which shows that effective moral education may be carried out by presenting attractive classroom activities, facilitating student learning with digital

resources to encourage active learning and providing interesting experiences for students.

Technology is a human need in all fields. One of which is education. The inclusion of technology in learning is a challenge, wherein schools, especially teachers, must be precise in selecting technology to be integrated in learning programs. In his research, Schrier (2019) developed game design to teach moral thinking and skills. Such moral skills are in the form of skills in solving moral problems and skills in making moral decisions (Schrier, 2019). Additional to this is Teng's research (2020) which developed moral education using smart classrooms with multimedia technology for interactive learning processes. This study surveyed numerous elements used in multimedia technology such as music, data interpretation, presentation using pictures, videos, and interesting animations which are employed in moral education. It was found that interactive teaching processes based on multimedia technology helps improve the teaching by teachers and lecturers in universities (Teng, Jiang, & Wang, 2020b).

Based on the studies which have been analyzed, moral education in numerous schools is concentrated on learning innovation and internalizing moral values. Both aspects are generally still not based on technology. Researchers discovered a quantity of articles stating that several countries which have been studied had experienced moral degradation in the life of the people and of the nation (Mahanani, 2022). This moral degradation is due to the next generation not being able to adapt to changes, one of which is technological developments. This adaptability must be achieved through moral/character education. Japan as well recognizes that there is instability in Japanese society and an increase in crime committed by teenagers (Sakamoto, 2008).

In Malaysia, moral education is effective in internalizing the values of responsibility, respect, helping others, hard work and caring to shape good citizens (Mahanani, 2022). Whereas in Indonesia, moral education is focused on internalizing five values, which are religious, nationalism, mutual cooperation,

independence and integrity (Mahanani, 2022). In contrast to Japan which reforms moral education, namely by adding hours of moral education and using student notebooks filled in by students regarding their experiences of moral values that have been given, thereafter the book is given to parents to read and evaluate (Sakamoto, 2008).

In accordance with the analysis, it has been stated that the purpose of moral education is the implementation of moral values in students' lives, the cultivation of moral skills, which are the skills of solving moral problems and moral decision-making skills. The most effective moral education is by involving students in habituation of moral values in everyday life, involving students to solve moral problems and practicing moral decision-making. This can be performed in active learning in the classroom (Gholami et al., 2011), through textbooks (Chang, 2016), as well as digital-based learning (Carmichael et al., 2019).

CONCLUSION AND RECOMMENDATIONS FOR FUTURE RESEARCH

Formulated on the findings of the systematic literature review, empirical research on the effectiveness of moral education in schools must be conducted through qualitative, quantitative or in-depth mixed methods approaches. We suggest for future researchers to engage in diverse approaches, in order to provide insight into various models of moral education. Succeeding researchers are expected to focus more on moral skills, digital-based moral education models, critical thinking, contextual learning, and experience. These aspects are essential, as within is direct student involvement. In addition, digital technology is progressively developing and becoming a necessity for people, including in the field of education.

Recommendations are given based on gaps in previous research. Upcoming researchers shall add new variables, which are creativity, parental involvement, and technological constraints, with the objective to support moral

education. Researchers have found a scarcity in topics related to digital-based moral education models or digital-based moral learning media. Hence, we suggest that future researchers consider digital-based moral education models or media. This matter is utilized to attract and motivate in learning. In spite of that, not all students have access to technology and senior teachers are still struggling with technology. As a result, this problem is essentially decided by the school to facilitate students and teachers. Such is because in this digital era, technology has become a necessity.

Conclusively, the success of moral education in schools may be influenced by teachers, material design, teaching innovation, student-centered teaching, parental involvement, and technological facilities that can support learning in schools. Future researchers should adopt a mixed method approach to find a technology-based model of moral education, and future researchers must be able to predict effective learning in moral education.

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