



THE EDUCATOR'S ETHICAL COMPASS APPROACH: A MORAL NAVIGATOR IN DEVELOPING STUDENTS' EMOTIONAL-SPIRITUAL QUOTIENT

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Abstract: This study aimed to analyze the role of teachers as moral navigators through an ethical compass approach in fostering students' emotional spiritual quotient (ESQ). The research method used was descriptive qualitative with a case study type. Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation studies. Data analysis applied the Miles and Huberman model which included data reduction, data presentation, and drawing conclusions, while data validity was guaranteed through source and technical triangulation techniques. The findings indicated that ESQ development is carried out through three integrative steps: Modeling (exemplary calibration) which provided visual logic based on integrity and sirah; Coaching (emotional navigation) which honed empathy and self-control (EQ); and Meaning Making (activation of spiritual meaning) which connected actions with transcendental values (SQ). The implementation of these three steps successfully transformed student motivation from mere compliance with rules to inner awareness, which is manifested in concrete actions such as charity, *infaq*, and sincere social concern. The implications of this study emphasized that the success of character education was highly dependent on the teacher's capacity to align intellectual, emotional, and spiritual aspects simultaneously. Teachers no longer played the role of mere material instructors, but rather as a life compass that guided students to have strong internal moral navigation amidst the dynamics of the times.

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INTRODUCTION

In this fast-paced and competitive era of globalization, intellectual intelligence (IQ) alone is no longer sufficient to guarantee a student's success. A more solid foundation is needed in the form of Emotional Spiritual Quotient (ESQ), a synergy between emotional maturity for adaptation and spiritual

intelligence for finding meaning in life (Gümüş, 2024; Salamuddin et al., 2024). ESQ serves as a crucial moral anchor enabling students to navigate the rapid flow of information and cultural change without losing their identity. Without a wellhoned ESQ, students are vulnerable to being trapped in pragmatism that ignores universal human values and ethics. This intelligence enables students to remain calm under pressure and make decisions that benefit not only themselves but also others (Dewantoro et al., 2025; Dwikurnaningsih, 2026). The transcendental awareness embodied in ESQ is key to maintaining moral sanity amidst increasingly massive technological disruption (Holid & Baharun, 2025; Rahmat et al., 2023).

Character education serves as a fundamental foundation (basic science) within the school ecosystem to shape student integrity. It is not merely a curriculum supplement, but the spirit of the entire learning process, aimed at instilling core virtues (Nuraini et al., 2025; Sekarsari & Faizin, 2026). Through integrated character education, students are encouraged to become not only cognitively intelligent but also mentally resilient and have a clear conscience. This synergy between character education and ESQ development will produce a superior generation with global competence while remaining grounded in noble values. Strong character education will ensure that every piece of knowledge students absorb is used for noble purposes. This creates a learning ecosystem that fosters not only academic achievement but also holistic human qualities (Kumar & Pravesh, 2024; Stekelenburg & Maria, 2024).

Currently, the world of education faced a serious challenge in the form of an increasingly alarming phenomenon of moral degradation among adolescents. The rise in cases of bullying, academic dishonesty, and a loss of respect for authority indicated a profound ESQ crisis. The root of the problem was often triggered by exposure to unfiltered digital content and a lack of role models in their environment. As a result, students lost their inner compass in distinguishing right from wrong, which in the long term will have an impact on the emergence of a generation that was technically intelligent but ethically fragile. This absence of moral guidance often led to anarchic actions and a loss of social empathy, disrupting the harmonious order within schools. This phenomenon was a red flag that our education system required serious intervention that directly addressed students' spiritual and emotional dimensions.

The schools must transformed into character laboratories where teachers occupied a central position as moral navigators and ethical compasses. Teachers were no longer merely instructors, but rather figures of *Al-Mu'allim al-Qudwah* whose every action served as a guide for students. This aligned with Thomas Lickona's theory in educating for character (in Pike et al., 2024; Surasman, 2025), which stated that teachers were the primary moral role models in the school environment. They influenced students' character not just through what they say, but through who they are. As ethical compasses, teachers provide consistent direction amidst the value uncertainty students face today. Ergogo et al. (2023); Moundridou et al. (2024); Zhou et al. (2024) stated in their studies that a teacher's

integrity, demonstrated daily, created a hidden curriculum far more effective than mere textbook material. Teachers who served as a compass were able to detect student behavioral deviations early on and redirect them back to the right path.

Several previous studies have explored the importance of teachers' roles and the development of Emotional Intelligence (ESQ) in education. Research by Aulia et al. (2025); Hidayah et al. (2025) emphasized that the integration of IQ, EQ, and SQ is key to effective leadership and character development. Furthermore, studies on Teacher Modeling have shown a significant positive correlation between teacher role models and students' levels of discipline and empathy. However, most of this research focused on conventional teaching methods or general classroom management, and few specifically used the ethical compass metaphor as a systematic moral navigation tool. Some literature (Goel, 2024; Slimi & Carballido, 2023; Paramita, 2025) also tended to partially separate emotional and spiritual intelligence, ignoring their relationship to teachers' moral navigation. This gap in the literature indicated an urgent need to review how teacher role models can be technically operationalized in fostering ESQ.

This research positioned itself as a further development of previous studies by offering a unique approach to the Teacher Ethical Compass. The novelty of this research lied in combining the concept of moral navigation based on *Qudwah* (Arabic) with the Ethical Compass framework (English) to foster students' ESQ holistically. Unlike previous research that tended to view role models as passive, this study views teachers as active subjects who navigated emotional and spiritual change. It also introduced a more specific intervention model to measure the effectiveness of teachers' ethical guidance on strengthening students' spiritual values. Thus, this research was expected to provide both theoretical and practical contributions to the development of a character-based curriculum. Its primary objective was to formulate an effective ethical compass approach to strengthening students' ESQ, preparing them to face the challenges of the times

RESEARCH METHOD

This research used a qualitative approach, a case study. This research took place at Al-Miftah Panyepen Potoan Laok Palengaan Senior High School, Pamekasan, Madura. Data were collected using three main techniques: observation (non-participant), in-depth interviews, and documentation. Nine informants were interviewed through semi-structured interviews, consisting of the Principal, two homeroom teachers, three teachers, and three students. Informants were selected based on the criteria of those who consistently engage in interactive activities with students and policy-making at the school. The data analysis technique used the Miles and Huberman Interactive Model with data condensation activities to sort out core themes, display (presenting data in a systematic narrative), and conclusion drawing/verification (drawing conclusions to find patterns of relationships between variables). Data validity was carried out through a triangulation process of sources and techniques,

namely by comparing perspectives from various parties and matching interview results with field facts. This entire series of methodologies was designed to ensure that the research results had high credibility and are able to answer the research objectives comprehensively without losing their human context.

RESULT AND DISCUSSION

Result

In the concept of ESQ (emotional spiritual quotient), the components within it could not stand alone, but must be driven in an integrative manner. The main components in the ESQ structure were: Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ). Al-Miftah 1 Panyepen Potoan Laok High School linked the synergy of the teacher's ethical compass with the object of student ESQ and brought up several steps that had a very strong relationship. These three steps (Modeling, Coaching, and Meaning Making) actually became the "engine" that precisely drove the three main components in student ESQ.



Figure 1. Teacher Efforts as an Ethical Compass for Students' Emotional Spiritual Quotient

This framework illustrated how three pedagogical stages: Modeling, Coaching, and Meaning Making function as a systematic mechanism that drove the development of students' emotional and spiritual quotient. In this model, Modeling demonstrated the teacher's role as a role model, displaying attitudes, values, and behaviors that can be observed and emulated by students. Coaching referred to the teacher's active guidance process in assisting students in developing emotional awareness, problem-solving skills, and responsible decision-making. Meanwhile, Meaning Making emphasized a process of reflection and dialogue that helped students understand the meaning of learning experiences, connected knowledge with life values, and deepened spiritual awareness. Through the integration of these three processes, teachers did not only act as transmitters of knowledge but also occupied a strategic position as ethical compasses and moral navigators, guiding students in aligning their intellectual development, emotional maturity, and spiritual awareness, thereby making the learning process more holistic and meaningful.

Modeling

Based on the results of participant observation and field documentation, it was found that teachers not only teach ethics as cognitive material, but also presented it as a "live scenario" that can be captured by students' sense of sight. This visual logic worked by synchronizing abstract moral values with consistent physical actions. Researchers found that students tended to imitate behavior when they saw repeated and stable patterns in teachers. For example, when a teacher consistently picked up small pieces of trash in the hallway without being asked, it sent a visual signal about the value of environmental responsibility that was far stronger than any urging poster. In-depth interviews revealed that students engage in a process of "rational validation" of teacher behavior. They did not simply follow, but rather assessed whether the teacher's actions were reasonable and beneficial. When teachers demonstrated logical standards of correctness, such as remaining calm and polite when dealing with students who provoked emotions, students' rationality conveys the message that true power lied in self-control (EQ), not in intimidation. This standard of correctness became "reasonable" to students because they saw its immediate impact: classrooms became more conducive and interpersonal relationships became more dignified. The following table details the forms of visual logic and standards of truth found in the field:

Table 1. Visual Logic Specifications and Teachers' Standards of Truth

Action Category	Examples of Visual Logic (Field Findings)	Standard of Truth for Student Ratios	Impact on ESQ Components
Time Integrity	The teacher arrived 5 minutes before the bell and consistently started class on time.	Respecting time was a logical form of respect for the rights of others.	IQ and Integrity: Students learn about systematic order.
Moral Sportsmanship	The teacher acknowledged mistakes when providing incorrect statements or answer keys and corrects them in front of the class.	Truth was higher than position; admitting mistakes is a logical act of chivalry.	SQ (Inner Voice): Students are honest, even in difficult situations.
Ethical Communication	The teacher put down their device and looks at the students while they were talking or asking questions.	Every individual had value that deserves full consideration.	SQ (Empathy): Students feel valued and learn to appreciate others.
Conflict Resolution	The teacher used a low, yet firm tone when reprimanding students who broke the rules.	The power of argument was more effective than the force of voices in resolving problems.	EQ (Self-Control): Students learn to manage their emotions when angry.
Exemplary Worship	The teacher invited students to pray in congregation, standing at the front of the class devoutly.	A relationship with the God was a top priority and a source of inner peace.	SQ (Spirituality): Students find transcendental meaning in routine.

The details above demonstrated that the teacher's modeling had successfully shifted students' perceptions from "obeying out of fear" to "following because it's logical and right." This data demonstrated that the teacher's position as an ethical compass has successfully provided accurate direction for students' emotional and spiritual development through a healthy rational path. In addition to personal behavior, field findings indicated that teachers reinforced modeling by presenting narratives of the *Sirah* (history) of the Prophets and prominent Islamic figures as the highest moral references. Teachers did not simply tell stories, but rather deconstructed the values of these stories to extract *Ibrah* (profound lessons) relevant to students' current challenges. For example, when discussing honesty, teachers presented the *Sirah* of the Prophet Muhammad (peace be upon him) as *Al-Amin* (the trustworthy). This strategy aimed to foster exemplary standards for students that transcend time and space, enabling the Prophet to become an ideal role model that remained tangible through his qualities integrated into the learning.

The use of this *Sirah* has proven effective in providing students with an inner visual logic. Through stories of the companions' steadfastness in facing trials, or the generosity of figures like Uthman ibn Affan, students were encouraged to visualize how spiritual values (SQ) operated in extreme conflict situations. Findings indicate that students more easily internalized the value of patience after understanding the narratives of the struggles of early Islamic figures that are logical and coherent. This provided a strong historical basis for the standards of truth taught by teachers, leading students to conclude that the ESQ values they were learning are values that have been tested by human civilization for thousands of years. Teachers were also found to use comparative techniques, where the behavior of figures in the *sirah* serves as a mirror for students' daily behavior. During reflection sessions, teachers often asked the question, "How would the Prophet Muhammad (peace be upon him) have responded to differences of opinion like those you experience today?" This approach forced students to draw a common thread between the noble morals of the past and concrete actions in the present. Thus, the modeling in this study developed into two directions: horizontal modeling (teacher behavior in school) and vertical modeling (spiritual connections with prophets and Islamic figures), which collectively built a solid and comprehensive foundation for students' ESQ.

Coaching (Emotional Navigation)

In the context of Emotional Intelligence (ESQ), coaching was not simply skill training, but rather a process of "mental guidance" to hone students' emotional quotient. Based on observations, teachers implemented coaching through empathetic dialogue techniques and emotional validation when dealing with student behavior dynamics in the classroom. Findings indicated that teacher navigators no longer used a one-way judgmental approach when disciplinary infractions occurred. Instead, teachers frequently conduct short one-on-one sessions aimed at helping students recognize their feelings (self-awareness). Observations showed that when a student exhibits aggressive

behavior, teachers did not immediately yell, but instead asked in a calm tone, "I see you're very upset. What is really making you feel uncomfortable right now?" This action directly trained students' reasoning and emotions to pause and think before acting impulsively.

During group discussion projects, teachers guided students to understand the emotional impact of their actions on others. They did not simply say, "You're wrong," but instead asked reflective questions like, "How would your friend feel if your positions were reversed?" Field findings indicated that this coaching technique gradually improved students' emotional intelligence, enabling them to manage their egos and understand social perspectives. As a result, the classroom atmosphere became more harmonious as students learn that every action had real emotional consequences for those around them. Through student-led organizational activities, teachers guided students in leadership skills, built strong teams, enhanced responsibility and cooperation, and trained students in group management to maximize their actions and complete tasks. A sense of camaraderie was fostered in student interactions, enabling them to manage their emotions to create a pleasant school environment.

Observations also showed that teachers implemented "navigation pauses" to build students' self-regulation. Teachers guided students to understand that emotions are signals, not commands. In interviews, teachers revealed that they often used breathing techniques or brief reflections before discussing solutions to a problem. As a result, students began to learn that emotional maturity is about responding to difficult situations with a cool head. A tangible impact seen in the field was a decrease in the intensity of conflict between students as they became accustomed to "calibrating" their emotions first through teacher coaching.

Table 2. Specification of EQ Coaching and Navigation Actions

Coaching Techniques	Implementation Actions	Standards of Truth for Student Ratio	Impact on ESQ Skills
Active Listening	The teacher provided full attention (eye contact and body alignment) when listening to students' complaints.	"My feelings are valuable and worthy of understanding before being judged."	Self-awareness: Students were brave enough to be honest with themselves.
Emotion Labeling	The teacher helped students name their feelings (e.g., disappointment, envy, or guilt).	"Recognizing the names of emotions is the first step to managing them."	Self-regulation: Students were no longer confused by their inner turmoil.
Open-Ended Questions	The teacher asked, "What solution do you think is fairest for all parties?"	"I have the ability to solve problems maturely."	Social skills: Students learned negotiation and peacemaking techniques.
Positive Feedback	The teacher appreciated small efforts by students to control their anger or help a friend.	"My good behavior is noticed and has a positive impact on the class."	Motivation: Students were encouraged to continue behaving ethically.

Through the steps above, it was clear that teachers weren't simply transferring knowledge, but were also building students' emotional muscles.

Students learn that intellectual intelligence isn't enough without the emotional maturity to handle pressure and social interactions. Interviews with students revealed that they are taught to "calibrate their emotions." This process was not something that can be learned instantly. From the new academic year of 2025-2026 (July) until December, students are taught to consistently pause (pause/non-reactivity to negative stimuli), verbalize feelings (acknowledge/explain their emotions in a healthy manner, rather than physically destructive actions), and develop win-win solutions, focusing on problem-solving, not on finding fault.

Meaning Making (SQ Activation)

After completing Modeling (IQ) and Coaching (EQ), entered the peak of the moral navigation pyramid, namely Meaning Making (SQ Activation). At this stage, teachers helped students connect their emotional and logical connections to a higher source of meaning: the Inner Voice and Transcendental Values. Based on observations and interviews, teachers implement this step by helping students find answers to the "why" behind each of their ethical actions. Teachers were often found to include Meaning Reflection sessions at the end of lessons or during important events in class. Navigator teachers did not only demand compliance with school rules but also guided students to see that every good behavior is a form of devotion to God and Contribution to humanity. In one observation, when students successfully completed a particularly challenging assignment, the teacher not only praised the results but also encouraged them to reflect: "Feel the peace in your heart when you are honest and work hard. That was a reward from God for keeping the trust." This action directly activates students' spiritual intelligence (SQ).

Field findings also indicated that teachers use the "Transcendental Connection" technique to build students' inner integrity. Teachers guide students to understand that they were never truly alone; there is "God's Eye," or an inner voice, always watching. In interviews, students revealed that they began to feel ashamed of their bad behavior, not because they feared the offense, but because they felt the actions were inconsistent with their divine values. Documentation from students' daily journals revealed a shift in motivation, from external motivation (rewards/praise) to internal, spiritual motivation. Students began to view school as a "field of jihad" or a means of worship to improve themselves as servants of God.

Based on analysis of observations and student reflection documents, empathy was found to be the highest indicator of success in teachers' moral navigation process. While in the initial stage, empathy emerged solely through coaching, by the final stage, empathy had become internalized as a spiritual need. Field findings indicated that students who have reached this stage no longer empathize because of instruction, but because they see the "face of humanity" and the "presence of God" in others. Empathy here manifested itself in the form of Social Piety, where students felt inner discomfort when they witness injustice or suffering around them. In-depth interviews revealed that

students are beginning to view empathy as a form of transcendental responsibility. One student stated that helping a friend in need is no longer a matter of "showing off" to the teacher, but rather an effort to maintain a pure heart and align with God's loving nature (*Ar-Rahman*). Field data showed that this empathy as an end goal triggers spontaneous pro-social actions. For example, a group of students was found to have taken the initiative to raise funds or aid without a teacher's direction upon learning of a disaster among the school community. This demonstrated that the teacher's moral navigation has successfully activated the students' "internal compass," which always points toward caring. The following table details how empathy became an end goal that integrated the components of ESQ:

Table 3. Manifestation of Empathy as an End Goal (ESQ Character)

Final Forms of Empathy	Field Findings	The Role of ESQ Components	Standard of Inner Truth
Spontaneous Altruism	Students help peers struggling with learning without being asked and without expecting anything in return.	Spirituality: Giving is a form of gratitude for knowledge.	"True happiness is when I am of benefit to others."
Peaceful Resolution	Students choose to give in or forgive during disagreements to maintain brotherhood.	Regulation: The ability to suppress ego for the sake of social harmony.	"Forgiveness is the virtue of a great and serene soul."
Social Sensitivity	Students demonstrate politeness and care for those around the school.	IQ & Integrity: Understanding that every human being has equal dignity.	"To respect humanity is to respect its God."
Silent Integrity	Students maintain honest and caring behavior even when there are no teachers watching.	God-Spot: Feeling constantly under divine supervision.	"My conscience is the eternal witness of my every action."

Empathy as the ultimate goal was evidence that the ethical compass has shifted from the teacher's hands to the students' hearts. The teacher navigator has successfully carried out his or her task when students no longer need external navigation, because they already had their own spiritual navigation. This is the essence of people with high ESQ: they were intelligent in their brains (IQ), mature in their feelings (EQ), and noble in their goals (SQ). These actions were evidence that the teacher's moral navigation has successfully activated the students' SQ. Based on observations and documentation of student activities, empathy as the ultimate goal manifests itself in a series of pro-social behaviors carried out by students in a consistent and organized manner. Researchers found that students no longer view material assistance as a burden, but rather as a necessity to align themselves with divine values. This was evident in the daily routine of *Infaq* and *Sedekah*, which were carried out without coercion. Students are seen setting aside part of their pocket money in the class charity box, aware that within their wealth are the rights of others. The increasing trend in student participation, which interviews acknowledged as a form of gratitude for the

blessings they have received, was a strong indication that their spiritual intelligence (SQ) has served as a key driver. Furthermore, this empathy extended to deep communal concern, as seen when a member of the school community experienced misfortune.

Field findings noted students' independent initiatives to visit bereaved friends and collectively provide moral and material support. Furthermore, the regular orphan assistance program provided opportunities for students to interact directly with social realities outside their immediate circle. In these activities, students demonstrate genuine courtesy and compassion, not simply fulfilling school program obligations. This behavior demonstrated that the students' "Ethical Compass" has pointed to the highest point of humanity: where personal happiness was found in being able to ease the burdens of others, in alignment with the ultimate goal of moral navigation instilled by teachers. Cultivating the qualities of *Al-Ghani* (All-Rich) and *Ar-Razzaq* (All-Provider) in students to prevent stinginess. Sharpening EQ (Social Skills) and realizing the essence of death (SQ). Cultivating Compassion as the highest form of devotion to God.

Discussion

The findings regarding the importance of "visual logic" through teacher behavior aligned with Albert Bandura's Social Learning Theory (Raya & Albelaihi, 2023; Upoyo et al., 2024) and Vygotsky's learning theory (Hidayat, 2024; Khotimah et al., 2025), which stated that most human behavior is learned through modeling. This research reinforced the findings that teacher integrity is the most dominant variable in shaping student character. The difference was that this study specifically demonstrated that when teachers integrate the Prophetic tradition into their daily behavior, the standards of truth accepted by students are no longer subjective and local, but instead shift to more robust, universal and transcendental values (Bastian & Widodo, 2024; Fang et al., 2025).

The success of this modeling step occurred because there was consistency between the teacher's "verbal message" and the "visual display." Psychologically, students will experience cognitive dissonance if they see a teacher who is only good at theory but fails in practice. This finding was well-founded because the teachers in this study position themselves did not as absolute authorities, but as "moral practitioners." This made it logical for students to follow their teacher's lead. Their reasoning concluded that these ESQ values were "possible" and "beneficial" to practice in the realities of school life.

The implementation of empathetic dialogue and the "Navigation Pause" technique in this study supported Daniel Goleman's (in Kumar & Pravesh, 2024; Slimi & Carballido, 2023; V. Stekelenburg & Maria, 2024) concept of Emotional Intelligence, particularly in the domains of self-awareness and self-regulation. While previous research by Adams et al. (2023); Zhou et al. (2024) emphasized a general positive discipline approach, this study makes a specific contribution by using reflective questions that can instantly calibrate students' emotions. The

validation of emotions by the navigator teacher proved to be a bridge that transformed conflict into emotional learning momentum for students.

This coaching process was effective because the navigator teacher successfully created a "psychological safe space" for students. This finding occurred because the teacher no longer positioned violations as administrative burdens, but rather as "navigational storms" that needed to be navigated. By helping students label their emotions, the teacher was essentially providing them with internal navigation tools. The logical argument was that when students feel humanized and their feelings were understood, their ego defenses will decrease, making them more cooperative in accepting the moral guidance given.

The findings regarding "daily almsgiving" and "social concern" as manifestations of SQ confirmed Danah Zohar and Ian Marshall's Spiritual Quotient theory (in Hina & Paramole, 2025; Listrianti & Cahyono, 2023), which defined SQ as the intelligence to confront and resolve issues of meaning and value. This aligned with the pillars of Ary Ginanjar's ESQ Model (in El-sharif, 2023; Paramita, 2025; Prayitno et al., 2023), where the inner voice (God-Spot) is the center of all actions. This research deepened these findings by demonstrating that internalizing spiritual meaning through linking subject matter to God's attributes can transform students' extrinsic motivation into enduring intrinsic motivation.

Real acts of empathy, such as donating to orphans and visiting grieving friends, can be realized because students have reached the stage of "meaningful connection." Students no longer view these social activities as mere schoolwork, but as a way to cleanse their hearts and seek God's pleasure. This finding was possible because teachers consistently employ purposive techniques, always returning every activity to the purpose of human creation. Rationally, students perceive that their lives became more valuable and meaningful when they are able to benefit others, thus transforming empathy from mere feelings into character identity.

This research provided a theoretical contribution regarding the Teacher Ethical Compass model, which simultaneously integrated cognitive, emotional, and spiritual aspects through three measurable navigation steps. The practical implications of these findings emphasized that character education will not be effective if it stopped at the level of memorizing values (IQ) or managing emotions (EQ), but must also address the level of meaning activation (SQ). Teachers, as moral navigators, held the key to this transformation; their success in modeling, coaching, and consistently making meaning will produce a generation with a strong "internal compass." Thus, schools did not only function as factories of intelligence, but also became laboratories of civilization that produced perfect human beings with a perfect balance of ESQ.

CONCLUSION

This study concluded that the effectiveness of developing students' Ethical Compass (ESQ) was highly dependent on the synchronization of the teacher's role as a moral navigator through modeling, coaching, and meaning-making.

The implicit message of these findings emphasized that character cannot be taught through rote learning, but must be activated through logical visual role models, empathetic emotional support, and the alignment of deep spiritual meaning. The practical implication was that educational institutions need to shift their paradigm from merely transferring knowledge (IQ) to transforming social and personal piety (EQ & SQ) integrated into the school culture. However, this study was limited by its subject coverage within a single institution and the duration of observations that do not capture long-term, longitudinal changes in student character. Therefore, suggestions for further research included conducting comparative studies across different school cultural backgrounds and using quantitative methods to examine the correlation between the effectiveness of educators' ethical compass and students' levels of moral independence more broadly and measurably.

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