



Integration of Legal Philosophy Through Manners, Ethics, Aesthetics in Intellectual Awareness

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Abstract: This study examines the role of moral, ethical, and aesthetic values in building intellectual awareness in higher education, aiming to form individuals with ethical character. With a philosophical and empirical approach, this study shows that 61.3% of respondents agree and 27.8% strongly agree with the importance of these values in the academic ecosystem. Qualitative analysis of lecturer and student interviews highlights the application of these values in academic and social interactions. This study also integrates character education with the challenges of the digital era, emphasizing the importance of digital ethics in the curriculum so that students can apply traditional values in cyberspace. These findings underline that the integration of moral, ethical, and aesthetic values not only supports moral learning but also creates graduates who are ready to contribute ethically in a dynamic global society.

Keywords: Manners, Ethics; Aesthetics; Intellectual Awareness; Higher Education; Digital Ethics.

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1. Introduction

Following new developments and meeting the demands of modern growth, Francis Bacon¹ formulated the Organon Teaching 'Grammatik-Logica-Esthetica' into his famous teaching in the words "Cheque Sciences Commence Par La Philosophie Et Arrive a Son Art, meaning, every science begins with its philosophy and ends in its art'. In the history of civilization, the discourse on good and bad has become a major study in philosophy, especially in the development of a system of moral values, ethics, and aesthetics in building intellectual awareness. Each generation tries to define the concept of goodness, morality, and happiness according to the developing social and cultural context. The ethical thoughts of classical philosophers, such as Plato, Socrates, and Aristotle, have provided a foundation for seeing the relationship between ethics and human life. Plato emphasized the importance of rational knowledge in forming ethics, while Aristotle argued that happiness is obtained through a life in harmony with moral norms.² The ethical system has many descriptions, especially those related to the nature of morality and its influence on human life.

Plato and Socrates have similar views in linking ethics with rational human knowledge. Plato's basic thinking is based on his teachings on 'ideas' which gave birth to two types of ethics, namely: 1) Philosophical Ethics and 2) Habit Ethics. Philosophical Ethics is based on human knowledge, while Habit Ethics arises from daily behavior that develops into habits. Unlike Plato, Aristotle links the meaning of ethics with moral norms that aim to achieve happiness in life. Happiness, according to Aristotle, is a life lived without burdening oneself or others, and is pursued through good morals and clear thinking.

From ancient times to the present, there have been at least several ethical systems that have been very influential, including:³ 1) Hedonism, Epicurus, a prominent Greek philosopher known as a follower of hedonism, acknowledged the existence of pleasure that transcends the physical dimension, namely spiritual pleasure. However, according to him, spiritual pleasure is basically a refined form of physical pleasure. Epicurus argued that pleasure should not be limited to just the pleasure of the present. He considered that pleasure needs to be seen in the context of a comprehensive life, including past, present, and future pleasures, 2) Eudemonism, this view comes from the great Greek philosopher Aristotle, who in his book *Ethika Nikomakheia* explains that every human action has a certain goal to be achieved. According to Aristotle, the highest goal of human action is happiness (eudaimonia), 3) Utilitarianism, the figure who is famous for utilitarianism is Jeremy Bentham (1748-1832). According to Bentham, happiness is achieved when there is pleasure, usefulness, and freedom from hardship. Bentham argued that by nature, human behavior tends to be directed towards achieving happiness, 4) Deontology, pioneered by the 18th century German

¹ Dkk Adi Sumardiman, Ahmad M. Ramli, Arief Sidharta, Bagir Manan, *Mochtar Kusumaatmadja: Pendidik Dan Negarawan*, Cet-1 (Bandung: Penerbit Alumi, 1999). 45

² Azhari Akmal Tarigan, *Etika Akademik: Ikhtiar Mewujudkan Insan Ululalbab*, Cet-1 (SumateraUtara: FEBI UIN-SU Press, 2021). 5

³ Rahmat Setiawan, *Etika Sufistik Dalam Pemikiran Ibnu Taimiyah* (Semarang: UIN Walisongo Semarang, 2022). 48-50

moral philosopher Immanuel Kant (1724-1804), is an ethical approach that focuses on moral obligations and rational principles in dealing with moral problems. According to Kant, true goodness lies in good will. For him, wealth and intelligence are only considered good if used in accordance with human good will, which is based on correct moral principles.

Based on the philosophical way of thinking is the core of science, which always tries to find, formulate, and explain the logic behind a phenomenon or event. Science is always required to answer the question 'why did it happen'.⁴ The relationship between ethics (morality) and law has been the subject of dynamic academic debate. One of the most famous debates was the discussion between Lon L. Fuller and H. L. A. Hart published in the *Harvard Law Review* in 1958. This debate is a classic dispute about the nature of law, where Hart, as a legal positivist, argued that law should be separated from morality. In contrast, Fuller was of the view that law has a moral dimension that cannot be separated from legal norms.⁵ In essence, legal norms and rules are fundamental elements that support the fate and spirit of the law itself. All parties, from society, law enforcement officers, prosecutors, judges, lawyers, to the government, must understand that law is not just a technical rule, but also a moral and ethical instrument designed to direct society towards goodness.⁶ Law plays an important role in maintaining order, justice and social welfare, and ensuring that public interests are protected in accordance with just principles.

Along with the advancement of science, various modern ethical approaches, such as Utilitarianism by Jeremy Bentham and Deontology by Immanuel Kant, provide a new perspective in assessing human actions based on more universal moral principles. Bentham measures happiness as the main goal of human action, while Kant associates ethics with rational moral obligations that are not bound by consequences. This ethical system remains relevant today, especially in academic environments that demand ethics and moral responsibility as part of character education.

Criticizing ethical or adab statements can be a core part of moral education and training for scientists as future data to encourage moral reflection and the development of intellectual citizenship values, such as careful observation, open imagination, patient reflection, careful analysis, and fair interpretation and assessment.⁷ In Islam, adab, ethics, and aesthetics in building intellectual awareness refer to politeness, respect, and conformity, which include actions such as reverence for teachers, elders, entering or wearing polite clothes, and maintaining personal

⁴ L Bernard et al., *Teori Hukum: Strategi Tertib Manusia Lintas Ruang Dan Generasi*, Genta Publishing, Cetakan IV (Yogyakarta: Genta Publishing, 2010). 7-8

⁵ Matúš Mesarčík, Juraj Podroužek, and Adrián Gavorník, "On Defense of 'Ethification' of Law: How Ethics May Improve Compliance with the EU Digital Laws," *Computer Law and Security Review* 50, no. 105852 (2023): 1-14, <https://doi.org/10.1016/j.clsr.2023.105852>.

⁶ Wredha Danang Widoyoko Ahmad Heru Romadhon, "Intellectual Awareness In Judex Juris Contradiction Against The Irregularity Of Ius Constitutum and Ius Constituendum," *Journal of Public Administration, Finance and Law*, no. 16 (2019): 129-37.

⁷ Travis Greene, Amit Dhurandhar, and Galit Shmueli, "Atomist or Holist? A Diagnosis and Vision for More Productive Interdisciplinary AI Ethics Dialogue," *Patterns* 4, no. 13 (2023): 1-11, <https://doi.org/10.1016/j.patter.2022.100652>.

hygiene, including adab in seeking knowledge. Because of the importance of the issue of adab in seeking knowledge, adab is interpreted as academic ethics.⁸ Therefore, morality is higher in rank than knowledge. A little politeness is more valuable than a lot of knowledge. This is in line with what was conveyed by Imam Ibn al-Mubarak:⁹

نَحْنُ إِلَى قَلِيلٍ مِنَ الْأَدَبِ أَحْوَجُ مِمَّا إِلَى كَثِيرٍ مِنَ الْعِلْمِ

"We need manners (even if) a little more than knowledge (even if) a lot", (Syekh Syatha Dimiyathi al-Bakri, *Kifayah al-Atqiyah wa Minhaj al-Ashfiyah*, Dar el-Kutub al-Ilmiyah, h. 262).

In relation to the above, Legal Science as one of the developments of theoretical law in addition to Legal Science Theory and Legal Philosophy, must always be developed so that it can always support the development of practical law in the creation, implementation, application and enforcement of legal rules. In order to be able to play a role in Legal Science effectively and positively in the development of practical law, from time to time it is necessary to carry out philosophical reflection on Legal Science itself. With this reflection, the development of Legal Science can be carried out in a more conscious way, and thus can be more critical-rational and more focused in relation to the instrumental character aspect of the law itself. A complete philosophical reflection on Legal Science will question the ontological, epistemological, and axiological aspects of legal science.¹⁰ Contemporary Perspective in the era of globalization and digitalization, the world of education faces new challenges in instilling ethical and aesthetic values among academics. Digital transformation not only affects the way of learning, but also changes patterns of interaction and social values in the academic environment. The academic environment is a crucial place to shape students' intellectual awareness, which not only includes scientific knowledge but also includes manners, ethics, and aesthetics in legal behavior.

These values are considered fundamental in supporting intellectual awareness because they form a framework of appropriate behavior in written and unwritten rules, such as ethical communication, polite dress, and respect for cleanliness and order in community life. However, along with the widespread use of technology and virtual interaction, there has been a shift in values in the ethics of an academic in understanding and applying these values in academic life. For example, cases that occur related to, Plagiarism and Academic Fraud, Harassment and Discrimination, Drug Use and Alcohol Abuse.

One of the important issues that occurs as a conflict in legal theories is 'stability' and 'change'. The law must be stable, but on the other hand the law must not stop.

⁸ Junaidi Arsyad, "Lektur Kependidikan Islam: Genre Adab (Sebuah Penelusuran Literatur Klasik Tentang Etika Akademis)," *Tazkiya Jurnal Pendidikan Islam* VIII, no. 2 (2019): 112-24.

⁹ Amien Nurhakim, "Mengenal Kitab Ta'lim Al-Muta'allim, Panduan Etika Mencari Ilmu," NuOnline, 2020, <https://nu.or.id/pustaka/mengenal-kitab-ta-lim-al-muta-allim-panduan-etika-mencari-ilmu-Lp0jc>.

¹⁰ Bernand Arief Sidharta, *Refleksi Tentang Struktur Ilmu Hukum, Sebuah Penelitian Tentang Fundasi Kefilsafatan Dan Sifat Ilmu Hukum Sebagai Landasan Pengembangan Ilmu Hukum Nasional Indonesia*, Cet-1 (Bandung: Mandar Maju, 1999). 9

Therefore, every thought about the law tries to solve the problem, there needs to be legal stability, but there also needs to be ‘development’. Legal theory reflects the conflict in law between ‘tradition’ and ‘will’, ‘stability’ and ‘change’, ‘certainty’ and ‘flexibility’. In terms of the ‘object’ of law, namely to create order, the law emphasizes the need for ‘stability’ and provisions. In general, legal theories from legal experts tend to consider ‘stability’ more important than ‘change’.

Legal theory follows the general philosophical debate about whether to think positively or metaphysically.¹¹ Philosophy and science have their own tools of logic, conceptual analysis, and rigorous argumentation. Philosophers can operate these tools with a degree of precision, freedom, and abstraction that researchers often cannot in their everyday activities.¹² Broadly speaking, scholars have identified seven areas of philosophy, namely: Metaphysics (the study of ultimate reality), Axiology (the theory of value or the study of values), Epistemology (the theory of knowledge), Ethics (the study of morality, human behavior, and action), Political Philosophy (the normative study of political concepts such as freedom, liberty, justice, rights, authority, the state, equity, and jurisprudence), Aesthetics (the study of beauty), and Logic (the science of human reasoning).

Ethics has the following three meanings. First, ethics can be interpreted as moral values and norms that serve as guidelines for a person or a group in regulating their behavior. Second, ethics also means a collection of moral principles or values, which in this context are referred to as codes of ethics. Third, ethics means the science of good and bad. Ethics only become a science when ethical beliefs (principles and values about what is considered good and bad) are usually accepted as such in a society. Often unknowingly become critical reflection material for systematic and methodical research.

Table 1. Difference Between Ethics and Etiquette

| Etiquette | Ethics |
|---|---|
| Etiquette concerns the way an action should be carried out by humans. | Meanwhile, ethics concerns the question of whether an action is permissible or not. |
| Etiquette only applies in social situations. If there are no other people or witnesses, etiquette does not apply. | On the contrary, ethics always apply, even if there are no eyewitnesses. |
| Labels are relative | While ethics are more absolute. |
| Etiquette looks at humans from an external perspective | Meanwhile, ethics concerns humans from an inner or internal perspective. |

K. Bertens¹³ provides a comprehensive overview of the various aspects of ethics. First, he discusses classical themes such as conscience, freedom, responsibility, and virtue. These themes are important foundations in understanding the concept of morality.

¹¹ Soetiksno, *Filsafat Hukum*, Ce-8 (Jakarta: Pradnya Paramita, 1997). 40-41

¹² Lucie Laplane et al., “Why Science Needs Philosophy,” *Proceedings of the National Academy of Sciences of the United States of America* 116, no. 10 (2019): 3948-52.

¹³ Oleh : Amin and Khoirul Abidin, “Teori-Teori Etika (Riview Buku Etika Karya K. Bertens),” in *TEORI-TEORI ETIKA Review Buku Etika Karya K. Bertens*, 2021, 1-26.

Second, Bertens outlines major theories from the history of moral philosophy, such as hedonism, eudemonism, utilitarianism, and discusses special fields such as medicine, business practice, the environment, and others, including deontology. Third, he also presents a brief introduction to applied ethics, namely how ethical principles can be applied in various real-life contexts.

This study focuses on efforts to understand and measure students' intellectual awareness through the values of manners, ethics, and aesthetics. Although there is already literature discussing the importance of character education, this study has novelty in the context of its application in the digital era and the ever-growing global challenges. In addition, this study also explores how universities can integrate these values into the academic environment through the curriculum and activities outside the classroom. Value theory discusses two important aspects: ethics and aesthetics. Ethics focuses on issues of good and bad in human behavior, while aesthetics relates to beauty. Ethics, as part of the philosophy of value, analyzes individual behavior from the perspective of morality, considering whether the action is good or evil. Every behavior has value, so it is more appropriate to state that behavior can be ethically good or ethically bad. The use of the terms "ethical" and "unethical" often does not reflect the moral complexity that exists. It is better to use the terms "good" and "evil" in the context of ethics, because bad actions tend to be destructive, while good actions are constructive.¹⁴ A person is considered ethical if his or her behavior is in accordance with generally accepted norms of politeness, goodness, truth, and purity. Ethics is closely related to the nature of goodness, while aesthetics is related to the nature of beauty.

According to Kattsoff, aesthetics includes three aspects: the pursuit of the beautiful, the principles underlying art, and the experience of art, including evaluation and reflection on it. Although aesthetics seems to be personal and can differ between individuals, it still has principles that can be explored and analyzed. Thus, both ethics and aesthetics have an important role in shaping values and judgments in human life. The argument that suffering has a stronger moral appeal than well-being is often associated with moral goal theory, which focuses on the importance of avoiding evil or harm in moral judgment. In this context, thinkers such as Thomas Hobbes and Bernard Gert¹⁵ have argued that evil has a more significant impact on moral and ethical structures than goodness or well-being.

Hobbes argued that human life in the state of nature is "brutal, brutish, and short." Therefore, the prevention of evil is central to the establishment of a civilized society. In this view, evil is seen as a threat that needs to be prevented in order to achieve social peace and stability. Bernard Gert takes this argument further by emphasizing that moral rules are designed to prohibit actions that cause evil, and that the higher moral goal is to encourage the prevention of such evil. In other words, morality is not simply

¹⁴ I Kadek Pranajaya, "Merangkul Masa Lalu Dan Masa Kini Dengan Cara Yang Etis Untuk Mendapatkan Hasil Karya Estetis," *SENADA (Seminar Nasional Desain Dan Arsitektur)*, 2018, 24–35.

¹⁵ Bjørn Hofmann, "Moral Obligations towards Human Persons' Wellbeing versus Their Suffering: An Analysis of Perspectives of Moral Philosophy," *Health Policy* 142, no. August 2023 (2024): 1–7, <https://doi.org/10.1016/j.healthpol.2024.105031>.

about the pursuit of good or welfare, but rather about avoiding suffering and harm to individuals and society. This view emphasizes the importance of moral responsibility to uphold justice and prevent suffering, which in turn can be seen as more pressing than efforts to promote welfare. In the context of ethics, this invites us to reflect on how we evaluate our actions, focusing on the negative consequences that can result from actions that harm others.

Table 2. The relationship between Adab, Ethics, Ethic and Aesthetics

| | |
|------------|---|
| Manners | As a foundation of good behavior it helps individuals interact with others in a positive way, which in turn creates an environment that supports intellectual development. |
| Ethics | Provides guidance on the values that must be upheld in every action. Without a good understanding of ethics, individuals can be trapped in immoral actions, which can damage their reputation and intellectual integrity. |
| Ethical | Demonstrate an individual's commitment to applying ethical values in everyday life. This reflects an awareness of the moral responsibility that individuals have, which is very important in the academic and professional world. |
| Aesthetics | Influences the way individuals appreciate beauty, both in art and in ideas. Aesthetic awareness can enrich a person's intellectual experience, helping them to see deeper connections between ideas, art, and reality. |

Global Relevance and Implications Education emphasizes that the values of manners, ethics, and aesthetics have global implications in supporting the Sustainable Development Goals (SDGs), especially in quality education (SDG 4) and peace and justice (SDG 16). This article provides insight into the importance of these values not only in Indonesia, but also in a multicultural and increasingly complex global context. By emphasizing the role of educational institutions in shaping students' character, this study is expected to contribute to the development of more inclusive and value-based education policies.

2. Method

This study used a quantitative approach with a survey design to measure students' perceptions of the values of manners, ethics, and aesthetics in an academic environment. Data were collected through a questionnaire containing 25 items measured on a 5-point Likert scale. The validity and reliability of the instrument were tested, with the results showing high content validity and a Cronbach's alpha value of 0.85. The sample consisted of 72 students from five universities selected using convenience sampling techniques. The survey was conducted online on November 1–8, 2024. Data analysis included descriptive analysis, Chi-square tests, and ANOVA to identify relationships and differences in attitudes based on faculty and study program. The results showed that students from the humanities faculty had higher scores on the aspects of manners and ethics than students from the science and engineering faculties, with a significant difference at the 0.05 level. The study was conducted in accordance with ethical principles, including respondent consent and data anonymity.

3. Building Intellectual Awareness Through Integration of Moral, Ethical, and Aesthetic Values in the Education Curriculum

Important aspects in occupying intellectual awareness through moral, ethical, ethical and aesthetic education can be done in several steps:

3.1. Integration of Moral and Ethical Education in the Education Curriculum

Moral and ethical education is an important part of the educational curriculum that aims to shape character and social awareness in the educational environment, both for lecturers, students, and the entire academic community. This integration can be done through several approaches:

a. Curriculum Development

The education curriculum must include subjects or modules that specifically discuss moral and ethical values. The changes that have occurred have forced universities to make careful calculations of the possible consequences and analyze the risks faced, especially during the pandemic. Therefore, innovation is a must to support the efficiency and effectiveness of the education system on campus. One important aspect that needs to be updated is the education curriculum. The implementation of government policies in the field of education will automatically affect curriculum management at every level of education. In its implementation, universities must adapt to curriculum change policies through modifications and adjustments to existing curricula.¹⁶

b. Learning Method

An active and interactive approach to teaching morals and ethics can increase student engagement. Dede Rosyada¹⁷, explains that one of the learning approaches that is currently very popular among education practitioners around the world is student-centered learning. This approach is believed to be very effective in improving the learning process so that students can achieve optimal learning outcomes. This approach is in line with the philosophy of learning which states that learning is an activity to gain new knowledge. The more knowledge students gain, the greater their chances of continuing to improve the quality of their attitudes and behavior.

c. Role of Lecturers

¹⁶ Teguh Prasetyo Abdul Kholik, Hasan Bisri, Zahra Khusnul Lathifah, Berliana Kartakusuma, Mustolah Ma'ufur, "Impelementasi Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Berdasarkan Persepsi Dosen Dan Mahasiswa," *Jurnal Basicedu* 6, no. 1 (2022): 738-48, <https://doi.org/https://doi.org/10.31004/basicedu.v6i1.2045> ISSN.

¹⁷ Fitri Widiastuti, Shofia Amin, and Husni Hasbullah, "Efektivitas Metode Pembelajaran Case Method Dalam Upaya Peningkatan Partisipasi Dan Hasil Belajar Mahasiswa Pada Mata Kuliah Manajemen Perubahan," *Edumaspul - Jurnal Pendidikan* 6, no. 1 (2022): 728-31.

Lecturers as role models are very important in instilling moral and ethical values. Therefore, in the learning process, the role of educators is very crucial as facilitators and identifiers of the various advantages and disadvantages of each learning method that will be applied so that effective learning is created.

d. Extracurricular Activities

Activities outside the classroom, such as community service programs, social activities, and community projects, can also be an effective means of teaching moral and ethical values, as well as building students' social awareness.

As Engeström¹⁸ argues, exploring the tensions and contradictions in work practices requires a deep exploration and understanding of the historical development of the institution or system, and its practices. This refers to the principle of historicity in activity theory, which emphasizes the importance of understanding how a system or institution is formed and develops over time. By understanding this historical context, we can identify and analyze the dynamics that influence work practices and address the tensions that arise within them.

3.2. Ethical Skills Development

Character education plays an important role in shaping a superior and ethical generation.¹⁹ Developing ethical skills is an important step to ensure that individuals are able to apply ethical principles in their daily actions. Some ways to develop these skills include:

a. Decision Making

Teaches students how to analyze situations ethically and consider the impact of their decisions on themselves and others. Decision-making theories attempt to minimize the risks that decision makers may face in the future. Therefore, each decision-making theory is based on a number of assumptions. These assumptions are made to simplify the challenges that may be faced during the decision-making process. Accordingly, in decision-making theories, various assumptions are put forward to facilitate understanding of the philosophical foundations, concepts, and propositions that underlie the theory.²⁰

b. Communication

Train students to communicate in an ethical manner, including listening with empathy, respecting others' points of view, and using polite language. It also includes an understanding of how to deliver criticism in a constructive and

¹⁸ Lasse Lipponen et al., "Change Laboratory as a Tool to Address Moral-Ethical Tensions in the Work of Early Childhood Education Professionals," *Teaching and Teacher Education* 142, no. March 2023 (2024): 1-9, <https://doi.org/10.1016/j.tate.2024.104547>.

¹⁹ Sri Andri Astuti Khotijah, Muhammad Syihab As'ad, "Pendampingan Pendidikan Karakter Di Pesantren: Pemberdayaan Untuk Generasi Unggul Dan Beretika," *Dedikasi: Jurnal Pengabdian Masyarakat* 6, no. 2 (2024): 101-10.

²⁰ Harbani Pasolong, *Teori Pengambilan Keputusan*, Cet-1 (Makassar: Alfabeta, 2023).

respectful manner. Iriantara²¹, explains that communication ethics include ethics that apply to communicators when delivering messages, ethics related to the content of the message itself, and ethics involving the communicant in receiving messages. Communicator ethics relate to the communicator's ethical or polite behavior when communicating. Message ethics relate to the quality of the content and purpose of the message delivered. Meanwhile, communicant ethics include how the communicant receives the message and their views on the communicator as the source of the message. Communication norms and ethics can be observed through both verbal and nonverbal behavior.

c. Collaboration

Encouraging cooperation within a group with a focus on achieving common goals while respecting the contributions and rights of each individual. Organizational culture serves as a glue for all elements in the organization, making people feel comfortable working together and able to collaborate harmoniously.²² Group activities that require discussion and negotiation can be a good way to practice this skill.

3.3. Appreciation for Aesthetics

Appreciation of aesthetics is not only limited to art, but also includes appreciation of beauty in various aspects of life. Aesthetic perspective plays an important role in understanding and appreciating various works of art and aesthetic phenomena around us. Through this approach, we can explore the historical, cultural, and philosophical backgrounds behind the creation of a work of art. This perspective also allows us to uncover deeper meanings behind each artistic expression.²³ Here are some ways to enhance this appreciation:

a. Art Education

Integrating the arts into the curriculum, whether it is visual arts, music, or theater, provides students with the opportunity to create and appreciate works of art. The arts education curriculum is the initial foundation used as a reference in the learning process. Alwasilah²⁴, in his book *Philosophy of Language and Education*, explains that the education curriculum is designed to shape students to have noble behavior.

b. Literature and Culture

Reading thought-provoking literature can help students understand and appreciate the beauty of language and profound ideas. Discussing themes in

²¹ Yundra Karina and Ade Rustiana, "Penerapan Etika Komunikasi Dalam Mempersiapkan Profesionalisme Di Dunia Kerja," *Economic Education Analysis Journal* 8, no. 1 (2019): 389–403.

²² Putri Mulianda Hasibuan and Yusuf Hadijaya, "Implementasi Budaya Organisasi Dalam Meningkatkan Kinerja Guru," *Journal of Education Research* 5, no. 3 (2024): 2802–9, <https://doi.org/10.37985/jer.v5i3.1284>.

²³ P I Bonggaminanga, "Perspektif Estetika Timur Terhadap Ritual Rambu Solo'Suku Toraja," *EKSPRESI: Indonesian Art Journal* 12, no. 2 (2023): 43–51.

²⁴ Iwan Pranoto, Ediantes Ediantes, and Vitta Diana Siahaan, "Filsafat Pendidikan Sebagai Konsep Pengembangan Kurikulum Pendidikan Seni Di Indonesia," *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya* 3, no. 2 (2023): 307–17, <https://doi.org/10.37304/enggang.v3i2.8326>.

literature and how they reflect the human condition can also increase aesthetic awareness. Literature is an important aspect of culture. According to Taylor²⁵, culture includes all human activities, including knowledge, beliefs, arts, morals, laws, customs, and other practices.

c. Cultural Activities

Holding cultural events, such as art exhibitions, music performances, or festivals, can help students experience and appreciate the diversity of cultures and arts from various backgrounds. Sutarno²⁶, explains that culture-based learning provides significant benefits in interpreting the learning process and outcomes. This approach helps students gain contextual learning experiences, as well as providing apperception materials to understand scientific concepts in the context of their local or ethnic culture.

3.4. Reflections and Discussions to Explore Different Views of Ethics and Aesthetics

Reflection and discussion are important tools in deepening the understanding of ethics and aesthetics. Ethics reflect conscious emotions that drive individuals to adhere to or ignore personal and social standards that they hold²⁷. Ways to do this include:

a. Structured Discussion

Conduct structured discussion sessions where learners can share their views on ethical issues relevant to the current social context. This not only hones critical thinking skills but also teaches learners to appreciate different points of view.

b. Reflection Journal

Encourage students to write reflective journals about their experiences and how ethical and aesthetic values influence their decisions and actions. This can help them understand themselves and assess their growth in moral and aesthetic awareness.

c. Debate and Panel Discussion

Holding debates or panel discussions with a variety of stakeholders can provide a broader perspective on ethical and aesthetic issues. It also helps students practice presenting arguments in an ethical manner and respecting the opinions of others.

²⁵ Dini Anita Kurnia Rahman, Astria Prameswari, Desy Irafadillah E, Ida Restiyanti P, Hairul Imam, I Putu Oka Suardana, Ika Febriani, and Sainee Thampu Yeni R, Ixsir Eliya, Lailatul Fitriah, Sukiman, *Filsafat Bahasa Dan Sastra Dalam Berbagai Perspektif*, Cet-1 (Kudus: Sinar Jaya Mandiri, 2023).

²⁶ Muhammad Kemal Firdaus, Nur Fajrie, and Imaniar Purbasari, "Pembelajaran Berbasis Budaya Melalui Kegiatan Ekstrakurikuler," *Jurnal Educatio FKIP UNMA* 9, no. 1 (2023): 402–12, <https://doi.org/10.31949/educatio.v9i1.4595>.

²⁷ Elina Närvänen et al., "Creativity, Aesthetics and Ethics of Food Waste in Social Media Campaigns," *Journal of Cleaner Production* 195 (2018): 102–10, <https://doi.org/10.1016/j.jclepro.2018.05.202>.

Intellectual awareness cannot be separated from manners, ethics, ethics, and aesthetics. These four concepts complement each other and contribute to forming individuals who are not only intellectually intelligent, but also have high moral and aesthetic integrity. By prioritizing awareness of manners, ethics, ethics, and aesthetics, individuals can be better prepared to face challenges in academic and professional life and contribute positively to society. By implementing these values, the academic environment can maintain its quality and create graduates who are not only intellectually capable, but also have high morals in every action and decision they take.

Moral considerations are a key factor in changing the way people understand the concepts of right and wrong²⁸. Many philosophers from various schools of thought emphasize that moral considerations are important not only in individual contexts, but also in social and political contexts. Here are some perspectives that show how moral considerations can drive change:

Table 3. Moral Considerations

| | |
|--------------------------------|--|
| Moral Philosophy and Ethics | Immanuel Kant argued that morality should be based on universal principles that apply to all people. Kant once said that humans are the “crooked wood” that forms the basis of human institutions. This image suggests that the complex and stubborn nature of humans should not be flattened (that’s globalism), but rather should be preserved. This is the foundation for a rooted cosmopolitanism, one that grows from real places. Our goal should not be to make everything the same, or to build superstructures and superinstitutions that regulate everything in a uniform way. We should not try to police, control, and normalize everything. ²⁹ |
| Utilitarianism | In the utilitarian tradition developed by Jeremy Bentham and John Stuart Mill, moral considerations focus on the consequences of actions. By judging actions in terms of how much happiness or well-being they produce, people can be changed to choose actions that bring the greatest good to society. Moral circle widening is an example of a broader phenomenon that we might call moral circle adjustment. This phenomenon occurs when a community changes its attitudes and choices to be consistent with the moral considerations it holds, so that they can be justified in a broader context. However, just as a community’s moral circle can be adjusted to give greater moral consideration to certain individuals, it can also be changed to give less moral consideration or even exclude some individuals from the moral circle altogether (known as moral circle narrowing). ³⁰ |
| Ethics of Obligation | John Rawls emphasizes justice as a basic principle in ethics. Moral considerations here help individuals and societies to develop just and equal systems, encouraging changes in how people understand and apply justice in public policy. |
| Social and Cultural Influences | Moral judgments can also be influenced by social and cultural contexts. Philosophers such as Martha Nussbaum have suggested that developing empathy and concern for the conditions of others can lead individuals to be more concerned with social justice and ethics in their actions. |
| Social Movement | History shows that many significant social changes have emerged as a result of moral considerations. The human rights movement, for example, was often driven by moral arguments against oppression and injustice. |

²⁸ Kerem Oktar et al., “Philosophy Instruction Changes Views on Moral Controversies by Decreasing Reliance on Intuition,” *Cognition* 236, no. September 2022 (2023): 105434, <https://doi.org/10.1016/j.cognition.2023.105434>.

²⁹ Alexey Zhavoronkov, “Kant’s Pragmatic Use of Reason from a Sociological Point of View: Third Way or Methodological Impasse?,” *Studies in History and Philosophy of Science* 94, no. May (2022): 1–7, <https://doi.org/10.1016/j.shpsa.2022.05.003>.

³⁰ Jacy Reese Anthis and Eze Paez, “Moral Circle Expansion: A Promising Strategy to Impact the Far Future,” *Futures* 130, no. March (2021): 102756, <https://doi.org/10.1016/j.futures.2021.102756>.

Thus, moral judgment serves not only as a personal guide in determining right or wrong actions, but also as a powerful tool for promoting social change and developing a collective understanding of ethics and justice.

4. Implications of Technology and Social Media on Moral and Ethical Values

In the digital era, students interact a lot through social media platforms and digital technology, which brings new challenges in implementing moral and ethical values. Digital ethics are an important competency that needs to be instilled in higher education to prepare students to face the world of work that is increasingly connected online. In this context, morals and ethics do not only apply in face-to-face interactions but also in digital communication.

Teaching digital ethics can include responsible use of social media, maintaining privacy, and respecting the opinions of others online. Students need to be trained to express their opinions politely, respect diverse perspectives, and avoid damaging behavior, such as spreading false information or defaming others. The application of moral and ethical values in digital communication not only improves students' personal integrity but also maintains the reputation of educational institutions.

Indonesia is known as a civilized, cultured, ethical, and religious country, which reflects the character of the Indonesian nation³¹. This means that an Indonesian citizen has a national character if he consistently practices morals, religion, and other noble values in everyday life. To maintain these values, the Indonesian nation has Pancasila as a guideline and guideline in living the life of the nation and state as a philosophical system that essentially presents the values of high morality.

Efforts to understand the basic values of the grundnorm (Pancasila) are part of an effort to place the nation in the context of ongoing changes in the era, thus introducing the national identity that must be understood by generation to generation. The weakness of the nation in facing liberalization in the flow of globalization can cause negative excesses. One of them is an ideological crisis that continues to weaken the Pancasila identity.

The main reference for the realization of the Indonesian social order in a multicultural dimension is multiculturalism, which is an ideology that recognizes and glorifies differences in equality both individually and culturally. This multiculturalism model has actually been used as a reference by the founders of the Indonesian nation in designing what is called the nation's culture³². Of course this helps humans in determining what actions need to be taken and why they must be done. So what is meant by ethical values contained in the dimension of the nation's philosophy can be manifested in the following order³³:

³¹ Shipa Amalia Saputri Saputri and Fatma Ulfatun Najicha, "Peran Penting Pancasila Sebagai Sistem Etika Dalam Pembentukan Karakter Mahasiswa," *Jurnal Pendidikan Kewarganegaraan* 7, no. 2 (2023): 240-46, <https://doi.org/10.31571/jpkn.v7i2.7650>.

³² Deddy Yusuf Yudhyarta, "Pemberdayaan Etika Pancasila Dalam Konteks Kehidupan Kampus," *AL-LIQQO: Jurnal Pendidikan Islam* 5, no. 01 (2020): 43-63, <https://doi.org/10.46963/alliqo.v5i01.144>.

³³ Tim Redaksi, "Etika Politik Pancasila: Nilai-Nilai Dan Contoh Penerapannya," *Voi.Id*, 2021, <https://voi.id/berita/46327/etika-politik-pancasila-nilai-nilai-dan-contoh-penerapannya>.

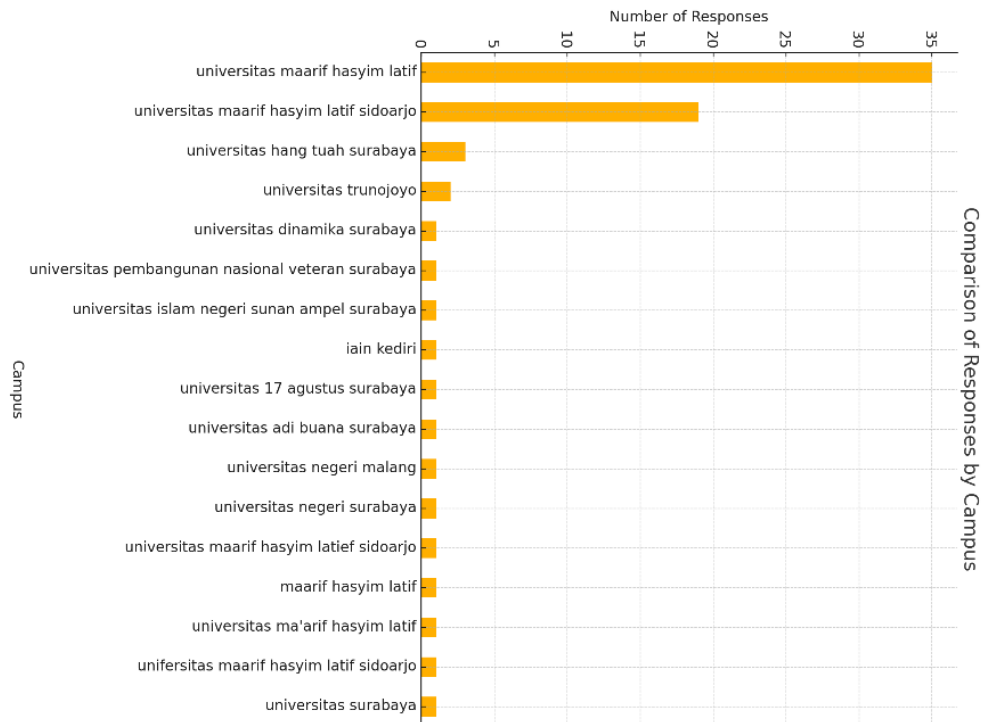
- a. The order in the joints of community life has basic values such as the prohibition of exploitation of fellow human beings. Everyone is obliged to be humane and also socially just.
- b. The state order has basic values of state ethics, sovereignty, unity, justice and prosperity. The foreign order has adequate diplomatic capacity in transferring the values of world order, eternal peace, independence, and social justice.
- c. The order of regional government with deliberative values that recognize the origin or background of regional specialties.
- d. The order of religious life with freedom of worship according to each person's beliefs.
- e. The order of national defense, the rights and obligations of citizens to defend the country.
- f. The order of education, with the aim of enlightening the life of the nation.
- g. The order of association, gathering and expressing opinions.
- h. The order of law and participation in government, and the order of social welfare with the basic value of prosperity for the entire community.

Issues related to ethics are related to the issue of values. The postulate regarding the value of Pancasila Philosophy is the essence of humans understanding and practicing the points of Pancasila. Therefore, the formulation of the entire series of unity of the principles in Pancasila that intersect with the ethics of Pancasila Politics begins with the second principle; Just and Civilized Humanity.

The era of globalization that emphasizes the sophistication of technology today greatly influences the value of propriety, these values are felt to be lost due to the influx of foreign cultures, so that moral gradation is far from the values of goodness, this is because the behavior and philosophy of the nation's citizens run without the guidance of Pancasila which has often been proud of but never practiced. The values of Pancasila have actually existed for a long time, including in Javanese society, namely the attitude of tolerance or *tepa slira*.

In a situation like this, we can see the implementation of intellectual awareness development through: manners, ethics, ethics and aesthetics, which can be seen at Maarif Hasyim Latif University which prioritizes superior manners before knowledge.

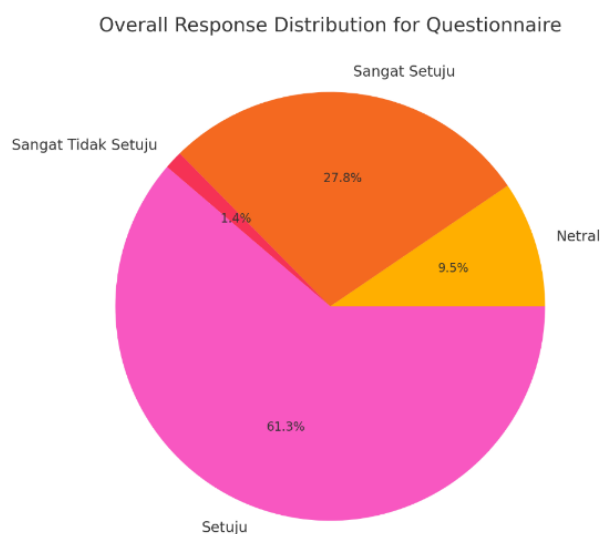
Figure 1. Implementation of Intellectual Awareness Values Through: Manners, Ethics, Ethics and Aesthetics



The bar chart above shows a comparison of the number of respondents from various campuses who participated in the questionnaire. The campus with the most contributions was "Maarif Hasyim Latif University Sidoarjo," with significant variations in the spelling of the name. This chart helps to see which campuses are most active in participating and providing data.

By combining epistemological, ontological, ethical, and aesthetic aspects, we can understand how students interpret manners, ethics, and aesthetics in their academic context, which not only supports intellectual awareness but also strengthens personal and collective character in the educational environment.

Figure 2. Epistemological, ontological, ethical and aesthetic aspects



The diagram above illustrates the overall distribution of answers from the questionnaire on intellectual awareness through manners, ethics, and aesthetics. Here is a detailed explanation in simple language:

- 1) Majority of “Agree” Responses (61.3%): More than half of the respondents stated “Agree” with the statements in the questionnaire. This shows that most students feel that ethics, aesthetics, and manners are important in supporting their intellectual awareness. They agree, but may not have full conviction like those who answered “Strongly Agree”.
- 2) “Strongly Agree” Response (27.8%): Almost one-third of the respondents gave the answer “Strongly Agree”. This shows that a large number of students have a strong belief that ethics, aesthetics, and manners do play an important role in their academic environment and intellectual awareness. This may come from personal experiences or positive experiences in the campus environment.
- 3) “Neutral” Response (9.5%): A small number of respondents chose “Neutral,” which could indicate that they feel less affected by the application of ethics, aesthetics, and manners, or perhaps they are not yet confident or experienced enough to provide a stronger opinion.
- 4) “Strongly Disagree” Response (1.4%): Very few respondents chose “Strongly Disagree”. This indicates that almost all respondents agree or have a positive attitude towards the values, and only a few may disagree or do not feel the benefits of implementing the values of manners, ethics, and aesthetics in their academic context.

Overall, this diagram shows that the majority of respondents have a positive view of the importance of manners, ethics, and aesthetics in supporting their intellectual awareness on campus.

The Relevance of these Values to the Sustainable Development Goals (SDGs)

The application of moral, ethical, and aesthetic values in higher education directly contributes to the Sustainable Development Goals (SDGs), especially SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). Character education through these values strengthens students’ capacity to become responsible, just, and civilized members of society.

In relation to SDG 4, education based on moral, ethical and aesthetic values improves the quality of education by equipping students with relevant social and moral skills. Furthermore, in the context of SDG 16, educational institutions that instill these values help build more just and peaceful societies, with graduates who are ready to contribute positively in their professional and social lives.

Conclusion

This study confirms that the values of manners, ethics, ethics, and aesthetics play an important role in shaping students' intellectual awareness in higher education environments. From the perspective of the philosophy of science, intellectual awareness is not just a cognitive achievement but involves a deep understanding of moral and aesthetic values that guide individual behavior and thinking. These values create space for students to build intellectuality that is not only based on rationality, but also connected to moral and social responsibility. This finding reveals that the majority of respondents (61.3% agree and 27.8% strongly agree) feel the importance of these values, which confirms that knowledge without an ethical and aesthetic foundation will not achieve integrity in the formation of academic character. From an epistemological perspective, students' understanding and acceptance of these values reflect that the intellectual process cannot be separated from the moral context that accompanies it. While ontologically, the values of manners, ethics, and aesthetics become fundamental realities that guide the ultimate goal of higher education, namely producing individuals who are intellectually and ethically balanced. Thus, the integration of moral and aesthetic education in the curriculum is not only instructional but also forms the basis of an educational philosophy that emphasizes the balance between knowledge and moral values. The implementation of these values in the campus environment will encourage the creation of an intellectual generation that is not only expert in their fields but also has moral wisdom that is able to face ethical and social challenges in society.

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