Using Relational Dialectic Theory in the tradition of gift-giving in the Indonesian Education environment

Rizky Ramadhani Arsyah Putra[1*], Prahastiwi Utari[2], Sudarmo[3]
Universitas Sebelas Maret, Jebres, Surakarta
Corresponding Author: Rizky Ramadhani Arsyah Putra
rizky.cm10@gmail.com

A R T I C L E I N F O

A B S T R A C T

Education, which is one of the "media" in the eradication of anti-corruption, still has an important role to play. However, the role of education in supporting anti-corruption prevention has reached a saturation point in society because the government's seriousness in carrying out strategic steps to prevent corruption crimes still seems slow. The research method uses descriptive analysis with a literature study approach. The theory of relational dialectic by L.A Baxter became an analytical instrument, to show the dynamics of giving gifts by students to educators as a form of gratuity that cannot be justified. The results of the study showed that there was a conflict between the two groups which was divided into satisfaction vs decision, cost vs reciprocity, and tradition vs code of ethics. The conclusion of this study is to show the dynamics of gratuities, which are carried out by both parties greatly affect the attitude of integration and honesty in the future. For this reason, there needs to be a role for the KPK institution in building an example of educators so that they can show the giving of gifts as a form of gratuity and a real violation of the law. The study of dialectical relational communication can certainly be considered for further research as a form of attention to anti-corruption attitudes in the educational environment as early as possible.

INTRODUCTION

Education is a system of improving the quality of human resources owned by a country. By the mandate of the preamble to the 1945 constitution, the implementation of the national education system is required to improve the Indonesian people's education quality. Education based on high morals and integrity can support an anti-corruption culture from primary education to higher education (Subkhan, 2020). This is in line with the objectives of national education in law number 20 of 2003 concerning national education, which aims to develop the character of the nation's civilization (Sujana, 2019).

In supporting national education, the critical role of the formal education environment needs to be implemented to implement anti-corruption education. Education should be one of the "media" to be able to orient efforts to prevent corrupt attitudes in society, but its seriousness is now being questioned (Geurin, 2023). The severity of the central government and local governments certainly has a strategic role in following up on religious norm-based education and supporting the development of the personality character of the nation's generation. All relevant efforts in preventing corruption are more meaningful and considered suitable for public trust, which is being presented with accountability for education services. The custom or tradition of giving gifts to educators by students is now regarded as burdensome for parents of students even though this is considered a common thing to do from generation to generation.

Based on data from Indonesia Corruption Watch (ICW), the report on the enforcement of corruption cases shows a figure of 31% that occurred in the education sector throughout 2016 – 2021. Details of cases involving the school as many as 157 suspects, or 25.3% of the total 621 suspects. According to ICW, the school was involved, such as the head and deputy principal of 91 suspects, followed by teachers, administrative staff, and technical officers, as many as 36 suspects. In addition, 31 suspects were involved in the finance staff or treasurer of education. In addition to some elements of school education, there are nine higher education leaders, four members of the DPRD, and 22 other categories. This fact shows that corruption in the educational environment needs special attention to foster a culture of honesty, integrity, and justice towards students.

Fostering an anti-corruption culture by providing an exemplary attitude and not accepting gifts will instill an example for students not to think of bribery in the future (Rusadi et al., 2019). This is in line with the purpose of education and supports the role of the Corruption Eradication Commission (KPK) in eradicating bribery or gratification as one of the elements of corruption crimes. In article 12 B of Law number 20 of 2001 concerning the Eradication of Criminal Acts of Corruption, Gratuity is a gift in a broad sense, which includes the provision of money, goods, rebates (discounts), interest-free loan commissions, travel tickets, lodging facilities, tourist trips, free medical treatment, and other facilities. Efforts to eradicate corruption have been carried out from time to time by the top of the country, namely the president of the Republic of Indonesia, through the KPK institution.

By looking at the dynamics of eradicating corruption through the educational environment, we see a gap in developing preventive innovations through refusing gifts. The rejection of gifts given by students or by not giving gifts to educators is one of the essential materials to emphasize in this discussion. These anti-corruption values are indeed integrated with the educational curriculum, and providing exemplary examples will instill integrity in students. The tendency of students who are only directed to pursue corrupt attitudes will turn to prevent immoral attitudes that occur in front of them actively.

Anti-corruption education methods that are carried out as well as possible will thwart the disillusioned orientation amid the example of students practicing it. The dialectic that occurs between the relationship between educators and students certainly involves interpersonal relationships (Baxter et al., 2021). By examining anti-corruption education between the two parties, preventing corruption elements can be integrated through the practice and example of educators (Ayuningtyas et al., 2020). The culture of giving gifts is considered commonplace and certainly requires a level of care in evaluating them. Tolerance that is viewed as a support for the provision of prizes needs to build awareness that some sanctions and laws are violated if they continue to be implemented.

However, the weak implementation of character development and the moral attitude of the nation's generation towards the anti-corruption education curriculum is still lacking. The curriculum that the local government has not fully adopted, limited resources that make it challenging to implement the program, lack of understanding for educators in implementing anti-corruption education, and challenges in evaluating the involvement of all elements. The passing of the tradition of giving gifts to educators is a tolerance that heeds the rules of law enforcement to eradicate corruption.

For this reason, strengthening the law on eradicating corruption in Indonesia is relevant (Murtiningsih & Dwi Putri Maharani, 2020) When the idea of relational dialectics that occur on the effects caused by acts of corruption is examined more deeply. In addition, to support the anti-corruption education curriculum, the idea of Relational Dialectics proposed by Baxter can focus on how students and educators respond to gift-giving activities in the educational environment.

The relational dialectic places conversational relationships as the essence of emotional relationships (Baxter & Montgomery, 1996). With this principle, it can undoubtedly be seen how the message of openness and closeness occurs between the two parties (Azmi et al., 2023). The frictional coefficient that occurs in gift-giving involves the burden each person feels differently. These differences are present based on economic, family, sociological, and background. For this reason, researchers here will use relational dialectics as a socio-psychological-based approach to interpersonal relationships between both parties.

This research is essential because it will show how interpersonal relationships occur between gift-giving carried out by students and educators in the Indonesian educational environment. This research will undoubtedly be the beginning of people's sharpening attitude towards the tradition of giving gifts as a wrong form. Then, the emphasis on the impact imposed by students will

undoubtedly be considered (Petrovna, 2021). Then, examples of anti-corruption attitudes are important when implemented in the educational environment in Indonesia. In addition, this study aims to explore relational dialectic communication in overcoming the shift in gift-giving habits as an element of corruption.

LITERATURE REVIEW

Furthermore, previous research on relational dialectics theory by García-Pastor, 2020 revealed its relationship with the exploration of student construction in several universities through social media analysis. Supported by a semiotic framework in data analysis, the study uses the research question method. The findings of the study try to create good relationships between students on social media between underachieving children, family relatives and schoolmates in the construction of identity. This is where the novelty that needs to be expressed by using RDT in analyzing conflicts that occur between research subjects that the researcher will develop.

Education, which is one of the "media" in the eradication of anti-corruption, still has an important role to play. However, the role of education in supporting anti-corruption prevention has reached a saturation point in society because the government's seriousness in carrying out strategic steps to prevent corruption crimes still seems slow (Murtiningsih & Dwi Putri Maharani, 2020). The research method uses descriptive analysis with a literature study approach. The theory of relational dialectic by (Baxter et al., 2021) became an analytical instrument, to show the dynamics of giving gifts by students to educators as a form of gratuity that cannot be justified. The results of the study showed that there was a conflict between the two groups which was divided into satisfaction vs decision, cost vs reciprocity, and tradition vs code of ethics. The conclusion of this study is to show the dynamics of gratuities, which are carried out by both parties greatly affect the attitude of integration and honesty in the future. For this reason, there needs to be a role for the KPK institution in building an example of educators so that they can show the giving of gifts as a form of gratuity and a real violation of the law (Juinta S Siregar & Tirta, n.d.). The study of dialectical relational communication can certainly be considered for further research as a form of attention to anti-corruption attitudes in the educational environment as early as possible.

METHODOLOGY

The scope of this research uses a qualitative descriptive methodology. The researcher tried to descriptively analyze the sources of literature that discuss the contradiction in the habit of giving gifts between educators and students. The data used by the researcher is in the form of secondary data obtained from the results of in-depth observations and interviews. The purpose of this study is to reveal the dynamics that occur in the educational environment and recommend related institutions to strengthen anti-corruption education. The descriptive method in this study aims to obtain a factual understanding of relational dialectics that occurs in several regions in Indonesia in looking at the perspective of giving gifts by students to educators in the educational environment.

The research variables are determined by internal dialectical factors that occur such as connection vs autonomy, certainty vs uncertainty, and openness vs closedness. Researchers have conducted online observations and interviews to collect data to support this research. The data used in the analysis was obtained for three months from December 5, 2023 to February 10, 2024 in several schools and colleges in four Indonesian provinces. According to Ritchie, "purposive sampling has a focus on selecting individuals who are able to reveal data for research purposes and have an understanding of the phenomenon being studied". The research population is limited by considering informants who are positioned as educators and students as many as 30 informants, who come from school education and higher education. Meanwhile, the number of informants, they were selected based on the criteria of respondents who were related to the educational environment and had an interest in anti-corruption education.

In addition, this study uses data triangulation to validate the hypothesis. Yin, 2018 "Triangulation refers to the use of various methods or data sources in qualitative research to develop a comprehensive understanding of phenomena". This study uses data triangulation in the exploration cycle. It involves implementing strategies to ensure that the data collected is usable and accurately represents the research phenomenon being studied. The data triangulation scheme is provided as shown in the figure below.
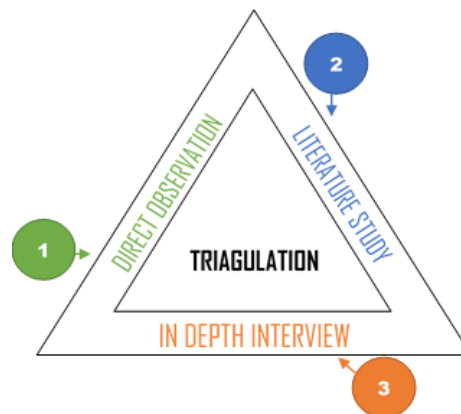

Figure 1. Data Triangulation Schema (Yin, 2018)

RESEARCH RESULT

National education, a system of improving the quality of human resources owned by a country, certainly has determined the direction of development of the quality of the nation's next generation (Dwi Tsoraya et al., 2023). The grand design of national education revealed by Tilaar (Faiz et al., 2021) is an integration of three scopes: family, educational environment, and community, which is then called the tricenter of education. These three spheres are elements that collaborate in improving character education, which certainly affects the quality of a nation. Anti-corruption education (Setiawan, 2023) Certainly shows prevention methodology, legal awareness, and learning in forming an excellent educational environment character.

In the following study, a much deeper understanding of the world of education and anti-corruption is the focus of discussion that deserves further criticism. With the knowledge of students and educators, the issue of giving gifts is a prohibited gratuity (Rahardi & Dartanto, 2021). This becomes a habit like a hereditary tradition and becomes a question if you do not give a gift. Indeed, some opinions say this is normal, but others say it is pretty burdensome (Faiz et al., 2021). Parents of students who are able will certainly assess gifts according to their abilities, but this will undoubtedly affect well-off parents who are considered unable to influence the decision of what they give.

Giving gifts in the educational environment in Indonesia is an iceberg phenomenon (the iceberg illusion) that is not visible but quite influential when the public interest is burdened (Indraswari et al., 2024). Rejecting the satisfaction generated from giving the gift parcel to the educator will undoubtedly influence the relevant decision by the giver (Irwanto et al., 2023). This aligns with government regulations regarding the definition of Gratification, as previously explained.

Relational Dialectic of Gift-Givers

Relational dialectics developed by Baxter (within Griffin dkk., 2019) focuses on the relationships between producing and reproducing parties through communication activities. Intimate relationships that occur between individuals can predict the influence of interpersonal communication. This is the principle of the coefficient of friction that occurs and is objective in conflicts that arise between people. Baxter stressed that with this, there will be solutions to conflicting ways, such as mutual agreement on different ideas to create a common goal.

In the perspective of this theory, gratification in the world of education involves two categories of conflicting groups, namely, (1) educators and (2) students (Surahman & Salmon, 2023). The grouping is based on character education expressed by Lickona (Setiawan, 2023), which is a process of understanding what is given by an educator to students, then how to pay attention to what is conveyed by educators to students, as well as values that affect the process of character education in the educational environment including the family in this case parents.

Related to this, each individual group in the educational environment certainly has the experience of interconnected romantic relationships (typical interpersonal relationships) (Triana, 2023). The experience involves how an educator feels about providing scientific values students can like. Other experiences felt by students are certainly seen from the results of learning outcomes that an educator has influenced. This aligns with Baxter's opinion (dalam Griffin dkk., 2019) in dividing dialectical relation into three categories: Connection vs. Autonomy, Certainty vs. Uncertainty, and Openness vs. Closedness. As shown in Table 1 as an instrument of analysis for this study.

Table 1. Dialectics Internal, Baxter (dalam Griffin dkk., 2019)

Dialectics	Internal Dialectics (between personal relationships)
Integration - Separation	Connection – Autonomy
Stability - Change	Certainty - Uncertainty
Expression - Expressionless	Openness - Closeness

With the theory and related groups involved in this study, researchers found limits to categories that can support research instruments. The category is divided into six contradictions related to dialectical theory as the primary foundation. The first component is satisfaction vs. decision, the second is cost vs. reciprocity, and the third is tradition vs. code of ethics.

Each component that boils down to educators and students is a relationship between related theories. The first component is satisfaction vs decision, a decision given when students are satisfied with the reward given to the learner. Will be considered to change the decision as expected or not as expected even if not requested directly.

In addition, the cost vs reciprocal component means a specific price or value in providing student gifts. This burden must be borne by students or even their parents, expecting or not expecting reciprocity directly or in the future.

The last component is tradition vs code of ethics, which means that students' assumption of giving gifts to educators is a habit or tradition carried out by each generation. Still, in terms of the code of ethics and laws and regulations, it turns out to cause violations. Illustration of theory and components see in the following Table 2 view:

Table 2. Internal Dialectics and Research Components (Processed by researchers, 2024)

No.	Elements of Internal Dialectics	Component		
		Learners		Educators
1.	Autonomy vs Connection	Satisfaction	vs	Decision
2.	certainty vs. uncertainty	Cost	vs	Reciprocal
3.	Openness vs Closeness	Tradition	vs	Code of Ethics

The dialectical relational communication perspective certainly displays the process of communication between the giver and recipient of gifts verbally and nonverbally. This supports the perspective of giving gifts to someone with or without expecting reciprocity, including gratuities. Opinions differ (Suryanto. Ahmad Fadh Budi, 2021) regarding gratification, which does not mean harmful or objectionable due to the broad understanding of the Corruption Eradication Act Law regarding the formulation of gratification. This formulation of gratification certainly gives birth to contradictions over early culture and history, which now have two dimensions. For this reason, further discussion is needed on developing revisions to the anti-corruption law, as it is of legal relevance and involves interpersonal communication.

Satisfaction vs Decision

Through the components described above, gratification from students' perspective certainly involves satisfaction that makes them feel closer and even get different treatment from educators in the teaching and learning process (Jusni et al., 2023). Satisfaction can be measured when someone gives a gift to an educator who can influence an educator's decision even though the giver does not expect it implicitly.

In relational dialectic theory, communication at the level of satisfaction a learner feels would refer to psychological satisfaction. Students will get a positive or satisfied feeling after giving a gift to educators. The satisfaction of sharing will encourage them to do good things for educators in the future (Opabola & Galasso, 2024). However, the reciprocal impact that occurs will undoubtedly affect the interpersonal relationship of an educator with students who have given him a gift.

Interpersonal relationships in relational dialectic theory do not have definite value and often undergo dynamic changes. Therefore, the satisfaction experienced by a student varies based on the dynamics of communication and relationships that occurred before (Kusumawardani et al., 2023). Past events will also affect the decision of individual educators to remain committed to giving specific recognition and appreciation to students even though they have or have never given a gift. For this reason, building a positive relationship between satisfaction vs. decision will risk a strong relationship or vice versa.

Decisions made by educators based on the gifts given by students will undoubtedly involve a conflict between how needs are met, desires are satisfied, and the value of various gifts (McCallum, 2021). Such decisions will certainly occur when interpersonal relationships can pass through conflicts, inequalities, or even changes in interpersonal relationships.

The contradiction in the satisfaction vs. decision is the satisfaction associated with personal subjective intuition of a particular relationship or situation. Decisions are related to the conduct or actions carried out by the educator in the face of his relationship with the protégé (Nugraha et al., 2023). In this case, giving gifts to educators can be said to be an act of gratification if the gift aims to express gratitude, appreciation, or gifts related to the educational process.

Cost vs Reciprocity

In the context of relational dialectic theory, the costs incurred by giving gifts are compared to those charged to students or even the parents of students. And the reciprocal process is provided by educators for gifts delivered by students. Researchers here will reveal from the point of view of relationships or interactions that refer to the form of investment or sacrifice made to cause opposition. This theory is closely related to interpersonal communication, which also involves the value of compromise, sacrifice, and even other experiences called costs.

Cost is generally the amount of money or resources spent to get something. In economics, costs are divided into two main categories, namely explicit costs, which are costs incurred directly in the form of money on goods or

types of services. Then implicit costs are indirect costs, such as the opportunity value of a desired goal.

Relating to the relational dialectic of cost has a broad perspective; cost can be in the form of time, energy, and attention done by an individual for a goal. These goals are usually influenced by relationships to emotional sacrifices in dynamics to maintain a balanced influence or harmony.

The reciprocal component examined with the concept of relational dialectics is seen in the phenomenon of responses given to actions taken by students. The reciprocity given by the educators themselves has a vital role in the relationship dynamics after the gift is given by students (Triana, 2023). This interaction supports each other because positive actions taken by students are considered to have comparable value to positive decisions that will be given by educators in the future.

Like economic investments, a student seems to build an emotional exchange to get social or general support (Nugraha et al., 2023). So that the sacrifice can benefit the reciprocity given by educators in the future, the balance of these interactions creates a conflict between cost and reciprocity in interpersonal relationships and can be categorized as a form of gratification.

Tradition vs Code of Ethics

The components of tradition vs. code of ethics in the perspective of relational dialectic theory have broad differences. Traditions related to norms, beliefs, and activities passed down from generation to generation (Purwandi & Farid Mawardi Sufyan, 2021). Tradition is vital in shaping a community's identity according to dynamics. The dynamics of tradition are closely related to interpersonal communication, which refers to aspects of social life, including culture, religion, family, and history (Mukhibat et al., 2024).

The tradition of giving student gifts to educators is still considered a common thing in Indonesia. However, the gift can be viewed as a gratuity in this context. Because tradition certainly presents a contradiction that will raise questions later (Polit, 2018). When one generation of students does not give gifts or even give gifts but with different values, it certainly causes dynamics (Passos et al., 2020). The dynamics will cause pressure from the environment as if all must give gifts even though the message occurs implicitly (Putri et al., 2023). In relational dialectics, the gift-giving tradition will reflect the complex relationship dynamics between the two parties (Ellis, 2021). Emotional dynamics, forms of recognition, and judgment as part of a tradition in forming relationships are considered commonplace.

On the other hand, the code of ethics is generally related to aspects of a community group's social and cultural life; in this case, of course, there are dynamics. The moral rules that occur in students and education personnel today are certainly influenced by the rules of the profession or organization (Dwi Tsoraya et al., 2023). In internal dialectics, the code of ethics guides individuals in interpersonal communication relationships with integrity, honesty, and a sense of responsibility. The hope is that by continuing to prioritize this, the values reflected can be widely implemented in a profession or community group. This

aims to image the behavior of an educator profession and students' behavior can be considered suitable in social interaction.

The code of ethics must still be upheld in the world of education and will continue to involve all elements of society in building the nation's next generation. Some principles and codes of ethics that researchers can summarize are put forward by (Sison et al., 2020) As guidelines, namely transparency, conformity, independence, acceptance with respect and gratitude, openness and accountability, equality or justice, and public openness. With these several aspects, the tradition of giving gifts carried out so far can be gradually stopped (Hannani et al., 2023). To realize the nation's next generation, avoid the habit of bribing and accepting bribes, which is known together as a form of corruption and major crime.

Implementation of Anti-Corruption Education through Relational Dialectics

The interpersonal relationship approach uses relational dialectic theory to build educational institutions with integrity and free from corruption. Implementing anti-corruption education can involve an emotional approach (Juinta S Siregar & Tirta, n.d.). The relationship between educators and students is building awareness of the importance of honesty and social responsibility (Subkhan, 2020). The openness of both parties needs to be done to unravel the negative impact of the tradition of gift-giving habits (Suryanto. Ahmad Fadh Budi, 2021).

In addition to building mutual awareness, developing effective communication and collaboration skills of learners. To solve problems together and discuss the negative impact of corruption on social relations and public welfare. The adverse effects of corruption crimes can be displayed and contradicted by cultivating moral and ethical values. The encouragement of educators to provide an understanding of the value of integrity and honesty to students is a concrete example of application in the educational environment (Hambali, 2020).

Education based on case studies and analysis of real situations in the educational environment can spur interpersonal communication relationships against acts of corruption. In other words, students will have a critical attitude and be willing to express opinions about odd things or feel close to the elements of corruption (Memon et al., 2021). Education based on case studies and analysis of real situations in the educational environment can spur interpersonal communication relationships against acts of corruption. In other words, students will have a critical attitude and be willing to express opinions about odd things or feel close to the elements of corruption (Juwita, 2023). This needs encouragement and cooperation from related parties, such as the KPK, to grow community contributions as early as possible.

Based on its authority, the KPK state institution has implemented preventive measures or efforts by carrying out anti-corruption education at every level. The implementation steps taken by several regions in implementing anti-corruption education in their environment are a breakthrough that requires joint

encouragement. Participation in implementing anti-corruption education can affect awareness not to do things indicated by corrupt activities.

With public trust in educational institutions seen as capable of becoming strategic partners of the KPK for implementing anti-corruption education, it is also necessary to strengthen through values in subjects (Loeis et al., 2023). Knowledge of the consequences of giving gifts to educators, the cost burden arising from providing gifts to educators, and the impact of professional ethics that are violated by giving gifts to educators are certainly the principles of anti-corruption education that can be implemented.

Fact (Murtiningsih & Dwi Putri Maharani, 2020) In his research, he still found that anti-corruption education is considered less massive in increasing integration and honesty values. Murtiningsih emphasized the evaluation of anti-corruption education from the perspective of essentialism by reviewing and formulating the curriculum, strengthening anti-corruption education strategies, developing a hierarchy of anti-corruption education principles, anti-corruption literacy movements, strengthening synergies between institutions, adjusting each scientific field and cultural reforms.

Anti-corruption education, when implemented in an educational environment, certainly involves habits that have occurred for years among educators and students. This means the government pays attention and focuses on anti-corruption education. However, the corruption eradication program the government has carried out is claimed to be a vital way of preventing corruption. Research results (Hambali, 2020) regarding implementing the anti-corruption education program that the government predicts are also considered slow. The acceleration in encouraging anti-corruption programs certainly affects the curriculum in the educational environment and builds critical awareness of students on the impact of corruption. Very determined through attitude and action.

DISCUSSION

This research contributes to the understanding of relational dialectics between students and educators in the tradition of gift-giving in the educational environment. Using the analysis description method, the researcher identified the findings provided by each informant in support of this study. In addition, the researcher also sees the context of giving gifts by students to education personnel with a perspective as a form of gratuity.

This is expected to help understand anti-corruption education in the educational environment to be more serious. This study also provides practical insights for anti-corruption professionals and communication practitioners in looking at corruption from the perspective of relational dialectical communication. The implications of the results of this study can be used as a guide to develop better relational dialectical communication and improve the quality of anti-corruption education in the educational environment.

CONCLUSIONS AND RECOMMENDATIONS

From various perspectives on the relational debate of the relationship of giving gifts by students to educators. Education in Indonesia is still trying to create a nation aware of the impact of tolerance for gift-giving. The massive refusal to give gifts to educators and students will instill anti-bribery values. The planting occurs in the long term due to the example of educators in practice who show giving gifts as violating the law. Because it will cause satisfaction with the value or price of gifts given by students and can influence decisions that will urge educators to provide appropriate reciprocity, if this is examined more deeply, of course, public awareness will increase and be able to distinguish gift giving is a form of bribery or tradition.

This research still needs further review, even though it is far from perfect. We think further research can be redeveloped using premier data related to the perspective of communication science studies. Especially the relational dialectic in seeing the point of view of anti-corruption education in the educational environment. Research on the causes and effects of a dynamic caused by acts of corruption will be more perfect when viewed from various aspects of implementing anti-corruption education evaluation.

ADVANCED RESEARCH

This research has several limitations that need to be considered. First, this study only focuses on communication between students and educators in several Indonesian provinces that have been determined by the researcher. Therefore, the generalization of findings needs to be developed openly. In addition, this study only uses the qualitative description method as a research approach. The use of quantitative methods or other approaches such as surveys can provide more comprehensive insights.

For further research, it is recommended to expand the research object to gain a broader understanding of relational dialectical communication in the Indonesian educational environment. Further research can also involve anti-corruption education policymakers to provide a viewpoint in understanding the effectiveness of dialectical relational communication in scientific development.

ACKNOWLEDGMENT

REFERENCES

Baxter, L. A., Scharp, K. M., & Thomas, L. J. (2021). Relational Dialectics Theory. *Journal of Family Theory and Review*, *13*(1), 7–20. https://doi.org/10.1111/jftr.12405

Dwi Tsoraya, N., Khasanah, I. A., Asbari, M., & Purwanto, A. (2023). Pentingnya Pendidikan Karakter Terhadap Moralitas Pelajar di Lingkungan Masyarakat Era Digital. *Literaksi: Jurnal Manajemen Pendidikan*, 7–12. https://literaksi.org/index.php/jmp/article/download/4/5/5

Ellis, S. (2021). Greek conceptualizations of Persian traditions: Gift-giving and friendship in the Persian Empire. *Classical Quarterly*, *71*(1), 77–88. https://doi.org/10.1017/S0009838821000525

Faiz, A., Soleh, B., Kurniawaty, I., & Purwati, P. (2021). Tinjauan Analisis Kritis Terhadap Faktor Penghambat Pendidikan Karakter di Indonesia. *Jurnal Basicedu*, *5*(4), 1766–1777. https://doi.org/10.31004/basicedu.v5i4.1014

García-Pastor, M. D. (2020). Researching identity and L2 pragmatics in digital stories: A relational account. *CALICO Journal*, *37*(1), 46–65. https://doi.org/10.1558/cj.38777

Griffin, E., Ledbetter, A., & Sparks. Glenn. (2019). A First Look at Communication Theory. In *A First Look at Communication Theory* (10th ed.). McGraw-Hill Education.

Hambali, G. (2020). Evaluasi Program Pendidikan Antikorupsi dalam Pembelajaran. *INTEGRITAS: Jurnal Antikorupsi*, *6*(1), 31–44. https://doi.org/10.32697/integritas.v6i1.621

Hannani, H., Haq, I., Amiruddin, M. M., & Haramain, M. (2023). Zakat for Mama Biang in Maluku, Indonesia: Ulama Opinion on Fisabilillah in the Perspective of Islamic Legal Anthropology. *Samarah*, *7*(2), 830–847. https://doi.org/10.22373/sjhk.v7i2.17044

Indraswari, R., Widjanarko, B., Kusumawati, A., & Handayani, N. (2024). Differences in cognitive life skills, knowledge, and attitudes between primary school students. *International Journal of Public Health Science (IJPHS)*, *13*(1), 126. https://doi.org/10.11591/ijphs.v13i1.23591

Irwanto, I., Cahyana, U., Ayuni, N. P. S., & Wijayako, R. S. (2023). Exploring high school students' attitudes towards digital game-based learning: A perspective from Indonesia. *Journal of Education and E-Learning Research*, *11*(1), 1–7. https://doi.org/10.20448/jeelr.v11i1.5272

Juinta S Siregar, P. W., & Tirta, N. (n.d.). Implementasi Stimulan Reward and Punishment pada Kurikulum Pendidikan Antikorupsi. *INTEGRITAS: Jurnal Antikorupsi*, *6*(1), 153–168. https://doi.org/10.32697/integritas.v6i1

Jusni, E., Fonsén, E., & Ahtiainen, R. (2023). An Inclusive Early Childhood Education Setting according to Practitioners' Experiences in Yogyakarta, Indonesia. *Education Sciences*, *13*(10). https://doi.org/10.3390/educsci13101043

Juwita, R. (2023). A Human Rights-Based Approach to Combating Corruption in the Education Sector in Indonesia. *Asia Pacific Journal on Human Rights and the Law*, *24*(2), 230–265. https://doi.org/10.1163/15718158-24020002

Kusumawardani, R., Chun Paek, S., Ratanawijitrasin, S., & Phukao, D. (2023). Exploring the implementation of the school-based mental health program for adolescents in Indonesia: A mixed-methods study. *Public Health of Indonesia*, *9*(4), 164–176. https://doi.org/10.36685/phi.v9i4.751

Loeis, M., Hubeis, M., Suroso, I., & Dirdjosuparto, S. (2023). A strategy for reducing skills gap for the game development sector of the Indonesian creative industries. *Decision Science Letters*, *12*, 97–106. https://doi.org/10.5267/dsl.2022.10.003

McCallum, D. G. (2021). Affectionate remittances: Materialism and care in Filipino transnational families in Japan. *Current Sociology*. https://doi.org/10.1177/00113921211034895

Memon, R., Asif, M., Khoso, A. B., Tofique, S., Kiran, T., Chaudhry, N., Husain, N., Edwards, S. J. L., Qureshi, A., Minhas, S., Kiran, T., Khan, A., Tahir, M., Farooq, M., Ahmed, A., Dino, R., Usman, M., Khan, N., Khalid, T., … Arshad, U. (2021). Recognizing values and engaging communities across cultures: towards developing a cultural protocol for researchers. *BMC Medical Ethics*, *22*(1). https://doi.org/10.1186/s12910-021-00608-4

Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, *11*(1). https://doi.org/10.1080/2331186X.2024.2302308

Murtiningsih, S., & Dwi Putri Maharani, S. (2020). Penguatan Pendidikan Antikorupsi Perspektif Esensialisme. *INTEGRITAS: Jurnal Antikorupsi*, *6*(1), 1–14. https://doi.org/10.32697/integritas.v6i1.408

Nugraha, N., Prasetyo, Y. T., Sugiharti, H., Lhutfi, I., Widyaningsih, A., Triantoro, A., Ong, A. K. S., Young, M. N., Persada, S. F., Kristamtomo Putra, R. A., & Nadlifatin, R. (2023). Quality Assurance in Higher Educational Institutions: Empirical Evidence in Indonesia. *SAGE Open*, *13*(4). https://doi.org/10.1177/21582440231203060

Opabola, E. A., & Galasso, C. (2024). Informing disaster-risk management policies for education infrastructure using scenario-based recovery analyses. *Nature Communications*, *15*(1), 325. https://doi.org/10.1038/s41467-023-42407-y

Passos, S. C., Leite, R. S., & de Rezende Pinto, M. (2020). Personal values and gift giving act: A proposed connection. *Estudios Gerenciales*, *36*(155), 218–228. https://doi.org/10.18046/j.estger.2020.155.3539

Polit, K. (2018). Gifts of Love and Friendship: On Changing Marriage Traditions, the Meaning of Gifts, and the Value of Women in the Garhwal Himalayas. *International Journal of Hindu Studies*, *22*(2), 285–307. https://doi.org/10.1007/s11407-018-9234-4

Purwandi, A., & Farid Mawardi Sufyan, A. (2021). Binsabin dan Tongngebban as Madurese Local Wisdom: An Anthropology of Islamic Law Analyses. *Jurnal Hukum Dan Pranata Sosial*, *16*(1), 161–179. https://doi.org/10.19105/al-ihkam.v16i1.3861

Putri, N. K., Laksono, A. D., & Rohmah, N. (2023). Predictors of national health insurance membership among the poor with different education levels in Indonesia. *BMC Public Health*, *23*(1). https://doi.org/10.1186/s12889-023-15292-9

Rahardi, F., & Dartanto, T. (2021). Growth mindset, delayed gratification, and learning outcome: evidence from a field survey of least-advantaged private schools in Depok-Indonesia. *Heliyon*, *7*(4). https://doi.org/10.1016/j.heliyon.2021.e06681

Setiawan, A. (2023). Pendidikan Anti Korupsi Sebagai Pembentukan Karakter, Perilaku Individu Melalui Potensi Mahasiswa di Perguruan Tinggi. *Sanskara Pendidikan Dan Pengajaran*, *1*(1), 1–9.

Sison, A. J. G., Ferrero, I., & Redín, D. M. (2020). Some Virtue Ethics Implications from Aristotelian and Confucian Perspectives on Family and Business. *Journal of Business Ethics*, *165*(2), 241–254. https://doi.org/10.1007/s10551-019-04307-4

Subkhan, E. (2020). Pendidikan Antikorupsi Perspektif Pedagogi Kritis. *INTEGRITAS: Jurnal Antikorupsi*, *6*(1), 15–30. https://doi.org/10.32697/integritas.v6i1.649

Surahman, B., & Salmon, I. P. P. (2023). School culture and the quality of learning: The experience in Special Region of Yogyakarta. *International Journal of Evaluation and Research in Education*, *12*(2), 692–702. https://doi.org/10.11591/ijere.v12i2.23140

Suryanto. Ahmad Fadh Budi. (2021). Penegakan Hukum Dalam Perkara Tindak Pidana Korupsi Suap Menyuap Dan Gratifikasi Di Indonesia. *Dharmasisya*, *1*(4), 589–600. https://scholarhub.ui.ac.id/dharmasisyaAvailableat:https://scholarhub.ui.ac.id/dharmasisya/vol1/iss2/4

Triana, C. A. P. (2023). Creative Thinking for the Design of Memorable Learning Experiences. *Human Review. International Humanities Review / Revista Internacional de Humanidades*, *19*(4). https://doi.org/10.37467/revhuman.v19.4928

Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods* (L. Fargotstein, Ed.; 6th ed.). Sage Publications Ltd. https://lccn.loc.gov/2017040835