

STRATEGIES FOR DEVELOPING STUDENTS' MORALITY AND DISCIPLINE THROUGH A MENTORING PROGRAM AT SMA NEGERI 6 PALEMBANG

Khairunnisa^{1*a}, Fitri Oviyanti^{2b}, Leny Marlina^{3c}, Mardiah Astuti^{4d}, Syarnubi^{5d}

^{1,2,3,4,5}Master's Degree in Islamic Education, Universitas Islam Negeri Raden Fatah Palembang, Palembang, Indonesia

^aE-mail: khairunn014@gmail.com

^bE-mail: fitrioviyanti_uin@radenfatah.ac.id

^cE-mail: lenymarlina_uin@radenfatah.ac.id

^dE-mail: mardiahastuti_uin@radenfatah.ac.id

^eE-mail: syarnubi@radenfatah.ac.id

(*) Corresponding Author

khairunn014@gmail.com

ARTICLE HISTORY

Received : 30-07-2026

Revised : 23-09-2026

Accepted: 30-09-2026

KEYWORDS

Coaching Strategies;

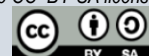
Morality; Discipline;

Mentoring Program

ABSTRACT

The development of students' morality and discipline is important in addressing moral challenges among adolescents. This study aims to describe the implementation of the mentoring program, analyze strategies for fostering students' morality and discipline, and identify the challenges and solutions at SMA Negeri 6 Palembang. This research employed a descriptive qualitative approach with a case study design. Data were collected through non-participant observation, in-depth interviews, and documentation involving five purposively selected informants, consisting of a mentoring program supervisor, a mentoring tutor, the principal, and two students. Data were analyzed inductively through data reduction, data presentation, and conclusion drawing, with source and technique triangulation to ensure validity. The results show that the mentoring program is conducted regularly every Tuesday and Thursday after the congregational Asr prayer through Qur'anic recitation, religious talks, and material delivery by alumni tutors. Students' morality and discipline are fostered through role modeling, advice, special attention, habituation, and rewards and punishment. The main challenges include limited time, inconsistent attendance, the absence of external mentors, and differences in mentoring materials. Solutions include peer-tutor training, strengthened communication with parents, stricter attendance procedures, and standardization of mentoring materials. The study implies that structured and flexible mentoring can support students' moral and disciplinary development.

This is an open access article under the CC-BY-SA license.



INTRODUCTION

Education plays an important role in developing students' character, morality, and discipline. In the context of Islamic education, character formation is not limited to the transfer of religious knowledge but also involves the

internalization of religious values through habituation, exemplary behavior, guidance, and continuous supervision. Recent studies indicate that religious school culture and habituation can contribute to the development of students' religious and disciplinary character. Fitria and Karnadi (2023), for example, found that school culture involving religious activities and routine practices supports the development of students' religious and disciplinary character. Similarly, Haryati et al. (2023) showed that Islamic-based school culture can be implemented through structured religious activities, teacher modeling, and habituation to strengthen students' discipline.

The need for such efforts is increasingly important because students' disciplinary and moral behavior remains a concern in educational settings. Recent research has identified tardiness, non-compliance with school rules, and inadequate responsibility as manifestations of disciplinary problems among students. Auliya (2023) reported that strengthening religious and disciplinary character requires clear school policies, consistent implementation, and exemplary behavior from educators. Likewise, Priastuti et al. (2023) found that teachers contribute to students' disciplinary character through habituation, direction, supervision, and role modeling. These findings demonstrate that character development requires consistent practices rather than relying solely on classroom instruction.

Mentoring represents one approach that provides opportunities for more intensive interaction between mentors and students. Saidi et al. (2025) found that mentoring programs can be used to shape students' Islamic character through interactions involving students, mentors, and school administrators. Previous research has also examined Islamic mentoring in higher education and found that mentoring can support the development of Islamic character among students (Samudera & Uyun, 2022). However, these studies have generally focused either on mentoring as a general mechanism for Islamic character development or on religious character within particular educational contexts.

Research Gap. Although previous studies have examined mentoring programs, school religious culture, habituation, and teacher role modeling, there is still limited qualitative research that specifically examines the implementation of a school-based mentoring program in a public senior high school as an integrated strategy for developing both morality and discipline. Existing studies tend to discuss religious character, disciplinary character, or mentoring separately, while less attention has been given to the interaction between mentoring practices, mentor–student relationships, behavioral supervision, and the operational challenges that influence program implementation. Furthermore, the practical mechanisms used by schools to respond to limited mentoring time, tutor availability, student attendance, and differences in mentoring materials remain insufficiently explored. This gap is important because recent research suggests that discipline can function as an important behavioral pathway through which school culture is translated into consistent moral behavior (Rosadi et al., 2026).

SMA Negeri 6 Palembang provides a relevant context for examining this issue because the school has implemented a mentoring program as part of its Integrated Imtaq activities to strengthen students' religious character outside formal learning hours. The program is conducted through regular religious activities, including congregational prayer, Qur'anic recitation, religious talks, and material delivery by tutors. Initial observations indicate, however, that the implementation still encounters challenges related to student attendance, limited time, tutor availability, and the consistency of mentoring materials. These conditions make it necessary to examine not only the existence of the mentoring program but also the strategies used to foster students' morality and discipline and the solutions developed by the school to maintain program continuity.

Novelty. The novelty of this study lies in its examination of mentoring as an integrated character-development strategy that simultaneously connects moral formation and discipline through five practical approaches: role modeling, advice, special attention, habituation, and rewards and sanctions. The study further contributes by examining how these strategies are implemented within a public senior high school and how the school responds to operational challenges through peer-tutor development, communication with parents, attendance regulation, and standardization of mentoring materials. Thus, this study does not merely describe mentoring activities but provides a contextual

account of the relationship between mentoring practices, moral and disciplinary development, and program management at the school level.

Based on this research gap and novelty, this study aims to: (1) describe the implementation of the mentoring program at SMA Negeri 6 Palembang; (2) analyze the strategies used to foster students' morality and discipline through the mentoring program; and (3) identify the challenges encountered and the solutions implemented in sustaining the mentoring program. The findings are expected to contribute to the development of practical strategies for strengthening students' moral and disciplinary character through structured, flexible, and sustainable mentoring programs in public schools.

METHOD

This research employed a field study using a descriptive qualitative approach with a case study design to obtain an in-depth understanding of the implementation of the mentoring program and the strategies used to foster students' morality and discipline at SMA Negeri 6 Palembang. The research was conducted at SMA Negeri 6 Palembang for approximately insert research duration, e.g., three months from January to March 2026, covering the stages of preparation, data collection, data analysis, and verification. The research population consisted of individuals directly involved in or having relevant knowledge of the mentoring program at SMA Negeri 6 Palembang, including the mentoring program supervisor, mentoring tutors, school administrators, and students participating in the program. The research sample was determined using purposive sampling based on the relevance of informants' knowledge and experience to the research focus. Five informants were selected, consisting of two key informants, namely the mentoring program supervisor and a mentoring tutor, and three supporting informants, namely the principal and two students. The selection of these informants was intended to obtain information from different perspectives regarding program implementation, mentoring strategies, student experiences, and challenges encountered during implementation. The researcher served as the primary instrument, assisted by interview guidelines, field notes, and documentation equipment. Data were collected through non-participant observation, in-depth interviews, and documentation. Observation was conducted to examine the implementation of mentoring activities and students' participation, while interviews were used to obtain detailed information from the selected informants regarding mentoring strategies, challenges, and solutions. Documentation was used to complement the observation and interview data. Data analysis was conducted inductively through three stages: data reduction, data presentation, and conclusion drawing and verification. In the data reduction stage, relevant information from observations, interviews, and documentation was selected and organized according to the research focus. The reduced data were then presented descriptively to identify patterns related to program implementation, morality and discipline development strategies, and implementation challenges. Finally, conclusions were drawn and continuously verified by comparing information obtained from different informants and data collection techniques. Data validity was established through source triangulation and technique triangulation, by comparing information from different informants and comparing findings obtained through observation, interviews, and documentation.

RESULT AND DISCUSSION

Implementation of the Mentoring Program at SMA Negeri 6 Palembang

The findings obtained from interviews, observations, and documentation indicate that the mentoring program at SMA Negeri 6 Palembang is implemented as one of the school's spiritual programs within the Integrated Imtaq activities. Based on interviews with the principal and mentoring program supervisor, the program is intended to strengthen students' faith and piety (Imtaq) while developing students' moral character and discipline. The program is implemented alongside other religious activities, including da'i-da'iyah, Qur'anic recitation (tadarus), and tahfiz.

The interview findings show that the mentoring schedule has been systematically arranged through coordination among the Vice Principal for Imtaq, program supervisors, Islamic Religious Education teachers, and the principal. The program is conducted every Tuesday and Thursday from 4:00 to 5:00 p.m. after the congregational Asr prayer.

Mentors are recruited from school alumni, while students are organized into mentoring groups according to gender and grade level. The mentoring materials refer to a mentoring guidebook that is periodically updated.

Observations during mentoring activities showed that the sessions begin with the congregational Asr prayer, followed by Qur'anic recitation, religious talks (tausiah), and delivery of mentoring materials. The interview with the tutor revealed that conventional lecture and note-taking methods had previously been used but were considered less engaging because some students became sleepy. The mentoring activities were therefore developed using group discussions to encourage students to participate more actively.

The findings also show that program evaluation is conducted through students' self-assessment sheets at the end of each semester and monthly monitoring by the Vice Principal for Imtaq. Thus, the mentoring program is not only implemented as a routine religious activity but is also accompanied by monitoring and evaluation mechanisms.

Strategies for Fostering Students' Morality and Discipline

The interview and observation findings reveal five strategies used in the mentoring program to foster students' morality and discipline.

First, role modeling is implemented through the example provided by mentors. Mentors participate in congregational Asr prayers with students and share personal experiences concerning discipline, religious commitment, and organizational activities. The presence of alumni as mentors also provides students with relatable figures who have previously experienced school life.

Second, advice is provided when students demonstrate behavior that is inconsistent with mentoring rules. Based on interviews with tutors, advice is directed toward developing students' awareness that responsibility is not only toward the school but also toward themselves, Allah, and their parents.

Third, special attention and supervision are carried out through an *ibadah record book* or *amal sheet*. The instrument records students' religious practices, including the five daily prayers, Thursday prayer, tahajjud, duha prayer, and Qur'anic memorization. Supervision is also supported through communication groups and school monitoring facilities.

Fourth, habituation is developed through congregational prayer, greeting and salutation practices, the 5S culture (smile, greeting, salutation, courtesy, and politeness), and learning agreements between students and mentors. These activities are repeatedly conducted so that religious and disciplinary behaviors become part of students' daily routines.

Fifth, rewards and sanctions are applied to reinforce expected behavior. The findings indicate that tutors do not use physical punishment. Instead, they employ reprimands and dialogue as corrective measures. Rewards are occasionally given in the form of small Qur'ans or snacks. However, interviews also revealed that the implementation of rewards is not yet consistent across all mentoring groups.

Challenges and Solutions in the Implementation of the Mentoring Program

The findings from interviews with the mentoring supervisor and tutors indicate several challenges in implementing the program. The first challenge is limited time because mentoring is conducted after formal learning activities, when some students are already tired. The second is the dependence on alumni tutors. Tutors may occasionally be unable to attend or arrive late, particularly during unfavorable weather conditions. The third challenge concerns student attendance, which is not always consistent. Some students are still reluctant to participate fully in mentoring activities. The fourth challenge is the lack of uniformity in mentoring materials among groups because tutors sometimes deliver different materials or use different approaches.

In response to these challenges, the school has developed several solutions. One of them is the implementation of a Training of Trainers (TOT) program for selected Grade XI students. The program is intended to prepare peer tutors who can assist or replace external alumni tutors when necessary. The school also strengthens communication with homeroom teachers and parents, applies written agreements and permission procedures, improves reminders

through mentor–student communication groups, and seeks to standardize weekly mentoring themes. These findings indicate that the school has attempted to maintain program continuity by developing internal mentoring resources and strengthening coordination among relevant parties.

Strategies for Fostering Students' Morality and Discipline through the Mentoring Program

The research findings show that strategies for fostering students' morality and discipline through the mentoring program are implemented using five methods. First, role modeling, manifested through the obligation for mentors to participate in the congregational Asr prayer with students and share personal experiences as alumni who maintained discipline despite being active in organizations. Second, advice, which tutors use to instill an awareness of personal responsibility, for example, when addressing students who had attempted to avoid mentoring activities, by conveying that responsibility is not only toward the school but also toward oneself, Allah, and one's parents. Third, special attention or supervision, carried out through an "ibadah record book" or "amal sheet" that monitors the performance of the five daily prayers, Thursday prayer, tahajjud, duha prayer, and Qur'anic memorization, complemented by supervision through communication groups, security personnel, and CCTV recordings. Fourth, habituation, through congregational prayer, the culture of greeting others, the 5S culture (smile, greeting, salutation, courtesy, and politeness), and learning agreements between students and mentors. Fifth, punishment and rewards, in which tutors do not apply physical punishment and instead prefer reprimands and dialogue, accompanied by periodic rewards in the form of small Qur'ans or snacks, although the implementation of rewards is acknowledged to be uneven across mentoring groups.

These five strategies are generally consistent with the methods of moral education proposed by Abdullah Nasikh Ulwan (2016), namely role modeling, advice, attention, habituation, and punishment. At SMA Negeri 6 Palembang, these methods are integrated through congregational worship, personal approaches, written monitoring instruments, a culture of politeness, and a graduated reprimand system. These findings reinforce the studies of Syarafina et al. (2025) and Aini and Daulai (2024), which indicate that habituation of religious practices and educator role modeling play important roles in developing students' religious character and discipline. This study further complements these findings by showing that consistency in reward implementation remains an area requiring attention so that the reward strategy can be applied more evenly across all mentoring groups.

Challenges and Solutions in Fostering Students' Morality and Discipline

The main challenge identified is limited time, as mentoring is conducted after formal learning hours have ended, leaving students in a state of fatigue. The second challenge concerns dependence on external mentors (alumni), who may occasionally be unable to attend or arrive late, particularly during the rainy season, thereby disrupting the smooth implementation of activities. Other challenges include students' attendance, which is not yet fully consistent, and materials that are not yet standardized among tutors.

To address these challenges, the school has initiated a Training of Trainers (TOT) program lasting two months for capable Grade XI students so that they can be prepared to serve as peer mentors as substitutes when external mentors are unable to attend. Other solutions include strengthening communication with homeroom teachers and parents, implementing written agreements and stricter permission rules, improving reminder systems in mentor–student communication groups, and proposing the standardization of weekly mentoring themes across groups. These efforts demonstrate that the school actively and collaboratively improves the program so that the continuity of students' moral and disciplinary development through mentoring can be maintained despite various operational challenges.

DISCUSSION

Implementation of the Mentoring Program as a Religious and Character Building Activity

The findings demonstrate that mentoring at SMA Negeri 6 Palembang is implemented as a structured religious activity rather than merely as additional religious instruction. The fixed schedule, involvement of alumni tutors, religious activities, group organization, and periodic evaluation indicate that the program has been institutionalized within the school's religious culture.

This finding is consistent with Saidi et al. (2025), who found that mentoring programs can function as a structured mechanism for shaping students' Islamic character through interactions among students, mentors, and school administrators. Their study also emphasizes the importance of mentoring implementation being supported by systematic activities and continuous interaction. The use of group discussions in the mentoring program is also important because the findings indicate that lecture-oriented activities were considered less engaging by students. This suggests that mentoring requires interactive approaches that allow students to participate rather than merely receive religious information. In this context, mentoring functions as a relational learning environment in which religious values are communicated through discussion, example, and direct interaction.

Recent research on religious school culture in public high schools similarly shows that religious routines become more meaningful when supported by teacher modeling, student participation, peers, parents, and school leadership. Rosenda and Rahmawati (2026) describe this process as an interaction between religious routines and relational support in public-school settings. Thus, the mentoring program at SMA Negeri 6 Palembang demonstrates that the implementation of religious activities requires not only a fixed schedule but also interaction, participation, supervision, and institutional support.

Integration of Role Modeling, Advice, Attention, Habituation, and Rewards and Sanctions

The five strategies identified in this study show that the development of morality and discipline is carried out through a combination of behavioral example, verbal guidance, supervision, habituation, and behavioral reinforcement. Role modeling becomes important because students observe and interact directly with mentors. Advice provides a cognitive and moral explanation for expected behavior, while special attention enables mentors to monitor students' religious practices.

Habituation is particularly evident through congregational prayer, the 5S culture, Qur'anic activities, and other repeated religious practices. Recent research by Hidayah et al. (2025) demonstrates that consistent religious habituation can strengthen school culture and support the development of students' religious character. Similarly, Bachtiar and Salim (2025) found that discipline can be developed through religious routines, teacher role modeling, personal approaches, and consistent habituation. The findings also indicate that discipline and religious character are closely connected. Harfi et al. (2025), in a qualitative case study at the senior high school level, found that discipline culture is developed through rules, advice, and educational sanctions and is associated with students' religious character. Rosadi et al. (2025) further provide quantitative evidence that school culture is associated with both student discipline and religious character, with discipline functioning as an important behavioral pathway between school culture and religious character.

The present findings extend these studies by showing how the various strategies are combined within a mentoring setting. The mentoring program does not rely on a single method but integrates example, advice, supervision, habituation, and corrective or reinforcing responses. However, the uneven implementation of rewards indicates that the reinforcement component still requires greater consistency among mentoring groups.

Challenges, Adaptive Solutions, and Sustainability of the Mentoring Program

The findings show that the major challenges are related to time, tutor availability, student attendance, and differences in mentoring materials. These challenges indicate that the sustainability of a mentoring program is influenced not only by the activities provided but also by the availability of human resources, student participation, and consistency in program management. The dependence on alumni tutors, for example, provides an advantage

because alumni can become relatable role models for students. However, it can also create a vulnerability when tutors are absent or arrive late. The school's development of a peer-tutor program through Training of Trainers represents an adaptive response to this problem. The strategy shifts the program from dependence on external mentors toward the development of internal student capacity.

This approach is relevant to recent research emphasizing the importance of collaboration and shared responsibility in developing students' discipline. Priyanto et al. (2025) found that discipline development is supported by teacher role modeling, school culture, and collaboration with parents. Similarly, recent research in Indonesian public schools emphasizes that character development becomes stronger when religious routines are reinforced by teachers, peers, school leaders, parents, and alumni. Therefore, the solutions developed at SMA Negeri 6 Palembang demonstrate an effort to make mentoring more sustainable through peer involvement, parental communication, attendance regulation, and material standardization. The findings also indicate that standardization is necessary to maintain consistency among mentoring groups while still allowing tutors sufficient flexibility to adapt activities to students' conditions.

CONCLUSION

Research Contribution

This study contributes to the discussion of Islamic character education by providing a contextual description of how a mentoring program in a public senior high school can integrate moral and disciplinary development within structured religious activities. Unlike approaches that examine religious character or discipline separately, this study identifies the combination of role modeling, advice, special attention, habituation, and rewards and sanctions as interconnected practices within the mentoring process.

The study also contributes practically by identifying several program-management responses to implementation challenges. The development of peer tutors through Training of Trainers, strengthened communication with parents, attendance procedures, and standardization of mentoring materials provide practical considerations for schools seeking to maintain the continuity of mentoring programs. In addition, the findings highlight that the relational dimension of mentoring particularly direct interaction between mentors and students can complement routine religious activities in supporting moral and disciplinary development.

However, this contribution is contextual and should not be interpreted as evidence that the mentoring program directly causes changes in students' morality or discipline. The findings describe the practices, experiences, challenges, and solutions identified at SMA Negeri 6 Palembang and therefore provide contextual insights rather than generalized causal conclusions.

Implications and Suggestions for Future Research

The findings imply that schools implementing mentoring programs should pay attention not only to the scheduling of religious activities but also to mentor preparation, consistency of materials, student participation, supervision, and communication with parents. The peer-tutor strategy may also provide an alternative mechanism for maintaining program continuity when external mentors are unavailable. At the same time, the uneven implementation of rewards suggests the need for clearer guidelines so that reinforcement practices are applied consistently while remaining educational and non-physical.

Future research could examine the mentoring program using a longitudinal design to explore changes in students' moral and disciplinary behavior over a longer period. Quantitative or mixed-methods research could also be conducted to measure the relationship between participation in mentoring activities and specific indicators of morality and discipline. In addition, further studies could investigate the effectiveness and consistency of the reward system, the implementation of peer tutoring, and the role of parents in supporting mentoring activities outside school. Comparative

research involving several public senior high schools could also provide a broader understanding of how mentoring programs are adapted to different school contexts.

Overall, the mentoring program at SMA Negeri 6 Palembang can be understood as a school-based character development mechanism that combines religious routines with interpersonal mentoring. Its contribution lies not simply in increasing students' exposure to religious activities but in creating repeated opportunities for students to observe, practice, receive guidance, and reflect on moral and disciplinary behavior. The study therefore provides contextual evidence that structured and relational mentoring can be an important component of Islamic character development in a public school setting, while further empirical research is needed to examine its measurable and long-term outcomes.

REFERENCES

- Auliya, M. F. R. (2024). Kebijakan pendidikan karakter religius dan disiplin pada peserta didik tahun 2023 di Madrasah Tsanawiyah Negeri. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, 9(2), 189–200. <https://doi.org/10.26594/dirasat.v9i2.4087>
- Delviany, V., Risnawati, R., Rizqa, M., Sabrina, R., & Satrial, A. (2024). The relationship between disciplinary behavior and religious habits on the religious character of students in high school. *International Journal of Multidisciplinary Research of Higher Education*, 7(1), 44–55. <https://doi.org/10.24036/ijmurhica.v8i1.202>
- Harahap, K. A., Achadi, M. W., & Arbi, B. (2026). Relevansi konsep pendidikan anak menurut Abdullah Nashih Ulwan terhadap pendidikan karakter Islam modern. *Al-Qalam: Jurnal Kajian Islam dan Pendidikan*, 17(2). <https://doi.org/10.47435/al-qalam.v17i2.4243>
- Harfi, N. F., Romelah, & Mardiana, D. (2025). Discipline culture shapes students' religious character in Islamic schools. *Halaqa: Islamic Education Journal*, 9(1), 19–38. <https://doi.org/10.21070/halaqa.v9i1.1707>
- Karima, S. I., Mubarak, A., & Yusuf, W. F. (2026). Peran kegiatan keagamaan sekolah dalam meningkatkan kedisiplinan ibadah siswa di SDN 1 Gunting Sukerjo Pasuruan. *NUSRA: Jurnal Penelitian dan Ilmu Pendidikan*, 7(2), 807–813. <https://doi.org/10.55681/nusra.v7i2.6290>
- Rosadi, A., Mahmud, Arifin, B. S., Nursobah, A., & Salahuddin, A. R. P. B. (2025). How school culture shapes religious character: Unpacking the hidden mediating power of discipline in Indonesian Islamic schools. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 23(3), 562–577. <https://doi.org/10.32729/edukasi.v23i3.2388>
- Saidi, S., Sulistiono, D., Subaeri, A. H., Huda, N., Zainul, M., & Haris, A. (2025). Developing a mentoring program for shaping students' Islamic character. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 195–213. <https://doi.org/10.31538/nzh.v8i1.120>
- Setyobudi, N., Hakim, D. M., & Afifulloh, M. (2025). Reward and punishment practices for developing disciplinary and religious character at Thursina International Islamic Boarding School. *Progresiva: Jurnal Pemikiran dan Pendidikan Islam*, 14(2), 303–318. <https://doi.org/10.22219/progresiva.v14i02.41609>
- Sugiyono. (2019). *Metode penelitian pendidikan: Kuantitatif, kualitatif, kombinasi, R&D, dan penelitian pendidikan*. Alfabeta.
- Ulwan, A. N. (2016). *Pendidikan anak dalam Islam*. Fathan Media Prima.
- Austin, L. J., Parnes, M. F., Jarjoura, G. R., Keller, T. E., Herrera, C., Tanyu, M., & Schwartz, S. E. O. (2020). Connecting youth: The role of mentoring approach. *Journal of Youth and Adolescence*, 49(12), 2409–2428. <https://doi.org/10.1007/s10964-020-01320-z>
- Boat, A. A., Miranda, A., & Syvertsen, A. K. (2022). Enhancing education and career pathways through peer and near-peer social capital. *Journal of Youth and Adolescence*, 51(7), 1287–1304. <https://doi.org/10.1007/s10964-021-01540-x>
- Brown, M., McGrath, R. E., Bier, M. C., Johnson, K., & Berkowitz, M. W. (2023). A comprehensive meta-analysis of character education programs. *Journal of Moral Education*, 52(2), 119–138. <https://doi.org/10.1080/03057240.2022.2060196>

- Brunsdon, J. J., & Walker, D. I. (2022). Cultivating character through physical education using memetic, progressive and transformative practices in schools. *Journal of Moral Education*, 51(2). <https://doi.org/10.1080/03057240.2021.1894105>
- Cureton, A. (2022). Character education for students with disabilities. *Journal of Moral Education*, 51(4), 494–517. <https://doi.org/10.1080/03057240.2021.1903407>
- Dobson, J., & Dobson, T. (2021). Empowering student voice in a secondary school: Character education through project-based learning with students as teachers. *Teacher Development*, 25(2), 103–119. <https://doi.org/10.1080/13664530.2020.1865442>
- Elrod, B. G., Rice, K. G., & Meyers, J. (2022). PBIS fidelity, school climate, and student discipline: A longitudinal study of secondary schools. *Psychology in the Schools*, 59(2), 376–397. <https://doi.org/10.1002/pits.22614>
- Haddock, S. A., Weiler, L. M., Lee, H., Henry, K. L., Lucas-Thompson, R., Zimmerman, T. S., Krafchick, J., Fredrickson, G. F., Yetz, N., & Youngblade, L. M. (2020). Does organizing mentor-mentee matches into small groups enhance treatment effects in a site-based mentoring program for adolescents? Results of a randomized controlled trial. *Journal of Youth and Adolescence*, 49(9), 1864–1882. <https://doi.org/10.1007/s10964-020-01267-1>
- Johnson, K., McGrath, R. E., Bier, M., Brown, M., & Berkowitz, M. W. (2022). A meta-analysis of the What Works in Character Education research. *Journal of Character Education*, 18(1), 87–112. <https://doi.org/10.1108/JCED-10-2022-0007>
- McGrath, R. E., Han, H., Brown, M., & Meindl, P. (2022). What does character education mean to character education experts? A prototype analysis of expert opinions. *Journal of Moral Education*, 51(2), 219–237. <https://doi.org/10.1080/03057240.2020.1862073>
- Nygreen, K., & McDermott, K. (2021). Teachers' perspectives on performance character education: Meanings, practices, and tensions. *Journal of Character Education*, 17(1), 1–19. <https://doi.org/10.1108/JCED-06-2021-0002>
- Raposa, E. B., Rhodes, J., Stams, G. J. J. M., Card, N., Burton, S., Schwartz, S. E. O., Yoviene Sykes, L. A., Kanchewa, S., Kupersmidt, J., & Hussain, S. (2019). The effects of youth mentoring programs: A meta-analysis of outcome studies. *Journal of Youth and Adolescence*, 48, 423–443. <https://doi.org/10.1007/s10964-019-00982-8>
- Thomas, K. J., da Cunha, J. M., & Santo, J. B. (2023). Just environments foster character: A longitudinal assessment of school climate. *Journal of Moral Education*, 52(4), 417–434. <https://doi.org/10.1080/03057240.2022.2081138>
- van Dam, L., Blom, D., Kara, E., Assink, M., Stams, G.-J., Schwartz, S., & Rhodes, J. (2021). Youth initiated mentoring: A meta-analytic study of a hybrid approach to youth mentoring. *Journal of Youth and Adolescence*, 50(2), 219–230. <https://doi.org/10.1007/s10964-020-01336-5>
- Wood, S., & Mayo-Wilson, E. (2012). School-based mentoring for adolescents: A systematic review and meta-analysis. *Research on Social Work Practice*, 22(3). <https://doi.org/10.1177/1049731511430836>