





The role of local wisdom, cultural values, and religious values on cultivating social awareness and enhancing integrity in students

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ABSTRACT

Article History

Received: 29 March 2024

Revised: 13 August 2024

Accepted: 3 September 2024

Published: 27 September 2024

Keywords

Cultural values
Enhancing
Local wisdom
Religious values
Social awareness
Students' integrity
Students.

This study investigates the dynamics between local wisdom, cultural values, and religious values in fostering social awareness and improving student integrity. The research design is based on an explanatory model with a quantitative method approach. The results showed that religious values have no effect on student integrity; cultural values have an effect on student integrity; local wisdom has an effect on student integrity; social awareness affects student integrity; there is no effect of local wisdom on student integrity with the mediation of social awareness; social awareness is proven to indirectly mediate the effect of cultural values on student integrity; and social awareness is proven to indirectly mediate the effect of religious values on student integrity. The conclusion shows a clear relationship between local wisdom, cultural values, and religious values in their effect on student integrity; religious values alone have no effect. However, another finding is that the influence of cultural and religious values increases student integrity because social awareness has moderate effects. Social awareness has a direct effect on student integrity rather than acting as a mediator between cultural values and local wisdom. This research fills a gap in existing literature by exploring the collective effects and interactions of cultural and religious values on integrity mediated by social awareness, thereby offering insights for educational frameworks aiming to develop morally grounded and socially aware students.

Contribution/Originality: This study explores the relationship between local wisdom, cultural values, and religious values in fostering social awareness and promoting student integrity. This creates a whole understanding of how local wisdom, cultural values, and religious values can be internalized to foster social awareness and improve students' integrity.

1. INTRODUCTION

In psychology and education studies, the role of religious values, cultural values, and local wisdom in helping students develop social awareness and integrity is gaining popularity. It has been shown that incorporating religious and cultural values into the classroom positively affects students' moral character development and social awareness (Trudeau, Hammond, Moser, Eversole, & Smith, 2019). Religious principles have long been regarded as a foundation for fostering moral character and integrity. These principles often involve teachings that promote integrity, decency, and compassion among adherents. Research indicates that religious beliefs can significantly

influence a person's ability to make moral decisions, underscoring their importance in the development of both societal and personal integrity.

Huesseini and Nasser (2019) revealed a relationship between religiosity and ethical behavior in education across cultural boundaries, demonstrating that prosocial behavior and ethical decision making are associated with higher levels of religiosity in students. One way to help pupils become more aware of religion and culture is to incorporate Islamic ideals into educational materials, including English language instruction (Madkur & Albantani, 2018). Nikfarjam, Salehi, and Ahmadi (2019) aimed to determine whether students' religious beliefs are related to their levels of self-control and self-discrepancy. They discovered a strong link, suggesting that religious beliefs and self-control are positively correlated. Anderson, Knoll, and Tyra (2020) investigated the impact of students' religious affiliations on off-campus programs, discovering shifts in religious identities and demonstrating the impact of religion on student growth. Ma (2020) discussed how multicultural environments influence the political and intellectual education of college students, focusing on how cultural beliefs shape students' perspectives on life, values, and the world.

Insights into moral and ethical living can be gained from local wisdom, which is the knowledge and customs created by indigenous and local groups. Developing positive character traits and preserving cultural values in students is the goal of incorporating local wisdom into instructional materials and equipment (Uge, Neolaka, & Yasin, 2019). This local wisdom frequently reflects a profound comprehension of the surrounding environment and communal life, offering a wealth of moral guidance. Analyzing how local knowledge affects students' integrity brings to light how crucial contextual and community-specific values are to the formation of moral character. Social consciousness as a mediator between integrity and values requires social awareness, or the capacity to comprehend and address the needs and worries of others, to transform one's own moral principles into socially conscious actions (Kumar & Singh, 2021). The findings of this study support the notion that social awareness serves as a crucial bridge between students' activities demonstrating integrity and their absorption of religious, cultural, and local wisdom values.

While the individual effects of religious, cultural, and local wisdom values on integrity have been studied, little is known about their interactions and collective effects. This study aims to understand how social awareness mediates these interactions to enhance students' integrity (Nguyen & Tran, 2022). Various methodological approaches, including structural equation modeling (SEM), have been used to investigate integrity development, demonstrating complex links between personality traits, cultural influences, and integrity among teenagers (Olsen & Thompson, 2023).

Integrity is the dedication to a set of morally sound beliefs and principles shown through one's behavior. According to Nangoli et al. (2020) people with integrity exhibit a variety of desirable traits, including morality, understanding, thoughtfulness, and the ability to forge close bonds with others. They are also known for cultivating a sense of community and being dependable. The aspects of social consciousness or societal awareness are inextricably linked to these traits of people with integrity (Wong, Lim, & Quinlan, 2016; Ying & Kutty, 2023; Zhang, 2018). Several non-formal education-related aspects have already been shown by prior research to affect the development of community awareness and integrity. For instance, a study by Gharibi and Seyyedrezaei (2016) showed that integrity is shaped by social relationships and religious and cultural beliefs. Research conducted by Tibo and Tobing (2022) emphasizes the essential role that religious education plays in helping pupils acquire moral principles such as accountability and honesty.

Alajmi (2021) inferred that cultural and religious values influence societal self-perception. Apart from being impacted by cultural and religious norms, research by Manly, Leonard, and Riemenschneider (2015) describes the impact of local knowledge on awareness within the community. Since integrity and community awareness share a close conceptual alignment, it is possible that religious values, cultural values, and local wisdom also play a role in the development of integrity and educational effects. This is reflected in research by Bekomson and Ntamu (2019),

which demonstrates the influence of religious values on integrity and character. Research by Trudeau et al. (2019) found that cultural values have an impact on integrity, and the study highlights the role of local wisdom as one of the pillars that form integrity as a characteristic (Arnold & Versluis, 2019; Sankofa, Hurley, Allen, & Boykin, 2023).

There seems to be a lack of understanding about how local wisdom, cultural values, and religious values can help build social awareness and improve student integrity. Although previous research has explored how these factors affect various aspects of personal and social development, more attention is needed on their role in supporting integrity and social awareness. The interaction and overall influence of these factors on student integrity remain unclear, particularly when considering social awareness as a mediator variable. This gap necessitates a comprehensive study to explore the relationships between these variables and integrity in detail and understand social awareness's potential mediating role. Building on previous research that investigated the impact of external influences on the formation of social and personal values, this study examines the relationship between cultural, religious, and local wisdom practices and their influence on social awareness and integrity. By offering a fresh perspective on how these values interact to influence student integrity, it provides insights into the creation of educational programs and policies that encourage students' holistic development. This research highlights the importance of social awareness in developing the whole person while recognizing the diversity of issues affecting student integrity. In light of the introduction, the questions that this research aims to answer are as follows:

1. How do religious values influence students' integrity?
2. How do cultural values influence students' integrity?
3. How does local wisdom influence students' integrity?
4. How does community awareness influence students' integrity?
5. How do religious values influence students' integrity after being mediated by community awareness?
6. How do cultural values influence students' integrity after being mediated by community awareness?
7. How does local wisdom influence students' integrity after being mediated by community awareness?

This research provides significant and useful theoretical and practical aspects. Theoretically, this research explains and confirms the complex relationship between the variables (local wisdom, cultural values, religious values toward social awareness, and student integrity). Many similar studies have found a relationship between these variables, but the uniqueness of this research is that these variables are examined simultaneously to produce a complete conceptual framework of the relationship between the five variables at once.

From a practical aspect, this research provides a complete picture or profile of the social awareness and integrity of high school students as research subjects, along with non-educational factors (local wisdom, cultural values, and religious values), which are useful for teachers to provide appropriate educational interventions as well as for policymakers and formulators, namely the Ministry of Education and the government, so that social awareness and integrity are persistently ingrained in students.

2. LITERATURE REVIEW

2.1. Student Integrity

Integrity is a concept that refers to an individual's consistency of actions based on values and principles. Integrity is closely related to actions that match one's words in reality; this as a manifestation of a responsible and dedicated attitude in all matters (Tuhuteru, Supit, Mulyadi, Abdurahman, & Assabana, 2023). In line with this definition, Tasoulis, Krepapa, and Stewart (2019) revealed that integrity is demonstrating commitment to a set of morally justified principles and values. Integrity in the academic field, especially among students, refers to the actions of mutual trust and avoiding academically dishonest behaviors such as cheating, falsification, and imitation, among others.

2.2. Community Awareness

In this study, students' awareness of community acts as an intermediary in the formation of integrity. According to [Markova, Glazkova, and Zaborova \(2017\)](#) community awareness means interpreting moral standards in society as part of behavior guidance. It can be concluded that community awareness is a feeling that grows within oneself due to an obligation that has actually been known and understood beforehand. Community awareness is very important for the environment because the presence of a level of awareness will cultivate a sense of responsibility toward the environment, such as participating in communal work, cleaning the environment, and actively participating in environmental activities.

2.3. Local Wisdom

Local wisdom is a form of good cultural values within a society. According to [Torres and Garcia \(2020\)](#) local wisdom is anthropologically described as a harmonious interaction and positive interconnection between nature, humans, and the surrounding environment from a theory compiled by local culture.

The definition according to [Damopolii, Nunaki, Jeni, Rampheri, and Ambusaidi \(2024\)](#) is that local wisdom is a general policy whereby people use their reason to act and react to something or events within a specific community. In daily life, local wisdom trains an individual to become mature and intelligent in their thoughts and actions. This is also true for students so that they understand the culture in their environment and do not accept foreign cultures uncritically. In line with the research by [Sudjarwo, Sunyono, and Herpratiwi \(2018\)](#) on a humanity-based leadership model, it shows the essential essence of local wisdom as one of the bases that shape the character of integrity.

2.4. Cultural Values

Cultural values are defined as forms of agreement within the scope of society, encompassing customs and beliefs as characteristics that differentiate them from others.

According to [Sokołowicz and Przygodzki \(2020\)](#) cultural values are a combination of aesthetic, spiritual, social, historical, symbolic, and authenticity values. This is because cultural values are conceptualized and organized, even influencing behavior, humans' relationship with nature and with what is desired and undesired, and among environments and humans ([Trudeau et al., 2019](#)). [Sankofa et al. \(2023\)](#) delves into the influence of campus traditions on student life within the campus environment and highlights how cultural values influence the characteristic of integrity.

2.5. Religious Values

Religious values is one of the factors that builds integrity in students. Religious values are a manifestation of behavior and obedience in practicing religion, showing tolerance between religions, and living harmoniously. [Saleem \(2019\)](#) explained that religion is one of the most important aspects in every dimension of life; there is no other culture whose implications are stronger than religious values.

Religious values in an individual can serve as a guide to life in achieving success in this world and the hereafter ([Emmons, 2005](#)). Research conducted by [Zhang et al. \(2014\)](#) explains the context of religious values in the educational environment, namely religious values as an effort to educate students to develop spiritual intelligence. Meanwhile, research conducted by [Bekomson and Ntamu \(2019\)](#) found that religious values do not directly affect the formation of integrity in students. This result is contradictory to the findings of previous research. A study by [De Soto, Tajalli, Pino, and Smith \(2018\)](#) illustrates that religious and cultural values act as social bonds that shape integrity.

This is in line with research conducted by [Hassan, Mahbob, and Abd Rahim \(2018\)](#) which reveals that there is an influence of religious values on integrity.

3. METHODOLOGY

3.1. Research Design

This research refers to and adopts a quantitative method based on the explanatory model. Osei-Bryson and Samoilenko (2021) states that quantitative research is grounded in positivistic ideology and utilizes quantitative instruments to collect data from a specific population or sample to evaluate hypotheses.

3.2. Participants and Procedures

This research was undertaken in high schools in the provinces of South Sumatra and West Java, Indonesia, during the 2020/2021 school year. Watson (2015) states that when the number of subjects in the population is too large, a sample size in the range of 10–15% or 20–25% can be chosen. Therefore, for this study, the sample size was set at 25% of the population. A sample of 26 high schools in South Sumatra was randomly selected from 105 schools, and 62 high schools in West Java were randomly selected from 249 schools.

Depending on the number of schools randomly selected from the population, the proportional random sampling method was used to determine the number of research subjects. Based on this formulation, 370 students were selected from schools in South Sumatra, and 390 from West Java, giving a total of 760 high school students.

3.3. Data Collection

The data collection instrument utilized in this study is a closed scale, whereby respondents independently answer each statement without being known to others. This scale is intended for 10th-grade high school students. A Likert rating scale was employed, which is used to assess the opinions, attitudes, and perceptions of a person or group toward social events (Osei-Bryson & Samoilenko, 2021). The Likert scale levels used for measurement range from 1 to 5 (strongly disagree, disagree, neutral, agree, and strongly agree).

3.4. Data Analysis

The data was analyzed using the structural equation model (SEM) technique. In this research, a two-step data analysis strategy is employed:

3.5. Measurement Model

The analysis of the measurement model consists of three stages: the overall fit test, validity analysis, and reliability analysis. Indicator selection in the confirmatory factor analysis (CFA) includes: 1) determining the construct hypotheses based on relevant theoretical and empirical data, and 2) constructs can be identified using various indicators as measurement methods (Byrne, 2016).

3.6. Structural Model

The structural model is used to explore the relationships between all latent variables in the research model. The cause-and-effect relationships between latent variables are depicted in the analysis using a path diagram that corresponds to the suggested model (Hassan et al., 2018).

4. RESULTS AND DISCUSSION

4.1. SEM Analysis (Structural Model)

In the SEM analysis, the structural model measures the direction of influence to understand the causality of each exogenous latent variable on the endogenous latent variables and their constructs. In the structural model, before examining the interactions of the constructs, certain prerequisite assumption criteria need to be satisfied. The assumption criteria include the following:

4.1.1. Multivariate Outlier Evaluation

The analysis results show that some observation numbers have P1 and P2 values ≥ 0.05 , indicating that the majority of these observations are not detected as outliers. However, observations containing outliers can affect the univariate and multivariate normality test results that are not met. In this case, outliers in the observation numbers are not removed. Because the normality assumption is not met, SEM estimation will use maximum likelihood bootstrapping to address data non-normality.

4.1.2. Data Normality Test

Based on the multivariate analysis results for South Sumatra's data, a CR value of 15.242 was obtained, which falls outside the range of ± 2.58 . Thus, it can be concluded that the multivariate data generated is not normally distributed. The same is true for the data from West Java, which yields a CR value of 12.725, which is outside the range of ± 2.58 , leading to the conclusion that the multivariate data generated is not normally distributed. This is likely due to the presence of outliers in the model.

4.1.3. Multicollinearity and Singularity

Multicollinearity testing was conducted by examining the condition number (CN) statistic of the covariance matrix. The analysis results show that the CN value is 69.023 for South Sumatra and 50.022 for West Java. Since the CN coefficient is less than 100, it indicates that there is no evidence of multicollinearity in the structural model among the variables.

Table 1. Goodness-of-fit structural model.

No.	The goodness-of-fit index	Criteria	Cut of value	Information
1	Absolute fit measure			
	Chi-square	Small	1302.371	Intermediate fit
	Significant probability	≥ 0.05	0.000	Intermediate fit
	Root mean square error of approximation	≤ 0.08	0.027	Fit
	Goodness-of-fit index	≥ 0.90	0.903	Fit
	Chi-square divided by degrees of freedom	≤ 2.00	1.554	Fit
2	Incremental fit measures			
	Normed fit index	≥ 0.90	0.895	Marginal fit
	Adjusted goodness-of-fit index	≥ 0.90	0.884	Marginal fit
	Incremental fit index	≥ 0.90	0.960	Fit
	Comparative fit index	≥ 0.90	0.960	Fit
	Tucker–Lewis index	≥ 0.90	0.955	Fit
	Relative fit index	≥ 0.90	0.881	Marginal fit

Table 1 presents the goodness-of-fit indices for the structural model. It includes two main categories: absolute fit measures and incremental fit measures.

In the absolute fit measures category, the Chi-square value of 1302.371 and the significant probability of 0.000 indicate an intermediate fit. The root mean square error of approximation (RMSEA) is 0.027, which is within the acceptable range, indicating a good fit. The goodness-of-fit index is 0.903, also indicating a good fit. The Chi-square divided by degrees of freedom value is 1.554, which falls within the acceptable range, indicating a good fit.

In the incremental fit measures category, the normed fit index of 0.895 and the adjusted goodness-of-fit index of 0.884 are slightly below the desired threshold, indicating a marginal fit. However, the incremental fit index and the comparative fit index both have values of 0.960, indicating a good fit. The Tucker–Lewis index of 0.955 also indicates a good fit, while the relative fit index of 0.881 suggests a marginal fit.

4.1.4. Assumption of Goodness-of-Fit Criteria

Based on the results presented above, the goodness-of-fit criteria that indicate the model's fit or lack of fit are the Chi-Square and P-value. Most of the goodness-of-fit criteria indicate a good or marginally good fit. With these results, it can be concluded that, overall, the model's fit is good, and further analysis can be conducted. Below are the structural models after modification indices have been considered.

Figure 1 present the structural model after modification indices for South Sumatra, and Figure 2 presents the structural model after modification indices for West Java.

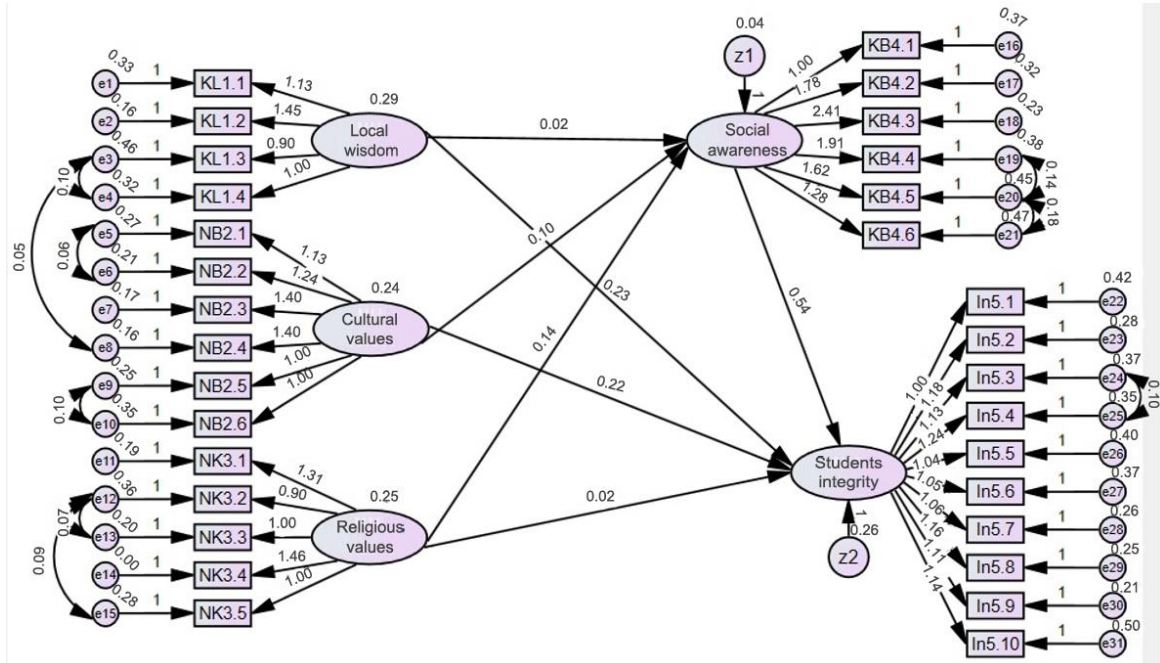


Figure 1. Structural model after modification indices (South Sumatra).

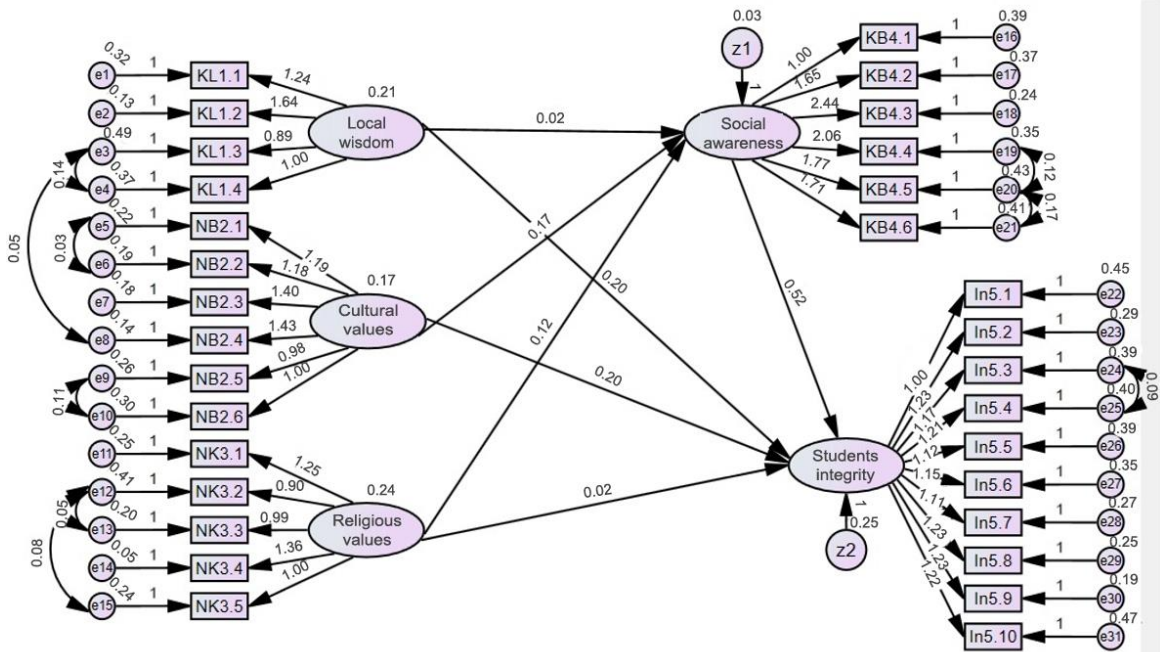


Figure 2. Structural model after modification indices (West Java).

The results of the assumption testing indicate that the structural model is considered fit, and the relationships between the variables do not lead to multicollinearity issues, even though they do not meet the criteria for normal distribution, both univariate and multivariate. Therefore, in the SEM analysis, the maximum likelihood (ML)

bootstrapping estimation method is used. Bootstrapping can be employed to address the non-normal multivariate assumptions in SEM, as it does not assume multivariate normality.

Next, hypothesis testing is conducted to examine the overall influence of exogenous variables on endogenous variables. The results of the hypothesis testing using the ML bootstrapping method are as follows:

Table 2. Statistical testing with ML bootstrapping method.

No.	Parameter			Regression weight			
				South Sumatra		West Java	
				t-value	P	t-value	P
1	Awareness	<---	Local wisdom	0.677	0.482	0.548	0.393
2	Awareness	<---	Cultural values	2.806	0.006	4.200	0.002
3	Awareness	<---	Religious values	4.400	0.003	4.267	0.003
4	Students' integrity	<---	Local wisdom	4.109	0.004	3.464	0.006
5	Students' integrity	<---	Cultural values	3.176	0.005	2.333	0.020
6	Students' integrity	<---	Religious values	0.368	0.622	0.258	0.596
7	Students' integrity	<---	Social awareness	2.973	0.006	2.486	0.009

H1: Religious values influence student integrity.

In Table 2, the students in South Sumatra have a t-value of 0.368 and a p-value of 0.662. The t-value is below 1.96 and the p-value is above 0.05, indicating that religious values do not influence student integrity in South Sumatra. Similarly, for the analysis of students' perceptions in West Java, a t-value of 0.258 was obtained with a p-value of 0.596. The t-value is below 1.96 ($0.258 < 1.96$), and the p-value is above 0.05, leading to the conclusion that religious values do not influence student integrity in West Java.

H2: Cultural values influence student integrity.

Based on the data processing for students in South Sumatra, the t-value is 3.176, and the p-value is 0.005. The t-value is above 1.96, and the p-value is below 0.05, indicating that cultural values influence student integrity in South Sumatra. Similarly, in the analysis of students' cultural values in West Java, a t-value of 2.333 with a p-value of 0.020 were obtained. The t-value is above 1.96, and the p-value is below 0.05, meaning that there is also an influence of cultural values on student integrity in West Java.

H3: Local wisdom influences student integrity.

Based on the data processing for students in South Sumatra, the t-value is 4.109, with a p-value of 0.004. The t-value is above 1.96, and the p-value is below 0.05, indicating that local wisdom influences student integrity in South Sumatra. Similarly, in the analysis of students in West Java, a t-value of 3.464 is obtained with a p-value of 0.006. The t-value is above 1.96, and the p-value is below 0.05, meaning that there is also an influence of local wisdom on student integrity in West Java.

H4: Social awareness influences student integrity.

Based on the data processing for students in South Sumatra, the t-value is 2.973, with a p-value of 0.006. The t-value is above 1.96, and the p-value is below 0.05, indicating that community awareness influences student integrity in South Sumatra. Similarly, in the analysis of students in West Java, a t-value of 2.486 is obtained with a p-value of 0.009. The t-value is above 1.96, and the p-value is below 0.05, meaning that community awareness influences student integrity in West Java.

The hypothesis testing with mediation involving community awareness will be demonstrated using Richard Solomon's theory:

H5a: Local wisdom influences student integrity through community awareness.

To demonstrate that community awareness mediates this relationship, based on Solomon's theory, it is proven through the following:

4.1.4.1. Student Perceptions in South Sumatra

- a. Based on data processing, the t-value is 0.677, with a p-value of 0.482. The t-value is below 1.96 and the p-value is above 0.05, showing that local wisdom does not affect students' social awareness in South Sumatra.
- b. It has been proven that there is a significant influence of community awareness on the integrity of students in South Sumatra. This shows that H5 is significant.

4.1.4.2. Student Perceptions in West Java

- a. Based on data processing, the t-value is 0.548, with a p-value of 0.393. The t-value is below 1.96 and the p-value is above 0.05, showing that local wisdom does not affect students' social awareness in West Java.
- b. It is proven that there is an influence of community awareness on student integrity in West Java, and it shows that the hypothesis is significant. The results of the hypothesis analysis explain Solomon's theory of mediation that community awareness does not indirectly mediate the influence of local wisdom on student integrity. This means that social awareness cannot be used as an intermediary for local wisdom in improving student integrity in both South Sumatra and West Java. However, local wisdom can directly increase integrity without having to have awareness in society.

H5b: Cultural values influence student integrity through social awareness.

To confirm that social awareness mediates based on Solomon's theory, the following are used:

4.1.4.3. Student Perceptions in South Sumatra

- a. Based on data processing, the t-value is 3.176, with a p-value of 0.005. The t-value is above 1.96 and the p-value is below 0.05, showing that cultural values influence students' social awareness in South Sumatra.
- b. It is proven that there is an influence of social awareness on integrity in South Sumatra, and it shows that H7 is significant.

4.1.4.4. Student Perceptions in West Java

- c. Based on data processing, the t-value is 2.333, with a p-value of 0.020. The t-value is above 1.96 and the p-value is below 0.05, showing that cultural values influence students' social awareness in West Java.
- d. It is proven that there is an influence of social awareness on integrity in West Java. Based on H7, it shows that the hypothesis is significant.

The results of the hypothesis analysis explain from Solomon's theory of mediation that social awareness indirectly mediates the influence of cultural values on student integrity. This means that social awareness can increase cultural values in students in South Sumatra and West Java thus developing self-integrity.

H5c: Religious values influence student integrity through social awareness.

To prove that social awareness mediates based on Solomon's theory, the following are used:

4.1.4.5. Student Perceptions in South Sumatra

- a. Based on data processing, the t-value is 4.400, with a p-value of 0.003. The t-value is above 1.96 and the p-value is below 0.05, showing that religious values influence the social awareness of students in South Sumatra.
- b. It is proven that there is an influence of students' social awareness in South Sumatra on integrity. Based on H7, it shows that the hypothesis is significant.

4.1.4.6. Student Perceptions in West Java

- a. Based on data processing, the t-value is 4.267, with a p-value of 0.003. The t-value is above 1.96 and the p-value is below 0.05. This shows that religious values influence students' social awareness in West Java.

- b. It has been proven that there is an influence of community awareness on student integrity in West Java. Based on H7, it shows that the hypothesis is significant.

The results of the hypothesis analysis explain from Solomon's theory of mediation that social awareness indirectly mediates the influence of religious values on student integrity. This means that social awareness can increase religious values in students in South Sumatra and West Java, leading to self-integrity.

The magnitude of the contributions between the direct influence and the indirect influence is shown in [Table 3](#).

Table 3. Results of direct and indirect effects.

Variable	Direct effect				Indirect effect	
	South Sumatra		West Java		South Sumatra	West Java
	Local wisdom	Students' integrity	Social awareness	Students' integrity		
Local wisdom	0.053	0.220	0.047	0.171	0.011	0.009
Cultural values	0.224	0.193	0.347	0.155	0.047	0.066
Religious values	0.320	0.022	0.305	0.019	0.068	0.058
Social awareness	-	0.212	-	0.190	-	

The factor with the most dominant direct influence on social awareness for students in South Sumatra is religious values at 32%, followed by cultural values at 22.4%, and local wisdom values at 5.3%. Meanwhile, the greatest direct influence on student integrity is local wisdom at 22%, community awareness at 21.2%, and cultural values at 19.3%. The direct influence of religious values contributes to student integrity by 2.2%. Furthermore, the indirect influence is mediated by social awareness. First, local wisdom on student integrity, where the indirect influence obtained through community awareness is 1.1%. Second, cultural values on student integrity, where the indirect influence obtained through community awareness is 4.7%. Third, religious values on student integrity, where the indirect influence obtained through community awareness is 6.8%.

Furthermore, the factor with the most dominant direct influence on social awareness for students in West Java is cultural values at 34.7%, followed by religious values at 30.5%, and local wisdom values at 4.7%. Meanwhile, the greatest direct influence on student integrity is community awareness at 19%, local wisdom at 17.1%, and cultural values at 15.5%. The direct influence of religious values contributes to student integrity by 1.9%. Furthermore, the indirect influence is mediated by social awareness. First, local wisdom on student integrity, where the indirect influence obtained through community awareness is 0.9%. Second, cultural values on student integrity, where the indirect influence obtained through community awareness is 6.6%. Third, religious values on student integrity, where the indirect influence obtained through community awareness is 5.8%.

5. DISCUSSION

From the results above, this research investigates the interaction of religious values, cultural values, and local wisdom with community awareness and integrity among high school students in the provinces of South Sumatra and West Java. Based on the results, it was found that religious values had no direct effect on the formation of integrity among students. This result is contradictory to those of previous research. Religious values are a manifestation of attitudes and behaviors that adhere to the teachings of the religion that one adheres to.

[Bekomson and Ntamu \(2019\)](#) conducted a study on the effect of religious values on students' integrity. The findings revealed that orientation toward religious values significantly influences various dimensions of students' self-confidence, except their ability to interact socially. Based on these insights, the research suggests that teachers encourage student involvement in school-related social organizations as engaging in these groups could bolster students' social skills. Furthermore, it's recommended that educators involve students in discussions and activities related to religion. This involvement is likely to nurture a constructive religious outlook, which can shape their

behavior and choices. Recent research underscores the significant impact of religious values on student integrity and character development.

The internalization of religious values in schools predominantly emphasizes worship practices, highlighting a need for enhanced patience cultivation (Manea, 2014; Pett, 2012; Tkach, Kazantseva, & Sokolovskaya, 2021). De Soto et al. (2018) found a relationship, though not a direct one, between religious participation and high standards of academic integrity and performance. The significance of excellent communication is suggested by the crucial role that Christian religious education teachers play in reconciling student conflicts (Lumamuly, 2021; Paramartha, Yudha-Triguna, & Jelatik, 2023). Tibo and Tobing (2022) emphasize how important it is for religious education to help pupils acquire moral principles such as accountability and honesty. One way to improve the academic students is through religiosity-based psychoeducation. Essentially, the development of pupils' religious character is greatly aided by social intelligence and religious activities. Second, cultural values have an influence on students' integrity. According to the study's findings, cultural values directly affect how students develop their sense of integrity. Other academics also support this finding. Sankofa et al. (2023) investigated African American students' views on education and success, highlighting how cultural integrity affects academic performance and student integrity. Their findings suggest that students' positive perceptions of academic success are influenced by their beliefs about the actions required to succeed. Owusu-Agyeman (2022) studied the importance of intercultural interactions among heterogeneous college students. A student's integrity may be impacted by the acceptance and social connectedness that come from the classroom when unique distinctions are acknowledged and valued. Hsiao (2021) and Trudeau et al. (2019) illustrate that religious and cultural beliefs mold a person's moral fiber. Arnold and Versluis (2019) examined the impact of cultural values on students' evaluations of instruction. Assessment results are significantly impacted by cultural factors, such as power distance and individualism versus collectivism. This implies that perceptions of teaching effectiveness might vary based on the diversity of the student population, which differs from research by Akoit and Ihsanuddin (2023). Internalizing cultural values instills values that encourage positive behavior, as well as courtesy, honesty, and tolerance. Khuc et al. (2023) confirmed that cultural values can raise the importance of increasing environmental literacy and social awareness. Likewise, if religious values are not balanced with self-awareness and the belief that religion is a role model and a guide to life, religious values will be eroded as times change. Zhou, Kyeong, Cheung, and Michalska (2022) conducted research on the influence of communal cultural values on the propensity of Asian and Latinx college students to seek mental health assistance. The study revealed that a strong alignment with interdependent orientation values correlated with a reduced acknowledgment of the need for mental health care and more adverse perceptions of mental health services. This finding underscores the significant impact that cultural norms and values have on the attitudes and behaviors of students regarding mental health treatment. Third, local wisdom has a positive influence on students' integrity. Previous studies have also shown that local knowledge positively impacts students' integrity. Teaching students the noble ideals embedded in cultural values, as recommended by local wisdom, is crucial (Sofyan, Anggereini, & Saadiah, 2019). Yampap and Haryanto (2023) found that local wisdom-based character development fosters values such as divinity, accountability, cooperation, and compassion. Wilujeng (2019) and Uge et al. (2019) suggest that incorporating local wisdom into education encourages sensitivity, respect, and positive attitudes, helping students become better individuals. These findings are further supported by Pradita, Sumarlam, and Rohmadi (2020) who emphasize that integrating local wisdom into educational frameworks improves students' learning outcomes. Likewise, research by Wulfekühler & Rhodes, (2018) highlights the indirect impact of indigenous knowledge on integrity. The customs, traditions, culture, values, and daily routines that originate and evolve within a community are examples of local wisdom. Research also shows that local knowledge influences sincere cultural conduct, as evidenced by interviews and a comprehensive scale distribution approach applied to students (Suud, Sudirman, Kibtiyah, & Putra, 2022). Recent research underscores the significant impact of social awareness on students' integrity, emphasizing the need for educational practices that promote moral growth. This emphasizes the need for comprehensive educational

practices that promote moral growth. Zhang (2018) discusses the critical role that social awareness plays in helping pupils develop integrity as people, implying that integrity education needs to be thoroughly ingrained in the socialization process. Similarly, Wong et al. (2016) explored conceptions of integrity among university students and discovered that qualities such as social and personal responsibility are fundamental to their comprehension of integrity, suggesting a wider definition that goes beyond academic honesty. The moral consciousness of business students, with an emphasis on responsibility, and respect in particular, is essential for upholding academic integrity (Manly et al., 2015). Additionally, Ying and Kutty (2023) identified parental involvement and peer relationships as significant factors that influence primary school students' social awareness, which is closely linked to the development of integrity, underscoring the importance of supportive environments in nurturing ethical behavior among young learners. Key outcomes of this study regarding social awareness, cultural values, local knowledge, and religious values on high school students' integrity in South Sumatra and West Java include the finding that religious values do not directly affect integrity, indicating a complex link between moral behavior and faith. In contrast, cultural values directly improved integrity, highlighting the importance of including cultural elements in education. Local wisdom emphasized the importance of integrating traditional knowledge and practices into the learning process and positively influenced students' integrity. Morality also depends on social awareness, suggesting that integrity is fostered through empathy and knowing what's happening in other people's lives. According to this succinct explanation, a variety of factors, with a special emphasis on cultural and social aspects, interact in a complex way to promote student integrity.

6. CONCLUSION

The clear interrelation between local wisdom, cultural values and religious values on social awareness and student integrity can be concluded from the research findings; religious values alone have no effect. Another finding is that the influence of cultural values and religious values can increase student integrity because social awareness has an increased mediator effect. However, social awareness has a direct effect on student integrity rather than acting as a mediator between cultural values and local wisdom. This conclusion highlights the importance of wisdom and culture in fostering social awareness and increasing integrity, especially among high school students.

7. RECOMMENDATION

Based on the empirical evidence, it is recommended that educational institutions incorporate local wisdom and cultural values in daily activities at school, including teaching and culture involving students, volunteers and religious leaders for a complementary collaboration. In addition, educators should uphold these principles to demonstrate their importance for character building. To ensure that these ideas are fundamental to education, the government and ministries of education should also improve the curriculum by incorporating knowledge of local wisdom, cultural values and religious beliefs into all subjects.

8. LIMITATIONS

The limitations of this study relate mainly to its methodology and scope. The quantitative approach and the use of structural equation modeling may not fully capture the full issues and individual perspectives on how religious and cultural values, as well as local wisdom, influence student integrity. In addition, the applicability of the findings may be limited by the cultural and geographical context of South Sumatra and West Java. Also, this study did not explore the role of other potential factors that may influence integrity, such as peer influence or the policies of local educational institutions. Despite these limitations, this study provides valuable insights for improving the quality of students' integrity and social awareness through socio-cultural factors and underlines the need for further and more diverse efforts in terms of investigation.

Funding: This study received no specific financial support.

Institutional Review Board Statement: The Ethical Committee of the Raden Fatah State Islamic University, Indonesia has granted approval for this study on 26 June 2023 (Ref. No. B-278a/Un.09/LI/TL.03/06/2023).

Transparency: The authors state that the manuscript is honest, truthful, and transparent, that no key aspects of the investigation have been omitted, and that any differences from the study as planned have been clarified. This study followed all writing ethics.

Competing Interests: The authors declare that they have no competing interests.

Authors' Contributions: Concept and design, data acquisition, M.U.; data analysis/interpretation, statistical analysis, drafting manuscript, writing, I.F.; editing/reviewing, technical or material support, F.; editing/reviewing, A.; critical revision of the manuscript, supervision, and final approval, I.P.P. All authors have read and agreed to the published version of the manuscript.

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