TRANSPERSONAL VALUES UNVEILED:
A STUDY ON SELF-REGULATED LEARNING MODEL

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Abstract

Reviving transpersonal values in higher education through lectures lacks a proven effective model. Current learning is predominantly expository, focused on cognitive knowledge mastery in classrooms, neglecting experiential exploration and the full potential of peer interaction and environmental resources. A culture of value-based learning has yet to be established. This descriptive qualitative study aims to uncover transpersonal values within the Self-Regulated Learning (SRL) model applied to *Media dan Teknologi Pembelajaran (MTP)* courses. Data on transpersonal values are collected through interviews and open-ended questions, validated through member-checking using a Likert scale with 122 participants. The MLT's SRL model comprises six stages: task understanding, planning, preparation, exploration, assessment, and reflection. These stages reveal values such as intention, inclusivity, responsibility, spiritual intelligence, trustworthiness, patience, self-reflection, self-observation, and character refinement. Empowering individual autonomy, these steps guide actions towards acquiring information, expertise, self-improvement, and heightened spiritual awareness.

Keywords: transpersonal values;, self-regulated learning; personal development

Abstrak

Menghidupkan kembali nilai-nilai transpersonal di perguruan tinggi melalui perkuliahan belum memiliki model yang terbukti efektif. Pembelajaran saat ini cenderung bersifat ekspositoris, berfokus pada penguasaan pengetahuan kognitif di dalam ruang kelas, yang mengabaikan eksplorasi pengalaman dan potensi penuh interaksi dengan teman sebaya dan sumber daya lingkungan. Budaya pembelajaran berbasis nilai-nilai juga belum terbentuk dengan baik. Studi deskriptif kualitatif ini bertujuan untuk mengungkap nilai-nilai transpersonal dalam model Self-Regulated Learning (SRL) yang diterapkan pada mata kuliah Media dan Teknologi Pembelajaran (MTP). Data mengenai nilai-nilai transpersonal dikumpulkan melalui wawancara dan pertanyaan terbuka, kemudian divalidasi melalui member-checking menggunakan skala Likert dengan 122 partisipan. Model SRL MLT terdiri dari enam tahapan: pemahaman tugas, perencanaan, persiapan, eksplorasi, penilaian, dan refleksi. Tahapan-tahapan ini mengungkapkan nilai-nilai seperti nilai intensi, inklusif, tanggung jawab, cerdas spiritual, amanah, sabar, muhasabah, muraqabah, dan tahsinul akhlaq Dengan memberdayakan otonomi individu, langkah-langkah ini memandu tindakan menuju perolehan informasi, keahlian, peningkatan diri, dan kesadaran spiritual yang lebih tinggi.

Kata kunci: nilai-nilai transpersona;, self-regulated learning; pengembangan diri

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Introduction

The main goal of education is to generate a mature human personality intellectually, emotionally, and spiritually (Gardner, 2006; Mulyana, 2011; Nata, 2016; Zohar & Marshall, 2004). Personality is a part of the soul constructing the existence of a human being into a unified whole in its functions; understanding personality means understanding the self or human beings in their entirety (kaffah) (Alwisol, 2012). Concerning this, there is the theory of transpersonal psychology. Transpersonal can be understood as "transcending the personal or self" (Gojali, 2017). According to al-Ghazali, humans have the ability to transcend from rational consciousness (consciousness acquired through sensory perception and reason) to higher consciousness, which occurs within oneself beyond the rational ego. (self-beyond ego) (Muhaya, 2017).

Transpersonal psychology focuses on studying the highest potentials possessed by human beings and explores, understands, and embodies unity, spirituality, and transcendental consciousness (Pasiska, 2018). Therefore, the essential components of human personality are values and virtues (based on their potential), which serve as the foundation for developing a civilised, virtuous, and individually or socially happy human life (Mulyana, 2011). The development of values education is inseparable from the discussion of the self-system, which includes thinking (cognition), feelings-emotions-motivation (affect), and predisposition to action (conation). These three work reciprocally and form the self-system, which includes attitudes (Azwar, 2016), beliefs and values (Marzano & Kendall, 2007). This self-system further manifests an individual's personality, which is always evident in social interactions (Alwisol, 2012).

According to social psychology theory, interpersonal relationships acquire meaning and significance by interplaying individuals' attitudes, beliefs, and values. These elements shape the way individuals perceive and interact with one another, forming the foundation of meaningful connections and shared experiences. In light of this understanding, values education is paramount in nurturing and cultivating interpersonal awareness among individuals. Moreover, values education also serves as a transformative platform that empowers individuals to develop a heightened self-awareness, empathy, and understanding of others. By deliberately exploring their values and beliefs, individuals can gain a deeper understanding of their own identities and how these intersect with the broader social fabric. This process encourages individuals to reflect upon the impact of their attitudes and actions on their relationships, paving the way for more meaningful and harmonious interpersonal connections. In essence, values education acts as a guiding compass, instilling individuals with the tools and mindset necessary to navigate the complexities of interpersonal relationships. By fostering interpersonal awareness, individuals gain a deeper appreciation for the diversity of perspectives, cultures, and experiences within their social sphere. This heightened awareness catalyses fostering empathy, respect, and effective communication, creating an environment where meaningful connections can flourish. Ultimately, values education plays a vital role in shaping individuals into compassionate, socially responsible, and interpersonally adept individuals who actively contribute to improving themselves and society (Rizky & Moulita, 2017).

Students should also be guided to activate their good values and manifest them into praiseworthy behaviour and attitudes. Based on this explanation, a sociological foundation is important in developing values education. However, implementing education that nurtures spiritual values has not yet reached its optimal potential due to several challenges. These challenges can be identified within the components of the learning process itself, namely the interaction between individuals, the interaction between students and their environment, and the interaction between students and knowledge (Hidayat, 2002; Kristanto, 2021).

Firstly, there are issues regarding the interaction among individuals: (a) education tends to be teacher-centred (expository) (Muzakki et al., 2021), disregarding the students' interests

(Hasibuan, 2008), motivation, and emotions (Istiningrum, 2017); (b) the learning environment is predominantly confined to the classroom (Nata, 2019), offering limited opportunities for exploration and hindering the development of a vibrant learning culture (Bella & Ratna, 2018). Consequently, students may become disengaged, exhibit low reading interest and critical thinking skills, lack a clear learning orientation (Taufiq, 2018), struggle with risk-taking, and possess low self-confidence, initiative, and self-reflection abilities (Nata, 2021). Secondly, there are challenges related to the interaction between students and their environment: the untapped potential of peer relationships and information and communication technology within the learning environment (Imanto, 2012; Rastati, 2020), poses a significant missed opportunity. Thirdly, there are challenges concerning the interaction between students and knowledge (course subjects): learning designs predominantly focus on cognitive mastery through rote memorisation (Hasibuan, 2008), while insufficient attention is given to fostering values such as independence, leadership, responsibility, and decision-making skills (Hidayat, 2002).

Considering the challenges mentioned above, the realisation of education that fosters transpersonal values necessitates innovative learning models capable of unlocking the full potential of individuals. Transpersonal values are related to the highest potential of human beings, which are values that arise from spiritual and transcendent awareness. Practically, activating this potential can be facilitated by promoting metacognition, motivation, and behaviour during the learning process (Latipah, 2017). By activating their potential, students are expected to develop a heightened awareness of the values that are the cornerstone of education (Mulyana, 2011).

Practitioners and academics (e.g. Gojali, 2017; Muhaya, 2017; Pasiska, 2018; Shapiro et al., 2002) have researched transpersonal values education through various related terms, such as ethics, character, spirituality, and others. However, the research is still limited to conceptual discussions of values, focusing on definitions, principles, and urgency rather than exploring the concept and its implications (Imelda, 2017). Another approach involves studying moral values in the Qur'an (Mujayyanah et al., 2021), hadiths (Maulida & Munir, 2017), religious texts (Harimulyo et al., 2021), novels (Khakim & Munir, 2017), and the thoughts of influential figures (Mu'minah, 2016; Setiawan, 2017). Other research initiatives have focused on initiating character development strategies, including the construction of a school culture (Nashihin, 2019), life skills education (Mawardi, 2012), and internalisation methods of moral and spiritual values (such as exemplification, habituation, supervision, and advice) (Hamid, 2016; Mashuri & Fanani, 2021; Susanto et al., 2022). However, these studies have not produced tested and adaptable user learning phases.

Based on the identified issues, the research gap can be formulated as the need for innovative learning models that activate metacognition, motivation, and behaviour to stimulate the potential of learners to embrace transpersonal values effectively. Numerous learning models have emerged with the development of learning and instructional theories. One model that effectively activates the three elements mentioned (metacognition, motivation, and behaviour) is self-regulated learning (SRL). These three concepts are implemented through the steps of SRL, including task understanding (through explanations from instructors and modules), planning, preparation, exploration, assessment (peer assessment of products and performance), and reflection. These steps facilitate autonomy and control by individuals who monitor, direct, and regulate their actions towards goals such as acquiring information, expanding skills, self-improvement, and increasing spiritual and transcendental awareness. Zimmerman (2002) defines self-regulation as "…the thoughts, feelings, and actions that are planned and adapted cyclically to achieve personal goals." In other words, SRL can foster learner independence, while research by Saputra suggests that independence in learning can enhance academic achievement (Saputra, 2017). Moreover, through SRL, learners can play a cognitive role in the social structure designed by educators

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through assigned tasks. Meanwhile, a study by Hermawan et al. (2021) concludes that character value internalisation through student-centred learning is the most appropriate and effective approach.

By deploying and controlling oneself, an individual can optimise their learning performance. Their learning activities are based on their desires, choices, responsibilities, self-regulation, and individual approaches and are directed towards self-established goals, which are then self-evaluated. This is the advantage humans have over other creatures: rationality, freedom of choice (Miskawayh, 1908), and freedom (Tamam, 2017) based on values (Tafsir, 2012). This potential is bestowed upon humans by Allah (Nata, 2017) as Allah states in Surah Al-Balad [90], verse 10: "And We have shown him the two ways [of good and evil]." This means that the act of choosing is driven by a motive influenced by the values within oneself, whether they are virtuous or truthful values, to attain happiness in this world and the hereafter, or they could be values of evil, corruption, falsehood, or destruction, as indicated in Surah Al-Qasas [28]:77. Essentially, every individual is born with the innate potential for monotheistic faith (Surah Ar-Rum [30], verse 30). Therefore, this study aimed to explore how SRL as a student-centered learning model can serve as a theoretical alternative to cultivate transpersonal values, as discussed above. More specifically, this study sought to answer the following question: 'to what extent do participants' adoption of self-regulated learning strategies during task completion correlate with the manifestation of transpersonal values?'.

Method

This research was conducted in the Islamic Education (PAI) Study Program at the Faculty of Educational Sciences, UIN Syarif Hidayatullah Jakarta. The primary objective of this study was to delve into the intricacies of an innovative learning approach that seeks to imbue transpersonal values into the educational landscape. To accomplish this, the researchers adopted the Self-Regulated Learning (SRL) model as the foundation for their investigation. However, it is important to note that this study adopted a qualitative research design, focusing on a thorough exploration and descriptive analysis of the implementation of the SRL model in fostering and enlivening transpersonal values

By employing a qualitative research design, the study aimed to provide a holistic understanding of the interplay between the SRL model, and the living morality values that emerge within the educational context. Rather than focusing solely on experimental outcomes or causation, this approach allowed for an in-depth exploration of the phenomena at hand, offering rich and nuanced insights into the processes involved in enlivening transpersonal values within the realm of education.

The study collected data from 122 fifth-semester students majoring in Islamic Education (PAI) who were enrolled in the Media and Learning Technology course. The data encompassed two main aspects: Self-Regulated Learning (SRL), which included motivational and learning strategies related to task completion, and values of living morality. To obtain information on the moral values, the researchers conducted interviews and used open-ended questions. These methods allowed the informants to share their perspectives and experiences, providing valuable insights into the transpersonal values that emerged from their spiritual and transcendent awareness. The combination of interview and open-ended questions ensured a comprehensive exploration of the subject, contributing to a deeper understanding of the interplay between SRL and moral values in the context of Islamic Education.

An open-ended questionnaire is a list of questions used in research that allows respondents to answer in their own words (Arikunto, 2010). This technique is suitable as the research is

conducted during the COVID-19 pandemic. Data related to SRL includes two dimensions: motivational strategies and learning strategies. The motivational strategies dimension in the SRL model examines three main components. Firstly, the value component consists of intrinsic orientation, extrinsic orientation, and task value. Secondly, the expectancy component includes belief control over learning efforts and self-efficacy.

Moreover thirdly, the affective-emotional component consists of anxiety in task performance. The learning strategies dimension in the SRL model examines two main components. The cognitive and metacognitive strategies component includes practice, elaboration, organisation, critical thinking, and metacognitive self-regulation. Secondly, the resource management strategies include time and learning environment, work regulation, peer learning, and seeking help (Pintrich et al., 1991). Data analysis was conducted using an interactive data organisation model, data reduction, data presentation, and conclusion drawing. This research involved 24 student informants, including class representatives and group members. The group members consist of 20 students who are willing to answer open-ended questions, while an in-depth interview is conducted with the class representatives. For further details, please refer to Table 1.

Table 1. Research Informants

Classes	Chief of the Class (Interview)	Members of the Class (Open-Ended Questions)					Total
		1	2	3	4	5	
PAI 5A	1	1	1	1	1	1	6
PAI 5B	1	1	1	1	1	1	6
PAI 5C	1	1	1	1	1	1	6
PAI 5D	1	1	1	1	1	1	6
Total							24

The data obtained through open-ended questions and in-depth interviews consist of statements from the informants that describe behaviours reflecting transpersonal values. Through these two data collection methods, 32 statements were identified that depict behaviour indicators with transpersonal value content. After obtaining the 32 indicators of behaviour with transpersonal value content, a member-checking was conducted to confirm these indicators with all 122 students in the fifth semester of the Islamic Education (PAI) program undertaking the Media and Technology of Learning course. The member checking technique was organised based on the Likert Scale categories with a total of five criteria scores, namely:

Table 2. Likert Scale

Likert Scale	Criteria	Response Types
5	Strongly Agree (SA)	Positive
4	Agree (A)	
3	Neutral (N)	Neutral
2	Disagree (D)	Negative
1	Strongly Disagree (SD)	

To facilitate data analysis, the criteria "Strongly Agree" and "Agree" are classified as positive responses, while the criteria "Disagree" and "Strongly Disagree" are classified as negative responses. The criteria for calculating the percentage of positive responses for each transpersonal value category using interval are as follows table 3.

Table 3. Interval Scores

Interval	Criteria
76-100%	Excellent
51-75%	Good
26-50%	Relatively Good
0-25%	Not Good

Results and Discussion

This study aimed to explore how SRL as a student-centered learning model can serve as a theoretical alternative to cultivate transpersonal values, as discussed above. More specifically, this study sought to answer the following question: 'to what extent do participants' adoption of self-regulated learning strategies during task completion correlate with the manifestation of transpersonal values?' In this study, we categorised which items on Self-Regulated Learning strategies correspond to Transpersonal Values. Through this categorisation, we assumed that if the items obtained a high level of positive response, this may mean that participants have a tendency for having a high level of Transpersonal Values.

In this findings and discussions section, we will provide integrative discussion to the findings which means that findings from each transpersonal value will be discussed following the description of the findings within each sub-section. This may help readers to obtain better flow in understanding our insights from our findings.

Transpersonal values are based on self-awareness or self-identity beyond individual or personal boundaries, serving as the foundation for actualising devotion to Allah SWT. Awareness of transpersonal values encourages individuals to act wisely in their development process, transcending ego and entering spirituality as the highest potential of human beings. Transpersonal values that emerge in the learning of Media and Technology for Learning (MTL) through the Self-Regulated Learning (SRL) model applied in the form of multimedia production projects include intention, inclusivity, responsibility, spiritual intelligence, trustworthiness, patience, *Muhasabah*, *Muraqabah*, and *Tahsinul Akhlaq*. After identifying 32 indicators of behaviour loaded with transpersonal values, these indicators were categorised into nine categories. This categorisation was based on the proximity of one concept to another. Overall, the confirmed indicators of behaviour loaded with transpersonal values through the member-checking technique are depicted in the following table 4.

Table 4. Transpersonal Values Categories

No	Transpersonal Values (TV) Category	Confirmed Indicators	TV Positive Responses	Criteria
1	Intention Values	3	95.08 %	Excellent
2	Inclusive Values	4	95.49 %	Excellent
3	Responsibility Values	4	92.83 %	Excellent
4	Spiritual Intelligence Values	5	89.18 %	Excellent
5	Trustworthiness (*Amanah*) Values	4	96.52 %	Excellent
6	Patience Values	3	85.79 %	Excellent
7	Self-Reflection Values (*Muhasabah*)	5	83.28 %	Excellent
8	Self-Awareness Values (*Muraqabah*)	3	92.90 %	Excellent
9	Excellence in Character Values (*Tahsinul Akhlaq*)	1	92.62 %	Excellent

The above table shows the overall pictures of positive responses related to the nine transpersonal values. From the table, it can be seen that participants possess inclusivity values higher among the other transpersonal values as the responses falling into this category achieve the highest positive responses with a score of 95.49%. On the other side, questionnaire items fall into the self-reflection values achieve the least percentage among others with a score of 83.28%. However, as data showed positive responses, it can be assumed that participants generally have a good transpersonal values as reflected from their self-regulated learning strategies. Furthermore, this finding provides valuable insights into the relative levels of agreement or alignment participants have with each value, illustrating the extent to which they resonate with or embrace these principles in their lives. The findings shed light on the prevailing attitudes and beliefs related to these values within the surveyed population. When the proportion of positive responses is higher for a particular value, it indicates a more substantial endorsement or recognition of its importance among the participants. Conversely, a lower percentage might signify a need for further emphasis or awareness regarding that particular value.

Intention Values

Table 5. Indicators for Intention Values

Indicators for Intention Values		Response					Total
		Positive		Neutral	Negative		
		5	4	3	2	1	
1.1	I focus my attention with full awareness.	49	68	5	0	0	122
1.2	I demonstrate an enthusiastic attitude.	46	68	8	0	0	122
1.3	I establish clear learning goals, committed to achieving them.	52	65	5	0	0	122
	Total	348		18	0		366
	%	95.08		4.91	0.00		100

From the table 5, it can generally be seen that most of our participants had strongly positive responses towards the indicators by achieving a total of 95.08% positive responses, with item 1.3 (*I establish clear learning goals, committed to achieving them.*) obtained higher hits of positive responses among the other items. Intention value is a motivational factor that influences behaviour and indicates how strongly someone is willing to try and how much effort they plan to put into manifesting it as a behaviour (Ajzen, 1991). Consistent with this definition, at least three indicators of intention emerge in learning with the SRL model: attention, enthusiasm, and learning goals. The excellent positive response received through member-checking indicates that the individuals involved highly valued and positively perceived these three indicators—attention, enthusiasm, and learning goals. This suggests that learners recognised the importance of cultivating these indicators to enhance their learning experiences and outcomes within the SRL framework. By nurturing attention and enthusiasm and setting meaningful learning goals, learners can foster a proactive and purposeful approach to learning. These indicators contribute to increased engagement, improved retention of information, and a deeper understanding of the subject matter. Additionally, they promote self-motivation and self-regulation, empowering learners to take ownership of their learning process and adapt their strategies based on their progress and needs.

Inclusive Values

Table 6. Indicators for Inclusive Values

Indicators for Inclusive Values		Response					Total
		Positive		Neutral	Negative		
		5	4	3	2	1	
2.1	I am open-minded and willing to learn/work with anyone.	75	42	5	0	0	122
2.2	I demonstrate a democratic attitude.	51	60	11	0	0	122
2.3	I demonstrate a tolerant attitude (respecting others).	93	29	0	0	0	122
2.4	I demonstrate empathy: the capability to understand and feel the emotions of others.	56	60	6	0	0	122
	Total	466		22	0		488
	%	95.49		4.50	0.00		100

From the table 6, it can generally be seen that most of our participants had strongly positive responses towards the inclusive values indicators by achieving a total of 95.49% positive responses, with item 2.3 (*I demonstrate a tolerant attitude (respecting others)*) obtained higher hits of positive responses among the other items. Inclusivity value is a set of norms that guide us to be open and receptive to the diversity of realities and existences in life, accompanied by a good assumption that there is always a positive wisdom that can be learned from every individual (with all their strengths and weaknesses) (Munawar-Rachman, 2022). In working in a group to produce instructional media, at least four indicators fulfil the inclusivity value: being open-minded, democratic, tolerant, and empathetic. The excellent and positive response received through member-checking indicates that the group members well-received these indicators related to inclusivity. This suggests that they recognised the importance of fostering an inclusive environment that values diverse perspectives, encourages collaboration, and ensures everyone feels respected and included. By embracing these indicators of inclusivity, the group members can harness each individual's collective strengths and talents, resulting in more innovative and effective outcomes in the development of instructional media. Moreover, an inclusive environment promotes a sense of belonging and psychological safety, allowing group members to express themselves and contribute to their fullest potential freely.

Responsibility Values

Table 7. Indicators of Responsibility Values

Indicators of Responsibility Values		Response					Total
		Positive		Neutral	Negative		
		5	4	3	2	1	
3.1	I demonstrate an attitude that reflects integrity.	37	76	9	0	0	122
3.2	I prioritise learning tasks: able to complete learning tasks according to the requirements.	66	49	6	1	0	122
3.3	I am prepared to rectify any undesirable condition or situation resulting from my behaviour or decisions.	38	70	13	1	0	122
3.4	I demonstrate enthusiasm in pursuing goodness and virtuous actions.	50	67	5	0	0	122
	Total	453		33	2		488
	%	92.83		6.76	0.41		100

From the table 7, it can generally be seen that most of our participants had strongly positive responses towards the responsibility values indicators by achieving a total of 92.83% positive responses, with item 3.2. (*I prioritise learning tasks: able to complete learning tasks according to the requirements.*) obtained higher hits of positive responses among the other items. The categorisation of the four indicators above is based on the proximity of their concepts to the concept of responsibility, which is a set of values that serve as a reference for acting to fulfil obligations towards oneself, others, groups or communities, the country, and obligations towards God (Syifa et al., 2022). The responsibility indicators are evident in working in a group to produce instructional media, especially in task allocation among group members. The excellent, positive response obtained through member-checking indicates that the group members well-received the responsibility-related indicators, particularly task allocation. This suggests that they recognised the importance of efficient task allocation in achieving project objectives and maintaining accountability within the group.

Spiritual Intelligence Values

Table 8. Indicators for Spiritual Intelligence Values

Indicators for Spiritual Intelligence Values	Response					Total
	Positive		Neutral	Negative		
	5	4	3	2	1	
4.1 I am capable of self-understanding (self-awareness).	48	59	15	0	0	122
4.2 I demonstrate sincerity and reliance on Allah in learning.	54	61	7	0	0	122
4.3 I exhibit a willingness to change for the better.	73	47	2	0	0	122
4.4 I display an inspirational attitude.	21	70	27	4	0	122
4.5 I demonstrate a balanced and harmonious disposition (*tawazzun*).	45	66	11	0	0	122
Total	544		62	4		610
%	89.18		10.16	0.66		100

From the above table, it can generally be seen that most of our participants had strongly positive responses towards the responsibility values indicators by achieving a total of 89.18% positive responses, with item 4.3 (*I exhibit a willingness to change for the better.*) obtained higher hits of positive responses among the other items. Spiritual intelligence is a set of spiritual values that serve as a foundation for thinking and acting, enabling individuals to direct their abilities to listen to their conscience, distinguish between right and wrong, and embrace moral principles in their interactions (Rahmawati, 2016). While working on the group project of developing instructional media, at least five indicators align with the definition of spiritual intelligence: self-awareness, sincerity, reliance on Allah, striving for personal improvement, being inspirational, and maintaining balance. The positive response from member-checking indicates that project members highly value and appreciate these indicators. By cultivating self-awareness, demonstrating sincerity, relying on Allah's guidance, seeking personal growth, inspiring others, and maintaining balance, the project members could contribute effectively while staying aligned with their spiritual values. This recognition highlights the importance of spiritual intelligence in guiding and enhancing their work on the project.

Trustworthiness (*Amanah*) Values

From the table 9, it can generally be seen that most of our participants had strongly positive responses towards the responsibility values indicators by achieving a total of 96.52% positive responses, with item 5.4 (*I assess my peers fairly and objectively in peer assessments.*) obtained

higher hits of positive responses among the other items. Trustworthiness Values encompass values that serve as a reference for fulfilling responsibilities or religious obligations in worldly matters and the hereafter. It includes speaking the truth, not lying, keeping promises, obeying, and being honest (Mansyur, 2013). The positive response obtained through member checking indicates that the group members well-received the indicators of trustworthiness. It suggests that the individuals recognised the importance of trustworthiness and responsibility in working collaboratively and achieving shared goals. When group members are committed to implementing plans, adhering to schedules, and completing assigned tasks, it fosters a sense of reliability and dependability within the team. This, in turn, promotes efficiency, productivity, and effective coordination among team members.

Table 9. Indicators for Trustworthiness (*Amanah*) Values

Indicators for Trustworthiness (*Amanah*) Values	Response					Total
	Positive		Neutral	Negative		
	5	4	3	2	1	
5.1 I speak the truth and do not lie.	62	56	4	0	0	122
5.2 I uphold my promises and do not break them.	52	65	5	0	0	122
5.3 I am obedient and faithful to orders/commands and do not betray.	50	65	7	0	0	122
5.4 I assess my peers fairly and objectively in peer assessments.	92	29	1	0	0	122
Total	471		17	0		488
%	96.52		3.48	0.00		100

Patience Values

Table 10. Indicators for Patience Values

Indicators for Patience Values	Response					Total
	Positive		Neutral	Negative		
	5	4	3	2	1	
6.1 I can regulate my emotions, maintaining composure and resilience in the face of complaints, restlessness, anxiety, sadness, and fear.	31	75	15	1	0	122
6.2 I can control my impulses, desires, and preferences, avoiding impulsiveness and frivolous actions.	25	69	26	2	0	122
6.3 I have an optimistic outlook and hold positive expectations (*husn al-Huda*), such as possessing hope and confidence in my ability to overcome challenges and remaining steadfast and resilient without surrendering or losing hope.	39	75	8	0	0	122
Total	314		49	3		366
%	85.79		13.39	0.82		100

From the table 10, it can generally be seen that most of our participants had strongly positive responses towards the responsibility values indicators by achieving a total of 85.79% positive responses, with item 6.3 (*I have an optimistic outlook and hold positive expectations (husn al-Huda), such as possessing hope and confidence in my ability to overcome challenges and remaining steadfast and resilient without surrendering or losing hope.*) obtained higher hits of positive responses among the other items. Patience Values refer to a set of values that serve as a

reference in self-control to persevere in carrying out various acts of obedience, avoiding prohibitions, and facing various trials (Mutaqin, 2022). The positive response received through member-checking regarding the indicators of patience suggests that individuals recognise the importance and value of cultivating patience and practising emotional and behavioural self-control. It implies that these indicators resonate with people and are seen as valuable qualities to possess. Patience and self-control are highly regarded virtues in various cultures and religious traditions, including Islam. In the Islamic faith, patience (sabr) is a commendable attribute often associated with rewards and blessings. Muslims are encouraged to practice patience in times of adversity, exercise self-control over their actions and emotions, and trust in the wisdom and decree of Allah.

Self-Reflection (*Muhasabah*) Values

Table 11. Indicators for Self-Reflection (*Muhasabah*) Values

Indicators for Self-Reflection (*Muhasabah*) Values		Response					Total
		Positive		Neutral	Negative		
		5	4	3	2	1	
7.1	I exhibit regulated administration, which is the ability to determine who will control a situation or circumstance using external sources, whether it is oneself or external behavioural rules.	32	72	15	2	1	122
7.2	I am capable of behaviour modification (stimulus modifiability), which is knowing how and when an undesired stimulus will result in appropriate behaviour.	24	62	33	3	0	122
7.3	I demonstrate self-control in obtaining information to anticipate a situation with various considerations.	30	74	18	0	0	122
7.4	I exhibit self-control in assessing a situation by subjectively focusing on positive aspects that hold value.	32	75	15	0	0	122
7.5	I display self-control in making decisions (decisional control) based on personal beliefs or approval.	30	77	14	1	0	122
	Total	508		95	7		610
	%	83.28		15.57	1.15		100

From the table 11, it can generally be seen that self-reflection indicators have more items among other indicators. Moreover, our findings also showed most of our participants had strongly positive responses towards the responsibility values indicators by achieving a total of 83.28% positive responses, with item 7.4 (*I exhibit self-control in assessing a situation by subjectively focusing on positive aspects that hold value.*) obtained higher hits of positive responses among the other items. Muhasabah is a set of values that serve as a reference for carrying out tasks with careful consideration while adhering to both religious and socio-cultural rules (Tasmara, 2001). The group work in producing learning media is done outside regular class hours, allowing students to experience peer assessment and self-reflection. Through this process, they gradually learn to practice regulated administration, behaviour modification, and self-control. The fact that member-checking has indicated an excellent positive response to these indicators is a positive sign. The positive response suggests that students appreciate and recognise the value of these skills and the benefits they bring to their learning experience.

Self-Awareness (*Muraqabah*) Values

Table 12. Indicators for Self-Awareness (*Muraqabah*) Values

Indicators for Self-Awareness (*Muraqabah*) Values		Response					Total
		Positive		Neutral	Negative		
		5	4	3	2	1	
8.1	I demonstrate an attitude that reflects my consideration of appropriateness and suitability in my social interactions.	27	83	12	0	0	122
8.2	I demonstrate an attitude that reflects my consideration for living a more meaningful and beneficial life.	32	81	9	0	0	122
8.3	I demonstrate an attitude that reflects my hope (raja') to attain the pleasure of Allah SWT.	57	60	5	0	0	122
	Total	340		26	0		366
	%	92.90		7.10	0.00		100

From the table 12, it can generally be seen that most of our participants had strongly positive responses towards the responsibility values indicators by achieving a total of 92.90% positive responses, with item 8.3 (*I demonstrate an attitude that reflects my hope (raja') to attain the pleasure of Allah SWT.*) obtained higher hits of positive responses among the other items. Muraqabah value is a set of values that serve as considerations in carrying out tasks/assignments and interpersonal interactions in a manner that is appropriate, worthy, meaningful, beneficial, and with the hope of attaining the pleasure of Allah (Tasmara, 2001). The positive response received through member-checking indicates that these indicators of muraqabah value have resonated strongly with the students. This suggests that integrating muraqabah values within the group project has provided students with a framework for thoughtful and conscientious engagement. The recognition and appreciation of these values signify their commitment to aligning their actions with ethical principles, seeking meaningfulness in their work, and striving for beneficial outcomes in line with the pleasure of Allah.

Excellence in Character (*Tahsinul Akhlaq*) Values

Table 13. Indicator for Excellence in Character (*Tahsinul Akhlaq*) Values

Indicator for Excellence in Character (*Tahsinul Akhlaq*) Values		Response					Total
		Positive		Neutral	Negative		
		5	4	3	2	1	
9.1	I tend to lean toward goodness, wisdom, and piety.	43	70	9	0	0	122
	Total	113		9	0		122
	%	92.62		7.38	0		100

From the table 13, it can generally be seen that excellence in character indicators have the least items among other indicators. Moreover, our findings also showed most of our participants had strongly positive responses towards the responsibility values indicators by achieving a total of 83.28% positive responses. Item number 9.1 (*I tend to lean toward goodness, wisdom, and piety.*) obtained 43 'strongly-agree' responses and 70 'agree' responses, indicating that most of participants tend to lean toward goodness, wisdom, and piety. The value of *tahsinul akhlaq* refers to a set of values that serve as a reference for reflecting the quality of life inspired by the vision and values of faith, Islam, and ihsan, which are reflected in one's speech, actions, and attitudes. The positive response obtained through member-checking suggests that these indicators of *Tahsinul Akhlaq* have been well-received and valued by the members or participants involved in the evaluation or assessment process. It indicates that individuals recognise the importance of

these values and acknowledge their positive impact on personal growth, relationships, and the overall well-being of individuals and communities.

Conclusion

The study highlights the importance of transpersonal values in self-regulated learning and instructional media development. Intention, inclusivity, responsibility, spiritual intelligence, trustworthiness, patience, *muhasabah, muraqabah,* and *tahsinul akhlaq* significantly guide individuals towards meaningful and beneficial actions. These values are reflected in learners' attitudes, behaviours, and interactions in producing instructional media. The findings demonstrate that the indicators of intention, including attention, enthusiasm, and learning goals, received an extremely positive response, indicating the strong motivation and effort put forth by learners. Inclusivity indicators, such as being open-minded, democratic, tolerant, and empathetic, were well-received, emphasising the importance of embracing diversity and learning from others' strengths and weaknesses. Responsibility indicators, particularly evident in task allocation and fulfilling obligations, received an exceptionally positive response. This highlights the significance of accountability to oneself, others, communities, and religious obligations. The indicators of spiritual intelligence, such as self-awareness, sincerity, reliance on Allah, personal improvement, inspiration, and balance, were also positively acknowledged, emphasising the role of moral principles and conscience in individuals' actions. The values of trustworthiness, patience, muhasabah, muraqabah, and tahsinul akhlaq were reflected in the commitment to truth, keeping promises, emotional self-control, self-reflection, and maintaining a virtuous character. These values contribute to the overall development of learners' character and their pursuit of the pleasure of Allah. In conclusion, the study underscores the significance of transpersonal values in self-regulated learning and instructional media production. These values guide learners towards meaningful, beneficial, and morally grounded actions, fostering personal growth and spiritual development. The positive response to the indicators of these values highlights their relevance and importance in educational settings.

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