



The Role of Christian Ethics Education in Character Development among Catholic University Students in Indonesia

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Article Info	Abstract
Article history: Received: May 22, 2026 Revised: July 26, 2026 Accepted: August 21, 2026 Keywords: Christian ethics education; Student character; Catholic higher education; University students.	ABSTRACT Background: Catholic higher education seeks to integrate academic formation with moral and faith-based development, yet empirical evidence on how students' perceptions of Christian ethics education relate to their character remains limited. Aim: This study examined the relationship between Christian Ethics Education and Student Character among Catholic university students in Indonesia. Methods: A quantitative survey was conducted with 200 active students selected through purposive sampling from the population of APTIK-affiliated higher education institutions. Christian Ethics Education was measured with 29 items and Student Character with 16 values using a five-point Likert scale. Data were processed using SPSS, including descriptive statistics, validity and reliability testing, and hypothesis testing. Results: Christian Ethics Education had a mean of 4.41558 (SD = 0.73149), and Student Character had a mean of 4.29947 (SD = 0.95667). Cronbach's alpha was 0.972 and 0.962, respectively. The reported hypothesis test yielded a coefficient/loading of 0.874, $t = 24.355$, and $p = 0.0000$, indicating a strong positive statistical relationship in the surveyed sample. Conclusion: Higher reported Christian Ethics Education was associated with stronger self-reported Student Character. Because the study used survey data, the result should be interpreted as an association rather than proof of a causal effect.
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INTRODUCTION

Character development remains a substantive concern in higher education because universities shape not only disciplinary competence but also the judgments, habits, and responsibilities that students carry into professional and civic life. Recent scholarship has renewed the argument that character and virtue are legitimate educational aims in universities, especially where academic learning requires honesty, practical wisdom, responsibility, and sound judgment (Arthur, 2024; Case & VanderWeele, 2025). The expansion of online and digital learning has also complicated the formative environment by reducing some face-to-face relational conditions while introducing new ethical challenges associated with artificial intelligence, information use, and digital conduct (Al-kfairy et al., 2024; Condrey, 2024; Harrison & Laco, 2022; Landoni et al., 2022). These developments suggest that ethical education cannot be reduced to knowledge of rules or codes. It also concerns how students interpret values and translate them into conduct across changing contexts. For university students, who increasingly make academic, social, and professional decisions autonomously, the relationship between ethics education and character therefore warrants direct empirical examination.

Within Christian higher education, the relationship between ethics and character is especially salient because institutional missions commonly include spiritual, moral, and personal formation. Research on Christian universities has shown that faith and character are treated as educational outcomes, although the ways they are measured and cultivated remain uneven across institutions (Dougherty et al., 2022; Verhoef & Badley, 2021). Christian religious education also carries a long-

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standing concern with moral virtues, responsibility, and the integration of belief with action (Horowski, 2020). More recent evidence indicates that religious communities, Christian school climates, and faith-based learning experiences can provide resources for moral identity, ethical reflection, and personal formation (Aldridge & McLure, 2024; Islam et al., 2024; Smith et al., 2025). In Catholic settings, formation programs similarly emphasize that faith should be expressed through community, service, and responsibility rather than remain confined to doctrinal knowledge (Topliss et al., 2024). This literature supports examining whether students who perceive stronger Christian Ethics Education also report stronger Student Character.

Catholic higher education adds an institutional dimension to this question because Catholic universities are expected to sustain academic purposes while maintaining a recognizable religious identity and formative mission. Contemporary analyses show that Catholic identity is enacted through teaching, organizational practices, relationships, and the broader culture of the institution rather than through symbolic affiliation alone (Gourlay, 2023; Pratt, 2024). At the global level, Catholic higher education also operates within diverse and increasingly plural student populations, which makes the relationship between faith-based identity and educational formation more complex (Wodon, 2022). Current debates therefore focus on how Catholic institutions can preserve distinctive moral and religious purposes while remaining responsive to cultural change and student diversity (Pike, 2026; Robinson & Cranley, 2025). In Indonesia, these concerns intersect with national educational goals that include faith, noble character, responsibility, independence, and democratic citizenship. Examining Christian Ethics Education among students in Catholic universities can consequently contribute to both the international literature on faith-based higher education and the specific educational responsibilities of Indonesian Catholic institutions.

Research on character formation in higher education provides several mechanisms through which ethics education may be connected with student development. Studies of university character programs indicate that explicit instruction, repeated practice, reflection, moral exemplars, dialogue, and accountable relationships can support the cultivation of virtues when they are intentionally embedded in educational experiences (Lamb et al., 2021; Lamb et al., 2022). College students also describe moral development as a process shaped by mentors, models, and social or religious communities rather than by abstract principles alone (Cox et al., 2022; King & Sparks, 2022). Habit formation appears to matter as well, because students' repeated intellectual, relational, bodily, and spiritual practices accumulate into patterns relevant to virtue development (Madsen et al., 2025). Experimental and quasi-experimental work further suggests that character-focused courses can strengthen selected virtues, reliance on moral exemplars, purpose, and intellectual character under particular educational conditions (Maranges et al., 2024; Orona et al., 2024). These findings provide an empirical basis for expecting a relationship between perceived ethics education and character, while also showing that character formation is multidimensional and context dependent.

The theoretical literature likewise cautions against treating moral character as a simple accumulation of values. Practical wisdom involves integrating moral aspirations, emotions, contextual understanding, and judgment in ways that guide appropriate action (Kristjánsson et al., 2021). Virtue-based approaches to leadership and higher education similarly emphasize that character formation requires the coordination of knowledge, dispositions, competencies, and repeated practice (López González et al., 2024). Recent cross-national evidence also links emotional regulation with cardinal virtues such as temperance and fortitude, suggesting that moral formation has affective as well as cognitive dimensions (López González et al., 2026). In religious education, teachers have described character development in terms of virtue literacy, moral virtues, and the pedagogical interpretation of religious content (Metcalf & Moulin-Stožek, 2021; Metcalfe et al., 2024). These perspectives are consistent with a view of Christian Ethics Education as potentially formative, but they also imply that any observed association should be interpreted in relation to the particular content and measurement of the constructs used in the present study.

Despite this growing literature, an empirical gap remains. A recent thematic review shows that character education research has expanded internationally across conceptualization, measurement, association, impact, implementation, and development, but the distribution of evidence remains uneven across settings and populations (Oldham & McLoughlin, 2026). Much of the Christian and Catholic higher-education literature focuses on institutional mission, formation programs, campus culture, or qualitative accounts of moral development, while fewer studies directly test the statistical

relationship between perceived Christian ethics education and a broad measure of student character within the same sample. Research on contemporary moral problems, including gambling and digital ethics, confirms that religiosity and ethical reasoning can be relevant to specific behaviors, but these studies address narrower outcomes than the multidimensional character construct examined here (Calado et al., 2024; Vu et al., 2024). Ethical theory further distinguishes between descriptive accounts of behavior and normative judgments about what ought to be done, which reinforces the need to define clearly what the survey items actually measure (Hammerton, 2025). The present study addresses this gap by examining the association between Christian Ethics Education and Student Character among Catholic university students in Indonesia.

Against this background, the study asks whether Christian Ethics Education is significantly associated with Student Character among Catholic university students in Indonesia. The study uses a quantitative survey of active students selected purposively from the population of higher education institutions affiliated with the Association of Catholic Universities (APTİK). Its immediate objective is to test the stated hypothesis that higher Christian Ethics Education scores are accompanied by higher Student Character scores. The study contributes student-level quantitative evidence to an international literature that increasingly recognizes character formation as a legitimate concern of higher education but has comparatively fewer studies situated in Indonesian Catholic universities. Practically, the findings can inform reflection on how ethics teaching is connected with students' reported character-related dispositions. Because the design is survey based, the analysis identifies statistical association and does not establish that Christian Ethics Education causes character development.

METHOD

Research Design

This study used a quantitative survey design to examine the statistical relationship between Christian Ethics Education as the independent variable and Student Character as the dependent variable. A survey design was appropriate because the study collected students' self-reported perceptions of ethics education and character-related dispositions through a structured questionnaire. The conceptual model is presented in Figure 1. The hypothesis tested in the study was that Christian Ethics Education would show a positive and statistically significant relationship with Student Character among Catholic university students in Indonesia. Because the available manuscript does not identify a longitudinal, experimental, or intervention component, the findings are interpreted as associations rather than causal effects.

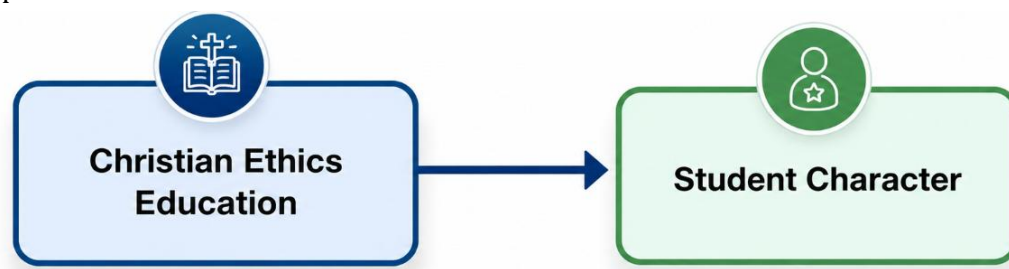


Figure 1. Conceptual research model

Population and Sample

The population consisted of active students enrolled at higher education institutions affiliated with the Association of Catholic Universities (APTİK) in Indonesia. The original manuscript identifies 20 APTİK-affiliated institutions as the population frame. A sample of 200 respondents was selected using purposive sampling. Eligibility criteria were a minimum age of 21 years, active student status in the 2024/2025 academic year, knowledge of Christian Ethics, and knowledge of Character Education. Bujang (2021) was cited in the original manuscript as the basis for selecting a sample within the range of 100 to 200 participants. [PERLU VERIFIKASI: the manuscript links this rationale to a covariance-structure model, but the exact inferential model used in the analysis is not identified. The authors should also report the institutions represented in the final sample and the data-collection dates.]

Research Instruments

Data were collected using a structured self-report questionnaire with a five-point Likert response format: 5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree (Ferrando et al., 2025). The questionnaire measured two constructs. Christian Ethics Education was represented by 29 statements attributed in the original manuscript to Hannick (1997), and Student Character was represented by 16 character values attributed to the Ministry of National Education through the source cited in the manuscript. The full indicator content is retained below because the indicators define the operational scope of the two variables.

Christian Ethics Education indicators

Christian Ethics Education was assessed using 29 statements representing the ethical content addressed in the instrument. The items covered moral discernment and conscience, respect for human life, physical and psychological responsibility, family life, social justice, anti-corruption values, environmental responsibility, the social mission of the Church, and personal repentance and moral renewal. The 29 statements were developed to represent the Christian ethical content examined in this study, drawing conceptually on Christian ethical principles discussed in the literature (Hanink, 1997).

Rather than treating these areas as separate subscales, the 29 items were analyzed as indicators of the overall Christian Ethics Education construct. Representative statements included: "Christian Ethics Education teaches me to assess the good and bad of human actions based on conscience"; "Christian Ethics Education teaches that the Church shares responsibility for creating peace, harmony, and brotherhood"; "Christian Ethics Education teaches that an anti-corruption attitude requires self-control against greed, lying, and hypocrisy"; and "Christian Ethics Education raises awareness of the importance of caring for the surrounding environment as part of maintaining the integrity of creation." Responses were recorded using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Higher scores represented stronger student perceptions of the ethical teachings addressed through Christian Ethics Education. In the present sample, the 29-item measure showed high internal consistency, with a Cronbach's alpha coefficient of 0.972.

Student Character indicators

Student Character was measured using 16 character values covering religious commitment, honesty, tolerance, discipline, creativity, independence, democratic attitudes, curiosity, national spirit, love of the country, appreciation of achievement, communicative behavior, reading interest, environmental care, social care, and responsibility. These values were attributed in the original manuscript to the character education framework of the Indonesian Ministry of National Education.

The 16 indicators were treated as components of the overall Student Character construct rather than as separate subscales. Representative items included statements concerning respect for differences in religion, race, ethnicity, opinions, attitudes, and actions, as well as the willingness to place national and state interests above personal or group interests. These items illustrate that the construct encompasses both personal moral dispositions and social-civic responsibilities.

Responses were recorded on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), with higher scores indicating stronger self-reported character-related dispositions. In the present sample, the 16-item Student Character measure showed high internal consistency, with a Cronbach's alpha coefficient of 0.962.

Validity and Reliability

The original manuscript reports that all measurement items for both variables met the validity requirement and that internal consistency was high. Cronbach's alpha was 0.972 for Christian Ethics Education and 0.962 for Student Character, both above the 0.70 criterion used in the manuscript. These coefficients indicate strong internal consistency for the item sets. [PERLU VERIFIKASI: report the validity procedure, item-level validity statistics, threshold, and whether any pilot testing or expert review was conducted. The unusually high alpha values should also be considered when assessing possible item redundancy.]

Data Collection Procedure

The prepared questionnaire was distributed to respondents who met the purposive-sampling criteria, and respondents answered each statement according to their own perceptions and opinions.

Responses were converted to numerical scores using the five-point Likert scale and compiled as primary quantitative data for analysis. The original manuscript does not specify whether the questionnaire was administered online or in person, how eligibility was screened, or what informed-consent and ethical-review procedures were used. [PERLU VERIFIKASI: add the survey administration mode, recruitment procedure, data-collection period, ethics approval or exemption information, and consent procedure before submission.]

Data Analysis

SPSS was used to process the quantitative data. The analysis reported descriptive statistics for the two variables, item validity testing, Cronbach's alpha reliability testing, and an inferential hypothesis test. The decision rule reported in the manuscript compared the obtained t value with 1.96 and evaluated statistical significance at the 0.05 level. The hypothesis test produced a reported loading factor or coefficient of 0.874, $t = 24.355$, and $p = 0.0000$. [PERLU VERIFIKASI: identify the exact SPSS procedure that produced these values and clarify whether 0.874 is a regression coefficient, correlation coefficient, standardized coefficient, path coefficient, or factor loading. If SPSS reported $p = .000$, it should normally be presented as $p < .001$ after verification.]

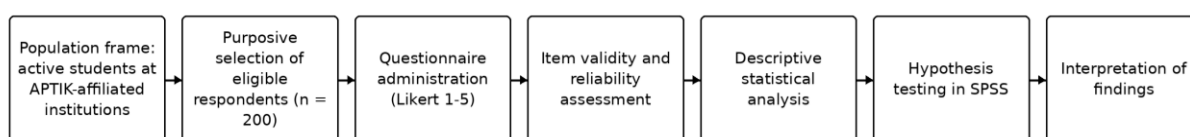


Figure 2. Research procedure and analysis flow

RESULTS AND DISCUSSION

Results

Christian Ethics Education was measured with 29 items. The overall mean score was 4.41558, with a reported standard deviation of 0.73149, indicating generally high agreement with the ethics-education statements. Four statements shared the highest reported mean of 4.46753: understanding Catholic principles for responsible family life, recognizing the Church's responsibility for peace and brotherhood, expressing social responsibility in daily life, and responding to the environment as part of caring for creation. The lowest reported mean was 4.05195 for the statement concerning objective action as the primary basis for evaluating the goodness or badness of human action. Even this lower item remained above the midpoint of the five-point scale.

Student Character was measured using 16 values. The overall mean was 4.29947, with a reported standard deviation of 0.95667. The highest item reported in the Results section was respect for differences in religion, race, ethnicity, opinions, attitudes, and actions, with a mean of 4.66234 and a standard deviation of 0.71. The lowest item concerned placing the interests of the nation and state above personal and group interests, with a mean of 3.95 and a reported standard deviation of 2.83. [PERLU VERIFIKASI: an SD of 2.83 is not compatible with the stated 1-5 response range and should be checked against the raw data or original output. The Discussion section of the original manuscript also reports a different highest character item and mean, so the correct item-level result must be confirmed.]

Table 1. Descriptive and reliability summary

Variable	Items	Mean	SD	Cronbach's α	Lowest item mean
Christian Ethics Education	29	4.41558	0.73149	0.972	4.05195
Student Character	16	4.29947	0.95667	0.962	3.95

The manuscript reports that all Christian Ethics Education and Student Character items passed the validity test, although item-level statistics and the validity criterion are not provided. Reliability was high for both measures, with Cronbach's alpha values of 0.972 for Christian Ethics Education and 0.962 for Student Character. These values support internal consistency of the two item sets, while the absence of item-level validity information limits independent evaluation of construct measurement.

The hypothesis test reported a coefficient or loading factor of 0.874, an obtained t value of 24.355, a comparison value of 1.96, and $p = 0.0000$. On the decision rule stated in the manuscript, the

hypothesis was accepted. The result indicates a strong positive statistical relationship between Christian Ethics Education and Student Character in the surveyed sample. Because the study used survey data and the exact inferential model is not specified, the coefficient should not be interpreted as evidence that Christian Ethics Education by itself caused the observed level of student character.

Table 2. Hypothesis testing

Hypothesis	Reported coefficient/loading	t value	Comparison value	p value	Decision
Christian Ethics Education → Student Character	0.874	24.355	1.96	0.0000	Accepted

Source: Data, processed.

Discussion

The central finding is that respondents who reported stronger Christian Ethics Education also reported stronger Student Character, while the average scores for both constructs were high. This pattern is consistent with research showing that Christian universities often define faith and character as interrelated educational outcomes rather than separate domains of student development (Dougherty et al., 2022; Verhoef & Badley, 2021). It also accords with more recent work showing that university students can draw on faith when interpreting moral challenges, although the degree to which faith becomes an active part of moral reasoning varies across students (Smith et al., 2025). From a character-education perspective, the result is also compatible with the claim that universities can intentionally support character when moral aims are integrated into educational practice rather than treated as peripheral to academic formation (Arthur, 2024; Case & VanderWeele, 2025). The present data do not demonstrate the process through which this relationship develops, but they indicate that the two constructs were closely aligned in the perceptions of the surveyed students.

The highest Christian Ethics Education responses were concentrated in statements about responsible family life, peace and brotherhood, everyday social responsibility, and care for creation. These items share a practical and relational orientation: they connect religious commitments with duties toward other people, communities, and the social environment. This pattern resembles findings from church-based educational settings in which living out Christian commitments, peer connectedness, and practical service were associated with moral identity or other formative outcomes (Aldridge & McLure, 2024). It is also compatible with Catholic higher-education literature that treats service, mission, and community engagement as concrete expressions of institutional identity and student formation (Topliss et al., 2024; Wodon, 2022). Pratt (2024) similarly argues that Christian identity in Catholic universities is enacted through organizational and interpersonal practices, not merely stated at the level of institutional identity. Within the present study, the item pattern may therefore suggest that students respond particularly strongly when ethics education is connected with recognizable social responsibilities.

The lowest Christian Ethics Education item concerned the proposition that objective action is the primary basis for judging the goodness or badness of human action. Its mean remained high, but it was lower than the more relational and socially concrete items. One plausible explanation is that abstract moral evaluation requires students to coordinate action, intention, conscience, circumstances, and normative standards rather than respond to a clearly recognizable social duty. This interpretation is consistent with philosophical work distinguishing descriptive and normative dimensions of ethics and with accounts of practical wisdom that emphasize contextual integration in moral judgment (Hammerton, 2025; Kristjánsson et al., 2021). Horowski (2020) likewise argues that Christian moral education involves more than learning moral propositions because the cultivation of virtue requires knowledge, responsibility, and relationship. The present survey did not directly measure moral reasoning processes, so the explanation remains theoretical. Even so, the lower score on this item indicates a potential need for ethics instruction to make the reasoning behind moral evaluation more explicit.

The Student Character results show especially strong endorsement of tolerance and respect for differences, while the item concerning prioritizing national and state interests over personal or group interests received the lowest reported mean. International research on religious education frequently identifies respect, empathy, tolerance, and moral virtues as outcomes that educators associate with character development (Metcalf & Moulin-Stožek, 2021; Metcalfe et al., 2024). In

Christian-ethos settings, inclusive character education has also been framed as compatible with religious commitments when shared virtues are connected with respect for persons and community membership (Pike, 2026). This is relevant to Catholic education, where institutional identity must increasingly be articulated within culturally plural educational environments (Robinson & Cranley, 2025). The tolerance-related response pattern is therefore conceptually plausible within the literature, although the reported standard deviation of 2.83 for the lowest character item must be verified before the magnitude of item-level differences is interpreted. Until that value is checked, conclusions about the relative weakness of the national-interest item should remain cautious.

The reported coefficient of 0.874 and *t* value of 24.355 indicate a statistically strong relationship between Christian Ethics Education and Student Character under the analysis used by the authors. Comparable higher-education studies show that character-related constructs can be associated with educational experiences, habits, and developmental processes, but the size and meaning of those relationships depend heavily on construct definition and measurement (King & Sparks, 2022; Madsen et al., 2025; Orona et al., 2024). Oldham and McLoughlin's (2026) review similarly shows that association studies form one important strand of character-education research alongside measurement validation, intervention, and implementation studies. The present coefficient should therefore be interpreted as evidence of a strong association within this survey, not as a stand-alone indicator of educational effectiveness. This caution is particularly important because the 29 Christian Ethics Education items and 16 Student Character values contain overlapping moral themes. Fuller construct-validity evidence and specification of the exact inferential procedure are required before the magnitude of the relationship can be interpreted more precisely.

The findings also have relevance to contemporary ethical challenges in digitally mediated education. Research on generative artificial intelligence has emphasized new problems involving truthfulness, accountability, privacy, authorship, and responsible use of technology (Al-kfairy et al., 2024; Condrey, 2024). Work on children's and students' use of digital tools likewise shows that ethical questions emerge from the interaction between technological affordances, educational settings, and user judgment (Landoni et al., 2022). Beyond digital technology itself, research on gambling and other ethically contested behaviors shows that religiosity and moral reasoning may shape how young people evaluate risk and responsibility (Calado et al., 2024; Vu et al., 2024). The present study does not measure digital behavior, but the strong responses to items concerning self-control, justice, responsibility, and social care indicate that Christian Ethics Education is perceived as relevant to broad domains of moral conduct. Digital implications should therefore be framed as areas in which these dispositions may be applied, not as behaviors demonstrated by the present data.

The results also support a pedagogical interpretation of character formation. Higher-education research suggests that character is more likely to develop when students repeatedly practice virtues, reflect on experience, encounter moral exemplars, engage in dialogue, and participate in relationships of accountability (Lamb et al., 2021). Empirical studies of character-focused courses and moral exemplars similarly report gains in selected virtues, purpose, or character-related outcomes under intentionally designed educational conditions (Lamb et al., 2022; Maranges et al., 2024). Virtue-based leadership education and research on emotional regulation further indicate that character formation can integrate judgment, competencies, emotions, and action rather than operate only through cognitive instruction (López González et al., 2024; López González et al., 2026). Faith-based professional education has also shown that students may connect religious learning with virtues, professional commitments, and ethical identity when curricula explicitly invite such reflection (Islam et al., 2024). These studies provide a defensible basis for suggesting that Catholic universities connect ethics content with reflection, practice, mentoring, service, and role modeling, while the effectiveness of those strategies in the present population would need to be tested directly.

Several features of the design limit how far the findings can be generalized. The sample was selected purposively, and the manuscript does not report the distribution of the 200 respondents across APTIK institutions, which makes institutional representativeness difficult to assess. Both variables were measured through self-report questionnaires, so the observed relationship may partly reflect common response tendencies or conceptual overlap in moral language across the two instruments. The validity procedure is not reported in sufficient detail, and the exact SPSS hypothesis test that produced the reported coefficient, *t* value, and *p* value must be specified before the result can be independently replicated. These limitations are important because current character-

education research places increasing emphasis not only on associations but also on measurement validation, implementation quality, and evidence of change over time (Oldham & McLoughlin, 2026). The observed association remains informative for the surveyed respondents, but it should not be generalized beyond the sample or interpreted as a causal effect. Future studies can strengthen the evidence through clearer measurement validation, more transparent sampling, multi-institutional reporting, and longitudinal or intervention designs.

CONCLUSION

The study found high self-reported levels of Christian Ethics Education and Student Character among the surveyed Catholic university students and reported a strong positive statistical relationship between the two constructs. The reported coefficient or loading factor was 0.874, with $t = 24.355$ and $p = 0.0000$ under the decision rule used in the original analysis. At the item level, students responded strongly to ethics content related to peace, brotherhood, social responsibility, responsible family life, and care for creation, while tolerance and respect for differences were prominent within the Student Character measure. These results indicate that, within this sample, stronger perceptions of Christian ethics education were accompanied by stronger self-reported character-related dispositions. The evidence should be interpreted as an association because the study used survey data and did not establish a causal sequence.

For Catholic higher education, the findings support continued attention to ethics education that connects moral principles with concrete social and personal responsibilities. Curriculum developers and educators may use the results as a basis for reviewing how ethical reflection, role modeling, service-oriented learning, and responsibility-focused activities are integrated into student formation, although the effectiveness of those practices was not directly tested in this study. Further research should verify the measurement structure of the two instruments, report the exact inferential model, clarify the institutional composition of the sample, and examine character development with designs that can assess change over time. These steps would strengthen the empirical basis for understanding how Christian ethics education relates to character formation in Indonesian Catholic higher education.

Suggestions

Theoretically, subsequent studies should examine additional variables that may be associated with student character and should test the dimensional structure of the Christian Ethics Education and Student Character measures. Practically, Catholic universities can use the present findings to review whether ethics instruction is consistently linked with opportunities for reflection, service, social responsibility, and institutional role modeling. Project-based or service-oriented assignments may be considered as curricular strategies, but their effects should be evaluated empirically rather than assumed. Institutional initiatives can also align character development with faculty development, student assessment, and community engagement, while future research should document which components are implemented and whether they are associated with measurable student outcomes.

AUTHOR CONTRIBUTION STATEMENT

CES was responsible for proposal preparation, data collection, data processing, data analysis, progress reports, final reports, publication of results, and research finances. BS assisted the principal investigator with proposal preparation, data collection, data processing, data analysis, progress reports, final reports, and research finances.

CONFLICTS OF INTEREST

No potential conflict of interest was reported by the authors.

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