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Toward a Stoic–TRINGA Moral Education Model: Evidence from Indonesian School Counselors

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ABSTRACT

Objective: This study explored Indonesian school counselors' perceptions of moral challenges among Generation Z students and examined how counselors viewed a proposed integration of Stoic virtues with the TRINGA framework (Ngerti, Ngerasa, and Ngelakoni) for moral education.

Methods and Materials: A convergent mixed-methods design was used with 501 school counselors from four Indonesian provinces. Closed-ended responses were summarized descriptively. Open-ended responses yielded 271 analyzable responses and were examined using thematic coding by two researchers, supplemented by exploratory word-frequency analysis with Voyant Tools. Quantitative and qualitative findings were integrated during interpretation.

Findings: Counselors most frequently identified social-media and technology influence, limited manners/ethics, reduced empathy and social sensitivity, peer pressure, and limited understanding of moral values as perceived challenges. The reported raw agreement between coders ranged from 89% to 92%. Counselors commonly proposed values-based guidance, Stoic virtues, TRINGA-oriented activities, and moral-dilemma discussions, while also noting barriers such as limited time, insufficient teacher training, and inconsistent stakeholder understanding.

Conclusion: The findings support the Stoic–TRINGA framework as a counselor-informed conceptual model rather than a validated intervention. Direct student assessment, psychometric validation of the survey instrument, and experimental or longitudinal testing are needed before claims can be made about effects on students' moral reasoning or behavior.

Keywords: School Counselling, Moral Education, Adolescents, Stoic Philosophy, TRINGA, Mixed Methods.

Introduction

Generation Z students' moral reasoning has become an important concern for school counselors in Indonesia and in broader educational discourse (McLoughlin & Kristjánsson, 2025). Moral reasoning is shaped not only by individual reflection but also by social interaction and digital environments that can influence thoughts, emotions, and behavior (Al Muhaysin & Hassan, 2025). Adolescents may prioritize social approval over values such as honesty, responsibility, and fairness, particularly when online norms reward conformity or disengagement (Saulnier & Krettenauer, 2023). These concerns support the need for context-sensitive moral education rather than claims that an entire generation is undergoing a uniform moral decline.

Digital media can intensify the search for social approval and expose adolescents to rapidly changing norms. Research on techno-moral change and adolescent social influence shows that digital and peer environments can both support and undermine ethical decision-making (Danaher & Sætra, 2023; Molleman et al., 2022). Recent reviews likewise emphasize the need for more culturally and educationally grounded research on digital interventions and moral development (Scuotto et al., 2024). In parallel, adolescent well-being is shaped by the interaction of digital exposure, social context, and culturally responsive support systems (Seyed Alitabar, 2026). The present study therefore examines counselors' perceptions rather than assuming direct evidence of students' internal moral reasoning.

The study addressed four research questions: (1) Which moral-reasoning-related difficulties do Indonesian school counselors most frequently observe among Generation Z students? (2) What solutions do counselors propose, and how do Stoic and TRINGA elements appear in these solutions? (3) What barriers do counselors report when implementing values-based moral guidance? and (4) How can counselors' perceptions inform a proposed Stoic–TRINGA guidance framework? In this article, moral reasoning refers to the capacity to interpret ethical situations and justify decisions, whereas character development refers more broadly to the cultivation and enactment of values in everyday life.

Stoic philosophy emphasizes wisdom, self-control, courage, and justice and has been discussed as a resource for reflective and emotionally regulated decision-making (Crawford & Helm, 2020; Ding & Yu, 2022; Eshleman, 2024; Robertson, 2018). TRINGA, an Indonesian educational framework associated with Ki Hadjar Dewantara, emphasizes Ngerti (understanding), Ngerasa (feeling), and Ngelakoni (acting), thereby linking cognitive, affective, and behavioral dimensions of education (Indarti, 2019; Nurgiyantoro, 2023; Ranam, 2020). In the present study, their integration is treated as a proposed counseling framework derived from counselor perceptions, not as an intervention whose effectiveness has already been demonstrated.

This study explores the possible integration of Stoic virtues with TRINGA as a culturally situated framework for school counseling. The aim is not to claim universal applicability, but to formulate a counselor-informed model that can be tested empirically in Indonesian educational settings and compared with other culturally grounded character-education approaches. Recent Indonesian evidence similarly highlights the importance of structured, culturally responsive character education within schools (Wibisono et al., 2026).

Methods and Materials

Study Design

A convergent mixed-methods design was used. Quantitative responses were summarized descriptively, while qualitative responses were analyzed thematically to examine counselors' perceptions of students' moral difficulties, proposed guidance strategies, and implementation barriers. Integration occurred during interpretation, where quantitative patterns and qualitative themes were compared for convergence and complementarity.

Participants and Sampling

The study included 501 school counselors from junior and senior secondary schools across Yogyakarta, Central Java, East Java, and West Java. Participants were recruited purposively through institutional channels to capture variation in gender, educational background, work experience, and regional context. Because the sample was non-probabilistic, it should not be interpreted as statistically representative of all Indonesian school counselors.

Instruments

Data were collected using a structured questionnaire with closed-ended and open-ended components. Closed-ended items asked counselors to identify frequently observed moral issues; open-ended questions asked them to describe moral challenges, strategies, and implementation barriers. The questionnaire was reviewed by counseling experts and pilot-tested for clarity. No standardized psychometric validation or construct-validity analysis was reported; therefore, the quantitative findings are interpreted as descriptive responses to the study instrument rather than scores from a validated moral-reasoning measure.

Data Analysis

Quantitative Analysis

Responses from closed-ended items were analyzed using descriptive statistics (frequencies and percentages), with percentages based on the number of counselors selecting each category.

Qualitative Analysis

Open-ended responses were compiled into a qualitative corpus. After incomplete or minimal responses were excluded, 271 analyzable responses remained. Two researchers independently coded the material into categories related to perceived moral issues, proposed solutions, and implementation challenges. Disagreements were resolved through discussion. Voyant Tools was used only for exploratory word-frequency analysis; thematic interpretation was conducted manually and was based on contextual meaning rather than token frequency alone (Evrard, 2024; Puspitasari et al., 2024).

Coding and Reliability

Coding was conducted independently by two researchers using an agreed framework. The manuscript reports raw percentage agreement for the three principal categories (89%–92%). Because no chance-corrected coefficient such as Cohen's kappa was reported, these values should be interpreted as descriptive coder agreement rather than a complete estimate of intercoder reliability.

Mixed-Methods Integration

Quantitative and qualitative data were integrated during the interpretation phase to identify convergence and complementarity, forming the basis for the Stoic-TRINGA framework for moral guidance.

Findings and Results

Perceived Factors and Manifestations Associated with Students Moral Difficulties

The quantitative survey involved 501 school counselors. The open-ended component yielded 271 analyzable responses after incomplete or minimal responses were excluded. Table 1 summarizes the frequencies of coded statements regarding perceived factors and manifestations associated with students' moral difficulties. Because respondents could contribute more than one idea, these frequencies describe coded statements and should not be interpreted as the proportion of all 501 counselors endorsing each factor.

Table 1.

Perceived Factors and *Manifestations Associated with Students' Moral Difficulties*

Moral reasoning issue	Frequency	%
Influence of social media & technology	62	22.9
Lack of manners/ethics	55	20.3
Low empathy & social sensitivity	41	15.1
Peer pressure	28	10.3
Lack of role models/leadership in the environment	25	9.2
Lack of understanding of moral values	42	15.5
Family issues (parenting, lack of attention)	18	6.6

Note. Frequencies refer to coded statements from 271 analyzable open-ended responses. Percentages are calculated from the 271 coded statements and sum to 100.0% after rounding.

As shown in Table 1, the coded statements most often concerned social media and technology (62; 22.9%), manners/ethics (55; 20.3%), understanding of moral values (42; 15.5%), empathy and social sensitivity (41; 15.1%), peer pressure (28; 10.3%), role models or environmental leadership (25; 9.2%), and family issues (18; 6.6%). The categories sum to 271 coded statements and 100.0% after rounding to one decimal place.

Results of Coding and Reliability

Two researchers independently categorized the open-ended responses using the agreed coding framework. Reported raw agreement was 92% for moral-reasoning issues, 89% for proposed solutions, and 90% for implementation challenges (Table 2). Disagreements were resolved through discussion before the final thematic interpretation.

Moral Reasoning Issues

Within the moral-issue coding, social-media influence was the most frequent category, followed by concerns related to manners/ethics, understanding of moral values, empathy/social sensitivity, peer pressure, role models, and family issues. These frequencies reflect counselor descriptions and should not be interpreted as direct measurements of students' moral reasoning.

Solutions Proposed by Counselors

Counselors proposed several strategies, including Stoic values, TRINGA-oriented activities, value-based interventions, and moral-dilemma discussions. These suggestions were treated as counselor-generated ideas for guidance practice rather than evidence of intervention effectiveness.

Implementation Challenges

Reported implementation barriers included time constraints, limited teacher training, differences in understanding among counselors, teachers, and parents, resistance to unfamiliar approaches, and insufficient resources. These barriers indicate that implementation would depend on school-level support and professional development as well as on the conceptual model itself.

Reliability and Intercoder Agreement

Table 2 presents raw percentage agreement between the two coders across the three principal categories. The values were high descriptively, but the absence of a chance-corrected statistic and a more detailed coding manual limits the strength of reliability claims.

Table 2.

Intercoder Agreement by Principal Coding Category

Category	Raw agreement
Moral reasoning issues	92%
Proposed solutions	89%
Implementation challenges	90%

Note. Values are raw percentage agreement; no chance-corrected coefficient was reported.

The reported coder agreement supports consistency at a descriptive level; however, raw percentage agreement alone does not establish full qualitative reliability. Greater transparency in future studies should include the coding framework, coder training, examples of disagreements, and a chance-corrected agreement coefficient.

Exploratory Word-Frequency Analysis

The word frequencies displayed in Figure 1 were derived from the qualitative corpus and were used only to visualize

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lexical prominence. They do not indicate statistical significance, prevalence among the full counselor sample, or causal importance. Repeated prompt-related terms such as "TRINGA," "Stoic," and "values" may also partly reflect the wording of the questionnaire.



Figure 1.

Word Cloud of Problems, Solutions, and Implementation Challenges

Thematic Analysis

Voyant Tools was used for exploratory word-frequency visualization, whereas the thematic findings were generated through manual coding and contextual interpretation. The word cloud therefore serves as a descriptive supplement and not as evidence establishing the meaning or importance of themes. Representative excerpts illustrating the principal qualitative themes are summarized in Table 3.

Table 3.

Themes and Representative Quotes from Counselors

Theme	Category	Representative quote
Peer influence	Social conformity	"Students often sacrifice their values to be accepted by their peer groups."
Digital influence	Media impact	"Exposure to online content affects students' judgment about right and wrong."
Moral confusion	Lack of moral compass	"Students often feel lost in making the right moral decisions due to a lack of strong spiritual values."

Integration of Stoic Philosophy Values with the Indigenous TRINGA Framework

The framework in Table 4 synthesizes counselor perceptions with selected Stoic virtues and the TRINGA phases. It is presented as a conceptual model for future development and evaluation, not as an empirically validated counseling intervention.

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Table 4.

Proposed Stoic–TRINGA Integration Framework

Stoic virtue	TRINGA phase	Counseling strategy	Intended student process	Expected indicator/outcome
Wisdom	Ngerti (understanding)	Moral-dilemma discussions	Ethical reflection	Increased ethical awareness
Self-control	Ngerasa (feeling)	Emotional-regulation exercises	Emotional awareness	Reduced impulsive behavior
Courage	Ngelakoni (acting)	Role-playing scenarios	Moral action	Increased prosocial behavior
Justice	Ngelakoni (acting)	Community-service projects	Social responsibility	Enhanced empathy and fairness

Note. The framework is conceptual and counselor-informed. "Expected indicator/outcome" denotes a hypothesized target for future evaluation, not an outcome demonstrated by the present study.

The proposed Stoic–TRINGA integration was viewed by counselors as a potentially useful approach for moral guidance. Because the study did not implement the model with students or assess student outcomes, its feasibility, acceptability, and effectiveness remain to be tested.

Discussion and Conclusion

Main Causes of the Decline in Moral Reasoning Among Generation Z

Counselors frequently associated students' moral difficulties with social-digital pressures, peer influence, empathy, manners, and understanding of values. These perceptions are broadly consistent with research linking online behavior, moral disengagement, and peer processes during adolescence (Saulnier & Krettenauer, 2023; Meydiningrum et al., 2025). However, the data do not demonstrate a population-level decline in Generation Z moral reasoning, because students were not directly assessed and no standardized moral-reasoning measure was administered.

The findings instead suggest that counselors understand moral difficulties as multidimensional and embedded in digital, interpersonal, family, and school contexts (Atmoko et al., 2022; Zamroni et al., 2022; Muslihati et al., 2023). This interpretation supports a counseling approach that addresses cognition, emotion, behavior, and context while remaining cautious about attributing observed behavior to a single generational cause.

Guidance Model for Addressing Moral Reasoning Issues in Generation Z

Counselors viewed the integration of Stoic virtues with TRINGA as a promising framework for moral guidance. Stoic emphasis on wisdom, self-control, courage, and justice can be aligned conceptually with TRINGA's sequence of understanding, feeling, and acting. This kind of cross-tradition integration may be useful when it remains grounded in local educational practice and is subjected to empirical evaluation rather than assumed to be effective (Hambali, 2024; Wibisono et al., 2026).

Because the model was derived from counselor perceptions rather than tested with students, statements about improvement should remain prospective. The present evidence supports describing Stoic–TRINGA as a proposed framework, while future research should assess feasibility, cultural acceptability, fidelity of implementation, and student-level outcomes (Ramli et al., 2024; Salehuddin et al., 2025).

Main Challenges Faced by School Counselors in Integrating Stoic Philosophy with the TRINGA Framework

Counselors identified time, training, stakeholder alignment, resistance to new approaches, and resource constraints as implementation barriers. These findings indicate that any future Stoic–TRINGA program would require institutional support, counselor and teacher preparation, protected guidance time, and engagement with families and communities. Character education research likewise emphasizes that curriculum, school climate, and professional capacity shape implementation (Harrison et al., 2020; Wibisono et al., 2026).

Future experimental, longitudinal, and mixed-method studies should test whether a clearly specified Stoic–TRINGA intervention produces measurable change in students' moral reasoning, emotion regulation, empathy, and prosocial behavior. Such research should include direct student data, validated outcome measures, comparison conditions, implementation-fidelity indicators, and culturally sensitive process evaluation.

Conclusion

This mixed-methods study describes how 501 Indonesian school counselors perceive moral challenges among

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Generation Z students and how they view a possible integration of Stoic virtues with the TRINGA framework. The findings identify recurring concerns related to digital influence, manners and ethics, empathy, peer pressure, moral-value understanding, role models, and family context. The proposed Stoic–TRINGA model should be regarded as a counselor-informed conceptual framework rather than a proven intervention. Interpretation is limited by purposive sampling, counselor-only self-report, incomplete psychometric information for the questionnaire, reliance on 271 analyzable open-ended responses, raw percentage coder agreement, and the absence of direct assessment of students' moral reasoning. Future research should validate the instrument, include student and parent perspectives, and test the framework using prospective intervention designs.

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Declaration of Interest

The authors of this article declared no conflict of interest.

Ethical Considerations

The study was approved by the Ethics Committee of Universitas Mercu Buana Yogyakarta (approval number: 347/C.01/H.01/XI/2025). Participation was voluntary, informed consent was obtained, and responses were anonymous and securely stored.

Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

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Authors' Contributions

All authors equally contribute to this study.

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