

THE HOLISTIC LEARNING MODEL OF BUSINESS ETHICS TO DEVELOP SPIRITUAL WELL-BEING

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ABSTRACT

The purpose of this study is to investigate the impact of the holistic learning model of Business Ethics on the students' SWB. Two business ethics classes are randomly chosen as sample from all business ethics classes of Management Study Program, Tarumanagara University, Jakarta. The study uses a quasi-experimental design "pre-test-post-test design with one group", in which the learning model is the independent variable and the students' SWB is the dependent variable. The testing of hypothesis uses the SWB's score mean differences of a paired sample t-test. The results of this study show that the holistic learning model of Business Ethics gives a significant impact on the quality improvement of the students' SWB, both overall and on all four dimensions of SWB: communal, personal, transcendental, and environmental. Three dimensions: communal, transcendental, and environmental influence at a significant level of 5%; and one dimension (personal) has an effect on a significance level of 10%.

Keywords: *Holistic Learning Model, Spiritual Well-Being, Business Ethics*

1. INTRODUCTION

The founding fathers of our country Indonesia were well aware of the importance of "education" for the nation. Therefore, one of the nation's ideals set forth in the Preamble of the Constitution of the Republic of Indonesia Year 1945 by the founders of this nation is: to educate the nation and to promote general welfare based on the Pancasila (the five principles). Being smart is not only meant mastering science and technology, but also maintaining and developing the values of noble culture that has been crystallized in the form of the Pancasila: instilling firmness of faith in God Almighty, respecting and upholding the rights of humanity, fostering unity in diversity, keeping democracy, and building a prosperous society based on justice. To realize an intelligent nation as desired in the preamble of the 1945 Constitution at the policy level, definition of education as stated in the Law on National Education System No. 20 of 2003 about National Education System is as follows: "...Conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potentiality for themselves to have the spiritual power of religion, self-control, personality, intelligence, character, and skills needed by themselves, the society, the nation and the country".

By understanding the Preamble of the 1945 Constitution and the Law No. 20 of 2003, it is obvious that the function of education is to develop a holistic life based on smart community-human mastering scientific knowledge and technology based on the intelligence (intellectual quotient/IQ), having a moral and virtuous attitude and behavior that is based on emotional and spiritual intelligence (emotional-spiritual quotient/ESQ), as well as having health and physical skills guided by physical intelligence (physical quotient/PQ).

After nearly 72 years of Indonesian independence, reflection needs to be done, whether at the level of praxis, our education system has met the expectations of the preamble of the 1945 Constitution and Law No. 20 of 2003. Honestly, it must be recognized that the results of the

education system up to now are still far from the expectations of the founders of this nation. As acknowledged by Sutarman et al. [1] that educational institutions in Indonesia have been more focused on the mastery of knowledge, technology, and less attention to be given to the improvement of students' characteristics. It can be said that education institutions in Indonesia have not yet implemented a holistic learning.

“Holistic” means having a balance development of intelligence quotient (IQ), emotional quotient (EQ), spiritual quotient (SQ), and physical quotient (PQ) (Özdaş et al. [2]; Bhardwaj [3]; Tomljenovic [4]). Our education system tends to focus more on the development of physics and intellect (PQ, IQ) and less attention to be given to the development of heart power (EQ and SQ). Fisher [5] uses another term: “spiritual well-being (SWB)” to represent heart power. SWB or heart power includes, among others, faith and piety (IMTAK) toward God Almighty, compassion, politeness and courtesy, integrity, honesty, discipline, tolerance, responsibility, independence, and a number of other basic values.

Based on the above background and problem identification, in an effort to build a holistic life-based graduates or undergraduates, Tarumanagara University has tried to implement a holistic learning model, especially in teaching Business Ethics. It tries to promote a more balanced development of and cultivate the relationship among the different aspects of the individual (intellectual, physical, spiritual, emotional, social, and aesthetic), as well as the relationships between the individual and other people, the individual and natural environment, the inner-self of students and external world (Mahmoudi et al. [6]). The purpose of this research is to investigate the influence of the holistic learning in teaching business ethics implemented in Economic Faculty, Tarumanagara University to the development of students' SWB. By using a holistic learning approach in teaching business ethics, it is expected that it can improve the students' SWB.

Holistic learning has become a familiar topic within current education literature but there are conflicting opinions about what holistic learning represents and a single definition remains elusive (Hare [7]). Hare [7] further said that holistic learning broadens and deepens the traditional educational process. It represents a planned approach that encourages personal responsibility, promotes a positive attitude to learning and develops social skills. Orion [8] suggested that a holistic approach to education should include the following characteristics: (1) learning in an authentic and relevant context as much as possible, (2) organizing the learning in a sequence that shifts gradually from the concrete to the abstract, (3) adjusting the learning for variant abilities learners, (4) integrating the outdoor environment as an integral and central component of the learning process, and (5) focusing on both the cognitive and the emotional aspects of learning.

The holistic learning is not a new concept. Kasilingam et al. [9] introduced three domains for the purpose of education as a foundation for developing a holistic, or an intact human being. The three domains are the cognitive, affective, and psychomotor. The cognitive domain is related to what should be known, understood, and interpreted by students (IQ); affective domain emphasizes feelings, emotions, and attitudes (EQ, SQ); psychomotor skills prioritize muscles, motion, or actions that require muscle coordination (PQ). UNESCO has formulated the essence of education that includes four pillars: (1) learning to know, learning to do, learning to be, and learning to live together (Shrimal and Sharma [10]). “Learning to know” has an emphasis on the cognitive aspects (IQ), “learning to do” reflects the aspects of psychomotor (PQ), “learning to be”, and “learning to live together” reflects the affective aspects (EQ, SQ). By comparing the

nature of learning, or education according to Law No. 20 of 2003, Bloom's taxonomy of education, and four pillars of UNESCO's education, it becomes clear that the essence of a holistic learning is to develop an intact human being.

To understand the essence of learning, it is necessary to understand the various and related concepts in the learning process. The concepts or terms are, among other things: learning, learning approaches, learning theory, instructional techniques, and learning models. Learning is a process of interaction of learners with educators and learning resources in a learning environment. The "learning approach" is anchored in the philosophical concept and the didactic method of teaching and learning strategies. This manifests the learning objectives and their orientation that include furthering knowledge, repetition and reconstruction, application, understanding, observation from a different perspective, and shaping thought (Aflalo and Gabay [11]). Two dominant approaches are popular in a learning process, namely: (1) teacher centered learning (TCL) and (2) student centered learning (SCL) (Ahmed [12]). At TCL approach, the learning process is in one-way direction (lecturer/teacher to student), the students are passive and serve as receivers only and less active as "transformers", or "explorers". Teachers serve as a "transfer of knowledge". In the SCL approach, the students are the active subjects, being independent and fully responsible for the learning process. While professors or teachers act more as facilitators. The learning process is active, interactive, collaborative, cooperative, contextual, and independent.

Abela [13] said that learning theories describe ways in which a learner assimilates knowledge, skills, and attitudes. There are at least three well-known theories about how people learn, namely behaviorism, cognitivism, and constructivism (Ertmer and Newby [14]). Behaviorism assumes learning is a proper response to a specific-environmental stimuli; cognitivism emphasizes on the acquisition of knowledge and internal mental structure; constructivism equates learning with creating meaning from experience. Learning method here can be interpreted as the means used to implement a plan that has been prepared in the form of real and practical activity to achieve learning objectives. There are several methods that can be used to implement learning strategies, including: lectures; demonstration; discussion; simulation; laboratory; field experience; brainstorming; debate; symposium; and so on (Hackathorn et al. [15]). In a general sense, a model is a representation of a phenomenon, an object, or idea (Ornek [16]), so that a learning model can be defined as a phenomenon, or an idea in a learning process. It covers the overall approaches, theories, methods, and teaching materials that are strung into a coherent whole and applied in the learning process.

Eksi and Kardas [17] noted that spirituality is a multidimensional structure and has been utilized in various contexts. Haghghi et al. [18] defined spirituality as: "an intrinsic quality of all person beings that drives the search for importance and cause in life, involves association with oneself and others and a transcendent aspect". Spiritual well-being (SWB) has two dimensions: (1) horizontal (existential) dimension refers to the sense of purpose in life, peace and life satisfaction and (2) vertical (religious) dimension refers to the sense of well-being in relation to God or higher power (Alorani and Alradaydeh [19]).

Spiritual well-being, an outcome of the spiritual experience, "pertains to the wellness or 'health' of the totality of the inner resources of people, the ultimate concerns around which all other values are focused, the central philosophy of life that guides conduct, and the meaning-giving centre of human life which influences all individual and social behavior" (Fernando and Chowdhury [20]). Although there remains no clear consensus on definitions, there is growing

acceptance of a broad definition of spirituality as a multidimensional aspect of the human experience encompassing: (1) cognitive/existential aspects (beliefs, values, meaning, and purpose); (2) emotional aspects (need for connection, love, hope, inner strength, and peace); and (3) behavioral aspects (specific spiritual practices and life choices) (Anandarajah [21]). For many decades, health has been analyzed and evaluated from certain perspectives such as physical, psychological, and social ones, but now, a spiritual component has been added to the definition in a way that almost every health model includes it. In line with the broad meaning of SWB, Fisher [5] does not provide a definition of SWB, but provides the attributes or characteristics of health in four domains, namely: private (personal), communal, transcendental, and environmental. Personal domain reflects connectedness of someone with true self concerning the search for meaning, purpose and values of life. Communal domain expresses the quality and depth of intra-personal relationships, between the self with others, including love, justice, hope, and compliance with humanity. Environment domain with regard to awareness and linkages with the physical and biological world, including a sense of awe, and integrity with the environment (nature). Transcendental domain regarding the level of confidence and the relationship to something (power, strength) goes beyond human understanding. That something is often called: God, cosmic force, or transcendental reality, and others. Thus the Fisher's SWB model reflects a person's state that is determined by the quality of EQ and SQ.

Ogbari et al. [22] said that "business ethics is the behaviour that corporations must adhere to in carrying out its day-to-day operations within the environment where it operates and probably sometimes outside the community". Goel and Ramanathan [23] said that "business ethics covers the areas of moral principles and decision making, governance issues, and codes of conduct for a business". So, business ethics is applied ethics in doing business. As said by Ismail [24] organization climate is one of influential factor in determining the ethicality of the attitudes and behaviour of employees of an organization. Ethical climate refers to an organization's shared perceptions of what is ethically correct behaviour and how ethical issues should be handled (Ismail [24]).

In the study of business ethics, lecturers at the Economics Faculty of Tarumanagara University have implemented a holistic learning model which is characterized by: (1) targeting the development of students in three domains (cognitive, affective, and psychomotor); (2) using a SCL approach in learning process; (3) using learning theories of constructivism and connectivism; (4) using a combination of methods/techniques of learning, such as group assignments, presentations, discussions, and concluded with a summary of the discussion by the lecturer. The content of Business Ethics subject is designed based on the Bloom's taxonomy of education that includes cognitive, affective, and psychomotor domains. The cognitive domain develops the critical reasoning of students. The students are required to seek out and learn from a variety of sources (textbooks, journal), various concepts of human being, mind, nature, values of life, theories of ethics, the essence of yoga, and meditation. Then the students are asked to summarize in a paper, presented, and discussed in the classroom. In the domain of affection, to sharpen the feelings and concern for students' social and natural environment, students are asked to discuss various real ethical cases in business, such as Enron, WorldCom, Freeport, and other cases, which can be discussed from various aspects: decision-making process, corporate governance, corporate social responsibility (CSR), and environmental, or green issues. In the psychomotor domain, students are trained to practice the techniques and movements of yoga and meditation. As stated by Tang et al. [25] "Research over the past two decades broadly supports the claim that mindfulness meditation-practiced widely for the reduction of stress and promotion of health-exerts beneficial effects on physical and mental health, and cognitive performance". As

also stated by Seppala [26], that yoga and meditation could improve physical, mental, and spiritual health.

Applying SCL approach in teaching business ethics is assumed to be better than using a TCL one, especially in an effort to develop the affection dimension of students. As mentioned by Assodeh et al. [27], using a SCL approach in the learning process has given the positive educational benefits (learning, productivity, and time on the task) and social benefits (good attitudes toward school, self-esteem, self-efficacy, motivation, good relationships, and regular attendance). By using a combination of teaching methods such as: group assignment, presentation, and discussion in the learning process, it is expected that students not only gain understanding of business ethical issues (cognitive dimension), but also improving their communication skills, and team building (affection dimension).

There has been no specific research regarding to the impact of holistic learning model in teaching business ethics on the development of SWB. Nonetheless, there have been several scientists and practitioners in the field of education who have begun to see the importance of implementing the holistic learning in other various subjects.

Lauricella and MacAskill [28] examined both if and why university students believed that holistic learning principles would have been beneficial to their success. The respondents were 106 students of the University of Ontario. The results concluded that more than 70% of respondents agreed that had they had more exposure to holistic principles, they would have been more successful in university, and be more informed about the community, natural world, and citizens with whom they interacted. Saw [29] reported that the holistic approach to educating students is one that seeks to open the mind, nurture the spirit, and awaken the heart. It helps students for achieving the self-actualization as in Maslow's theory.

Patel [30] disclosed his nine-year experiences in implementing a holistic teaching for his students. He said that the results of practicing the holistic approach have been sustained high levels of student attendance at lecturers and seminars, improved progression, appreciative, and satisfied cohorts. As student retention and progression are issues of concern among admissions tutors, any contribution to improving attendance and learners' interest is likely to be welcome by decision-makers. If knowledge, self and personal development are not satisfactory to students, they will stop attending.

Badjanova and Iliško [31] investigated the influence of holistic teaching on learners' spirituality and physical development of the students of primary schools in Latvia. The respondents were 676 primary school teachers. Their findings concluded that the holistic learning implemented in primary schools in Latvia have developed the students' spiritual and physical dimensions.

Mahmoudi et al. [6] said that holistic learning promotes a more balanced development of-and cultivate the relationship among-the different aspects of the individual (intellectual, physical, spiritual, emotional, social, and aesthetic), as well as the relationships between the individual and other people, the individual and natural environment, the inner-self of students and external.

The Management Study Program of the Economics Faculty of Tarumanagara University has designed a holistic learning model in teaching Business Ethics, which is characterized by: targeting the development of students in the three domains of Bloom's education (cognitive, affective, and psychomotor); using a SCL learning approach; focusing on the constructivist theory, and using a combination of methods/techniques of learning, such as lectures, group

assignments, presentations of group assignments and discussions, with a material that is a combination of text and real cases in outside the classroom. With this model, it is expected to be able to improve students' SWB. On this basis, the hypothesis of this study is:

Ha: There is a significant difference in the SWB of students before and after applying the learning model of business ethics.

2. RESEARCH METHOD

This research used a quasi-experimental design "pre-test-post-test design with one group". Tests were conducted on the spiritual health quality of Business Ethics class students (O), with learning model of business ethics as T (treatments). The research design can be described as follows:

O1 ----- T ----- O2

O1 is the pre-test of SWB quality (preliminary mapping prior to the implementation of the learning model of business ethics),

O2 is the post-test of SWB quality (final mapping results after the implementation of learning model of business ethics),

T is treatment for the implementation of the holistic learning model of business ethics.

Population of this study was the whole classes of Business Ethics in Management Studies Program of the Economics Faculty of Tarumanagara University, Jakarta. Two classes were selected as samples. The method of sample determination was done randomly. The selected classes consist of 73 students.

This study tested the hypothesis by using t tests that means the different scores of SWB before and after the implementation of learning model. The research data is primary data obtained from the respondents of the students who attended classes of business ethics courses. The research model can be described as follows:

H0: $O2 = O1$

Ha: $O2 > O1$, where

O1 = average score of SWB quality in the beginning of the lecture.

O2 = average score of SWB quality at the end of the lecture.

Testing was done by t-test, one tail test, with a significance level of 5%. Data were analyzed using SPSS 20 statistical software package.

Before testing the hypothesis, the research instrument was firstly tested for its validity and reliability. Validity testing was conducted by using confirmatory factor analysis/CFA. In testing the validity of the instrument with CFA, the criteria used are: the value of Kaiser Meyer-Olkin Measure of Sampling Adequacy (KMO-MSA), the significant value of Bartlett's Test of Sphericity, and antiimage-correlation. A research instrument is said to be valid if: (a) the value of KMO-MSA is ≥ 0.5 ;

(b) the significance of Bartlett's Test of Sphericity is < 0.05 ; and the anti-image correlation value of each of the questions (indicators) is above 0.5 (Yong and Pearce, [32]). Reliability testing is done with a Cronbach Alpha reliability coefficient approach. If the Cronbach Alpha figure shows above 0.60, it means that the instrument can be considered reliable (Tavakol and Dennick, [33]).

The variable of SWB consists of four domains, namely: communal health (questions 1-5), personal health (questions 6-10), transcendental health (questions 11-15), and environmental health (questions 16-20). Question item in communal health:

- 1.Right now, in me, there is a feeling of love for other people embedded.
- 2.At this moment, within me, respect for others is embedded.
- 3.Right now, within me, a feeling of forgiveness for others is embedded.
- 4.At this moment, in me, there is a feeling of trust in other people.
- 5.Right now, within me, there is a desire to do good for others.

Question item in personal health:

- 1.Right now, I feel like I have my own identity.
- 2.Right now, I feel like I have self-awareness.
- 3.Currently, I feel like I have a cheerful nature.
- 4.Now I feel peace in my heart.
- 5.Currently, I feel my life has meaning.

Question item in transcendental health:

- 1.Right now, I feel a sense of oneness with God.
- 2.Currently, in my life, there is a habit of praying to God Almighty.
- 3.Currently, in my life, the desire to worship the Creator is embedded.
- 4.Currently, in my life, I feel that God Almighty is always with me.
- 5.Currently, in my life, there is a growing sense of peace with God.

Question item in environmental health:

- 1.Right now, within me, there is a magical atmosphere in the nature around me.
- 2.Right now, within me, there is a sense of connection with the nature around me.
- 3.At this time, within me, a sense of admiration for the nature around me grew.
- 4.Currently, within me, a feeling of being at one with the nature around me is growing.
- 5.Currently, I feel like I live in harmony with the nature around me.

A Likert scale (1-5) was used in measuring the quality of SWB. A Fisher's SHALOM model (2010) was used in designing the questionnaire.

3. RESULTS AND DISCUSSIONS

The test of the validity of research instruments was performed twice, before (pre-test) and after (post-test) the learning process. The validity of the pre-test instruments can be seen in Table 1, and the validity of the post-test instruments can be seen in Table 2. The validity of the pre-test shows that $KMO-MSA = 0.784$ (greater than 0.5), the significance of Bartlett's Test of Sphericity = 0.000 (less than 0.05) whereas the anti-image correlation values of all questions show figures above 0.5. The validity of the post-test shows that $KMO-MSA = 0.781$ (greater than 0.5), the significance of Bartlett's Test of Sphericity = 0.000 (less than 0.05) whereas the anti-image correlation values of all questions show figures above 0.5. This all means that the research instruments used both in pre-test and post-test can be declared as valid.

Table 1. The Validity of Research Instrument: Pre-Test
 (Valid if: KMO-MSA \geq 0.5; Bartlett Test $<$ 0.05; and Anti-Image Correlation $>$ 0.5)

Questionnaire	KMO MSA	Bartlett's Test of Sphericity			Anti-Image Correlation
		App. Chi-Square	df	sig.	
SQ	0.784	684.578	190	0.000	
CD1					0.760
CD2					0.836
CD3					0.741
CD4					0.709
CD5					0.758
PD1					0.781
PD2					0.767
PD3					0.810
PD4					0.792
PD5					0.818
TD1					0.824
TD2					0.782
TD3					0.855
TD4					0.788
TD5					0.805
ED1					0.759
ED2					0.702
ED3					0.636
ED4					0.771
ED5					0.810

Description: SQ=Spiritual Health; CD=Communal Domain; PD=Personal Domain;
 TD=Transcendental Domain; ED=Environmental Domain

Table 2. The Validity of Research Instrument: Post-Test
 (Valid if: KMO-MSA \geq 0.5; Bartlett Test $<$ 0.05; and Anti-Image Correlation $>$ 0.5)

Questionnaire	KMO MSA	Bartlett's Test of Sphericity			Anti-Image Correlation
		App. Chi-Square	df	sig.	
SQ	0.781	785.267	190	0.000	
CD1					0.661
CD2					0.850
CD3					0.789
CD4					0.676
CD5					0.794
PD1					0.518
PD2					0.698
PD3					0.596
PD4					0.738
PD5					0.778
TD1					0.914
TD2					0.897
TD3					0.844
TD4					0.851
TD5					0.869
ED1					0.808
ED2					0.793
ED3					0.576
ED4					0.595
ED5					0.881

Description: SQ=Spiritual Health; CD=Communal Domain; PD=Personal Domain; TD=Transcendental Domain; ED=Environmental Domain

The reliability testing was done with a Cronbach Alpha reliability coefficient approach. The reliability testing of research instrument was done twice: before the learning process begins (pre-test) and after the learning process ends (post-test). Results of the reliability testing of research instrument can be seen in Table 3.

Table 3. Instrument Reliability Test

Dimension	Total questions (N)	Pre-Test (Cronbach's Alpha)	Total questions (N)	Post-Test (Cronbach's Alpha)
CD	5	0.720	5	0.721
PD	5	0.844	5	0.736
TD	5	0.889	5	0.920
ED	5	0.736	5	0.778

Description: CD=Communal Domain; PD=Personal Domain; TD=Transcendental Domain; ED=Environmental Domain

All dimensions of spiritual well-being in research instruments (communal domain, personal domain, transcendental domain, and environmental domain) as shown in Table 3, both before the learning process (pre-test) and after the learning process (post-test) show that Cronbach's Alpha is above 0.6. This indicates that the instrument can be declared as reliable.

Paired sample test is intended to investigate whether there is a significant difference (increase) in the spiritual health of students between the initial conditions of health before the learning process of business ethics begins (pre-test) and the health condition after the learning process ends (post-test). Testing was done both for each dimension of spiritual health (communal domain/CD, personal domain/PD, transcendental domain/TD, and environmental domain/ED) and to the construct of spiritual health (SQ). The hypothesis test results for paired sample test can be seen in Table 4.

Table 4. Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	CD2-CD1	1.726	2.709	.317	1.094	2.358	5.443	72	.000
Pair 2	PD2-PD1	.644	3.133	.367	-.087	1.375	1.756	72	.083
Pair 3	TD2-TD1	1.055	2.619	.307	.444	1.666	3.441	72	.001
Pair 4	ED2-ED1	2.616	3.094	.362	1.895	3.338	7.225	72	.000
Pair 5	SQ2-SQ1	6.041	7.899	.925	4.198	7.884	6.534	72	.000

Description: CD=Communal Domain; PD=Personal Domain; TD=Transcendental Domain; ED=Environmental Domain; SQ= Spiritual Health; 2=Post-Test; 1=Pre-Test

The test results of each dimension with a level of $\alpha = 0.05$ indicates that the significance of the pair 1 dimension (CD2-CD1) is 0.000; pair 2 dimension (PD2-PD1) is 0.083; pair 3 dimension (TD2-TD1) is 0.001; and pair 4 dimension (ED2-ED1) is 0.000. These results indicate that there are significant differences or increase in all three dimensions (CD, TD, ED) at $\alpha = 0.05$ while for PD dimension, although the increases is not significant at $\alpha = 0.05$ but quite significant at $\alpha = 0.10$. Overall, there is a significant difference of SWB quality before and after the learning

process (SQ2-SQ1) at the level of $\alpha = 0.05$. This is shown by the number of significance (SQ2-SQ1) is 0.000, less than 0.05.

4. CONCLUSIONS AND SUGGESTIONS

This research results support all findings mentioned in the aboved relevant research that implementing a holistic learning can improve students' SWB (Lauricella and MacAskill [28]; Badjanova and Iliško [31]; Saw [29]; Mahmoudi et al. [6]; Patel [30]). SWB is interpreted in four dimensions: the growing social care (communal domain), increasing awareness of the meaning of life and identity (personal domain), increasing love and a sense of awe for the natural environment (environmental domain), and increasing faith in God Almighty (transcendental domain). The learning model of Business Ethics applied in Management Studies Program of the Economics Faculty of Tarumanagara University is characterized by: targeting the development of students in the three dimensions of Bloom's education domains (cognitive, affective, and psychomotor); using a SCL based learning approach; focusing on the constructivism, and connectivism theory; using a combination of methods/techniques of learning, such as lectures, group assignments, presentations and discussions, and using a combination of teaching materials in the form of concepts (theoretical) and contexts (real cases in the community). SWB is the foundation and the internal factors in human beings to develop attitudes and ethical behavior in business and in everyday life.

This study used a sample that is still very limited, only two classes of Business Ethics at the Economics Faculty of Tarumanagara University, so it cannot be used to provide general conclusions. For further studies, further experiments are needed using broader sampling at a range of courses from various universities. Further studies are also required to enhance the learning model of Business Ethics.

The implications of these results, among other things are: The holistic learning model of Business Ethics applied in Management Studies Program of the Economics Faculty of Tarumanagara University can be said to be effective to improve the SWB of students. It can be seen from the figures of significance of the means difference of SWB condition before and after the learning process which is 0.000, less than 0.05.

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