



## Implementation of Moral Education and Transcendental Idealism in MI/SD

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### Abstract

Problems often faced by educational institutions recently are often found among students. Several cases that occurred at educational institutions in Bima were specifically related to acts of violence against children/students, either occurring among students or carried out by teaching staff. Cases of beatings experienced by educators are one of the most frequent cases in educational institutions at junior high to high school levels. This situation is a scourge in the teaching and learning process in educational institutions. So special attention is needed in handling this situation by providing character education from an early age so that students with character and morals can be formed. This research aims to determine the process of implementing moral education and transcendental idealism for students at MIN 5 Bima and SD IT Uswatun Hasanah. The method used is qualitative with a multicase study approach. Primary data sources in this research were obtained from two educational institutions, MIN 5 Bima and SD IT Uswatun Hasanah. The results of the research show that there are differences in the implementation of instilling moral values in elementary schools, especially at MIN 5 and SD IT Uswatun Hasanah. These differences show that MIN 5 implements three main activities in instilling moral values in students, namely the Thousand Days Movement, /Infaq for Charity, Tahfid (Memorization of Juz 30), and Health (Environmental Cleanliness) while the results of the activities of instilling moral values at SD IT show that through the program to save adab and ethical values as the formation of student character and morality with a values-based approach Islamic values. These efforts involve all elements in creating a learning environment that supports the positive character and spiritual development of students in the future.

**Keyword:** Moral Education, Transcendental Idealism, & Elementary Islamic Education (MI/SD)

## Introduction

Moral education is not a new topic in education, but moral education is an irreplaceable foundation in the formation of individuals with integrity and responsibility (Thomas Lickona, 2012; Buan, Yohana Afliani Ludo, 2021). Through moral education, individuals gain an understanding of the ethical values, honesty, empathy, and social responsibility that are important in social life. Moral education helps build strong character, strengthens awareness of rights and obligations, and teaches individuals to make good decisions based on moral principles (Romlah, S., & Rusdi, R., 2023). Without solid moral education, moral risks and detrimental behaviors can threaten the integrity of individuals and society as a whole (Huda, M. N., Duwila, M., & Rohmadi, R., 2023). Therefore, moral education plays a crucial role in shaping individuals who contribute positively to society and help create a harmonious and sustainable social environment.

Education has a very important role in human life, because it is through education that individual development can lead to a more modern and creative level of life (Fianolita P, 2020). Education is also one of the steps to increase knowledge with the aim of achieving the nation's aspirations in the future. In addition, education aims to improve the welfare of all levels of society (Azahra Dewanti et al., 2021; Parawangsa et al., 2021).

In the world of education, the Transcendental Idealism approach focuses on increasing high moral, spiritual, and intellectual values (Mubin, A, 2019). By using this approach, education can guide the younger generation in understanding and adopting strong moral values. In this digital era, the implementation of transcendental education is necessary because transcendental idealism can create an environment that supports deeper and more sustainable moral growth for elementary school students. This allows students to not only become intellectually intelligent individuals, but also to have a strong moral awareness and to be able to make a positive impact on society.

To achieve the educational goals of transcendental idealism, teachers need to have high morality, a deep understanding of culture, and the skills to communicate higher spiritual values (Arfandi, 2021; Syam & Santaria, 2020), as expressed by the wise Latin saying, "verba movent, exempla trahunt" (motivating words, interesting examples), thus can form students who are critical, empathetic, and have high aspirations, teachers need to develop these qualities in themselves (Gerasimova et al., 2021).

The role of teachers as moral agents is crucial in changing society towards a more sustainable lifestyle. To achieve this goal, it is important for individuals to develop deeper understanding and analytical skills to make moral decisions in daily life (Asif et al., 2020). From the perspective of moral education goals, most teachers do not have adequate training and feel confused about the essence of moral education. Teachers have a very important role in shaping students' moral values, teachers need to set a morally good example to students so that they can imitate the behavior shown by the teacher in accordance with the principle of exemplary behavior inspired by the Exemplary Moral Theory put forward by Linda Zagzebski, namely respecting individuals who have high morality, such as moral examples, and thus tend to imitate their actions, is a key strategy for achieving Virtue (Croce, 2020).

Several cases that occurred in high schools, junior high schools, and elementary schools such as the destruction of school facilities, fights between students and students hitting teachers, so that the actions taken by the students could damage students' morale. In an effort to instill disturbed or damaged moral values in an educational environment, such as the case of destruction of school facilities, fights between students, or even violence against teachers, the perspective and teaching methods used by teachers have a great impact on the overall process of moral instilling students.

Moral education and transcendental idealism must be implemented because the events that occur among students in primary school can have a great influence on their development. Therefore, it is important to instill moral values from an early age at the



elementary level so that students' moral foundations are well formed from the beginning. When adequate attention is not given to basic education, it can be seen that many young people in Bima Regency are involved in violations of social norms such as alcohol consumption, engaging in fights, promiscuous sexual behavior, and drug use. These problems are serious problems that require attention from various parties, especially in terms of moral education, prevention, and handling (Ardiansyah et al., 2021).

Therefore, this study aims to explore the implementation of moral value instilling at the elementary school level. The goal is to prevent moral deterioration from elementary school to college. It is necessary to instill moral values from an early age so that students can be formed as individuals who have high morality in accordance with the desired expectations.

## Methods

The approach of this research uses Multi Site in MIN 5 Bima and SD IT Uswatun Hasanah Bima, the use of a multi-site approach in this study uses a type of qualitative research, to determine the Implementation of Idealistic and Traditional Moral Education. By raising the focus of research on the role of teachers and schools in carrying out moral instillation programs for MI and elementary school children, researchers must come and find out what the situation and environment in the field are really like. Therefore, in this study, a qualitative type of research is used. The research approach used is a case study, which is a research conducted to examine more intensively the background of moral education activities, as well as the direct impact on students in these moral education activities.

The population at MIN 5 Bima is 262 students while at SD IT Uswatun Hasanah there are 160 students. The population comparison of the two schools shows that MIN 5 Bima has a larger number of students than SD IT Uswatun Hasanah. In this study, the researcher conducted a data collection technique with direct observation of the social situation at two research locations located at MIN 5 Bima and SD IT Bima. By conducting direct interaction, the researcher meets and talks directly with the subjects that the researcher has determined, including the principal and the supervisor of moral education activities.

The main data of this study includes words and actions as well as other supporting data such as in documents and observation activities regarding the focus of this research. In this study, the main data sources are the principal and the supervisor of moral education activities, as well as supporting data sources, namely activity documents. In this qualitative research, to obtain valid data, the researcher uses 3 techniques in data collection, namely interviews, observations, and documentation about moral instilling in students, learning outcomes, and impact on students in the implementation of Moral Education activities.

Meanwhile, the data analysis technique in this study is an interactive model by Miles and Huberman. In analyzing the data, the researcher compiles structured data obtained through observations, interview results, as well as field notes and documentation that the researcher has selected according to the data that the researcher needs so that a conclusion is easily understood to be produced. This analysis is based on field records collected descriptively and reflectively or memos containing information related to the implementation of moral education activities in the two sewers of MIN 5 Bima and SDIT Bima. At the stage of examining the validity of the data, the researcher uses a triangulation technique to obtain the truth of the research data.

## Result

This section provides a concise and precise description of the findings from the study on moral education programs at MIN 5 Bima and SD IT Uswatun Hasanah, based on observations and interviews. The results are organized into subheadings for clarity, detailing the activities, their implementation, and their impacts on students.

## 1. Moral Education at MIN 5 Bima

Based on observations and interviews with the principal, Mr. Sahbudin, MIN 5 Bima implements three core moral education activities: Gerakan Seribu Berhari (Infak), Tahfid (Quranic memorization), and environmental health initiatives.

### 1.1. Thousand Days Movement (Infak)

The Gerakan Seribu Berhari program encourages students to participate in voluntary daily infak (charitable contributions) and mandatory Friday infak, with no fixed amount specified. Students deposit funds into a charity box, managed by the school treasurer, as shown in Figure 1.



**Figure 1.** Charity box for infak at MIN 5 Bima.

The initiative aims to instill values of generosity, social care, and community support. Students are encouraged to allocate part of their pocket money to help others, fostering a habit of sharing and contributing to social welfare. The program's objectives include developing empathy, promoting collective responsibility, and supporting underprivileged students with school supplies.

#### Key Findings:

- a. Social Care and Unity: Participation in infak teaches students the importance of helping others, fostering a sense of community and empathy.
- b. Support for Needy Students: Funds collected provide essentials like school supplies, creating an inclusive environment.
- c. Empathy Development: Students gain awareness of others' needs, enhancing their social sensitivity and willingness to contribute to society.

### 1.2. Tahfid (Juz 30 Memorization)

The Tahfid program divides students into two groups: Iqro and Al-Qur'an. The Iqro group focuses on learning Arabic letters, word formation, and basic reading skills to build a foundation for Quranic recitation. The Al-Qur'an group memorizes Juz 30, with students required to recite their memorization daily after Dhuhr prayers. This group is

further divided into tartil (tajwid-focused) and qori (melodic recitation) subgroups, as depicted in Figure 2.



**Figure 2.** Tahfid Al-Qur'an activities at MIN 5 Bima.

The program aims to deepen students' connection to the Qur'an, enhance their religious knowledge, and develop recitation skills.

**Key Findings:**

- a. Love for the Qur'an: Regular memorization and recitation foster a personal connection to Islamic teachings.
- b. Religious Knowledge and Morality: Students gain a deeper understanding of Islamic ethics and moral values through memorization.
- c. Tartil and Qira'ah Skills: The program improves students' ability to recite the Qur'an accurately and expressively.
- d. Spiritual Growth: Daily engagement promotes piety and spiritual discipline, strengthening students' faith.

### 1.3 Environmental Health

This initiative involves students in maintaining a clean school environment through activities like waste disposal and caring for green spaces. Students are educated on the importance of cleanliness for individual and community health, as well as their responsibility to maintain shared spaces.

**Key Findings:**

- a. Clean Learning Environment: A hygienic school enhances the quality of the learning experience and supports student focus.
- b. Environmental Responsibility: Students develop accountability for maintaining their surroundings, fostering a sense of duty.
- c. Disease Prevention: Cleanliness reduces health risks, contributing to better attendance and well-being.
- d. Healthy Habits: Participation instills lifelong hygiene practices, such as proper waste disposal and personal cleanliness.



## 2. Moral Education at SD IT Uswatun Hasanah

Observations and interviews with the principal and teachers at SD IT Uswatun Hasanah reveal two main programs: etiquette training and moral values education, both rooted in Islamic principles to shape students' character.

### 2.1 Etiquette Training

This program focuses on teaching proper manners for eating, drinking, and speaking. Teachers correct behaviors such as eating with the left hand or while standing, emphasizing discipline and respect. The initiative aims to instill Islamic etiquette (*adab*) to promote courteous behavior and social harmony.

Key Findings:

- a. Behavioral Discipline: Students develop habits of politeness, such as using the right hand for eating and maintaining proper posture, enhancing their social interactions.
- b. Moral Foundation: Early training in etiquette builds a strong moral base, encouraging respect for others.
- c. Social Order: Consistent reinforcement of *adab* creates a respectful and orderly school environment, reducing inappropriate behaviors.

### 2.2 Moral Values Education

Students are divided into lower and upper-grade groups for tailored moral education. Lower-grade students memorize daily prayers (e.g., for eating, entering/exiting the mosque, and using the restroom) and short surahs from Juz 30, as shown in Figure 3. Upper-grade students memorize Juz 1 onward and Prophetic Hadiths, as depicted in Figure 4.



**Figure 3.** Moral values education for lower grades at SD IT Uswatun Hasanah.



**Figure 4.** Qur'an and Hadith memorization for upper grades at SD IT Uswatun Hasanah.

The program aims to foster religious character, moral awareness, and spiritual growth through structured memorization activities.

**Key Findings:** Religious Character: Memorizing prayers, Quranic surahs, and Hadiths strengthens students' spiritual and moral identity. Moral Awareness: Engagement with Islamic teachings enhances understanding of ethical principles, guiding behavior.

- a. Disciplined Learning: Group-based approaches ensure age-appropriate instruction, supporting effective character development.

Summary Table of Key Activities and Impacts:

Activity	School	Objective	Key Impacts
Gerakan Seribu Berhari (Infak)	MIN 5 Bima	Foster generosity and social care	Empathy, support for needy students, community unity
Tahfid (Juz 30 Memorization)	MIN 5 Bima	Deepen Quranic connection and morality	Love for Qur'an, religious knowledge, recitation skills, spiritual growth
Environmental Health	MIN 5 Bima	Promote cleanliness and responsibility	Clean environment, responsibility, disease prevention, healthy habits
Etiquette Training	SD IT Uswatun Hasanah	Instill Islamic manners and discipline	Behavioral discipline, moral foundation, social order
Moral Values Education	SD IT Uswatun Hasanah	Foster religious character and moral awareness	Religious character, moral awareness, disciplined learning

## Discussion

This section discusses the results of research on moral education programs at MIN 5 Bima and SD IT Uswatun Hasanah, by interpreting the findings from the perspective of previous research and the hypotheses proposed. This discussion explores the implications of the findings in a broader context, integrates views from a wide range of literature, and suggests future research directions. The Islamic values-based approach applied in both schools showed effectiveness in shaping students' character, but challenges such as the influence of digital media and consistency of implementation need to be considered.

### Moral Education at MIN 5 Bima

The moral education program at MIN 5 Bima, which includes the Thousand Days Movement (Infak), Tahfid, and Environmental Health, demonstrates a structured approach that integrates Islamic values in character building. The Thousand Days Movement encourages students to donate voluntarily and compulsory, which is in line with Jones and Brown's (2021) research that charitable activities in schools can increase social awareness and empathy. This program creates an inclusive environment by supporting underprivileged students through infak funds, as supported by Ali and Hamid (2019) who affirm that Islamic value-based education strengthens social solidarity. This approach also reflects Kolb's (1984) theory of experiential learning, in which practical activities such as infak reinforce moral values through tangible actions.

Infak activities not only teach generosity but also form sustainable sharing habits. According to Smith and Taylor (2020), the habit of sharing introduced early on can form an altruistic mindset that lasts until adulthood. At MIN 5 Bima, students are invited to set aside their pocket money, which fosters awareness of social responsibility. This is also in line with the findings of Green et al. (2019) that charity programs in schools can improve community well-being through support to students in need. In addition, the management of funds by the school treasurer shows transparency, which according to Johnson (2020) is important for building students' trust in the charitable system.

The Tahfid program, which focuses on memorizing Juz 30, supports the findings of Ahmed and Zain (2018) that Qur'an memorization improves cognitive and spiritual skills. The division of the Iqro and Qur'an groups allows for a tailored learning approach, in accordance with Tomlinson's (2001) differentiation theory. The Iqro group provides the basis for Arabic literacy, which according to Hassan (2017) is essential to prepare students to understand the text of the Qur'an. Meanwhile, the Qur'an group with the tartil and qori subgroups deepened tajweed and expression skills, which is in line with Rahman and Syaiful's (2020) research on the importance of Qur'an-based education in shaping religious character.

The focus on tartil and qira'ah in the Tahfid program also strengthens students' understanding of the meaning of verses, as explained by Hassan (2017). This activity not only improves the technical ability to read the Qur'an but also instills moral values such as patience and discipline. According to Brown and Lee (2022), rote based learning can improve students' long-term memory and mental resilience. In MIN 5 Bima, the obligation to deposit memorization after the Dzuhur prayer creates a structured routine, which according to Piaget (1964) supports the cognitive and moral development of children. In addition, this activity strengthens students' spiritual relationship with the Qur'an, which according to Ahmed and Zain (2018) can increase devotion.



The Environmental Health Initiative at MIN 5 Bima reflects a practical approach to character education. Students engage in activities such as littering and caring for green spaces, which is in line with Smith and Taylor (2020's) findings that environment-based learning shapes ecological awareness. These activities also support students' physical health, as described by Green et al. (2019), who found that a clean school environment reduces the risk of disease. This approach also reflects Bandura's (1977) theory of social learning, in which students learn responsibility through observation and participation. Education on the importance of cleanliness reinforces social values, as highlighted by Johnson (2020) in the context of positive habit formation.

Environmental Health activities also teach students to appreciate shared facilities, which according to Jones and Brown (2021) are important for building a sense of community belonging. By engaging students in environmental cleanup, schools create a learning environment that supports concentration, as supported by Green et al. (2019). In addition, these activities instill healthy living habits, such as washing hands and disposing of garbage properly, which according to Smith and Taylor (2020) have a long-term impact on students' health. This approach is also in line with Islamic values of cleanliness, which according to Ali and Hamid (2019) are an integral part of moral education.

Challenges in program implementation at MIN 5 Bima, such as ensuring consistent participation in infak or memorization, demonstrate the need for strict supervision. According to Rahman and Syaiful (2020), consistency in moral education programs requires support from all stakeholders, including teachers and parents. In addition, the long-term impact of these activities, such as their effect on students' social behavior in adulthood, still requires further research, as suggested by Johnson (2020). However, the activity-based approach at MIN 5 Bima shows great potential in shaping the character of students who are caring, disciplined, and responsible.

### **Moral Education at SD IT Uswatun Hasanah**

The adab training program and moral values education at SD IT Uswatun Hasanah shows a focus on the formation of polite behavior and religious character. Manners training, which includes the etiquette of eating, drinking, and speaking, addresses modern challenges such as the influence of digital media, which can encourage the use of profanity from games like Free Fire or Mobile Legends. This is in line with the findings of Smith and Taylor (2020) that moral education must adapt to the impact of technology. Teachers' efforts to reprimand students who violate manners reflect a proactive approach, supported by Ali and Hamid (2019) on the importance of direct guidance in character building.

Adab training is also in line with Kohlberg's (1981) theory of moral development, which emphasizes that direct interventions such as reprimands help children understand social norms. According to Brown and Lee (2022), the influence of digital media can weaken speech manners, so the role of teachers and parents is crucial. At SD IT Uswatun Hasanah, the focus on eating and drinking manners, such as using the right hand, reinforces Islamic values of modesty, which according to Hassan (2017) are essential to form a moral identity. This activity also creates an organized school environment, as highlighted by Johnson (2020) in the context of a structured learning environment.

Education of moral values through memorization of prayers, surah of the Qur'an, and hadith of the Prophet strengthens students' religious character. The division of groups by lower and upper classes reflects an approach that corresponds to the stages of cognitive development of Piaget (1964). The lower classes, who memorize daily prayers and short surahs, build a strong spiritual foundation, as supported by Rahman and Syaiful (2020). Meanwhile, the upper class who memorized Juz 1 and the hadith of the Prophet showed a more in-depth approach, which according to Ahmed and Zain (2018) improved the understanding of Islamic ethics. This approach is also in line with Vygotsky's (1978) learning theory about the importance of guidance in the proximal developmental zone.

Memorization activities at SD IT Uswatun Hasanah also support memory and discipline development, as explained by Brown and Lee (2022). According to Hassan (2017), memorization of religious texts not only increases knowledge but also strengthens piety. However, challenges such as the violation of manners by some students show the need for consistency in guidance, as suggested by Ali and Hamid (2019). The influence of digital media, as identified by Smith and Taylor (2020), requires additional strategies such as media literacy education for students and parents. This approach can strengthen the values of manners taught in schools.

### **Implications and Wider Context**

The findings from both schools show that Islamic values-based moral education is effective in shaping students' character, including empathy, discipline, and spiritual awareness. Activity-based approaches, such as infak and adab training, reflect Dewey's (1938) model of holistic education, which integrates moral values into the curriculum. According to Jones and Brown (2021), practical experience reinforces theoretical learning, which is seen in environmental cleanliness activities and Qur'an memorization. This approach also supports the findings of Ahmed and Zain (2018) that religious education builds a strong moral identity.

Challenges such as the influence of digital media underscore the importance of parental involvement, as suggested by Brown and Lee (2022). According to Green et al. (2019), a supportive school environment, such as the one created by these programs, improves student well-being. However, the long-term impact on students' contributions in society still requires further research, as proposed by Johnson (2020). In addition, the group-based approach in both schools shows flexibility in meeting the needs of students, which is in line with Tomlinson (2001). This approach can serve as a model for other schools that want to integrate moral values in the curriculum.

### **Conclusion**

Based on the research conducted on the process of moral education activities at MIN 5 Bima and the implementation at SD IT Uswatun Hasanah, it can be concluded that both educational institutions demonstrate a strong commitment to instilling moral values in their students through structured and meaningful programs. At MIN 5 Bima, moral education is realized through three main activities: the Thousand Days Movement/Charitable Infak, the Tahfid Juz 30 Program, and Environmental Cleanliness initiatives. The Charitable Infak Movement aims to habituate students to giving and sharing, while also instilling values of social and humanitarian concern. This helps shape students' character to become more caring, responsible, and socially engaged.

The Tahfid program allows students to memorize Juz 30 of the Qur'an, fostering not only love for the holy text but also nurturing spiritual, moral, and intellectual development. Meanwhile, environmental cleanliness activities promote a clean and healthy learning environment, teaching responsibility towards nature and encouraging healthy lifestyle habits. On the other hand, SD IT Uswatun Hasanah focuses on two main activities: Saving Adab and Learning Adab Values. The Saving Adab activity involves the practice of polite behavior in speech, eating, and drinking, aiming to instill courteous and respectful manners in students. Learning Adab Values includes memorizing Qur'anic verses and Hadiths of the Prophet, aiming to develop strong religious, moral, and social character. In conclusion, both MIN 5 Bima and SD IT Uswatun Hasanah successfully implement moral education programs that not only contribute directly to character building but also play a significant role in the personal, spiritual, and social development of students for a better future.

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