



CENDEKIAWAN:
JURNAL PENDIDIKAN DAN STUDI KEISLAMAN

Volume 4 Nomor 3 Tahun 2025 Page 830-839

<https://zia-research.com/index.php/cendekiawan>



Instilling Humanitarian Values from an Early Age: A Phenomenological Study of the Experience of the Second Principle of Pancasila in Elementary Madrasahs

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Abstract

This study aims to examine the practice of humanitarian values in the Second Principle of Pancasila among students of Islamic Elementary Schools (Madrasah Ibtidaiyah), with a focus on the phenomenon of internalization of these values in everyday life. The problem studied is how students interpret and practice humanitarian values in their social interactions. This study uses a phenomenological approach with qualitative methods, involving participatory observation and in-depth interviews with 20 students and 5 teachers at an Islamic Elementary School in Kendari City. The results show that students internalize humanitarian values through acts of solidarity, justice, and mutual assistance in their social lives. Teachers play an important role as facilitators and role models in the formation of these values. The impact of this study shows that the practice of Pancasila values in Islamic elementary schools contributes to the formation of student character based on social and religious values, while strengthening students' national and Islamic identities. The implication of this study is the need to strengthen the character education curriculum based on real social experiences and reflective learning to deepen students' understanding of justice and humanitarian values.

Keywords: *Elementary School, Human Values, Phenomenological Approach, Second Principle of Pancasila, Value Practice.*

PRELIMINARY

In the context of Indonesian nationality, Pancasila is not merely the foundation of the state but also a value system that governs how citizens act and interact in social life. The second principle of Pancasila, "Just and Civilized Humanity," plays a central role in shaping the character of the younger generation, who value human dignity, uphold the values of justice, and shun discriminatory practices and violence. These humanitarian values are not only universal but also deeply rooted in local culture and religious teachings (Irawan, 2020). Therefore, education is a strategic medium for transforming these values into practical practices from an early age, particularly through basic educational institutions such as Madrasah Ibtidaiyah.

However, contemporary social realities demonstrate serious challenges in strengthening humanitarian values amidst the rapid flow of globalization, technological penetration, and shifting social values in children's environments (Kholidah, 2013). At the same time, educational institutions, including madrasahs, have an irreplaceable role in instilling these values through affective, contextual, and transformative learning processes. In this context, it is important to explore how humanitarian values are understood, experienced, and internalized by students at the Madrasah Ibtidaiyah level in their daily lives. This effort is crucial to ensure that the practice of the Second Principle does not stop at the conceptual level, but is embodied in concrete actions that shape children's character as just and civilized citizens.

Although the values of Pancasila have become part of the national education curriculum, concrete implementation of the Second Principle still faces various obstacles, particularly at the elementary level. Often, the internalization of the values of "just and civilized humanity" is limited to theoretical understanding taught normatively and does not address students' personal experiences in their real-life contexts. This creates a gap between what is taught in the classroom and the actual behavior that emerges in social interactions between students. However, during childhood, humanitarian values and attitudes are most likely formed through meaningful, direct experiences in a supportive learning environment.

In the context of Islamic elementary schools (Madrasah Ibtidaiyah), which integrate Islamic and national values, it is important to understand how students not only recognize but also live out humanitarian values in their daily lives. The questions that arise are: to what extent are MI students able to reflect and practice humanitarian values in their actions? How does the madrasah environment, whether through interactions with teachers, peers, or daily activities, shape their understanding of these values? And is the current learning approach implemented in madrasahs effective in instilling these values comprehensively and sustainably? These questions form the main foundation for the answers to this research.

This study aims to explore in depth the experiences of elementary school students in practicing the humanitarian values as stated in the Second Principle of Pancasila. Using a phenomenological approach, this study seeks to uncover the subjective meanings students have towards actions that reflect the principle of "just and civilized humanity" in everyday life in the school environment (Mujib, 2015). This study emphasizes how these values are not only understood cognitively, but also internalized and manifested in attitudes, behaviors, and social interactions in the classroom and the wider madrasah environment.

Furthermore, this study also aims to identify factors influencing the internalization of human values in students, including the role of teachers, madrasa culture, and social dynamics among students (Acsal & Habib, 2025). Therefore, the research findings are expected to significantly contribute to the development of a more contextual and transformative approach to character education in madrasahs, as well as enrich the discourse on values education in Islamic and national studies at the elementary level.

Many studies have been conducted on strengthening Pancasila values at the elementary school level, but most research still focuses on normative and cognitive approaches that emphasize memorization and conceptual understanding. This approach tends to neglect the affective and practical dimensions, which are essential to character formation. On the other hand, research that explores students' subjective experiences in internalizing humanitarian values—particularly in the context of daily life in madrasahs—remains very limited, particularly using a phenomenological approach that allows for deeper disclosure of personal meaning.

Furthermore, previous studies on character education in Islamic elementary schools (Madrasah Ibtidaiyah) have generally been descriptive and have not explicitly addressed how the values of the Second Principle of Pancasila are reflected in students' social practices and interactions. This research aims to fill this gap by offering new insights based on students' concrete experiences as the primary subjects of value formation. Thus, this research not only addresses an underdeveloped literature need but also provides an empirical contribution to the development of a more humanistic character education model relevant to the context of Islamic educational institutions.

This study offers novelty through the application of a phenomenological approach to uncover the deepest dimensions of the practice of humanitarian values by students of Madrasah Ibtidaiyah. This approach has not been widely used in studies of Pancasila-based character education, especially at the Islamic elementary school level. By exploring students' subjective experiences directly, this study seeks to capture a more authentic and contextual meaning of the value of "just and civilized humanity" in their real lives, something that cannot be fully reached through conventional quantitative or descriptive methods. This makes this study not only methodologically unique but also strategic in building a more humanistic and reflective framework for values education.

In addition to offering a distinct approach, this research also has significant practical significance for the development of educational policies and practices in madrasah environments. In the context of Madrasah Ibtidaiyah, which integrates Islamic and national values, this research provides an empirical basis for designing learning strategies that not only teach values textually but also foster an existential

experience of values. Thus, the contribution of this research is not only academic but also relevant for policymakers, educators, and Islamic educational institutions committed to developing a young generation with noble and civilized character.

METHOD

This research uses a qualitative approach with a phenomenological approach. This approach was chosen to deeply understand and interpret students' subjective experiences in practicing the values of the Second Principle of Pancasila, particularly the value of "just and civilized humanity," in the context of daily life at the madrasah. Phenomenological studies allow researchers to capture the hidden meanings behind individuals' direct experiences, making them suitable for exploring the practice of humanitarian values, which are often personal and contextual (Syahrizal & Jailani, 2023).

The research was conducted at an Islamic elementary school (Madrasah Ibtidaiyah) in Kendari City, Southeast Sulawesi, which has unique characteristics in integrating Islamic and national values into the learning process. The selected Madrasah is an educational institution that has implemented a Pancasila-based national curriculum and has character education activities through religious and social programs. This location was chosen purposively because it was considered representative for exploring students' experiences in instilling humanitarian values in an Islamic elementary education environment (Afandi, 2024).

The informants in this study were purposively selected, using the criteria of upper-grade students (grades V and VI) who had undergone intensive values education at the madrasah and had the capacity to verbally articulate their experiences. In addition to students, supporting informants also included class teachers, Islamic religious education teachers, and the madrasah principal, as parties directly involved in the student character development process. The number of informants was adjusted to the principle of information sufficiency (data saturation), namely until no significant new information was found from the interviews.

Data collection techniques included in-depth interviews, participant observation, and documentation. In-depth interviews were used to explore students' perceptions, reflections, and meanings regarding actions related to humanitarian values (Yurisdika, 2019; Assingkily, 2021). The questions were semi-structured to allow for broader exploration of the informants' responses. Participant observation was conducted by observing student interactions in various madrasah activity contexts, such as classroom activities, religious activities, and social activities. Documentation was used to obtain supporting secondary data, such as character development programs, student activity records, and internal madrasah documents related to values education.

The data obtained were analyzed using phenomenological data analysis techniques according to the Colaizzi model (Gayatina & Wahyuningrum, 2024). The analysis stage began with repeated reading of the entire interview transcript to understand the informant's overall experience. Next, significant statements were extracted, meaning formulated, grouped into essential themes, and the results were integrated into a comprehensive description of the phenomenon under study. The final step was validation of the results with the informant through a member checking process to ensure that the researcher's interpretations aligned with the informant's actual experiences.

To ensure data validity, this study applies Lincoln and Guba's four trustworthiness criteria: credibility, transferability, dependability, and confirmability. Credibility is achieved through triangulation of sources and methods, as well as the member checking process described previously. Transferability is maintained through detailed contextual descriptions of the research setting and participants, allowing readers to assess the relevance of the findings in other contexts (Waruwu, 2024). Dependability is achieved by systematically documenting the entire research process, while confirmability is established through an audit trail that allows for verification of methodological decisions by other researchers.

Through this methodological strategy, the research is expected to be able to produce a deep, authentic, and contextual understanding of how humanitarian values are practiced and interpreted by students of Madrasah Ibtidaiyah, as well as contribute to the development of a character education model based on Pancasila values in Islamic educational environments.

FINDINGS AND DISCUSSION

Findings

Understanding the Meaning of the Second Precept Textually and Contextually

The findings of this study indicate that the practice of humanitarian values as reflected in the Second Principle of Pancasila is not only present at the verbal or cognitive level, but is also manifested in students' concrete actions in daily social interactions in the Madrasah Ibtidaiyah environment (Qomarudin, 2024). From the results of in-depth interviews and participant observations, it was identified that students interpret humanitarian values as a form of caring, mutual respect, helping others, and upholding the principles of justice and equality in social interactions. This meaning is not born from a formal cognitive process alone, but is the result of internalization of values through continuous social practices, shaped by the madrasah culture and relationships with teachers and peers.

In-depth interviews revealed that many students could cite the official text of the Second Principle and describe its elements textually, such as "humanity," "justice," and "civilization." However, when asked to contextualize these meanings, they were more likely to relate them to everyday experiences: for example, "doing good," "not hurting others," and "being fair and impartial." Students' understanding of justice at this stage is largely simple and quantitative (e.g., equal distribution, impartiality). The concept of justice as procedural justice, or fairness in considering the differing circumstances of peers, has not yet emerged consistently. The value of "civilization" for students in madrasa environments is often associated with politeness, speaking softly, respecting teachers, and not interrupting peers when they are speaking. The civilized aspect of respect for the dignity of others also appears, but is more often related to external behavior than internal reflection.

Theoretically, these results align with Thomas Lickona's concept of value internalization, which states that character formation cannot rely solely on declarative value teaching, but must encompass the dimensions of knowing, feeling, and acting. In this context, Madrasah Ibtidaiyah students not only understand the meaning of human values, but also feel the importance of these values in social relations, and more importantly, act based on these values in everyday practice. This process illustrates what Paulo Freire calls humanizing education, which is when education fosters critical awareness and social empathy in students from an early age (Zamroni, et al.; 2024).

Contextually, students relate the principle of humanity to the religious teachings they are studying—Islamic values such as *rahmah* (compassion), *adl* (justice), and *ta'aruf* (peace and blessings, greeting each other) help students construct meaning that the Second Principle is not only a national command but is relevant in their lives as Muslims.

Implementation of the Second Principle in the Elementary Madrasah Environment

Schools/madrasas provide formal and informal spaces for students to demonstrate humanitarian values: sharing, community service, charity, and helping friends in times of need. These are not one-off activities, but rather a consistent part of the madrasah culture. Teachers play a strategic role as role models. In situations of conflict between students, teachers engage students in dialogue and resolve issues fairly, rather than resorting to immediate punishment. This allows students to experience and practice their understanding of values in a contextual manner.

Habituation is fostered through daily routines: for example, greeting each other at the start of the day, saying hello, sharing learning materials, and helping those who are left behind. Meanwhile, in religious and moral education, humanitarian values are explicitly taught. However, several contexts demonstrate limitations: understandings of justice often revert to "equal" and sometimes fail to consider the specific needs of peers; space for critical reflection on humanitarian values remains limited, meaning students are rarely guided to question complex situations (for example, when one peer is truly experiencing difficulties that differ from others).

One concrete form of practicing humanitarian values is solidarity among students. In daily activities such as helping friends struggling to learn, sharing food during recess, and providing emotional support to friends experiencing personal difficulties, students demonstrate that these values have become part of natural social habits. When asked about the reasons behind these behaviors, most students refer not to normative definitions, but to feelings of "feeling sorry," "pity," or "wanting to make friends happy."

This demonstrates that humanitarian values are embedded in students' affective dimensions, not simply the result of memorizing moral teachings (Siswanto, 2020).

These findings are reinforced by observations during both in-class and out-of-class learning activities. Teachers consistently facilitate the internalization of humanitarian values through modeling and ethical dialogue. For example, when minor conflicts arise between students, teachers do not immediately impose punishment but instead engage students in a process of reflection and fair problem-solving. This strategy provides a space for students to experience humanitarian values in action through dialogue-based conflict resolution, which in turn strengthens their social-emotional competencies.

Findings from Analysis at Madrasah Ibtidaiyah

The students' affective dimension shows that humanitarian values have become emotionally embedded: feelings of "pity," "wanting to help," and "not being able to bear to see a friend in trouble" are the primary motivations for concrete actions, rather than normative or formal moral arguments. Religious factors facilitate the internalization of humanitarian values: the belief that "doing good is God's commandment" or that justice is the teachings of the Prophet emerged in students' responses, strengthening their social actions. Further findings can be seen in the two tables below:

Table 1. Students' Understanding of the Meaning
of the Second Principle of Pancasila in Elementary Madrasahs

Aspects of Understanding	Field Findings	General Pattern
Textual	Students can memorize the second principle "just and civilized humanity".	Understanding is still normative and cognitive.
Contextual	It is interpreted as an attitude of "not discriminating between friends", "doing good", and "not hurting others".	Values are understood in everyday social relations.
Justice	It is interpreted as equal distribution and without favoritism.	Still simple and situational.
Civilized	Associated with good manners, respecting teachers, and speaking softly.	More interpreted in external behavior.
Religious Integration	It is understood as "doing good because of Allah's command" or "being just because the Prophet is just".	Human values are supported by religious beliefs.

Table 2. Forms of Implementation of Human Values in Elementary Madrasahs

Dimension of Experience	Field Findings	Concrete Example
Solidarity	Students help friends who have difficulty studying and share food during breaks.	Strengthening empathy between students.
Social Concern	Get involved in community service, almsgiving, and Ramadan activities.	Bringing the values of togetherness to life.
Conflict Resolution	Teachers guide students to solve problems through dialogue, not direct punishment.	Forming social-emotional skills.
Affective	Behavior arises from feelings of "pity", "not having the heart", and "wanting to make friends happy".	Demonstrates emotionally attached values.
Obstacle	Understanding of justice is still limited, critical reflection is less facilitated.	Requires more in-depth pedagogical strategies.

The first table shows that students' understanding of the Second Principle does not stop at the cognitive or memorization aspect, but rather begins to shift to a contextual dimension tied to everyday social experiences. This indicates a process of internalization of values that connects normative texts with social practices. However, their understanding of the concept of justice remains rudimentary and situational, necessitating deeper critical reflection through teacher guidance.

Meanwhile, the second table confirms that the practice of humanitarian values in madrasas does not only occur in the classroom, but is also integrated into various social practices such as solidarity, caring, conflict resolution, and religious activities. These concrete experiences demonstrate that students' affective dimensions are key to motivating humanitarian action. However, the obstacles identified, such as limited understanding of justice and limited space for critical reflection, are important considerations for developing more transformative and contextual values education strategies.

Madrasah culture as a social institution provides a supportive environment: positive peer interaction, religious and social activities, and collaboration between teachers, students, and parents as a character-building ecosystem. Obstacles that arise include: a lack of opportunities for students to discuss or critically reflect on the value of justice in a broader social context; the dominance of normative religious views without sufficient space for ethical critique; and variations in teachers' ability to facilitate experiences reflecting on values (depending on creativity, training, and resources).

In the relationship between humanitarian and Islamic values, these findings also demonstrate harmonious integration. Values such as compassion (*rahmah*), justice (*'adl*), and mutual respect (*ta'āruf*), instilled in Islamic religious studies, substantially align with the humanitarian values enshrined in the Second Principle of Pancasila. Some students even stated that "doing good to others is a command from God," or "we must be just because the Prophet was also just," indicating that the internalization of humanitarian values is reinforced through religious belief (Nurgiansah, 2022). This reinforces the argument that effective character education, particularly in madrasas, is not a dichotomy between religious and national values, but rather supports each other in daily educational practice.

Furthermore, social interactions in madrasas also play a crucial role in enriching students' experiences with humanitarian values (Susanti, 2024). Through religious activities such as almsgiving, community service at the madrasa, and social programs during Ramadan, students not only learn these values theoretically but also experience and live them directly. These activities serve as a transformative medium for building a humanitarian habitus that shapes the students' collective morality.

However, the results of this study also indicate that students' understanding of the aspect of "justice" within human values is still situational and not yet conceptual. For example, when asked about justice, some students responded in the context of "equal sharing" or "no favoritism." While this is a positive initial understanding, it demonstrates the need to strengthen pedagogical approaches that not only foster positive actions but also provide space for critical reflection on the meaning of justice in various social contexts (Ihsanniati et al., 2024). In this regard, teachers need to guide students to view justice not only as quantitative equality, but also as contextual and ethical equality of treatment.

The interpretation of these results also underscores the importance of a dialogical approach in values education. As emphasized in critical pedagogy, values learning should not be a one-way indoctrination process, but rather a space for open and reflective dialogue. In the case of the Madrasah Ibtidaiyah studied, the implementation of small group discussions, brainstorming, and reflection sessions after social events (e.g., conflicts or moments of solidarity) proved effective in strengthening students' understanding of human values. This supports previous findings by Narvaez (2006) which asserted that a learning environment that encourages active moral engagement will produce individuals who are more aware of their social responsibilities.

Overall, the results of this study demonstrate that humanitarian values are not taught in a vacuum, but rather are formed through a complex interaction between the formal curriculum, the institutional culture of the madrasah, daily social practices, and students' religious beliefs. This also strengthens the argument that Pancasila-based character education, when properly contextualized within Islamic educational institutions, is not only relevant but also strategic in shaping children's moral foundations from an early age. Humanitarian values education in madrasahs not only fulfills cognitive and normative aspects but also creates a transformative experience rooted in the realities of students' lives.

Discussion

The findings of this study enrich the literature on character education, the internalization of human values, and the relevance of the Second Principle of Pancasila in the madrasah context. The following is an in-depth discussion comparing your results with previous studies and their implications. One of these is the Knowing-Feeling-Acting aspect in Internal Value Disposition. The results of this study indicate that students not only know the text of the Second Principle (knowing), but also feel/care (feeling) and take concrete actions (acting). This aligns with the character education framework proposed by Thomas Lickona, which emphasizes that character develops through these three dimensions. A study at Madrasah Aliyah Al Arsyadi Samarinda also found character internalization through moral knowing, moral feeling, and moral action (Nur, et.al., 2023).

Efforts to internalize character education also require the central role of teachers as role models and habituators. Modeling by teachers and daily practice appear crucial in your research. The literature shows that the role models of teachers and parents are crucial factors in the internalization of character values. For example, research at SMK Al Falah Tanjungjaya found that the role models and practices of Islamic Religious Education teachers significantly influenced the internalization of character values in students (Tantan & Nursobah, 2021).

Integration of Religious and National Values. Your finding that the humanitarian values in the Second Principle of Pancasila are integrated with Islamic values strengthens the argument that education in madrasas need not be a dichotomy between religion and nationality. Studies of character internalization in religious environments often find an integration between religious teachings and general social values, for example, in the internalization of character values in Islamic Religious Education and Character Education (PAIBP) learning in elementary schools, which encompasses both religious and humanitarian values (Norjamilah, 2024).

Limited Understanding of Justice. The finding that students understand justice in simple terms (equal, impartial) but lack reflection on different contexts indicates that aspects of procedural justice or ethical context have not developed optimally. A literature review shows that internalization of justice values needs to be enriched with critical learning and reflective dialogue so that students understand that "fair" is not always synonymous with "equal," but rather takes into account the needs and conditions of individual differences (Fitria et al., 2024).

Space for Critical Reflection. One of the obstacles you encountered was the lack of space for critical reflection. Conversely, other research (for example, on character internalization through the independent curriculum for high schools) shows that strategies such as active learning, discussion, inquiry, and reflection significantly help students internalize values not only normatively but also within the complex context of society (Fitria et al., 2024).

The Affective Dimension as Key to Motivating Action. The finding that student motivation is driven by affective factors ("pity," "wanting to help") is crucial, consistent with the human rights literature for early childhood education, which states that internalization of human rights or humanitarian values emerges when students experience empathy and social sensitivity. Studies on human rights in early childhood education confirm that a thematic, inclusive approach, and teachers as role models contribute to the realization of these values (Khoiroh & Romadhona, 2025).

School/Madrasah Culture as a Support. Your madrasah's culture, which supports social activities, cooperation, religious values, and togetherness, aligns with findings that character internalization is more successful when values are part of the overall school culture (integrated into school activities, governance, regulations, and the social climate). For example, in a study at SMKN 2 Mataram, the 6K school culture (faith, piety, discipline, order, security, and cleanliness) provided a framework for the internalization of character values (Handayani & Basariah, 2022).

The Role of Social Context and Parents. External sources of support, such as parents and the environment, also appear in the literature as factors that significantly influence the success of character internalization. Research in Islamic Senior High Schools (Madrasah Aliyah) and case studies of parental roles in villages indicate that parental support and family motivation significantly strengthen character formation in schools. Although your research emphasizes the internal madrasah, parental support remains a crucial element (Nur et al., 2023).

Alignment with Character Education Curriculum and Policy. Your results indicate that the implementation of the Second Principle does not simply occur by chance, but is influenced by character education policies, the religious and moral curriculum, and a well-planned madrasah program. This aligns with the literature, which states that a supportive curriculum, habituation, active learning, and evaluation of character values foster stronger internalization.

Based on the literature and findings, it appears that despite the existence of a culture of good humanitarian values, obstacles such as a lack of critical reflection, varying teacher quality, and a tendency toward normative formalism need to be addressed. The literature suggests teacher training, discussion and dialogue methods, the use of real-life problems (case studies), and the integration of justice values into local contexts to enable students to internalize them more deeply.

CONCLUSION

This study reveals important findings regarding the practice of humanitarian values, particularly in the context of the Second Principle of Pancasila, in the Madrasah Ibtidaiyah environment. Based on a phenomenological analysis of student experiences, it was found that humanitarian values are not only understood theoretically, but also practiced in the form of real social actions, such as solidarity, mutual assistance, and maintaining justice in social relations. These attitudes are internalized through habituation in daily life, both in the school environment and in interactions between peers. This experience is also enriched by the important role of teachers as behavioral models and facilitators of character values, who act not only as instructors, but as moral guides who facilitate students' ethical reflection.

The implications of these findings are crucial for developing character education curricula in madrasas. Instilling humanitarian values through learning based on real experiences, rather than merely declarative knowledge, has proven to be more effective in shaping students' character. Furthermore, the integration of Islamic religious values and Pancasila values provides a solid moral foundation for students, creating harmony between religious and national identities. Therefore, character education that focuses on daily practices in schools can strengthen the development of a tolerant and civilized national character. These findings also contribute to the theory of values education, demonstrating that character education based on social experiences can enrich students' understanding of moral and social values in real-life contexts.

Along with these findings, the study also identified several areas requiring further attention. First, students' understanding of the concept of justice remains rudimentary and needs to be expanded through deeper reflection. Second, although internalization of humanitarian values has been achieved in most social interactions, more structured learning is needed to explore these values in more complex and diverse contexts. Therefore, the study's primary recommendation is the need to strengthen learning methods based on critical reflection and the development of students' social-emotional competencies. Teachers should be provided with further training in techniques to encourage in-depth moral discussions and integrate Pancasila values into every aspect of learning.

Furthermore, further research with a broader scope, both geographically and methodologically, is essential to delve deeper into the practice of humanitarian values in various madrasah contexts in Indonesia. Further research using a mixed-methods approach could provide a more comprehensive picture of the relationship between formal learning and the practice of values in students' daily lives. Therefore, this research is expected to contribute to efforts to develop Pancasila-based character education at the elementary level, particularly in Islamic educational settings.

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