

Cultivating Moral Culture: The Endeavors of Madrasah Ibtidaiyah

Musyarrifah Sulaiman Kurdi

Universitas Islam Negeri Antasari Banjarmasin

Alamat: Jl. A. Yani KM 4 5, RW.5, Kebun Bunga, Kec. Banjarmasin Tim., Kota Banjarmasin, Kalimantan Selatan 70235

Korespondensi penulis: musyarrifah@uin-antasari.ac.id

Abstract.

The research explores the growing concern about the lack of ethical behavior and values globally and the need for moral education, particularly in the context of Islamic education. It focuses on Madrasah Ibtidaiyah in Indonesia and its efforts to cultivate a moral culture among its students through its curriculum, pedagogy, and community engagement. The research aims to explore the ethical values emphasized in its education and compare the experiences of its students and alumni with those who have received a secular education. The research methodology involves a literature review to gather and analyze data from various sources. The study examines the role of curriculum and pedagogy in Madrasah Ibtidaiyah, emphasizing the integration of Islamic values into various subjects and the emphasis on character development. It also explores the school's community engagement efforts, including partnerships with families, religious leaders, and local institutions to reinforce ethical values. The text compares the experiences of Madrasah Ibtidaiyah students and alumni with those of secular education, highlighting differences.

Keywords: Cultivating; Culture; Endeavors; Madrasah Ibtidaiyah; Moral.

Abstrak.

Penelitian ini pada dasarnya dalam rangka mengeksplorasi akan kekhawatiran yang semakin meningkat terkait menurunnya perilaku etis dan nilai-nilai secara global, serta kebutuhan akan pendidikan moral, khususnya dalam konteks pendidikan Islam. Fokus kajian ini adalah Madrasah Ibtidaiyah di Indonesia dan upayanya dalam membudayakan budaya moral di antara siswanya melalui kurikulum, pedagogi, dan keterlibatan masyarakat. Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai etis yang ditekankan dalam pendidikan madrasah dan membandingkan pengalaman siswa dan alumni dengan mereka yang menerima pendidikan umum/sekuler. Metodologi penelitian melibatkan tinjauan literatur untuk mengumpulkan dan menganalisis data dari berbagai sumber. Studi ini mengkaji peran kurikulum dan pedagogi di Madrasah Ibtidaiyah, dengan menekankan integrasi nilai-nilai Islam ke dalam berbagai mata pelajaran dan penekanan pada pengembangan karakter. Selain itu, penelitian ini mengeksplorasi upaya keterlibatan masyarakat sekolah, termasuk kemitraan dengan keluarga, pemimpin agama, dan lembaga-lembaga lokal untuk memperkuat nilai-nilai etis. Kajian ini memberikan narasi kontrastif terkait pengalaman siswa dan alumni Madrasah Ibtidaiyah dengan mereka yang mendapatkan pendidikan sekuler, dalam kajian ini juga memberikan *highlight* distingsi yang ada.

Kata kunci: Budaya; Madrasah Ibtidaiyah; Moral; Penanaman; Usaha.

INTRODUCTION

In the current global context, there is growing concern regarding the lack of ethical behavior and values among individuals, organizations, and even nations. Scholars have identified the need for a renewed emphasis on moral education, particularly in the context of

Islamic education. Madrasah Ibtidaiyah, a type of Islamic school in Indonesia, has been making significant efforts to cultivate a moral culture among its students through its curriculum, pedagogy, and engagement with the wider community. This research aims to explore the endeavors of Madrasah Ibtidaiyah in fostering a moral culture, examine the ethical values emphasized in its education, and compare the experiences of its students and alumni with those who have received a secular education.

One of the debates surrounding the cultivation of moral values is the tension between universalism and cultural relativism. Some argue that ethical values are universal and should be taught in a standardized manner across all cultures and religions, others contend that ethical values are culturally specific and should be taught in a way that respects and acknowledges local traditions and values (Goodwin, 1978; Andre, 1987; Straughna, 1988; Luoma, 1989; Kinnier, 2000) Madrasah Ibtidaiyah offers an opportunity to explore this debate in the context of Islamic education, as it seeks to teach ethical values within an Islamic framework, while also taking into account the local culture and context of its students.

Another paradox that arises in the context of moral education is the tension between teaching values and allowing for freedom of choice and critical thinking. While it is important to teach ethical values, it is also essential to encourage students to think for themselves and make their own ethical decisions (Bok, 1978; Colnerud, 1997; Josephson, 2002; Rogerson, 2011). Madrasah Ibtidaiyah provides an opportunity to explore this paradox, as it seeks to teach ethical values while also fostering critical thinking and intellectual independence. The novelty of this research lies in its focus on the endeavors of Madrasah Ibtidaiyah in cultivating a moral culture. While there has been significant research on the role of Islamic education in shaping moral values, there has been less attention given to specific institutions and their efforts.

This study seeks to fill this gap by providing an in-depth examination of the approaches taken by Madrasah Ibtidaiyah and the outcomes of its endeavors. Furthermore, this research also seeks to contribute to the broader discourse on moral education and its role in fostering ethical behavior. By comparing the experiences of Madrasah Ibtidaiyah students and alumni with those who have received a secular education, insights can be gleaned about the role of education in shaping moral values and contributing to the development of ethical behavior.

This study aims to provide a nuanced understanding of the endeavors of Madrasah Ibtidaiyah in cultivating a moral culture, the ethical values emphasized in its education, and the experiences of its students and alumni. By exploring debates and paradoxes surrounding moral

education, this research seeks to contribute to the broader discourse on the role of education in shaping moral values and fostering ethical behavior.

METHODS

This research employs a literature review methodology on publications housing primary information, wherein the latter is meticulously processed, sifted, classified, simplified, and synthesized (Manten, 1973; Mestika, 2008; Cooper, 2019). This approach involves compiling sources from diverse literature to obtain in-depth, clarified, and meaningful data (Mahmud, 2011; Sugiyono, 2012). The foundation of this study lies in a critical examination of knowledge within an academic-oriented literature framework (Cooper, 2019; Cooper, 2020). This is undertaken to complement field studies, which may sometimes lack significance in addressing the inquiries posed by a given investigation.

The study unfolds in several stages, namely (1) gathering research materials from various sources, including books, journals, research reports, and other relevant scientific literature; (2) actively and critically reading the materials; (3) maintaining study notes to derive comprehensive conclusions; (4) processing notes in an analysis subsequently formulated into a research report (Moleong, 2009; Mahmud, 2011).

The research data emanates from sources collected by the researcher from the study object, utilizing the literature documentation technique (Sugiyono, 2012; Arikunto, 2013). In addressing the research focus, content analysis serves as the pattern for data analysis. The stages involved in this analysis encompass unitilizing, sampling, coding, reducing, abductive inferring, and narrating. To deepen the analytical results, support is provided through inductive and descriptive analyses (Stinson, 2021; Altheide, 2000; Bowen, 2009; Riffe et al., 2014; Caulley, 1983; Salminen et al., 2000; Hodson, 1999; Krippendorff, 2013). This approach is rooted in a framework aiming to maximize analytical results in exploring the endeavors of Madrasah Ibtidaiyah in fostering a moral culture, scrutinizing the ethical values emphasized in its education, and comparing the experiences of its students and alumni with those who have received a secular education.

RESULTS AND DISCUSSION

Nurturing a Moral Culture: The Role of Curriculum and Pedagogy in Madrasah Ibtidaiyah

Madrasah Ibtidaiyah is an Islamic school in Indonesia that emphasizes the importance of cultivating a moral culture among its students. The curriculum and pedagogy used in Madrasah Ibtidaiyah are designed to facilitate the development of ethical values and behavior (Wati, 2015; Sirate, 2020). The curriculum is built around the principles of the Quran and Hadith, which serve as a foundation for teaching morality and ethics. The pedagogy of Madrasah Ibtidaiyah is student-centered, focusing on fostering critical thinking, reflection, and inquiry among students.

One of the ways in which the curriculum of Madrasah Ibtidaiyah fosters the development of a moral culture is through the emphasis on the study of Islamic texts. Students are introduced to the Quran and Hadith (Rosi, 2021) at an early age and are taught to understand and apply the ethical teachings found in these texts. The study of these texts is not limited to the memorization of verses, but also includes reflection on their meaning and application in daily life. In addition to the study of Islamic texts, the curriculum of Madrasah Ibtidaiyah includes a range of subjects that are designed to promote the development of moral values, and it has a series of challenges implementing its education system (Kurdi, 2018; Jannah, 2020; Basuki, 2021). These subjects include Islamic history, Islamic ethics, and Islamic jurisprudence. Through the study of these subjects, students learn about the principles and values of Islam and how they apply to everyday life.

Another important aspect of the curriculum in Madrasah Ibtidaiyah and Islamic University is the integration of Islamic values into other subject areas (Nila, 2021, Mujiburrahman, 2018). For example, ethical values are emphasized in mathematics, science, and language arts classes. Teachers incorporate Islamic teachings into lessons and activities, helping students see how ethics and morality are relevant to all aspects of life.

The pedagogy of Madrasah Ibtidaiyah is also designed to foster the development of ethical values and behavior. Teachers use a variety of teaching methods, including lectures, group discussions, and experiential learning activities. Through these activities, students are encouraged to think critically, reflect on their beliefs and values, and apply ethical principles to real-life situations. One of the unique aspects of the pedagogy in Madrasah Ibtidaiyah is the emphasis on character development (Lubis, 2017), included in learning speaking activities (Kurdi, 2020). Students are taught to develop virtues such as honesty, integrity, and

compassion. The development of these virtues is facilitated through a range of activities, including role-playing, storytelling, and community service.

Specific ethical values that are emphasized in the education of Madrasah Ibtidaiyah students include honesty, respect, responsibility, compassion, and social justice. These values are reinforced through the curriculum, pedagogy, and school culture. For example, honesty is emphasized in all subjects, and students are taught to value the truth in their interactions with others. Respect is also emphasized, and students are taught to show respect to their teachers, parents, and peers.

Responsibility is another important value that is emphasized in Madrasah Ibtidaiyah. Students are taught to take responsibility (Qorina, 2019) for their actions and to be accountable for their choices. Compassion is also emphasized, and students are taught to show empathy and concern for others. Social justice is also a key value, and students are taught to work towards creating a more just and equitable society.

The curriculum and pedagogy of Madrasah Ibtidaiyah are designed to promote the development of a moral culture among its students. Through the study of Islamic texts and other subjects, as well as the integration of Islamic values into all aspects of school life, students are taught to internalize ethical principles and values.

The pedagogy of Madrasah Ibtidaiyah also supports the development of ethical behavior through a focus on critical thinking, reflection, and character development. The emphasis on moral education in Madrasah Ibtidaiyah has not been without debate, however. Critics argue that the focus on Islamic values may limit students' exposure to diverse perspectives and hinder their ability to think critically about ethical issues (Monroe, 1997, Niyozov, 2009). Others argue that the emphasis on moral education may lead to the neglect of other important subject areas, such as science and mathematics.

Despite these debates, Madrasah Ibtidaiyah continues to innovate in its approach to moral education. For example, some schools have started to incorporate technology into their pedagogy, using apps and other digital tools to engage students in the study of Islamic texts and ethical values (Adwiyah, 2022). Other schools have developed partnerships with local institutions and organizations (Rahman, 2012) to provide opportunities for school to implement its education system and students to engage in community service and social justice initiatives.

The curriculum and pedagogy of Madrasah Ibtidaiyah offer a unique approach to moral education that emphasizes the development of ethical values and behavior. The school's focus

on Islamic values and character development may offer insights into how education can foster ethical behavior, not only among Muslim students but also among students of diverse backgrounds. Further research on the effectiveness of this approach to moral education may shed light on the role of education in promoting ethical behavior in the broader society.

From Classroom to Community: The Holistic Approach of Madrasah Ibtidaiyah in Cultivating Ethical Values

Madrasah Ibtidaiyah's efforts in cultivating a moral culture do not end within the confines of the classroom. In fact, the school places a strong emphasis on community engagement and outreach as a means of reinforcing the ethical values taught in the school. Through partnerships with families, religious leaders, and local institutions (Kosim, 2022), Madrasah Ibtidaiyah seeks to create a supportive and nurturing environment that encourages the development of ethical behavior through character education program. One key aspect of Madrasah Ibtidaiyah's community outreach is its engagement with families (Lubis, 2017). The school works closely with parents to ensure that the ethical values taught in the classroom are reinforced at home. This includes providing parents with resources and guidance on how to promote ethical behavior in their children, as well as encouraging parents to become active participants in the school's community service initiatives.

Religious leaders also play an important role in Madrasah Ibtidaiyah's efforts to cultivate a moral culture. The government and the school have developed partnerships with local mosques and other religious institutions to provide students with opportunities to learn about Islam and the Qur'an from and interact with respected religious figures (Aziz, 2003). This helps to reinforce the ethical values taught in the school and provides students with a deeper understanding of the role of religion in shaping ethical behavior. In addition to partnerships with families and religious leaders (Fadllurrohman, 2023), Madrasah Ibtidaiyah also works closely with local institutions to promote ethical behavior in the wider community. This includes partnering with local charities and non-profit organizations to provide students with opportunities to engage in community service initiatives. Through these initiatives, students are able to put their ethical values into action and make a positive impact on their communities.

Madrasah Ibtidaiyah's engagement with the wider community also extends to its alumni. The school maintains close relationships with its graduates and encourages them to become active members of their communities. Many alumni go on to become religious leaders

or community organizers, working to promote ethical behavior and social justice in their communities.

Despite the school's efforts to engage with the wider community, there are some challenges to its approach to cultivating a moral culture (Kurdi, 2018; Samsudin, 2020). For example, some community members may be hesitant to engage with Madrasah Ibtidaiyah due to misconceptions or biases about Islamic education. Additionally, some students may struggle to reconcile the ethical values taught in the school with the attitudes and behaviors they encounter outside of the school environment.

The efforts of Madrasah Ibtidaiyah to cultivate a moral culture extend beyond the classroom and encompass a range of community engagement initiatives. Through partnerships with families, religious leaders, and local institutions, the school seeks to create a supportive and nurturing environment that encourages the development of ethical behavior. While there are challenges to this approach, the school's commitment to community engagement offers insights into how education can be used to promote ethical behavior in the broader society.

Comparing Moral Education: Insights from Madrasah Ibtidaiyah Alumni and Graduates of Secular Education on Fostering Ethical Behavior

Comparing the experiences of students and alumni of Madrasah Ibtidaiyah with those who have received a secular education offers insights into the role of education in fostering ethical behavior. While there are undoubtedly differences in the approaches taken by these two types of education, both can play a role in shaping the ethical values and behavior of young learners. One key difference between Madrasah Ibtidaiyah and secular education is the emphasis placed on religion (Rofi, 2016). While secular education typically emphasizes universal values such as honesty, respect, and compassion, Madrasah Ibtidaiyah places a stronger emphasis on Islamic teachings and values. As a result, students who attend Madrasah Ibtidaiyah may have a deeper understanding of the ethical values taught in Islam.

Another difference between the two types of education is the focus on community engagement. Madrasah Ibtidaiyah places a strong emphasis on community service and outreach as a means of reinforcing ethical values (Hasanah, 2019). This focus on community engagement can help students to develop a strong sense of social responsibility and a commitment to making a positive impact on their communities. In contrast, secular education may place less emphasis on community engagement and focus more on individual achievement.

Despite these differences, there are also similarities between the experiences of students and alumni of Madrasah Ibtidaiyah and those who have received a secular education. Both types of education seek to develop critical thinking skills and promote a sense of social responsibility. In addition, both types of education seek to instill a sense of personal accountability for one's actions and choices. One area where the experiences of students and alumni of Madrasah Ibtidaiyah may differ from those who have received a secular education is in their attitudes towards authority. Madrasah Ibtidaiyah places a strong emphasis on respect for authority, particularly religious authority and teachers (Hasanah, 2015), which may shape the attitudes and behavior of students and alumni. In contrast, secular education may place less emphasis on authority and encourage students to question and challenge authority figures.

Another potential difference between the two types of education is in their approach to diversity and inclusivity. Some scholars believe that Madrasah Ibtidaiyah places a strong emphasis on Islamic teachings and values, which may less limit its ability to promote diversity and inclusivity, and, in contrast, secular education often emphasizes the importance of diversity and inclusivity as a means of promoting understanding and empathy. In fact, many Madrasah Ibtidaiyah have implemented programs and activities that actively promote diversity and inclusivity among their students (Syaifudin, 2021; Mustafida, 2021). One way that Madrasah Ibtidaiyah promotes diversity and inclusivity is through its curriculum (included textbook, see also Hajiannor, et. al, 2023). Many Madrasah Ibtidaiyah include teachings about the importance of respecting different cultures and religions, and encourage students to learn about and appreciate the diversity of the world around them. In addition, some Madrasah Ibtidaiyah have implemented language programs (Aini, 2013) that teach students multiple languages, including English and other local languages, as a means of promoting cross-cultural understanding and communication.

Another way that Madrasah Ibtidaiyah promotes diversity and inclusivity is through its extracurricular activities. Many Madrasah Ibtidaiyah offer multiculturalism program, activities, clubs and organizations that are focused on promoting diversity and inclusivity, such as multicultural clubs, interfaith groups, and diversity committees (Mubin, 2022). These groups or committee often organize events and activities that promote cross-cultural understanding and celebrate the diversity of the student body.

Madrasah Ibtidaiyah also often have a strong focus on community engagement, which can help to promote diversity and inclusivity. Many Madrasah Ibtidaiyah encourage students to engage with the wider community through service projects and volunteer work. This can

help to expose students to different cultures and communities, and encourage them to develop a sense of empathy and understanding towards others. Additionally, Madrasah Ibtidaiyah often place a strong emphasis on the values of compassion and social responsibility, which can help to promote diversity and inclusivity (Mustafida, 2021). By encouraging students to be compassionate towards others and to take an active role in promoting social justice and respecting others, Madrasah Ibtidaiyah can help to create a more inclusive and diverse learning environment.

Many Madrasah Ibtidaiyah have taken steps to promote gender equality and empower female students (Priatmoko, 2018). In some cases, this includes separate programs and activities that are designed specifically for female students, as well as efforts to address gender stereotypes and promote gender equality within the broader school community. By promoting gender equality, Madrasah Ibtidaiyah can help to create a more inclusive and diverse learning environment that values the contributions of all students, regardless of their gender.

While it is true that Madrasah Ibtidaiyah places a strong emphasis on Islamic teachings and values, this does not necessarily limit its ability to promote diversity and inclusivity. In fact, many Madrasah Ibtidaiyah have implemented programs and activities that actively promote cross-cultural understanding, community engagement, and gender equality. By promoting these values, Madrasah Ibtidaiyah can help to create a more inclusive and diverse learning environment that prepares students to be compassionate, socially responsible, and empathetic members of their communities.

Overall, the experiences of students and alumni of Madrasah Ibtidaiyah and those who have received a secular education offer insights into the role of education in fostering ethical behavior. While there are differences in the approaches taken by these two types of education, both can play a role in shaping the ethical values and behavior of young learners. Ultimately, the success of any educational approach in promoting ethical behavior depends on a variety of factors, including the values and priorities of the individual school, the attitudes and beliefs of the students and their families, and the broader cultural and social context in which the education takes place.

CONCLUSION

In conclusion, Madrasah Ibtidaiyah's endeavors to cultivate a moral culture through its curriculum and pedagogy, as well as its efforts to extend these values beyond the classroom,

highlight the institution's commitment to ethical education and the development of well-rounded individuals who are able to contribute positively to their communities. Despite debates and paradoxes surrounding religious education and its ability to promote diversity and inclusivity, Madrasah Ibtidaiyah has demonstrated that it can indeed embrace diversity and inclusivity while maintaining its religious identity. The institution's programs and activities showcase its efforts to foster inclusivity and respect for differences among its students, including those from different socio-economic backgrounds, ethnicities, and religions. Furthermore, the experiences of Madrasah Ibtidaiyah's alumni suggest that the institution's approach to moral education has contributed to the development of individuals who are not only morally grounded, but also able to become leaders in their respective communities. Overall, Madrasah Ibtidaiyah serves as an interesting case study in the role of education in fostering ethical behavior and promoting community development.

REFERENCES

- Adawiyah, R. (2022). *Peran Literasi Digital dalam Pembelajaran Al-Qur'an Hadis*. Penerbit NEM.
- Aini, Z. (2013). *Implementasi program bilingual untuk meningkatkan keterampilan bahasa Inggris siswa di Madrasah Ibtidaiyah Khadijah Malang* (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).
- Altheide, D.L. (2000). Tracking discourse and qualitative document analysis. *Poetics* 27 (4): 287 – 299
- Andre, C., & Velasquez, M. (1987). Can ethics be taught. *Issues in Ethics*, 1(1).
- Arikunto, Suharsini. (1993). *Prosedur Penelitian: Suatu Pendekatan Praktis*. Jakarta: Rineka Cipta.
- AZIS, N. M. *Kemitraan Muhammadiyah Dengan Pemerintah Dalam Implementasi Perda No. 13 Tahun 2003 Tentang Baca Tulis Al-Qur'an Sekolah Dasar (Sd)/Madrasah Ibtidaiyah (Mi)*.
- Basuki, B. (2021). Pola Pengembangan Pendidikan Dan Budaya Karakter Bangsa Di Sekolah, Madrasah Dan Pesantren. *Edusia: Jurnal Ilmiah Pendidikan Asia*, 1(1), 34-49.
- Bok, D. C. (1976). Can ethics be taught?. *Change: The Magazine of Higher Learning*, 8(9), 26-30.
- Bowen, G.A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal* 9 (2): 27 – 40
- Caulley, D.N. (1983). Document analysis in program evaluation. *Evaluation and Program Planning* 6 (1): 19 – 29.
- Colnerud, G. (1997). Ethical conflicts in teaching. *Teaching and teacher education*, 13(6), 627-635.

- Cooper, D., Mahoney, C., Springer, R., Behra, R., Beilin, I., Burak, G., ... & Witte, S. (2020). Supporting research in languages and literature. Ithaca S+ R.
- Cooper, H., & Koenka, A. C. (2012). The overview of reviews: unique challenges and opportunities when research syntheses are the principal elements of new integrative scholarship. *American Psychologist*, 67(6), 446.
- Cooper, H., Hedges, L. V., & Valentine, J. C. (Eds.). (2019). *The handbook of research synthesis and meta-analysis*. Russell Sage Foundation.
- Hajiannor, H., Saddhono, K., Elihami, E., Kurdi, M. S., & Kurdi, M. S. (2023). Analysis of the Content and Accuracy of Multicultural Values in Islamic Religious Education and Moral Textbook. *AL-ISHLAH: Jurnal Pendidikan*, 15(1), 211-218.
- Hasanah, A., Yulianti Zakiah, Q., Heryati, Y., & Gunawan, H. (2019). Penguatan karakter kebangsaan di pesantren.
- Hasanah, U. (2015). LAPORAN HASIL PENELITIAN USTADHAH: TRANSFORMASI DAN OTORITAS SOSIAL KEAGAMAAN (Studi di Kota Cilegon).
- Hodson, R. (1999). *Analyzing Documentary Accounts*. Thousand Oaks, CA : Sage .
- Jannah, R. (2020). Strategi Penerapan Kurikulum Dan Problematikanya Di Madrasah Ibtidaiyah. *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar dan Keislaman*, 11(2).
- Josephson, M. S., & Hanson, W. (2002). *Making ethical decisions*. Marina del Rey, CA: Josephson Institute of ethics.
- Kinnier, R. T., Kernes, J. L., & Dautheribes, T. M. (2000). A short list of universal moral values. *Counseling and values*, 45(1), 4-16.
- Kosim, K. (2022). Pendidikan Agama dan Karakter di Mi/Sd. *Pendidikan Guru Madrasah Ibtidaiyah*, 1(1), 405-416.
- Krippendorff, K. (2013). *Content Analysis: An Introduction to its Methodology*, 3e . Los Angeles, CA : Sage .
- Kurdi, M. S. (2018). Madrasah Ibtidaiyah dalam Pandangan Dunia: Isu-Isu Kontemporer dan Tren dalam Pendidikan. *Al Ibtida: Jurnal Pendidikan Guru MI*, 5(2), 231-248.
- Kurdi, M. S., Mardiah, M., Kurdi, M. S., Usman, M. I. G., & Taslimurrahman, T. T. (2020). Speaking Activities In Madrasah Ibtidaiyah: A Meta Narrative About Character Building And Multiculturalism Point Of View. *Al-Bidayah: jurnal pendidikan dasar Islam*, 12(1), 55-82.
- Lubis, R. R., & Nasution, M. H. (2017). Implementasi Pendidikan Karakter di Madrasah Ibtidaiyah. *JIP (Jurnal Ilmiah PGMI)*, 3(1), 15-32.
- Luoma, G. A. (1989). Can 'Ethics' Be Taught?. *Strategic Finance*, 71(5), 14.
- Mahmud. (2011). *Metode Penelitian Pendidikan*. Bandung: CV Pustaka Setia.
- Moleong, Lexy J. (2009). *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya.
- Monroe, K. R., & Kreidie, L. H. (1997). The perspective of Islamic fundamentalists and the limits of rational choice theory. *Political Psychology*, 18(1), 19-43.
- Mubin, M., & Aryanto, S. J. (2022). Pelaksanaan Pendidikan Islam Multikultural di Madrasah Ibtidaiyah. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 2(01), 72-82.

- Mujiburrahman, M., Rusydi, M., & Musyarrafah, M. (2018). *Integritas Ilmu: Kebijakan dan Penerapannya dalam Pembelajaran dan Penelitian di Beberapa Universitas Islam Negeri*.
- Mustafida, F. (2021). *Pengelolaan Kelas Multikultural: Strategi Mengelola Keberagaman Peserta Didik di Sekolah Dasar dan Madrasah Ibtidaiyah*.
- Nila, N., & Putro, K. Z. (2021). *Karakteristik Dan Model Integrasi Ilmu Madrasah Ibtidaiyah*.
- Niyozov, S., & Pluim, G. (2009). Teachers' perspectives on the education of Muslim students: A missing voice in Muslim education research. *Curriculum inquiry*, 39(5), 637-677.
- Priatmoko, S. (2018, February). Strategi implementasi pembelajaran inklusif gender di madrasah ibtida'iyah. In *PROCEEDING: The Annual International Conference on Islamic Education* (Vol. 3, No. 1, pp. 244-257).
- Qorina, Z. A. (2019). *Pengaruh Ekstrakurikuler Kepramukaan Terhadap Sikap Disiplin Dan Tanggung Jawab Siswa Kelas V Madrasah Ibtidaiyah di Kecamatan Jenggawah Kabupaten Jember* (Doctoral dissertation, IAIN Jember).
- Rahman, K. A. (2012). Peningkatan mutu madrasah melalui penguatan partisipasi masyarakat. *Jurnal Pendidikan Islam*, 1(2), 227-246.
- Riffe, D., Lacy, S., and Fico, F. (2014). *Analyzing Media Messages: Using Quantitative Content Analysis in Research*, 3e. New York, NY: Routledge/Taylor & Francis Group
- Rofi, S. (2016). *Sejarah Pendidikan Islam di Indonesia*. Deepublish.
- Rogerson, M. D., Gottlieb, M. C., Handelsman, M. M., Knapp, S., & Younggren, J. (2011). Nonrational processes in ethical decision making. *American Psychologist*, 66(7), 614.
- Rosi, F. (2021). Urgensi Pembelajaran Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah. *Auladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 3(2), 36-53.
- Salminen, A., Lyytikäinen, V., and Tiitinen, P. (2000). Putting documents into their work context in document analysis. *Information Processing & Management* 36 (4): 623 – 641 .
- Samsudin, S. (2020, February). Tantangan Lembaga Pendidikan Pesantren di Era Disrupsi. In *Conference on Islamic Studies FAI 2019* (pp. 221-230).
- Sirate, S. F. S., Yaumi, M., Ondeng, S., & Usman, U. (2020). Integrasi Nilai-Nilai Karakter Dan Budaya Bangsa Dalam Pembelajaran Pada Madrasah Ibtidaiyah. *Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 2(2).
- Stinson, P. M. (2021). The Encyclopedia of Research Methods in Criminology and Criminal Justice "Document Analysis". <https://doi.org/10.1002/9781119111931.ch79>
- Straughan, R. (1988). *Can we teach children to be good?: basic issues in moral, personal, and social education* (Vol. 157). McGraw-Hill Education (UK).
- Sugiyono. (2012). *Metode Penelitian Pendidikan*. Bandung: Alfabeta.
- Syaifudin, M. (2021). Implementasi Pendidikan Inklusif di Madrasah Ibtidaiyah di Jawa Timur. *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, 11(2), 184-200.
- Wati, F. Y. L. (2015). Pengembangan Pendidikan Karakter Di Sekolah Dasar/Madrasah Ibtidaiyah. *Mitra PGMI: Jurnal Kependidikan MI*, 1(1), 97-112.
- Zed, Mestika. (2018). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.