

Analysis of the Internalization of Islamic Religious Education Values in the Formation of Morals at Putera Muhammadiyah Orphanage Medan

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Abstract

This study aims to analyse the practice of internalising Islamic religious values in the formation of children's morals at the Putera Muhammadiyah Orphanage, Medan Kota Branch. Using a qualitative approach with a case study design, this research directly observed the process of religious education implemented at the orphanage as well as the role of caregivers and administrators in supporting the moral formation of foster children. Data collection techniques involved in-depth interviews with administrators, caregivers, and foster children, as well as participatory observation, to gain a deep understanding of the interactions within the orphanage environment. The collected data were thematically analysed with a focus on the internalisation of religious values, the factors that influence its success, and the methods used to shape morals. The results showed that the process of internalising Islamic religious values at the Putera Muhammadiyah Orphanage Medan Kota Branch has been going well. However, some challenges need to be overcome. The methods used to shape children's morals include lectures, exemplary behaviour, habituation, advice, rewards and punishments, and the story method. However, there are problems related to the inability of some children to understand and realise the expectations of leaders and administrators, low awareness of personal responsibility, and limited facilities and infrastructure available. To improve the effectiveness of internalising these values, it is suggested that children's awareness be increased through more interactive learning approaches, as well as improving the quality of caregivers and facilities that support education. This study suggests the need for continuous efforts in improving the quality of education and supervision and fulfilling adequate resources to strengthen the process of internalising morals in orphanages.

Keywords: Internalization; Islamic Religious Education Values; Forming Morals.

Introduction

Islamic religious education has been considered to have a very important role in shaping the morals and character of children, especially in the context of orphanages, which are often a shelter for socially and economically disadvantaged children.¹ Religious education in orphanages aims to teach religious knowledge and internalise moral values that can guide children towards a better life in the future.² As non-formal educational institutions, orphanages have their challenges in implementing character education, especially in terms of shaping good morals among children who live without direct supervision from their biological families.³ Therefore, this study aims to analyse how the internalisation of Islamic religious values in education at the Putera Muhammadiyah Orphanage Medan Kota Branch can shape the morals of foster children and the efforts made by administrators and caregivers to support this process.

Character education, which is an integral part of religious education, has received increasing attention in the global education literature. A character education approach based on religious values, especially Islam, is believed to play an important role in shaping individuals who are not only intelligent but also have noble character.⁴ Some previous studies have shown that religious education in pesantren, as an educational institution that prioritises moral values, can accelerate the process of forming children's morals.⁵ However, implementing character education in the context of orphanages faces challenges, considering that children living in orphanages often come from less stable family backgrounds and have different life experiences from children raised in intact families.⁶

The importance of Islamic religious education as a basis for moral formation has been widely discussed by experts, one of which is al-Ghazali, who emphasises that morals

¹ Abdul Gafur, "Model Penanaman Nilai-Nilai Agama Islam Pada Anak-Anak Panti Asuhan Mawar Putih Mardhotillah Di Indralaya," *Titian: Jurnal Ilmu Humaniora* 4, no. 1 (2020): 60–73.

² Juliana Santos Monteiro Vieira and Dinamara Garcia Feldens, "Pedagogical Theories and the Process of Internalization of Moral Values," *Acta Scientiarum. Education* 43 (2021).

³ Abdul Haris and Khusnul Amin, "Model Pembelajaran Agama Islam Berbasis Pesantren Di Panti Asuhan Al-Ma'wa Sumberpucung Malang," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020): 117–32.

⁴ Liza Afilia Suryani and Husni Thamrin, "Pentingnya Belajar Bahasa Inggris Di Era Globalisasi Bagi Anak-Anak Di Panti Asuhan Al-Jami'yatul Washliyah," *ABDISOSHUM: Jurnal Pengabdian Masyarakat Bidang Sosial Dan Humaniora* 2, no. 3 (2023): 272–78.

⁵ Eulis Habibah et al., "The Role Of Religious Education In Installing Social Awareness Among Students," *Edukasi: Journal of Educational Research* 4, no. 1 (2024): 1–13.

⁶ Euis Herlina, "Strategi Panti Asuhan Dalam Meningkatkan Kemandirian Warga Belajar Melalui Pendidikan Dan Pelatihan Kewirausahaan," *Empowerment: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah* 2, no. 2 (2013): 104–15.

are the main aspect in the formation of a Muslim's personality.⁷ Moral education in Islam is not only limited to teaching theory but also involves strengthening behaviour through daily habituation, both by educators and the social environment.⁸ In this case, orphanages are ideal places to implement the principles of faith-based character education, where caregivers and administrators have a key role in guiding children to practice religious values in daily life.

Although faith-based character education has great potential to shape noble morals, the process of internalising these religious values does not always run smoothly. Some previous studies have identified challenges faced by non-formal education institutions, such as orphanages, in creating an environment conducive to the formation of children's morals in Alimuddin.⁹ One of the main challenges is the lack of family supervision and limited parenting resources, which can affect the effectiveness of moral education in orphanages.

Along with the development of Islamic education theory, it is important to note that the internalisation of religious values should involve a holistic approach, which focuses not only on cognitive education but also on the emotional and social aspects of the child. This approach is in line with the theory of character education developed by various scholars, including al-Toumy, who state that character education should involve learning that is oriented towards developing morality through example, habituation, and reward and punishment.¹⁰

Research on Islamic religious education in shaping the morals of children in orphanages has been conducted by various researchers with different focuses. Research, Setiawan,¹¹ shows that religious education in orphanages has a positive impact on children's character despite the constraints of limited facilities and caregivers who are inconsistent in teaching religious values. Fahmi and Ibrahim (2018) emphasised the importance of integrating religious education into the daily lives of foster children, where

⁷ Abu Hamid Al-Ghazali, "Kimiya'al-Sa'adah," *Kimia Ruhani Untuk Kebahagiaan Abadi. Terjemahan Dedi Slamet Riyadi Dan Fauzi Bahreisy. Jakarta: Penerbit Zaman*, 2001.

⁸ Hilda Nahla, "Peran Panti Asuhan Dalam Penerapan Pendidikan Agama Islam Bagi Anak Yatim Di Rumah Yatim Cirendeu," *Smarta: Jurnal Pendidikan, Sosial, Dan Agama* 1, no. 1 (2024): 24–30.

⁹ See, for example, Dr. Samsul Bahri Thalib, Syamsuri Halim, and Hamud Alimuddin, "Traditional Boarding and Character Education," *International Journal of Academic Research*, no. 2996 (2015).

¹⁰ Muhamad Agus Mushodiq and Yusuf Hanafiah, "Pemikiran Pendidikan Islam Omar Muhammad Toumy Dalam Perspektif Progresivisme," *Journal of Research and Thought on Islamic Education (JRTIE)* 4, no. 1 (2021): 93–129, <https://doi.org/10.24260/jrtie.v4i1.1930>.

¹¹ Sandi Setiawan, "Development of The Abandoned Children in Building The Nation Character in Orphanages Ulul Azmi," in *Annual Civic Education Conference (ACEC 2018)* (Atlantis Press, 2018), 704–7.

a community-based approach can strengthen the internalisation of religious values. Meanwhile, Fathurrahman¹² found that Islamic religious teaching can improve the morals of adolescents in orphanages, but its success depends on the quality of teaching from caregivers. Research by Umami Kulsum¹³ also suggested a more systematic approach to the implementation of Islamic religion-based character education in orphanages. At the same time, Fauziah¹⁴ highlighted the importance of caregivers as role models in shaping children's morals in Muhammadiyah orphanages.

Some of the above studies provide an overview of the research map on Islamic religious education in the formation of children's morals in orphanages. Still, no research uses a holistic perspective. The main focus of this research is on the Putera Muhammadiyah Orphanage, Medan Kota Branch, which has different social and cultural characteristics compared to research in other areas, such as Jakarta. In addition, this study integrates Islamic religion-based character education theory with practice in the field, which not only examines formal religious teaching but also considers social interactions between foster children and caregivers in shaping morals. Thus, this study provides a more holistic perspective on faith-based character education in orphanages.

This research seeks to describe more clearly the practice of internalising Islamic religious values in education in orphanages and the strategies used by orphanage administrators to face challenges in the process. In addition, this research will also explore how the influence of the social environment and psychological factors affect the success of the moral internalisation of foster children and how improvement efforts can be made to optimise this process.

Research Methodology

This research uses a qualitative approach with a case study type,¹⁵ Which aims to examine the practice of internalising Islamic religious values in education at Panti Orphan Putera Muhammadiyah Cabang Medan Kota. The researcher directly observed the

¹² Irwan Fathurrochman, "Implementasi Manajemen Kurikulum Dalam Upaya Meningkatkan Mutu Santri Pondok Pesantren Hidayatullah/Panti Asuhan Anak Soleh Curup," *Tadbir: Jurnal Studi Manajemen Pendidikan* 1, no. 1 (2017): 85–104.

¹³ Umami Kulsum and Abdul Muhid, "Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Revolusi Digital," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 12, no. 2 (2022): 157–70.

¹⁴ Fauziah Nur, Abdul Rasyid, and Zuhriah Zuhriah, "Peran Komunikasi Interpersonal Pengasuh Dengan Anak Asuh Di Lembaga Kesejahteraan Sosial Anak (LKSA) Melati Aisyiyah Tembung," *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, Dan Pendidikan* 1, no. 11 (2022): 2561–70.

¹⁵ R K Yin, "Studi Kasus (Desain & Metode)(Ed. 1st)(Cet-14)," *Jakarta: Rajawali Pers*, 2015.

process of shaping the morals of foster children through religious education and identified efforts made by administrators and caregivers to support the process. This case study was conducted in one specific location to enable a more in-depth understanding of the social context, culture, and challenges faced by the orphanage in implementing Islamic religion-based character education.

The data collection technique in this study used in-depth interviews with caregivers, administrators, and foster children to obtain diverse perspectives regarding the practice of religious education and its impact on moral formation.¹⁶ In addition, participatory observation will be carried out to see firsthand the interaction between caregivers and foster children in the daily environment. The data obtained will be analysed thematically,¹⁷ It will focus on the process of internalising Islamic religious values, factors that influence its success, and the role of caregivers in shaping children's morals. This research is expected to provide a comprehensive picture of the implementation of faith-based character education in orphanages.

Internalisation of Islamic Religious Values in Shaping Children's Morality at Putera Muhammadiyah Orphanage, Medan

This research aims to explore how the values of Islamic religious education are internalised in shaping the morals of children at the Putera Muhammadiyah Orphanage Medan Kota Branch. Through a qualitative approach using observation, interview, and documentation study methods, this research gained in-depth insight into the implementation of Islamic religious values taught in the orphanage environment and how this contributes to the moral development of foster children. The findings of this study are relevant to Islamic religious education literature, especially in the context of the application of moral values in children's education.

1. Internalization of Islamic Religious Values in Shaping Children's Morality

The values of Islamic religious education play an important role in shaping children's morals. As found in this study, various stages in the work program at the Putera Muhammadiyah Medan Orphanage aim to internalise Islamic teachings as a moral foundation. The head of the orphanage and its administrators emphasise that all elements involved, including leaders, administrators, and caregivers, have a

¹⁶ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2019).

¹⁷ M. Burhan Bungin, *Penelitian Kualitatif*, ed 2 cet 5 (Jakarta: kencana, 2011).

significant role in shaping children's morals. This program is implemented by following the basic principles of Islamic education, which prioritises noble morals as one of its main objectives.¹⁸

In the Islamic sense, morals (Arabic: *khuluq*) can be understood as a person's behaviour or character that reflects good religious values, which can include manners towards God, fellow humans, and the universe. In this context, the morals taught at Putera Muhammadiyah Orphanage are not only limited to daily behaviour but also relate to the personal integrity of foster children.

This finding is in line with the theory of character education developed by the characteristics of moral values in religious education. In a study conducted by Wahyudin that examined the application of character education in a pesantren environment, it was found that teaching morals in a pesantren environment is more effective if it involves all elements of the community, not just educators or caregivers. This is also evident in this study, where all elements in the orphanage have the same responsibility in teaching and shaping children's morals.¹⁹

2. Efforts in Teaching Islamic Religious Values

This research also shows that administrators and caregivers make several efforts to teach Islamic religious values, which involve routine activities such as religious lectures, *tahsin*, the Al-Qur'an, and Islamic recitation. This is very relevant to the integrative approach in Islamic religious education, which not only teaches theory but also practices it in daily life.

It is important to note that in Islamic studies, moral education cannot be separated from worship and religious teaching. As al-Ghazali explains, moral education should be implemented through good role models from teachers or caregivers and worship practices that teach children to behave well consistently.²⁰ At Putera Muhammadiyah Orphanage, this is reflected in the application of the method of example, advice, and continuous habituation of religious values.

The methods applied in this orphanage also show harmony with the theoretical approach that prioritises character-based education. In a study conducted by Sari, it

¹⁸ Samsul Susilawati et al., "Strategy to Internalizing Religious Moral Values in the Learning Process in Higher Education," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (2022): 399–408.

¹⁹ Wahyudin Wahyudin, "Pendidikan Karakter Berbasis Kearifan Lokal Untuk Menghadapi Tantangan Dan Isu-Isu Global," 2017.

²⁰ Al-Ghazali, "Kimiya'al-Sa'adah."

was found that religious education involving exemplary methods and habituation can consistently strengthen the internalisation of moral values in children who are in a relatively less stable environment.²¹ Therefore, habituation carried out in orphanages can be seen as an effective step in shaping positive morals among foster children.

3. Methods Applied to Build Morality

The methods used to shape the morals of children at Putera Muhammadiyah Orphanage are lectures, exemplary behaviour, habituation, advice, and reward and punishment. Researchers found that this combination of instructional approaches and behavioural reinforcement is quite effective in shaping the morals of children in orphanages. This also shows the importance of psychology-based approaches in moral education. According to Skinner's behavioural theory, proper reward and punishment can reinforce desired behaviour and reduce undesired behaviour.²²

The implementation of the applied-to-build Morality method certainly faces some challenges. One of the biggest challenges is controlling the behaviour of children, who are often influenced by their surroundings. Researchers found that the problem of delinquency and laziness of children in undergoing religious activities became a significant obstacle. This, as explained by Ahmad Irfan,²³ It is a common challenge to educate children in orphanages, where lack of biological family attention and limited caregiver resources are often inhibiting factors.

4. Obstacles in Shaping Morality and Strategies to Overcome Them

During the observation, the researcher noted that there are several problems faced by the Muhammadiyah Children's Orphanage in shaping children's morals, mainly related to the shortage of caregivers, inadequate facilities and infrastructure, and negative influences from the outside environment, such as the use of the internet and video games. This shows that external influences that cannot be fully controlled can be a factor that hinders the process of internalising religious values.

²¹ Sioratna Puspita Sari and Jessica Elfani Bermuli, "Pembentukan Karakter Tanggung Jawab Siswa Pada Pembelajaran Daring Melalui Implementasi Pendidikan Karakter," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 7, no. 1 (2021): 110, <https://doi.org/10.33394/jk.v7i1.3150>.

²² B F Skinner, "Herrnstein and the Evolution of Behaviorism.," 1977.

²³ Ahmad Irfan, Ummah Karimah, and Dicky Setiady, "Penguatan Nilai Akhlak Bagi Anak Yatim Panti Asuhan Mizan Amanah Cidodol," *Al-Khidmah: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (2024): 66–78.

In Islamic education theory, as stated by David Setyawan,²⁴ The success of moral education depends on managing a conducive environment. This involves not only formal learning but also supervision and attention to the child's overall moral development. Thus, orphanages need to improve the quality of care by increasing the number of trained caregivers and improving facilities and infrastructure that support the educational process.

As a solution, the orphanage management has implemented a persuasive approach, motivation, and in-depth religious provision. By instilling religious values more consistently and deeply, it is hoped that foster children can develop better morals. Giving good examples, as one of the solutions implemented, also has a strong theoretical basis in Islamic moral education. As stated by Kasim Hukul,²⁵ Role models from caregivers are very important in guiding children to understand the expected religious values.

5. Supporting and Hindering Factors in the Internalization Process

Factors that support the internalisation of Islamic religious values at the Muhammadiyah Children's Orphanage include the strong commitment of administrators and caregivers to provide education based on Islamic religious values. In addition, awareness of the importance of good morals and the existence of an integrative educational approach are the main supporting factors. However, the main obstacle found is the lack of awareness of foster children regarding the importance of applying morals in everyday life. This is often influenced by their experiences outside the orphanage and psychological factors, such as homesickness, which can cause children to be less motivated to learn.

This study confirms Alimuddin's findings, which state that family motivation and attention play a significant role in shaping children's morals.²⁶ Therefore, more efforts are needed to involve families in children's moral education, although this is often a challenge in the context of orphanages.

²⁴ David Setyawan, "Konsep Pendidikan Moral Menurut Lawrence Kohlberg," *Komisi Perlindungan Anak Indonesia (KPAI)* 1 (2017).

²⁵ (Hukul & St. Jumaeda, 2019)

²⁶ Afrizal Alimudin, Eleonora Dwi Wahyuningsih, and Ibnu Sina, "Pengaruh Model Pembelajaran Kooperatif Berbantuan Media Sosial Terhadap Motivasi Belajar Dan Kompetensi Abad 21 Di Masa Pandemi," *Jurnal Ilmiah Pendidikan Matematika* 7, no. 1 (2022): 30–41.

Overall, this research shows that the internalisation of Islamic religious values in the Putera Muhammadiyah Orphanage Medan Kota Branch has been carried out through an approach that involves all elements of the orphanage, using various structured and sustainable educational methods. However, the success of this process is inseparable from the challenges faced, such as the lack of human resources and external influences that shape children's behaviour. Therefore, it is important to improve the quality of care and pay attention to external factors that influence the moral development of foster children.

Conclusion

This research aims to analyse the internalisation of Islamic religious education in the formation of children's morals at the Putera Muhammadiyah Orphanage Medan Kota Branch, which is located in Jalan Amaliun, Medan City. Based on the results of the research, it can be concluded that the process of internalising Islamic religious education in the formation of morals in this orphanage has been carried out well. The leaders and administrators of the orphanage consistently apply various methods, including lectures, exemplary, habituation, advice, persuasion, reward and punishment, and the story method to strengthen the morals of foster children. These methods are applied gradually and continuously, with the aim of shaping good character and morals in children.

In the context of implementation, several challenges need to be considered. One of them is the inability of some foster children to understand and realise the expectations of leaders and administrators, especially those related to the formation of better morals. In addition, there are problems related to children's lack of awareness of personal responsibility, limited facilities and infrastructure, and the lack of quality Human Resources (HR), especially competent caregivers. To overcome these problems, it is recommended that the awareness of foster children be increased through a more persuasive approach based on interactive learning. In addition, improving the quality of human resources, especially in terms of caregivers who have competence in the field of education and morals, needs to be a priority. Improving facilities and infrastructure that support the education process and moral formation is also very necessary. Stricter and more embedded supervision of foster children, both in their daily activities at the orphanage and in their social interactions, is very important to ensure that the moral values taught can be reflected in their lives. Thus, to increase the effectiveness of the

internalisation of Islamic religious education in shaping the morals of foster children at the Putera Muhammadiyah Orphanage Medan Kota Branch, continuous efforts are needed to improve the quality of education, supervision, as well as meet the needs of human resources and adequate facilities.

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