

MODEL OF CIVIC EDUCATION AS MORAL EDUCATION

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ABSTRACT

This research examines the importance for civic education teachers in carrying out the learning process in class not only achieving cognitive aspects but every teacher must also prioritise affective aspects in the learning process, so that using the Moral Education model in Civic Education can be a reference for teachers in carrying out Civic Education learning by using the Moral Education model as an effort to foster Moral feeling, Moral Behaviour and Moral action. The purpose of this research is how Citizenship Education as Moral Education and the Development of Moral Education models in Citizenship Education. While this research method uses a literature study research approach with steps to select themes, search for references, collect data sources, and analyse data and draw conclusions. The results showed that education as moral education has existed since civic education entered Indonesia, and that the development of moral education models in civic education, one of which uses the Human Modelling model and Value Clarification Technique, provides a practical solution for civic education as moral education that refers to the 21st century learning model.

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INTRODUCTION

Today the Indonesian nation has faced the era of globalisation with the sophistication of technology and communication that is increasingly uncontrollable, where communication relations between nations have been established with various communication media, so every citizen must open up and follow every progress of other nations, otherwise citizens will be left behind from other nations. In addition, efforts to make modern society competitive in the world both from technology, education, skills

and economics, also have an impact on the entry of cultures from outside that bring influence on the social values and culture of the nation itself and without realising it there has been a shift in the morals of the Indonesian people. This is a challenge for fostering the nation's personality based on morals, values, norms, culture sourced from Pancasila and the 1945 Constitution of the Republic of Indonesia which has led to dehumanisation which is increasingly thinning and affected by moral concepts and norms from other nations. The results of the Human Development Index (HDI) report to assess the progress of human development through the level of community welfare in three dimensions including life expectancy and health, access to knowledge or education and a decent standard of living (UNDP, 2022). It shows that since 2019-2021 Indonesia has experienced a decrease in HDI since 2019 (HDI 0.716), 2020 has decreased (HDI 0.709) and in 2021 has decreased again (HDI 0.705) as if since 2011 (HDI 0.670) - 2021 (HDI 0.705) our country's Human Development Index has only increased by 0.03 in the last 10 years. From the HDI report, it shows that indicators of life, education and income have decreased and are lagging behind Southeast Asian countries such as Singapore, Brunei, Thailand, Malaysia which are in a very high HDI category compared to Indonesia. As well as the Transparency International Corruption Perception Index (CPI) survey report in 2022 at a score of 34/100 and ranked 110 out of 180 countries surveyed. This score fell 4 points from 2021, the most drastic decline since 1995 (Transparency International.or.id, 2023). Thus, Indonesia is not portrayed as a nation that upholds moral, religious values and norms that have become the principles of the life of the nation and state based on Pancasila.

The reality is that today's growing actions reflect the decline of the nation's morals that affect the behaviour and attitudes of the community, especially children and adolescents. They experience ethical dilemmas that result in not being able to distinguish the reflection of morals, values and norms that are the personality of the Indonesian nation, they tend to follow every trend that is viral in the media and follow every attitude and behaviour of other nations. The fact is now that juvenile delinquency such as bullying cases, drug use, online gambling, fights, pornography, rape, and even murder has become a problem of moral degradation of children and adolescents which has led to criminal acts (Budiningsih, 2004). As well as low honesty, lack of respect for parents, teachers and leaders, impolite language, decline in ethics and work ethic, and ignorance of manners (Sujana, 2019). From the above conditions that the deviations that occur have reflected a moral crisis among adolescents and children who have been far from the moral values, norms and culture sourced from Pancasila and the 1945 Constitution of the Republic of Indonesia, so from these conditions there must be collaboration from schools, families and communities in playing a role in restoring and shaping the morals of adolescents and children in accordance with the ideals of the nation. As well as the role of schools in this case teachers, principals and policy makers must work together in optimising appropriate moral education in the learning process at school. Moral education, in Bloom's Taxonomy categorisation, can lead to the affective domain. Affective competence in schools can take

the form of attitudes, values, awareness of self-esteem, motivation, and interest (Zuchdi, 2010).

Moral education is a solid foundation and is very important in its existence, and if it has been embedded and well imprinted in every person from an early age, it is a good start for the education of the nation's children to undergo further education. Moral education is closely related to civic education. Civic education as moral education as moral and character building and educating civic responsibility (citizenship) and respect for others (Althof & Berkowitz, 2006). Civic education and moral education often have features related to moral issues, emerging from the perception of crisis, good in theory and rhetoric, but low in practice (Davies et al., 2005). According to Udin S. Winataputra, (2008) Civic Education is a subject that has one of its missions as moral education. In the process of national education, Civic Education is a pedagogical vehicle in character building, in this case morals. At a macro level, Civic Education is also a social-pedagogical vehicle for the intelligence of the nation's life. This is in line with the conception of the function of national education to shape the character and civilisation of a dignified nation in order to educate the nation's life. Citizenship Education in schools has an important meaning for students in the formation of the personality of citizens who are able to understand and implement the rights and obligations as smart, skilled and characterised citizens mandated in Pancasila and the 1945 Constitution of the Republic of Indonesia (Depdiknas, 2006). Civic Education through moral education is an effort taken to shape and develop students' morals (Fatimah, 2012). So it needs a model of developing civic education as moral education. Through the development of the civic education model, it is expected to optimise the learning model of civic education which is still dominated by the confessional model with verbal lectures that have been implemented in schools, as well as to foster and develop the morals of students in accordance with the values, morals, religion, and culture based on Pancasila.

RESEARCH METHOD

This research uses a research type approach in the form of a literature study or literature study. In collecting references in this literature study, several previous studies were collected which were then analysed and compiled to draw conclusions (Mardalis, 1999). The results of the analysis and compilation of previous research were carried out to conclude: 1) How Civic Education as Moral Education. 2) How to develop a Moral Education model in learning Citizenship Education. In addition, the literature study research procedure was carried out with the following steps: 1) choosing a theme, 2) exploring sources of information, 3) determining the direction of research, 4) collecting data sources, 5) presenting data, and 6) preparing reports. Meanwhile, data analysis in research is used to obtain valid references and contextually can be re-examined (Krippendoff, 1993). As well as selecting, comparing and combining the analyses that have been carried out, then checking the literature review and evaluated by the supervisor in order to maintain, prevent the shortcomings of the literature review.

RESULTS AND DISCUSSION

In concept, Citizenship Education aims to prepare the younger generation to become good citizens, individuals equipped with the knowledge, skills, and values necessary to actively participate in society. Citizenship Education serves as a means to achieve the goals of national education, as outlined in Article 3 of Law Number 20 of 2003, stating, "National education functions to develop capabilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming for the development of the potential of learners to become individuals who are faithful and devoted to the One Almighty God, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Furthermore, in Article 37 paragraph (2) of Law Number 20 of 2003 regarding the National Education System, it is stated that the mandatory education curriculum must include religious education, citizenship education, and language education. Also, Law Number 12 of 2012 concerning Higher Education in Article 35 paragraph (3) states that higher education curricula must include subjects on religion, Pancasila (Indonesia's foundational philosophical theory), citizenship, and the Indonesian language. From the clarification provided in this article, it's evident that Citizenship Education is an essential and obligatory subject within the national curriculum, taught at every level and type of education, from primary to secondary, vocational, and tertiary education. Winataputra (2008) asserts that Citizenship Education, as a subject, has one of its missions as moral education. Within the national education process, Citizenship Education serves as a pedagogical tool in character development, particularly in moral aspects. Citizenship Education, through moral education, is an effort undertaken to shape and cultivate the morals of learners (Fatimah, 2012).

Moral education has been extensively studied, giving rise to theories on moral development introduced by Jean Piaget, Lawrence Kohlberg, Marvin W. Berkowitz, Thomas Lickona, and many others. Jean Piaget was the first to research moral development concerning moral judgment (Lapsley, 2006). This was further developed by Lawrence Kohlberg, who formulated the theory of moral reasoning. Subsequently, Berkowitz expanded this by introducing the anatomy of morality, integrating moral identity, personality, and character education models. The moral anatomy comprises seven components: moral behavior, moral character, moral value, moral reasoning, moral emotion, moral identity, and metamoral characteristics. Meanwhile, Lickona stated that moral character is multidimensional, and the aim of moral education is to build positive character qualities or virtues. There are three components in Lickona's theory: moral knowledge, moral feeling, and moral behavior. It is emphasized that moral behavior must not only be accompanied by moral knowledge but also moral sentiments (Rahman, 2010).

According to Kevin Ryan (1986; Thomas, 1994), moral education is "What the Schools do to help the young become ethically mature adults, capable of moral thought and action," meaning it involves what schools undertake to assist the younger generation in becoming ethically mature individuals, capable of thinking and acting morally as adults. Moral education is an educational program (within and beyond schools) that

organizes and simplifies moral sources, presented with consideration for psychological factors for educational purposes (Nurul, 2008). Hogan (1973) states that the goal of moral education is to develop character traits that not only change attitudes but are related to dimensions of character like socialization, empathy, autonomy, and ethics of the heart. Therefore, morality holds higher value than mere attitudes as it involves ethical matters. Lickona (1992) believes that the purpose of moral education is not only to enable students to receive moral learning perceptions but fundamentally, to shape students' behavior into positive individuals—fostering moral insight, moral emotions, and moral character. Additionally, the aim of moral education is to guide individuals toward being moral; what matters most is how individuals can adapt to the goals of communal living (Sjarkawi, 2014).

The developmental history of moral education in Indonesia traces back to the post-independence era when it was taught as a part of character education. Subsequently, moral education was integrated into the subject of Citizenship Education, which transformed into Pancasila Moral Education (PMP). Until the 1984 curriculum, moral education was integrated into four subjects, including PMP, the History of the Nation's Struggle, Guidance on Embracing and Practicing Pancasila (P4), and National History. Eventually, in the 1994 curriculum, it was entirely encompassed within Pancasila and Citizenship Education (Nurul, 2015). However, the essence of these changes lay primarily in terminology rather than a substantive alteration of the subject matter. Following the downfall of the New Order regime, educational policies underwent changes, leading to the removal of the P4 content due to sentiments associated with the New Order. Additionally, with the enactment of Law No. 20 of 2003 concerning the National Education System, there was an implication of changing the term PPKn (Pancasila and Citizenship Education) to Citizenship Education across all levels of education—elementary, junior high, senior high, and vocational schools—as a compulsory subject. This was also made a mandatory course at the tertiary level. Within Article 3 of Law No. 20 of 2003, the essence of moral education is stated as part of the national educational objectives, encompassing the aim "...to develop the potential of learners to become individuals who are faithful and devoted to the One Almighty God, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." This essence is integrated into the national curriculum, thereby incorporating moral education into compulsory subjects, including Citizenship Education, Religious Education, and Language Education.

Therefore, the focus here is that Citizenship Education fundamentally constitutes moral education/values that instill the moral values of the nation contained within the ideology of Pancasila, thus shaping good citizens based on Pancasila values. Kohlberg (Aryani, 2010) merges the goals of moral education with the objectives of Citizenship Education by considering the achievement of moral goals philosophically, as well as developing ideal levels of moral consideration that hold universal value for all humankind. The general objective of Civics Education (PKn) is to educate citizens to become good citizens, depicted as "patriotic, tolerant, loyal to the nation and state,

religious, democratic, and true to Pancasila" (Somantri, 2001). Meanwhile, according to Sapriya (2001:147), the objective of Citizenship Education is to enable full participation with reason and responsibility in the political life of citizens who adhere to the values and basic principles of Indonesia's constitutional democracy.

Citizenship education is one form of moral education that, in its learning process, should be presented through a moral education model. Hence, having a moral education model will assist teachers in imparting understanding and practice to learners regarding values, morals, norms, religion, and culture based on Pancasila. Winataputra (1987) explains that to aid comprehension of the moral education model, it's essential to understand the relationship between concern or caring, judging, and acting. Although actions aren't strictly a moral category, lacking the opportunity to act can hinder the moral development process (Nurfaizah, 2017). Currently, numerous moral education models have been developed within Citizenship Education, such as Values Clarification Technique (VCT), Rational Building Model (RMB), Moral Reasoning (MR), and Consideration (CM) (Hardoko et al., 2010). Additionally, Simon (2005) identifies four tested moral education models: Human Modeling, Moral Dilemmas, VCT, and Moral Care. Moreover, several moral education models are commonly used by teachers, lecturers, and other educational professionals in Citizenship Education.

Hence, there is a need for the development of Citizenship Education models as moral education, which has often been dominated by conventional methods involving lectures to shape attitudes, behaviors, morals, and to develop the character of the Indonesian nation. The description of Citizenship Education models as moral education above is as follows: Firstly, the Value Clarification Technique (VCT) Model is a moral education model that aids students in discovering values through ideas, feelings, behaviors, and various choices of attitudes and behaviors crucial to continue throughout their lives. There are four stages in implementing the VCT model: understanding stage, relationship between each stage, assessment stage, and the stage of embodying values in behavior (Casteel & Stahl, 1989; Mukiyat, 2015). Secondly, the Rational Building Model aims to foster the moral maturity of learners through critical analysis of situations related to a social context. The primary objective of the rational building model is to develop knowledge and cognitive skills that determine fundamental values within different social and cultural contexts (Malik, 2019).

Thirdly, Moral Reasoning (MR) is a moral education model aimed at shaping moral awareness (moral judgment and moral thinking), a determining factor in eliciting moral behavior when making ethical decisions by learners. Thus, genuine moral behavior can only be discerned through their reasoning process (Cohen et al., 1996; Januarti & Faisal, 2010). Fourthly, the Consideration Model (CM) is a moral education model guiding learners towards the concept of concern for others, focusing on the emotional climate and feelings of care, being affective and dimensional (the child's need for love) (Hardoko et al., 2014). Fifthly, Human Modeling is a moral education model that nurtures attitudes, behavior, and morals by providing good examples, hoping that learners can emulate them (Bandura, 1977; Gagne, 1985; Mukiyat, 2015). There are two ways to implement the

human modeling model: by directly presenting individuals as role models in the classroom and utilizing media, such as pictures, photos, films, and videos, showcasing activities of role models for emulation.

Sixthly, Moral Dilemma is a moral education model developed by Kohlberg (1966) that emphasizes the cognitive aspect (moral rationality). This model raises moral issues containing conflicting values as its teaching material, aiming for learners to consider decisions made based on morally acceptable reasons. Discussions serve as its primary method, linked to societal social issues as the learning theme (Mukiyat, 2015). Seventhly, Moral Care is an education model aimed at instilling a sense of care for fellow humans, the environment, nature, and animals. This theory critiques Kohlberg's cognitive-centric approach, intertwining moral education with strategies to learn subjects and enhance learners' knowledge, build morals, and their moral system. Thus, among various moral education model alternatives, Winataputra (1989) has categorized these models into those oriented toward moral reasoning, social interaction, personal development, and behavioral systems (Nurfaizah, 2017).

Because of this, various models of Civic Education as Moral Education can be combined from several learning models, especially Civic Education. One example of the results of research by Hardoko, et al. (2014). To foster student character, it is carried out by using the moral education model, moral reasoning and consideration model, and is complemented by learning strategies with STAD in Civic Education Learning. The results of this study indicate that the development of character-based MR and CM teaching models is a model of teacher innovation in Civics learning to facilitate students towards character maturity and the use of STAD strategies can improve students' ability to make moral judgements and decisions towards character building.

So from the results of this study, it can be developed again a model of civic education as a moral education that must keep up with the times that focuses on the development of science and technology in this case related to 21st century learning skills including life and career skills, learning & innovation skills, and information, media, and technology skills have a relationship to prepare students to face an increasingly complex life and work environment in the 21st century. In its application, it directly requires students to be active without being limited by space and time (Kuncahyono, 2020: 155). 21st century learning cannot be separated from the demands of 21st century learning, namely the integration of technology as a learning medium to develop learning skills. So this, the field of 21st century education requires changes in both teaching materials, learning media, facilities, and learning models provided to students to face growing global challenges (Rifa et al, 2021). So it is related to the vision of civic education which is the estuary in 21st century skills which focuses on learning and innovation skills that form the ability to think critically and solve problems, communication and collaboration, and creativity and innovation in utilising technological media to support citizen skills in shaping morals.

The model of Civic Education as Moral Education can be developed in the learning process of Civic Education with the various models above. Therefore, development is

carried out by combining the human modelling model and Value Clarification Technique (VCT) through animated media as an effort to incorporate moral education into civic education learning. As is known that the Human Modeling model introduced by Bandura and Gagne as a learning model to foster attitudes, behaviour, and morals by providing good examples, with the hope that students can make role models for them (Bandura, 1977, Gagne, 1985; Mukiyat, 2015). Basically, there are two ways to implement this model, namely by presenting directly in class figures or people who are used as models such as religious leaders, community leaders, police, judges, prosecutors and exemplary TNI, and scholars who can provide tips for success and have characters that can be emulated by students, and using media through pictures, videos, Using media through pictures, videos, films, and animations that can display figures or activities that reflect morals and culture such as hero figures that reflect a sense of nationalism and patriotism or films and animations of the story of the struggle of revolutionary heroes, influential figures in the Executive, Legislative and Judicial Institutions that provide role models for students. After the Human Modeling model is implemented, the next step is to implement the Value Clarification Technique (VCT) model which can help students to find morals and values through ideas, feelings, attitudes and behaviour. The ultimate goal of this model is to reveal the attitudes and behaviour of students according to their ideals with the morals that exist in society. Meanwhile, according to Hunter, Value Clarification Technique is a technique in helping students develop moral values in themselves. Jarrett said the learning process guides learners to improve skills in making moral value judgements of their choice and upholding their choice consequently (Mukiyat, 2015).

According to Lickona, there are three steps in this moral clarification learning process, namely choosing values freely according to their hearts, expressing reasons for their choices, and making the right choices and bearing the risks and consequences of their choices. So that in clarification learning there are three important components that teachers must pay attention to in developing good morals including moral knowing (moral knowledge) including moral values, moral awareness and moral reflection, moral feeling (moral feelings) from conscience (feelings), humility and self-control, moral action (moral action) which involves students in decision making and responsibility for the consequences. In addition, in Indonesia, the concept of this VCT model has been developed by Ahmad Kosasih DJahiri (1989) in Citizenship Education with Jurisprudence Techniques. The application of the VCT model with the Jurisprudence Technique in Civics learning is guided by the curriculum, learning materials that are adjusted to the Competency Standards and Basic Competencies. For example, Supreme Court Justice Artidjo Alkostar as a tough, honest and simple judge who is feared by corruptors is used as appropriate subject matter, then a group is formed to demonstrate the trial procession. Through this technique, it is hoped that students can play the role of influential figures such as heroes, religious figures, police, judges, military, scholars, and so on that students observe through video, film and animation media.

In the process of learning, by using these two models, students are more focused in paying attention to the storyline of the videos, films and animations presented. Compared

to previous learning that did not use media, they only focused on picture books/papers and stories delivered by the teacher. Therefore, learning by using video, film and animation media is able to provide a response from positive attitudes and behaviour. In line with Bonk & Dennen, (2003; Munir, 2017) media as a tool is able to attract attention and clarify learning materials and influence learning situations and conditions to achieve learning objectives. At the end of learning, a reflection is carried out related to the learning material resulting from using the two learning models and students conclude the results obtained after seeing, hearing, paying attention, and practicing according to the material from videos, films, and animations presented by the teacher.

Thus the development model of Civics Education as Moral Education developed through the Human Modelling and Value Clarification Technique models provides a practical solution for Civics Education as moral education which refers to the 21st century learning model which prioritises technology as a tool in supporting the learning process which refers to the 21st century partnership learning framework (Fadlurrohim et al., 2020) says 21st century education has an impact in increasing creativity and innovation by using technology as digital literacy, and being able to implement moral messages obtained in social life. Through the VCT Model, this is one of the innovative learning models that can be applied in Civics learning in fostering students' moral awareness in the global era. Growing awareness in students that morals are a very important part of living life as a good citizen. The global era cannot be avoided, but its development must be followed by continuing to apply moral values and strengthen and foster moral awareness within.

CONCLUSION

From the results of this literature review, it is concluded that civic education is a form of moral education that is in accordance with the mission of civic education in the learning process must be displayed with a moral education model so that students and students are able to understand and carry out their rights and obligations as smart, skilled and characterised citizens mandated in Pancasila and the 1945 Constitution of the Republic of Indonesia to realise good citizens (to be good citizens). The development of Civic Education as Moral Education developed through the Human Modelling model and Value Clarification Technique provides a practical solution for Civic Education as moral education that refers to the 21st century learning model that puts forward technology as a tool in supporting the learning process and has an impact as an effort to increase creativity and innovation in digital literacy, and be able to implement moral messages obtained in social life. Through the VCT Model, this is one of the innovative learning models that can be applied in Civics learning in fostering students' moral awareness in the global era. Growing awareness in students that morals are a very important part of living life as a good citizen. The global era cannot be avoided, but its development must be followed by continuing to apply moral values and strengthen and foster moral awareness within.

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