



Internalization of tolerance value in thematic learning at Madrasah Ibtidaiyah

Luma'ul 'Adilah Hayya¹, Fauzi², Hanndini Nindya Anggita³, Ahmad Bagus Romadhon⁴, Akmalia Umami Al Fatah⁵

*¹Education for Islamic Elementary School Teachers, Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto
Jl. Jend. A. Yani No. 40A Purwokert, Banyumas, 53126, Indonesia
✉lumaulhayya@gmail.com*

Received 30 November 2022; Accepted 9 June 2023; Published 30 June 2023

Abstract: Character education, according to Lickona, is a conscious attempt to assist someone in understanding, paying attention to, and carrying out essential ethical values. The Indonesian Ministry of National Education has established eighteen values for character education, one of which is tolerance. At the age of Madrasah Ibtidaiyah, intelligence tolerance must be instilled. Almost all elementary schools apply thematic learning models, which encourage students to actively explore and discover scientific concepts and principles meaningfully. This study aims to analyze how to plan, implement, and assess the value of tolerance in thematic learning at elementary schools. The author is interested in researching the internalization model of tolerance values in thematic education conducted at MIN 3 Purbalingga, Indonesia. Researchers use a type of field research of a qualitative descriptive method based on the philosophy of post-positivism. The sampling technique was used as a source of information using purposive and snowball techniques. Observation, interviews, and documentation techniques were employed to collect data. There were three phases to the data analysis: reduction, data presentation, and conclusion. The results of the data analysis in the preparation stage for class teachers have developed a syllabus and lesson plans, but they do not include tolerance values. The implementation of learning the importance of tolerance to students is carried out by linking material to learning themes following the deal of patience. No specific format is specified in the lesson plan for the assessment process; the teacher evaluates by directly observing student activities and is regarded spontaneous during the learning process.

Keywords: primary school; thematic learning; tolerance.

A. Introduction

Education has a vital role in human life. Education is what distinguishes humans and animals. God bestows reason on humans; learning is an effort made by humans in a

L. A. Hayya' & Fauzi, Internalization of tolerance value in thematic learning at Madrasah Ibtidaiyah

(<https://creativecommons.org/licenses/by-sa/4.0/>).

INSANIA : Jurnal Pemikiran Alternatif Kependidikan

cultured society. With sense, humans can know all the essence and distinguish between good and bad (Hanafi et al., 2018). In Law Number 20 of 2003 concerning the National Education System, education in Indonesia directs its education according to the values of the Indonesian people and the function of Indonesian education. The importance of the Indonesian people is noble culture and religion. This value eliminates all sources of people's suffering from ignorance and backwardness. At the same time, the function of education in Indonesia states that national education functions to develop human abilities and form noble character and national civilization in the context of educating the nation's life. The functions described show that Indonesian national education prioritizes the development of attitudes, characteristics, and philosophical values for the transformation of the Indonesian state. It aims to increase a sense of nationalism and be able to compete in the international arena.

The goal of national education is to form a true Pancasila man based on the preamble of the 1945 Constitution. Furthermore, Law no. 2 of 1989 reaffirmed that national education aims to educate the life of the nation and develop all Indonesian people, namely human beings who believe in and fear God Almighty and have a noble character, have knowledge and skills, are physically and spiritually healthy, have a steady and independent personality, and a sense of togetherness and national responsibility (Siregar et al., 2022). Thus, Indonesian education tends to prioritize the development of social and religious attitudes in its implementation. To achieve a national education program, it is necessary to build a proportional and professional education system, especially in formal education, which is carried out in stages from early childhood, kindergarten, elementary, junior high, and high school to the university level. Through this formal education, it is hoped that the community will be able to enjoy the impact of the results of education, which are essential for personal life and others (Pujiharti, 2022).

Lickona said that to form good student character, schools must develop three essential aspects: moral knowing or knowledge, moral feeling, and moral action (Lickona, 1992). The Ministry of National Education of the Republic of Indonesia has established eighteen values in character education. They are religious character, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curious, national spirit, love of the motherland, respect for achievement, friendly/communication, love peace, love to

read, care for the environment, care for the social, and be responsible (Kusumastuti, 2020). Elementary school educational institutions must instill these 18 character values in students. It is because by instilling these values, each student is expected to grow into an excellent young generation of the nation.

Schools have a significant role in the personal formation of students. The school slowly becomes a surrogate agent for what the family does, along with the intensity of children entering the social space from the school room. At school, children will usually socialize between one child and another, as well as the teachers and staff (Kusnoto, 2017).

The current rampant cases of intolerance, especially in the world of education, are very troubling and cause great concern. Therefore, intolerance must be ended in Indonesia, especially among elementary school students still in the character-building phase. If it doesn't end soon, the nation's younger generation will be even more destroyed by the low tolerance awareness. For this reason, a teacher needs to instill tolerance values through thematic learning in schools by conducting analysis, conducting related studies, or reviewing teacher strategies in internalizing tolerance values through character education in elementary schools.

Tolerance is the key to creating conducive learning situations and social relations in elementary schools (Rahmawati & Fatmawati, 2016). Tolerance is an essential characteristic to be instilled in a pluralistic society. Likewise, with the scope of the school, tolerance needs to be invested in forming students who can appreciate the many differences in each other. Tolerance is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and activities of other people who are different from themselves. Applying the character values of tolerance at the education unit level is carried out based on the grand design (implementation strategy) listed in the *Panduan Penyelenggaraan Pendidikan Karakter di Sekolah*.

At the age of Madrasah Ibtidaiyah, intelligence tolerance must be instilled. The age of children at the Madrasah Ibtidaiyah level is a golden age for the growth and development of children. In internalizing the value of tolerance, Madrasah Ibtidaiyah is one of the alternative media that can be expected. Character values can be integrated through various educational alternatives, including thematic learning. At this time, almost

all madrasahs apply thematic learning models, in which students actively explore and discover scientific concepts and principles meaningfully (Fatmawati et al., 2022).

The form of internalizing the values of tolerance through thematic learning in elementary schools is done in different ways, however, with the same core goal. Researchers' problems related to the internalization of tolerance values through thematic learning in elementary schools can be used in several studies and research related to this matter. Internalization of tolerance values can be implemented through thematic learning because, in thematic learning, all meetings must cover aspects of the character values to be achieved. Even though the 18 character values are not a specific component of the lesson plan, the teacher must still internalize the character values in learning. It is because thematic learning is synonymous with the development of 18 character education values (Ruchiyad & Abidin, 2022)

Paulo Freire states that students are not piggy banks who are continuously given knowledge, but currently, students are positioned as learning centers and place teachers only as facilitators of learning (Freire, 2018). Students will be active in learning activities at school. Thematic learning allows students to gain direct experience and trains them to find new knowledge that they learn. Thematic makes it easier for students to understand the material, both theory and the meaning behind the theme they are studying. It will be easier for teachers to reach the nature of the development of elementary school students to understand the values embedded in these thematic learning activities so that the desired character values will be well instilled in students. In each thematic learning, it is necessary to record achievements at each meeting.

The researcher was interested in doing this research because, based on the results of observations, both directly in the surrounding environment and through social media, the researcher found that there were children who mocked each other related to their family's social status, cultural differences in their environment, religious differences between individuals, differences in skin color around them, and the differences in dialects used for daily communication. It becomes very ironic children in elementary school age dare to commit acts of intolerance. Students not only get influence from the natural environment but also from the digital media they access. The task of a teacher becomes

complicated because they have to instill the values of tolerance in students, which will later make them understand and realize it in their lives.

Therefore, the authors are interested in researching the internalization of tolerance values in thematic learning conducted at MIN 3 Purbalingga, Indonesia. Researchers used MIN 3 Purbalingga as a research location because the school's output had a high tolerance value. It is evidenced by the responses from some of the surrounding communities, where students can appreciate the minor differences around them, such as differences in skin color and language. The essence of the problem in this study is how the process of internalizing the value of tolerance in thematic learning at the Islamic elementary school itself. The researcher also hopes that with this research, an educator will have an overview regarding the importance of the value of tolerance that must be internalized in students as well as provide an overview both in general and specifically related to how alternatives can be taken in internalizing the value of tolerance in thematic learning in elementary schools. It is the objectives of this study, namely to analyze the plans made to internalize the importance of tolerance in thematic learning, to explore the implementation of thematic learning in schools to be able to internalize the value of tolerance, and to analyze the assessments made in internalizing the importance of tolerance in thematic learning in Madrasah Ibtidaiyah.

B. Method

This research uses a case study research, focusing on a qualitative approach. A quality research method is based on the philosophy of postpositivism ([Anggito & Setiawan, 2018](#)). The author chose MIN 3 Purbalingga, Indonesia as the research location. The research was conducted from 8 August to 10 November 2022. Data collection was carried out using three techniques: observation, which would be carried out by the researcher directly during class learning; interviews with the principal and teacher concerned; and documentation, which could be carried out directly at the madrasah or through the media in the form of WhatsApp. Research observations were made to learn about the internalization of tolerance values during learning. Interviews were used to find out matters related to planning, implementation, and evaluation in achieving internalization of the importance of tolerance in thematic learning. The researcher

conducted this research by collecting several lesson plans that contain tolerance values and those used during classroom learning. Data analysis uses the Miles and Huberman model: data reduction, presentation, and conclusion. Informants were chosen purposively, meaning that they chose in a planned manner. The subjects in this study were all class teachers with thematic abilities at MIN 3 Purbalingga, which will be divided into lower and upper-class teachers. The researcher only took the class teacher as the data source because, at the elementary school level, the class teacher taught the thematics to students. Data validation was carried out using the triangulation method. Among them are source triangulation, technical triangulation, and time triangulation. Data collection, analysis, and validation are carried out to present the data objectively and accountably.

C. Result and Discussion

1. Readiness for character education development

The 2013 curriculum, which emphasizes the development of attitudes (character), makes an educator not only a person who transfers knowledge but also has the power to shape students' character. Character maturity is now a benchmark for personal qualities (Muslich, 2022). Character education is a deliberate effort to realize goodness, namely objectively good human qualities, not only for oneself but also for society (Idris, 2018). According to Thomas Lickona, a good character carries out his behavior and relationships with others and, about himself, always thinks, feels, and acts well (Lickona, 1992). Character education for elementary school-age children is essential. In implementing character education, it is necessary to instill various moral values to change children to make more effective decisions. The development of character education now needs to be explored in thematic learning in elementary schools. Thematic learning is learning that uses themes; a theme is formed by combining several subjects (Anindya et al., 2019).

Character education preparations carried out at MIN 3 Purbalingga:

- a. Developing and changing the vision, mission, and goals to suit the character education program;
- b. Creating an education unit curriculum as a reference in educating and teaching;
- c. Provision of facilities and infrastructure;
- d. Holding mandatory extracurriculars, namely scouting;

- e. Cooperate with the school committee;
- f. Socializing character education to parents of students.

Of the six preparations conducted by MIN 3 Purbalingga, all have been adapted to character education programs' design and implementation needs. Learning that always presents something new will undoubtedly be a process that students are waiting for, so emotional involvement in learning will increase students' enthusiasm for the learning process in class (Halidu, 2020). One of the developments in character education can be started by formulating a vision, mission, and goals (Wiyani, 2017). Elementary school is an educational institution that must have strong values that can be used as material to build the beliefs of the human resources in the elementary school. That is why the ideas in elementary school must be described in the school's vision, mission, and goals.

2. Character education planning

There are two character education plans at MIN 3 Purbalingga:

a. School Planning

Planning for character education at MIN 3 Purbalingga is carried out by holding an initial meeting with teachers, committees, and parents of students who are school stakeholders. This planning is carried out by discussing the implementation of character education programs and evaluating school programs or vice versa.

b. Thematic Learning Planning

Planning for character education for the value of tolerance integrated through thematic learning is by compiling a syllabus and lesson plans. The lesson plan and syllabus used by the teacher are those made by the KKG (*Kelompok Kerja Guru*) Team in Bukateja District. Based on the analysis of syllabus documentation data and lesson plans used by teachers in learning has shown the integration of character values. The integration is seen from the formulation of KI (*Kompetensi Inti/Core Competence*), KD (*Kompetensi Dasar/Basic Competence*), learning activities, assessment techniques, approaches, strategies, methods, techniques, resources, and learning media. However, in the syllabus and lesson plans, some have not been integrated with the character values of tolerance. Some elements not integrated into the importance of tolerance include indicators and learning objectives. In addition, the attitude assessment rubric is also not included because it only contains the assessment technique, namely, using

the attitude observation technique. The teacher should include an attitude assessment instrument in the existing lesson plans.

Based on the results of the documentation that the researchers obtained, it was found that there were character values listed in each lesson plan. The data is grouped into three parts as in [Table 1](#).

Table 1. Themes and sub-themes that contain the value of tolerance

Class	Theme	Subtheme	Meeting
1	My family	My big family	3
2	Clean and healthy living	Clean and healthy living in public places	4
3	My obligations and rights	My Obligations and Rights in the Environment	1
4	Various jobs	My parents' work	4
5	Healthy is important	How to maintain health	4
6	Globalization	Globalization and Love of the Motherland	2

In the themes and subthemes listed above, the teacher specifies the tolerance value that must be gained through classroom activities. In order for students to internalize the value of tolerance during thematic learning activities at MIN 3 Purbalingga, the teacher integrates a number of thematic learning components, including objectives, materials, methods, media, learning resources, preliminary activities, core activities, closing activities, and evaluation..

3. Teacher's efforts in internalizing tolerance character values

Some competencies for teaching in the 21st century are effective classroom leadership, establishing an environment of mutual respect for a diverse student population, and consistency with what is being taught ([Warfa & Machyo, 2023](#)).

The task of an educator in developing student tolerance is to create it in general, look at situations outside and respond to shared humanitarian problems ([Mustoip et al, 2018](#)). Recent cases of intolerance, such as rampant bullying in the educational sphere, have caused unrest and reduced the quality of education in Indonesia.

The effort made by the class teacher at MIN 3 Purbalingga is to create and present his personality as an example for his students. The example shown by the teacher is being tolerant to every teacher who has a language difference. Some examples are also given when learning occurs; the teacher tolerates students with cultural and language differences. In addition, the efforts made by the teacher are always to supervise students

both inside and outside the classroom and respond spontaneously to tolerant behavior by giving praise.

It aligns with Muhammad Fauzan's statement that the teacher's supervisory function of observing students' attitudes in the school environment can also correct and respond directly to student behavior, both violating and commendable (Fauyan & Wati, 2021).

4. Implementation of the internalization of tolerance values in thematic learning

The teacher internalizes the values of tolerance in several thematic learning activities. Integrating tolerance into thematic learning is carried out in the initial, core, and closing activities. Early learning activities begin by inviting students to pray, reciting short letters or daily prayers, then singing the obligatory songs "From Sabang to Merauke" and "Tanah Airku" with the hope that through these songs, students will be able to increase the value of national and state tolerance, and special shouts so that students are ready to take part in learning. The teacher applies various learning methods in the core activities, such as lectures, assignments, group discussions, and questions and answers.

The game method is also used but not included in the lesson plan. Paying attention to the technique used by the Purbalingga MIN 3 teacher, it can be said that it is in line with the direction of Lickona, which states that several learning methods can be used in character education so that the implementation of character education takes place effectively. According to Lickona, these methods include storytelling, discussion, simulation, and cooperative learning. In learning activities, the teacher conducts learning by associating students' daily material with the student's living environment. As Mukaromah's statement states that one of the benefits of thematic learning is that the materials and learning materials delivered by the teacher can be applied directly by students in the context of their daily lives (Lickona, 1992).

In the core activities, the teacher carries out several learning activities that integrate the value of tolerance, such as teaching each other to help fellow friends, respecting fellow friends, not being arrogant, and respecting differences between friends. In addition, teachers can also provide fair and balanced assistance and services to all students who are members of the class without distinction, form students to work in different groups, reward students for tolerance, and create class arrangements that facilitate interaction between students, listening to student complaints, creating a peaceful classroom

atmosphere, creating kinship in the class that is full of affection, and learning that motivates students to be tolerant.

In addition, in several classroom learning activities, such as student discussions, groups are formed with different members at each meeting. Shuffling cards determine groups, so students will learn the value of tolerance, namely that each individual has differences and must be able to respect them. Students will appreciate the differences of each individual from their friends. The student's sitting position is rotated at each meeting according to the draw obtained the previous day. The position of the chair is different every day. Sometimes it is made circular, parallel, or forms the letter U.

5. Evaluation of tolerance value

A plan will always lead to assessment and evaluation in learning because it helps develop character education (Kaeng et al., 2022). Tolerance values are evaluated in thematic learning using timed observation assessments. The term assessment is used because in observing students, the teacher cannot only use one observation but must make it several times, where this observation is carried out both inside and outside the classroom. The instrument used by the teacher is observation or observation to observe KI-1 and KI-2. In addition, the teacher also works with parents of students by holding a contact book in the form of small cards that the teacher uses to write down student problems at school, which must later be given to parents of students. Apart from this, schools also have particular ways of preventing students from being intolerant while at school. This prevention is done by imposing short rest hours. It is done to avoid unwanted things, such as students fighting, disturbing friends, etc. It means that schools try to accustom students to prevent these things so that school conditions become conducive. That way, implementing short rest periods can be regarded as a civilizing process that makes the school environment more conducive. The steps taken by MIN 3 Purbalingga are in line with Kasmiati's opinion that the character education step is to identify and analyze or map various problems related to character education and must be overcome through the integration of educational content into the curriculum (Kasmiati, 2019). The value of tolerance is found in providing opportunities and services for all students to express and learn without discriminating against their status.

Several aspects of the assessment regarding the teacher's tolerance value of students include the following. First, the teacher assesses students' concern for their friends, whether classmates, juniors, or seniors. Second, students care about the people around them, whether in the school, family, or community environment. Third, the teacher conducts a courtesy assessment of student's attitudes toward the teacher in the school environment. Fourth, the teacher assesses how students appreciate the differences between their friends. Fifth, the teacher sets how students can understand the differences in ethnicity, race, and religion around their environment.

The tolerance value developed by the teacher is a value that is by Article 3 of Presidential Decree No. 87/2017 concerning Strengthening Character Education (PPK). In learning practice, even though tolerance values have been applied to thematic learning, these values are not taught directly through values education. However, this value is taught by implicitly inserting the importance of tolerance into learning activities, where students are indirectly taught about the value of tolerance. As mentioned by Tutuk Ningsih that one of the strategies for instilling character education is the integration and internalization of values that require a process (Ningsih, 2011). Therefore, there is a need for habituation so that it can enter the heart and grow from within the students. In addition, the results of this study indicate that not only madrasas but public schools are also able to pay great attention to instilling tolerance values in children by inserting tolerance values into the learning process. As Chairiyah's statement, madrasas are schools that have unique characteristics from other public schools, as seen from the large portion of the religious curriculum in both formal and non-formal curricula (Chairiyah, 2021). However, it should be remembered that the internalization of the value of tolerance both at school and in madrasas is inseparable from the school/madrasa culture, which is built through elements of habituation, exemplary, and a conducive atmosphere.

Based on interview data with class teachers at MIN 3 Purbalingga, it can be seen that there are two factors in the internalization of tolerance values: supporting and inhibiting factors. Supporting factors include adequate facilities and infrastructure and teachers or educators in schools willing to try to set an example for their students. The inhibiting factors include the environment where students live, which is not conducive enough to maximize the internalization of tolerance values for students so that they can always

behave tolerantly, and the mass media, which allows students to access information that is inappropriate and free from parental supervision.

The teacher also attempted to overcome these inhibiting factors by communicating or socializing with the parents of students and the school committee. Socialization with parents and the school committee is crucial. In addition, teachers also overcome these inhibiting factors by conveying and presenting themselves to students as examples of good things related to the value of tolerance in class, outside the classroom, and in the school environment. Humans have advantages that cannot be compared with machines at any time. Humans have a sincere emotional side that can't be faked, while devices certainly don't have it. Therefore, the teacher/educator/instructor's role must be further optimized by teaching ethical, cultural, wisdom, and experiential values. It is because the tolerance value cannot be read. The teacher's example in various activities will be a reflection for his students. Lickona emphasizes three inseparable and interrelated parts of character: moral knowing, feeling, and moral behavior (Lickona, 1992).

Meanwhile, fostering the character of suitable tolerance consists of the following stages: (1) knowing the good, (2) loving or wanting the good (loving or desiring the good), and (3) doing good (acting the good). Thus, the figure of a teacher who can be an example is essential for students to internalize values in students.

The internalization of tolerance values applied by MIN 3 Purbalingga has a good impact on tolerance between students with one. Students are now becoming more tolerant and appreciative of the differences around them. Hence, it affects increasing social integration, which has been manifested in very harmonious interactions between school members, social activities, and good cooperation even though there are differences in the backgrounds of students. Both in the form of family origin, socio-economic, and culture. All students have tolerance of values in themselves, but the influence of the social environment changes students' personalities. One effort that an educator can make is to control and minimize it. It can be done by teachers and people in elementary schools to provide practical learning to students by applying the value of tolerance in thematic learning, habituating to be tolerant wherever and whenever conditions around the school environment. and setting an example by the teacher and the school community. That way, students will easily imitate what the teacher or adults exemplify in their environment. It

is because young children tend to see and then imitate. The more he sees and imitates, the more habits he continues cultivating into adulthood.

6. Means to help internalize the value of tolerance in thematic learning

The internalization of the value of tolerance in thematic learning at Madrasah Ibtidaiyah can be done through several approaches and supporting activities. Here are some tools that can be used to help internalize the value of tolerance in thematic learning:

a. Inklusif curriculum

Ensure the curriculum used has an inclusive approach that accommodates differences and respects the diversity of students. The curriculum should encourage understanding the values of tolerance and harmony among people.

b. Relevant material

Provide learning materials emphasizing tolerance values such as mutual respect; understanding each other; and working with people from different cultural, religious, and ethnic backgrounds.

c. Discussion and reflection

Hold an open discussion about the differences in the class, be it differences in culture, religion, or beliefs. Please encourage students to share their experiences and views. Reflect together to increase understanding and appreciation of these differences.

d. Introduction of other cultures and religions

Invite students to learn about other cultures and religions by inviting external speakers or visiting different places of worship. It can help students understand and appreciate religious and cultural differences.

e. Collaborative project

Provide collaborative projects in which students work in groups of members with different backgrounds. It can help students learn to work together, listen to each other, and appreciate the contributions of each group member.

f. Learning through stories and fairy tales

Use stories and fairy tales as a tool to teach the values of tolerance. Choose stories illustrating the importance of respecting each other, rejecting discrimination, and understanding other people's perspectives.

g. Culture celebration

Host cultural celebrations at school to celebrate diversity and introduce students to different traditions and cultures. Involve students in the preparation and implementation of the celebration.

h. Modeling positive behavior

Be an excellent example of showing tolerance in daily interactions with students. Give appreciation and compliments when students establish tolerance towards others.

Through these facilities, it is hoped that students can be actively involved in the learning process that encourages understanding, appreciation, and applying tolerance values in everyday life.

D. Conclusion

Based on the research and discussion above, it can be concluded that not only madrasas but elementary schools can also pay great attention to the tolerance character of children by internalizing the value of tolerance in thematic learning. It has been proven, among other things, that the internalization of tolerance values at MIN 3 Purbalingga consists of several components, namely the readiness of resources in developing the character of tolerance, macro tolerance character education planning in the development of tolerance character, and school culture and micro in thematic learning tools; the effort and commitment of the teacher by providing examples and exemplary as well as supervising students' attitudes both inside and outside the classroom; the internalization of tolerance values is carried out through habituation, instilling discipline, and spontaneous activities in the initial activities, core activities, final activities and evaluation through observing student attitudes, namely KI-1 and KI-2; and holding a liaison book containing student notes while at school and the factors that influence character education at MIN 3 Purbalingga in the form of supporting elements and inhibiting factors.

Internalization of the value of tolerance in thematic learning at Madrasah Ibtidaiyah can be done through various means and approaches. By using an inclusive curriculum, relevant learning materials, discussion and reflection, introduction to other cultures and religions, collaborative projects, learning through stories and fairy tales, cultural celebrations, and modeling positive behavior, students can understand, appreciate, and apply the values of tolerance in everyday life. Through these facilities, students can learn

the importance of mutual respect, understanding, and cooperation with people from different cultural, religious, and ethnic backgrounds. Thus, they can develop a strong tolerance attitude and establish harmonious relationships with others. Internalizing the value of tolerance is essential in education because it will help create an inclusive learning environment, reduce conflicts between individuals, and build a more tolerant and harmonious society.

This research needs to be supplemented with additional complex research. This is because it is discussed more in the context of the conception of the learning (instructional) implementation with PBL as the key learning model. This indicates that there are still numerous perspectives that have not been discussed or elaborated upon. For example, in the realm of evaluation which has not yet been discussed in this study. In addition, this research can ideally be implemented in educational institutions with adequate infrastructure, both from the institutions themselves and their students' perspectives. Therefore, it will be extremely challenging for institutions that, in the context of distance learning, whether due to a pandemic or other reasons, still lack adequate facilities.

References

- Anggito, A., & Setiawan, J. (2018). *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher).
- Anindya, E. F. Y., Suneki, S., & Purnamasari, V. (2019). Analisis Gerakan Literasi Sekolah Pada Pembelajaran Tematik. *Jurnal Ilmiah Sekolah Dasar*, 3(2), 238–245. <https://doi.org/10.23887/jisd.v3i2.18053>
- Chairiyah, Y. (2021). Sejarah Perkembangan Sistem Pendidikan Madrasah Sebagai Lembaga Pendidikan Islam. *Ma'alim: Jurnal Pendidikan Islam*, 2(01), 48–60. <https://doi.org/10.21154/maalim.v2i01.3129>
- Fatmawati, E., Yalida, A., Jonata, Efendi, D., Wahab, A., Nisa', R., Marlina, Agusta, A. R., Kusumawardani, R. N., Pratiwi, D. A., Mustika, D., Pratiwi, E. Y. R., & Dewanto, I. J. (2022). *Pembelajaran Tematik*. Yayasan Penerbit Muhammad Zaini.
- Fauyan, M., & Wati, K. (2021). Internalisasi Nilai-Nilai Pendidikan Karakter Melalui Pola Pendekatan Pembelajaran Tematik Integralistik. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, 4(1), 57–74. <https://doi.org/10.23971/mdr.v4i1.2862>
- Freire, P. (2018). *Pedagogy of the oppressed*. Bloomsbury publishing USA.

- Halidu, S. (2020). Penerapan Karakter Pada Keterampilan Berbicara. *Prosiding Webinar Magister Pendidikan Dasar Pascasarjana Universitas Negeri Gorontalo*, 1(1), 85–94. <https://ejournal.pps.ung.ac.id/index.php/PSI/article/view/405>
- Hanafi, H., Adu, L., & Zainuddin. (2018). *Ilmu Pendidikan Islam*. Deepublish.
- Idris, M. (2018). Pendidikan Karakter: Perspektif Islam dan Thomas Lickona. *Ta'dibi : Jurnal Manajemen Pendidikan Islam*, 7(1), 77–102. <https://ejournal.stail.ac.id/index.php/tadibi/article/view/41>
- Kaeng, S., Sumual, S. D. M., & Tuerah, R. M. S. (2022). Character Education at Tomohon Music Studio Education and Skills Institution (LPK): Overview of Character Education Dimensions From Doni Koesoema Albertus. *Technium Social Sciences Journal*, 32, 145–156. <https://doi.org/10.47577/tssj.v32i1.6591>
- Kasmiati, K. (2019). Penguatan Pendidikan Karakter Anak Usia Dini Pada Buku Kumpulan Dongeng Paud Keistimewaan Binatang. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 24(2), 307–318. <https://doi.org/10.24090/insania.v24i2.3314>
- Kusnoto, Y. (2017). Internalisasi Nilai-Nilai Pendidikan Karakter. *Sosial Horizon: Jurnal Pendidikan Sosial*, 4(2), 247–256. <https://doi.org/10.31571/sosial.v4i2.675>
- Kusumastuti, N. (2020). Implementasi Pilar-Pilar Karakter Anak Usia Dini. *Jurnal Golden Age*, 4(02), 2549–7367. <https://doi.org/10.29408/goldenage.v4i02.2525>
- Lickona, T. (1992). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam.
- Muslich, M. (2022). *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Bumi Aksara.
- Mustoip, S., Japar, M., & Ms, Z. (2018). *Implementasi Pendidikan Karakter*. Jakad Publishing.
- Ningsih, T. (2011). Implementasi Pendidikan Karakter dalam Perspektif di Sekolah. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 16(2), 235–254. <https://doi.org/10.24090/insania.v16i2.1590>
- Pujiharti, E. S. (2022). Peran Sumber Daya Pendidik Dalam Perspektif Ekonomi Pendidikan. *An-Nahdliyah: Jurnal Manajemen Pendidikan Islam*, 1(2), 35–50. <https://ejournal.stainumalang.ac.id/index.php/annahdliyah/article/view/62>
- Rahmawati, K., & Fatmawati, L. (2016). Penanaman Karakter Toleransi Di Sekolah Dasar Inklusi Melalui Pembelajaran Berbasis Multikultural. *Prosiding Seminar Nasional Inovasi Pendidikan: Inovasi Pembelajaran Berbasis Karakter dalam Menghadapi Masyarakat Ekonomi ASEAN*, 1(1), 293–302. <https://jurnal.fkip.uns.ac.id/index.php/snip/article/view/8945>

- Ruchiyad, R., & Abidin, Z. (2022). Internalisasi Nilai-Nilai Islam Rahmatan Lil Alamin Dalam Majelis Ta'lim Pesarean Habib Sholeh Tanggul Jember. *Al-Adabiyah: Jurnal Pendidikan Agama Islam*, 3(1), 38–75. <https://doi.org/10.35719/adabiyah.v3i1.303>
- Siregar, R. S., Saputro, A. N. C., Saftari, M., Panggabean, N. H., Simarmata, J., Kholifah, N., Fahmi, A. I., Subakti, H., & Harianja, J. K. (2022). *Konsep Dasar Ilmu Pendidikan*. Yayasan Kita Menulis.
- Warfa, A. O., & Machyo, R. B. (2023). Reflective Teaching: It's Benefits to the Contemporary Teacher. *Journal of Education and Practice*, 14(6), 105–109. <https://doi.org/10.7176/JEP/14-6-11>
- Wiyani, N. A. (2017). Relevansi Standarisasi Pembelajaran Dan Penilaian Pada Kurikulum 2013 Dengan Konsep Perbedaan Individu Peserta Didik. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 22(1), 184–193. <https://doi.org/10.24090/insania.v22i1.1511>