

MORAL INTERNALISATION IN THE CHARACTER DEVELOPMENT OF YOUNG MARTIAL ART AT THE TAPAK SUCI SUMEDANG TRAINING CENTRE

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Abstract

This study aims to analyse the process of moral internalisation in shaping the character of adolescent martial arts students at the Tapak Suci Training Centre in Sumedang. The study highlights the novelty of martial arts education as a holistic medium for integrating moral, spiritual, and behavioural development among adolescents. A qualitative approach was employed, with data collected through observation, interviews, and documentation. The findings show that moral internalisation occurs through the integration of cognitive (moral knowing), affective (moral feeling), and behavioural (moral action) dimensions. These dimensions interact continuously within adolescents' social environments and daily training activities. Family support and a positive social environment strengthen the implementation of moral values outside the training centre. In contrast, negative peer influence, conflicting environmental values, unstable adolescent psychology, and inconsistency in practising moral values become inhibiting factors. The study also reveals that adolescents interpret the organisation's motto not only as physical strength but also as spiritual and moral strength. This internalisation is reflected in disciplined behaviour, responsibility, and self-control in everyday life. Therefore, effective moral internalisation requires consistent support from family, community, and educational environments to sustain adolescent character development.

Keywords: Moral Internalisation; Adolescent Character; Martial Arts; Tapak Suci; Qualitative Approach

A. Introduction

Education plays a strategic role in determining the quality of human resources and the progress of a nation. In the Indonesian context, the function of education is not only directed towards the mastery of knowledge but also towards the character development of students so that they become people of faith, piety, and noble character, as stated in the National Education (Undang-Undang Nomor 20 Tahun 2003, Tentang Sistem Pendidikan Nasional Bab 1 Pasal 1 Ayat 21, 2003). Education, in essence, is a lifelong process of human development that encompasses the intellectual, emotional, social, and moral development of the individual.

However, social realities indicate that the character development of the younger generation in Indonesia still faces various serious challenges (Fitriani & Gelang, 2020). The phenomenon of increasing deviant behaviour among adolescents, such as violence, bullying, poor discipline, misuse of digital media, and weak moral control, serves as an indicator that the process of internalising moral values has not yet been optimally

implemented (Hisyam, 2021; Tita Nia et al., 2023). Data from the Online Information System for the Protection of Women and Children (SIMFONI-PPA) indicates a high number of cases of violence against children and adolescents in recent years, both as victims and perpetrators. This situation indicates a moral crisis that requires serious attention from various educational institutions, both formal and non-formal (KEMENPPPA, 2024; D. Sari et al., 2021).

These issues indicate that character education to date has tended to remain largely normative and cognitive, meaning that moral values have not yet been fully internalised in the daily behaviour of learners (Anisa Herdiyana, 2016). Yet, character development requires a process of habit formation, role modelling, and social experiences that occur consistently and continuously. From an Islamic educational perspective, moral values form the primary foundation for shaping an individual's personality, as morality is directly linked to thinking, behaving, and acting in accordance with religious teachings. Consequently, the internalisation of moral values cannot be achieved merely through the transmission of theory; rather, it must be realised in daily life through a supportive educational environment (Ghufronudin, 2019; Rantikasari, 2021).

Theoretically, the internalisation of values is understood as a process of instilling values that takes place through social interaction and an individual's experiences within their environment. (I. P. Sari, 2019) explains that values become part of an individual's consciousness through a continuous process of socialisation and internalisation. Meanwhile, (Bandura, 1962) through social learning theory emphasises the importance of role modelling in the formation of moral behaviour, whilst (Kohlberg & Hersh, 2008) emphasises that moral development is influenced by social experiences that encourage individual ethical reflection. Thus, the success of character building is greatly influenced by an educational environment capable of providing role modelling, habit formation, and the reinforcement of values in a tangible way. According to Bornstein in (Alif, Komarudin, et al., 2025) although there is growing evidence linking martial arts to socio-emotional outcomes, no study has specifically examined how participation in martial arts contributes to multidimensional interpersonal intelligence including empathy, collaboration, the ability to understand others' perspectives, and conflict resolution particularly among Indonesian adolescents. In fact, interpersonal intelligence defined as the ability to build relationships, understand others' emotions, cooperate, and resolve conflicts is a crucial skill in the social lives of today's adolescents.

In the context of character education, pencak silat, as part of the nation's cultural heritage, holds great potential as a means of instilling moral values. Pencak silat not only teaches self-defence skills but also instils the values of discipline, responsibility, sportsmanship, respect for others, and self-control. One pencak silat organisation founded on Islamic values is Tapak Suci Putera Muhammadiyah. This organisation places the cultivation of faith, ethics, and character as an essential part of the training process. However, the reality on the ground shows that not all students are able to consistently implement these values in their daily lives. There are still instances of young

pencak silat practitioners exhibiting a lack of discipline, a low level of respect, and weak emotional control.

Previous research has shown that sporting or martial arts activities do not automatically shape character without a structured values-based development process. Training in martial arts often focuses more on technical aspects and performance than on the character development of the trainees. On the other hand, research on the internalisation of moral values within Islamic-based pencak silat training centres remains relatively limited, particularly studies examining the process of moral value internalisation in the character development of teenage silat practitioners. This situation highlights a research gap that warrants further in-depth investigation.

The Tapak Suci Sumedang training centre was selected as the research location because this institution consistently integrates martial arts training with Islamic values and character education. Furthermore, this centre serves as a training ground for adolescents with a high level of social and spiritual activity, making it an interesting subject for study from the perspective of moral value internalisation. This research is important to understand how the process of moral value internalisation is carried out in the character formation of teenage martial artists, the factors that support and hinder this process, and its implications for the behaviour of the students.

Based on the above, this study focuses on examining the process of moral value internalisation in the character development of teenage martial artists at the Tapak Suci Sumedang Dojo. It is hoped that this research will provide a theoretical contribution to the development of character education studies based on Islamic values, as well as a practical contribution to non-formal educational institutions in developing effective and sustainable character development models.

B. Method

This study employs a qualitative approach with a descriptive design to examine the process of moral value internalisation in the character formation of teenage martial artists at the Tapak Suci Sumedang Training Centre. A qualitative approach was chosen because this study focuses on a deep understanding of social phenomena, human behaviour, experiences, and the natural process of value internalisation occurring within a non-formal educational environment. According to (Creswell, 2014), qualitative research is particularly well-suited to exploring and understanding meanings derived from individuals or groups regarding social or humanitarian issues. This approach enables the researcher to obtain a comprehensive picture of how moral values are instilled, understood, and applied by adolescents in their daily lives through pencak silat activities.

A descriptive design was employed as this study aims to systematically describe the process of moral value internalisation without manipulating the social conditions under investigation. Qualitative descriptive research emphasises the interpretation of social reality from the participants' perspective, thereby enabling a contextual understanding of the phenomena under study. In the context of this research, the researcher sought to describe the forms of moral value internalisation, character-building

strategies, patterns of social interaction, and the experiences of students within the environment of the Padepokan Tapak Suci Sumedang.

The research was conducted at the Tapak Suci Sumedang Training Centre. The location was selected through purposive sampling, given that the centre is an Islamic martial arts institution that actively integrates spiritual, moral, and character development into its pencak silat training activities. Furthermore, the centre runs intensive youth development programmes, making it relevant for examining the process of moral value internalisation in character formation.

The research subjects comprised adolescent silat practitioners, trainers, and organisational mentors at Tapak Suci Sumedang. Participant selection employed purposive sampling, as qualitative research prioritises the selection of informants deemed to possess experience, knowledge, and direct involvement with the phenomenon under investigation. According to (Patton, 2002) , purposive sampling is used to select informants who are 'information-rich cases' so that they can provide in-depth data relevant to the research focus.

The criteria for participants in this study include: (1) adolescents aged 15–18 years, (2) actively participating in Tapak Suci training for at least one year, and (3) regularly involved in organisational activities and character development. The number of participants in this study was ten, comprising eight adolescent martial artists, one coach, and one organisational mentor. The participants were selected because they were considered capable of providing relevant information regarding the process of moral development and character building within the training centre environment.

The data sources in this study consisted of primary and secondary data. Primary data was obtained directly from participants through observation and in-depth interviews. Meanwhile, secondary data was obtained from various supporting documents such as organisational archives, activity photographs, training schedules, the training centre's rules and regulations, coaching records, and other documents related to the research. The use of secondary data aims to strengthen the findings and provide a more complete context for the phenomenon under study.

The data collection techniques used in this study include observation, interviews, and documentation. The use of multiple data collection techniques aims to enhance the credibility of the research through data triangulation. Observations were conducted to directly observe training activities, social interactions among members, communication patterns between trainers and trainees, forms of disciplinary practice, religious activities, and the instilling of moral values within the training centre environment. The researcher employed non-participant observation, meaning the researcher did not directly participate in training activities but acted as an observer of the behaviour and social situations unfolding. Through observation, the researcher can understand how moral values are applied in practice in the daily lives of teenage martial artists. According to 'Matthew B. Miles, 2014) , observation in qualitative research is important for gaining a contextual understanding of behaviour and social interactions that cannot always be revealed through interviews.

In addition to observation, this study also utilised in-depth interviews as the primary data collection technique. The type of interview used was a semi-structured interview, as this provides the researcher with the flexibility to develop questions in line with the situation in the field without straying from the research focus. Semi-structured interviews allow participants to convey their experiences, views, and interpretations more openly and in greater depth. According to (Kvale & Brinkmann, 2009) , qualitative interviews aim to understand participants' life experiences and the meanings they construct regarding a social phenomenon.

Interviews were conducted with teenage pencak silat practitioners, coaches, and organisational mentors. The interviews focused on the participants' understanding of moral values, character-building methods, the role of coaches as role models, the process of instilling values during training, the trainees' experiences in applying moral values, and the impact of pencak silat activities on the behaviour and character of teenagers. All interviews were conducted in person and recorded with the participants' consent to ensure data accuracy. The recordings were then transcribed verbatim to facilitate the data analysis process.

Documentation techniques were used to supplement the data from observations and interviews. The documentation collected included photographs of training activities, organisational documents, activity schedules, dojo rules, and character-building notes. The documentation served as supporting data to strengthen the researcher's interpretation of the research findings. The validity of the data in this study was tested using source triangulation and methodological triangulation. Source triangulation was carried out by comparing information from various participants, whilst method triangulation was carried out by comparing the results of observations, interviews, and documentation. According to (Denzin & Lincoln, 2018; Stake, 2009) , triangulation is used to enhance the credibility and validity of qualitative research through cross-checking various sources and data collection techniques.

Data analysis in this study utilised the interactive model from (Arif et al., 2021; Matthew B. Miles, 2014) , comprising three stages: data reduction, data presentation, and drawing conclusions or verification. These three stages occur simultaneously throughout the research process. Data reduction is carried out by selecting, focusing, simplifying, and organising the data obtained from the field. At this stage, the researcher conducts coding and categorisation of data relating to the internalisation of moral values, character building, exemplary behaviour, discipline, and the instilling of values. The next stage is data presentation. The reduced data is then organised into descriptive narratives, matrices, and thematic groupings to facilitate the researcher's understanding of the relationships between categories and the identification of specific patterns within the research. The final stage is drawing conclusions and verification. At this stage, the researcher interprets the meaning of the data, identifies recurring patterns, and formulates conclusions regarding the process of moral value internalisation in the character formation of adolescent martial artists. Verification is carried out continuously

by comparing data across sources to ensure the consistency and validity of the research findings.

By employing a descriptive qualitative approach, this study is expected to provide an in-depth understanding of the dynamics of moral value internalisation within the context of Islamic martial arts education, particularly at the Tapak Suci Sumedang Dojo. Furthermore, this study is expected to make theoretical and practical contributions to the development of character education based on Islamic values within non-formal educational institutions.

C. Findings and Discussion

1. Findings

This section of the research results presents data obtained through interviews, observations, and documentation at the Tapak Suci Sumedang Academy. The results are presented based on the main themes identified during the data collection process. All findings are presented descriptively based on field data obtained from the research participants.

The Process of Moral Value Internalisation in the Character Formation of Adolescent Martial Artists

This section presents the research findings obtained from in-depth interviews, field observations, and documentation regarding the process of moral value internalisation among teenage martial artists at the Tapak Suci Sumedang Academy. The presentation of results is organised according to the main themes that emerged during the data analysis process, ensuring a more systematic and easily understandable flow of discussion.

The research findings indicate that the process of moral value internalisation occurs through several interrelated stages, ranging from understanding values, reinforcement through spiritual practice, the habitualisation of behaviour in daily life, to the students' ability to cope with the influence of the social environment. Based on the results of interviews, observations, and documentation at the Tapak Suci Sumedang Martial Arts School, the research data was grouped into four main themes, namely: (1) the interpretation of moral values, (2) spiritual and symbolic practices, (3) the habituation of moral behaviour, and (4) external challenges and adaptive strategies. These four themes were derived from the coding of interview data and field observation notes.

Table 1. Main Themes of the Internalisation of Moral Values among Adolescent Silat Practitioners

No	Main Theme	Indicators of Findings	Data Excerpt
1	Understanding of Moral Values (Moral Knowing)	Understanding of faith, ethics, discipline, and responsibility	"True strength comes not only from physical prowess, but also from faith in God and good morals."
2	Spiritual and Symbolic Practice (Moral Feeling)	Group prayer, martial arts vows, a sense of pride and responsibility	"I feel calmer and more focused when taking part in communal prayer."

3	Habituation of Moral Behaviour (Moral Action)	Training discipline, emotional control, peaceful conflict resolution	"I practise discipline by arriving on time."
4	External Challenges and Adaptive Strategies (Moral Consistency)	Peer influence and the ability to filter the environment	"I choose good friends and remember my coach's teachings."

Caption to Table 1. This table shows the four main themes identified in the process of internalising moral values among teenage silat practitioners at the Tapak Suci Sumedang Academy. Each theme describes the stages of character development, ranging from understanding values, emotional appreciation, behavioural implementation, to the ability to uphold values in the face of external environmental influences. Table 1 shows the main themes that emerged from the interviews and observations. The data was obtained from participants' statements regarding their experiences whilst participating in training activities at the Tapak Suci Sumedang Academy.

Interpretation of Moral Values as the Basis for Character Formation

The first theme identified in this study relates to the teenage silat practitioners' understanding of the moral values taught within the Tapak Suci environment. Based on the interview results, the majority of students understood that pencak silat is not merely physical training, but also a means of character building and self-control. Values such as discipline, responsibility, respect for the coach, and honesty are viewed as integral parts of the training process.

This finding indicates that the students have an awareness of the moral function as a guide to behaviour in daily life. From the perspective of (Lickona, 2019), an understanding of right and wrong constitutes the initial stage of character formation, or 'moral knowing'. This moral awareness serves as the foundation for students to distinguish between the positive and negative uses of self-defence skills. The results of the observation indicate that students are accustomed to greeting their coaches, maintaining good manners during training, and adhering to the rules in force at the training centre. These activities were observed repeatedly during routine training sessions.

The research findings indicate that the majority of teenage martial artists interpret the motto "With Faith and Morality I Become Strong" as a holistic concept of strength. Strength is not merely understood as physical ability, but also encompasses spiritual and moral strength.

One informant stated:

"In my view, the motto means that if we are only physically strong but lack moral character, then that strength can be misused."

Interview results indicate that students understand the Tapak Suci motto as a guideline for the use of self-defence skills. The majority of participants mentioned that strength is not only related to physical ability, but also to faith and moral character.

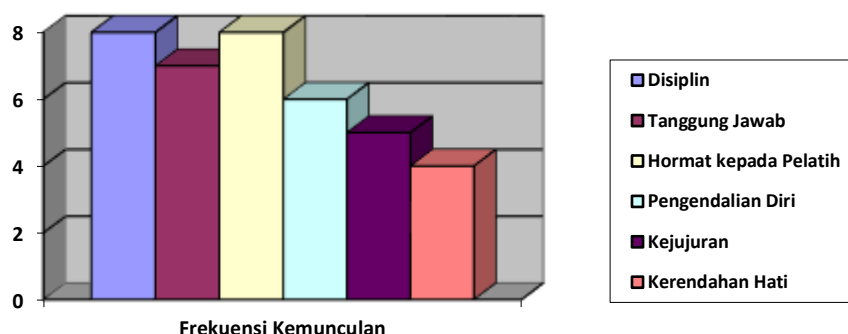


Figure 1. Distribution of the Most Dominant Moral Values among Teenage Silat Practitioners

Caption for Figure 1. This figure shows the most dominant moral values emerging from the interviews and observations of teenage martial artists. Discipline and respect for the coach were the values that appeared most frequently, indicating that the organisation’s culture and the coach’s exemplary behaviour have a significant influence on the character development of the students. Graph 1 shows that the values of discipline and respect for the coach were the most frequently mentioned in the interview and observation results. This data was obtained from the eight teenage pesilat participants interviewed in this study.

Internalisation Through Spiritual and Symbolic Practices

The second theme in this study indicates that the process of internalising moral values is reinforced through spiritual and symbolic practices carried out routinely within the training centre environment. Activities such as communal prayer, the recitation of the martial artist’s pledge, and moral guidance before and after training serve as important means of fostering the students’ emotional engagement with the values being taught.

Based on the interview results, the students reported feeling a sense of calm, a sense of responsibility, and moral motivation after participating in these spiritual activities. This indicates that the internalisation of values does not occur solely at the cognitive level but also involves the affective or moral feeling aspect. According to Lickona (2012), emotional engagement is a key component in character development because values experienced emotionally tend to be more readily manifested in actual behaviour.

Observational findings also indicate that the religious atmosphere within the training centre environment strengthens the students’ spiritual awareness. Instructors not only provide technical guidance but also weave in moral and religious messages throughout the training process. This finding aligns with the ‘(Ancok, 2012), which states that religious practices influence an individual’s self-control and psychological balance.

The research found that the process of internalising moral values is reinforced through spiritual and symbolic activities such as communal prayer, the recitation of the martial artist’s pledge, and moral counsel before and after training.

One informant stated:

“During the communal prayer before training, I feel calmer and better prepared to control myself.”

Another informant explained:

“When reciting the martial arts oath, I feel a sense of responsibility to maintain my behaviour.”

The interview results showed that several participants stated they felt calmer, more focused, and had a greater sense of responsibility after participating in communal prayer and reciting the martial arts oath.

Table 2. Forms of Spiritual Practice and Their Impact on Character Building

Spiritual Practice	Form of Activity	Impact Felt by Martial Artists
Group prayer	Performed before and after training	Fosters calmness and focus
Martial artist’s pledge	Recitation of a moral commitment	Fosters a sense of responsibility
Coach’s advice	Motivation and moral reinforcement	Enhancing ethical awareness
Religious activities	Religious study sessions and spiritual guidance	Strengthening religious values

Caption Table 2. This table illustrates the forms of spiritual practice implemented in the Tapak Suci pencak silat training programme and their impact on the character development of adolescent silat practitioners. Spiritual practices have been shown to strengthen moral awareness, self-control, and the trainees’ commitment to Islamic values.

Table 2 shows the forms of spiritual activities carried out during training sessions, including communal prayer, the recitation of the martial artist’s pledge, advice from the coach, and other religious activities. The data was obtained through observation and documentation of training activities.

The Habituation of Moral Behaviour in Everyday Life

The third theme indicates that moral values which have been understood and internalised are subsequently manifested in concrete behaviour, both within the training environment and in daily life. The research findings suggest that disciplined behaviour, the ability to regulate emotions, and the peaceful resolution of conflicts constitute the most prominent forms of moral implementation.

The students reported experiencing behavioural changes after regularly participating in pencak silat training. They began to get into the habit of arriving on time, respecting parents and coaches, and reducing emotional outbursts when facing conflicts with peers. Interview results indicate that the students began to make a habit of arriving on time, maintaining good manners, and controlling their emotions in daily life. These statements are reinforced by observations made during training sessions.

The moral values that have been understood and internalised are then manifested in the students' actual behaviour. The most prominent forms of behaviour are discipline, the ability to control emotions, and the peaceful resolution of conflicts.

One informant stated:

"I am now better able to control my emotions when there are problems with friends."

Another informant explained:

"At home, I've also been taught to be more polite since joining Tapak Suci."

Observations show that students have begun to apply moral values not only within the centre but also within their families and the wider community.

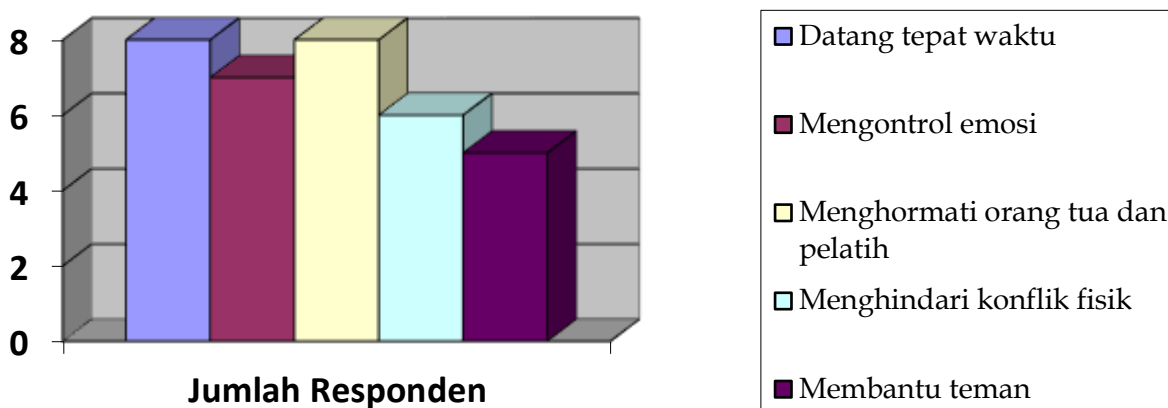


Figure 2. Forms of Moral Value Implementation in Daily Life

Caption for Figure 2. This figure shows the forms of implementation of moral values in the daily lives of teenage martial artists. Disciplined behaviour and respect for parents and coaches are the most dominant forms of implementation. Figure 2 shows the forms of behaviour most frequently mentioned by participants in the interviews. Disciplined behaviour and respect for coaches are the most dominant forms of behaviour.

External Challenges and Adaptive Strategies

The fourth theme in this study relates to the challenges faced by teenage martial artists in upholding moral values amidst the influence of the external social environment. Interview results indicate that peer influence, social media, and the environment outside the training centre are the main obstacles to maintaining consistent moral behaviour.

Some students admitted to experiencing difficulties when confronted with environments that were at odds with the values taught at Tapak Suci. Nevertheless, the majority of respondents demonstrated adaptive capabilities in dealing with these negative influences, such as choosing a positive social circle, heeding the coach's advice, and striving to exercise self-control.

These findings suggest that adolescents' moral development remains influenced by social environmental factors. According to Lawrence Kohlberg's theory of moral development (1984), adolescents are at the conventional stage, a phase in which

individuals begin to align their behaviour with social norms and environmental acceptance. Experience-based psychological training, such as emotional communication between coaches and athletes, competition pressure simulations, and post-match reflection, is the ideal approach his analysis aims to provide empirical insights to help athletes, coaches, and karate training managers improve athletes' emotional readiness for competition (Rahmatilah et al., 2026).

Furthermore, the results of this study also support Darcia Narvaez's (2008) concept of moral ecology, which emphasises that the success of moral education is heavily influenced by the quality of an individual's social environment. Therefore, character building is not solely the responsibility of the training centre but also requires broader support from families and the wider community.

Although the internalisation of moral values is proceeding quite well, this study found that the influence of the external environment poses a major challenge in maintaining the consistency of adolescents' moral behaviour.

One informant stated:

"Sometimes the external environment makes it difficult for us to uphold the values taught at the boarding school."

Nevertheless, some students demonstrated adaptive strategies in dealing with these negative influences.

"I choose good friends and remember the coach's advice."

The interview results showed that some participants cited the influence of peers and the external environment as challenges in maintaining behaviour consistent with the values of the training centre.

Table 3. Factors Supporting and Hindering the Internalisation of Moral Values

Category of Factor	Indicators	Field Findings
Internal Supporting Factors	Coaches' exemplary behaviour	Coaches serve as role models in discipline and conduct
Internal Supporting Factors	Instilling values	Routine activities strengthen character
External Supporting Factors	Family support	Parents support disciplined behaviour
Internal Barriers	Adolescents' emotions are not yet stable	Easily influenced by the environment
External Barriers	Negative peer influence	External values are not aligned

Caption Table 3. This table shows the supporting and inhibiting factors in the process of internalising moral values among teenage silat practitioners. The role model provided by the coach and the religious environment are the main supporting factors, whilst the influence of the external social environment is the greatest obstacle.

Table 3 shows the supporting and inhibiting factors identified during the study. Supporting factors include the coach's role model, the instilling of values, and family support, whilst inhibiting factors include the influence of the external environment and the adolescents' emotional state. Martial arts, as part of physical and character development, require an approach that is appropriate for the participants' stage of development. Using the DAP-based LTAD model, coaches can design training programs that are not only physically effective but also support the participants' mental, emotional, and social development in accordance with their age and abilities (Alif, Muhtar, et al., 2025).

E. Conclusion

This study demonstrates that the process of moral value internalisation among adolescent martial arts students at the Tapak Suci Sumedang Training Centre occurs through several interconnected stages, including understanding moral values, strengthening values through spiritual and symbolic practices, developing positive behaviour, and adapting to social environmental influences. The dominant values formed in this process include discipline, responsibility, respect for coaches, self-control, and good character. Activities such as communal prayer, recitation of the martial artist's pledge, and habituation to training rules consistently support the reinforcement of these values. In addition, the exemplary behaviour of coaches and the religious atmosphere within the training centre serve as important supporting factors, while peer influence remains a challenge in maintaining adolescents' moral consistency.

This study confirms that Tapak Suci pencak silat contributes significantly to character education grounded in Islamic values and adolescent moral development. Practically, the findings imply that martial arts education institutions should integrate spiritual activities, role modelling, and disciplined training systems more systematically to strengthen character formation among adolescents. Collaboration between training centres, families, and communities is also necessary to ensure the sustainability of moral values beyond the training environment. For future research, broader studies involving different martial arts organisations, educational settings, or quantitative approaches are recommended to examine the long-term effectiveness of moral internalisation programmes and their influence on adolescent character development across diverse social contexts.

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