



Approaches, Strategies, and Models of Moral Education in Indonesia: A Literature Review

Ni Wayan Asri Undayani¹, Rizka Aluna¹, Fitriani¹, Lalu Sumardi^{1*}

¹ Master of Elementary Education Study Program, Faculty of Teacher Training and Education, University of Mataram, Indonesia

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Corresponding Author:

Lalu Sumardi

lalu.unram@gmail.com

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Abstract: Moral education serves as a critical foundation in shaping a young generation with integrity, resilience, and social responsibility. Amid the challenges of globalization, digital disruption, and a crisis of values among adolescents, the urgency to strengthen moral education has become increasingly evident. This study aims to identify the approaches, strategies, and models of moral education implemented in the Indonesian educational context during the 2020–2025 period. A Systematic Literature Review (SLR) method was employed, based on the PRISMA protocol, by analyzing 30 scholarly articles sourced from Google Scholar, Garuda, and reputable national journals. The findings indicate that moral education approaches are diverse, ranging from religious, constructivist, and value-affective, to visionary-systemic approaches. The strategies identified include role modeling, habituation, reflective projects, and school-family collaboration. Prominent models include religious habituation, transformational character education, cognitive moral dilemmas, and the family-based character model. These approaches have demonstrated high effectiveness when implemented contextually and consistently. Nevertheless, challenges such as low teacher competence, lack of cross-environment synergy, and the influence of digital media remain significant obstacles. This study contributes to mapping moral education practices at the national level and serves as a reference for curriculum development, teacher training, and the formulation of more adaptive and collaborative character education policies.

Keywords: Character strategy; Moral education; Religious approach; Systematic review; Value education.

Introduction

Education plays a strategic role in shaping individuals who are not only intellectually competent but also morally resilient (Wulandari & Fauzi, 2021). In the context of a rapidly changing modern society, the role of education in instilling values and character has become increasingly crucial (Galuh et al., 2021). The challenges posed by globalization, technological advancement, and cultural disruption have shifted the mindset and behavior of younger generations, raising concerns about the erosion of moral values such as honesty, responsibility, empathy, and integrity (Nafsaka et al., 2023). This phenomenon is reflected in the growing number of incidents involving student violence,

bullying, and other behavioral deviations in educational settings, as documented in various reports on the moral decline among students across different regions (Anggraeni et al., 2024).

Conceptually, moral education is not merely about teaching right from wrong; it is a comprehensive process of character formation that involves cognitive, affective, and conative dimensions (Alinata et al., 2024). However, in many schools, moral education is still perceived as an ancillary component, often limited to religious and civics education, without full integration into the broader learning framework (Faiz et al., 2022). When the values taught in school are not reinforced by the social and family environments, character development

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becomes fragmented and unsustainable (Maulidin, Munip, & Nawawi, 2024).

Current educational realities also reveal a significant gap between moral knowledge and moral action (Istante, 2023). Many students understand religious and ethical values, yet struggle to apply them in daily life. This is exacerbated by the lack of exemplary behavior from educational figures and the absence of structured moral evaluation systems in many schools (Rosyidah, 2020; Faishol et al., 2021, Sumardi, 2020). Furthermore, social media and popular culture have become dominant forces in shaping adolescent identity, making it essential for formal education to significantly compete in influencing students' moral development (Hadi & Sumardi, 2023).

On the other hand, various moral education approaches are applied in Indonesia, ranging from religious habituation in Quranic learning centers (TPQ) (Maulidin et al., 2023), value-reflective learning (Solissa et al., 2023), to family-based character education (Arliman et al., 2022). However, this diversity has yet to be systematically mapped to evaluate their effectiveness, contextual relevance, and alignment with national education policy. This gap underscores the need for a systematic study to evaluate moral education practices comprehensively.

This study adopts a Systematic Literature Review (SLR) design using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. Its objectives are to: (1) identify the moral education approaches used in the Indonesian educational context, (2) examine the strategies implemented in value-based learning processes, (3) explore moral education models that have been tested and implemented, and (4) analyze the effectiveness and challenges of their implementation.

The urgency of this research is further reinforced by post-pandemic social and educational conditions. Drastically altered learning patterns, limited social interaction, and the rise of digital individualism pose major challenges to character education. In this context, teachers are required to become adaptive moral agents—capable of inspiring and wisely utilizing technology to instill positive values (Kamila, 2023; Pertiwi et al., 2021).

Practically, the findings of this study are expected to contribute to the conceptual mapping and strategic recommendations for educators, researchers, and policymakers. It also opens opportunities for more specific follow-up studies, such as the development of moral evaluation instruments, comparisons of locally-based cultural approaches, or the integration of character education within cross-disciplinary thematic curricula.

Thus, this research is not only academic in nature but also applicable in addressing the urgent need for moral education that is relevant, systematic, and impactful in shaping a noble generation equipped to face the dynamics of the modern era.

Method

This study employed a Systematic Literature Review (SLR) approach to comprehensively explore and analyze the various approaches, strategies, and models used in moral education in Indonesia from 2020 to 2025. The SLR approach was selected due to its ability to provide a systematic, objective, and transparent mapping of existing literature. The analytical procedure followed the flow of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA), which includes four main stages: identification, screening, eligibility, and inclusion.

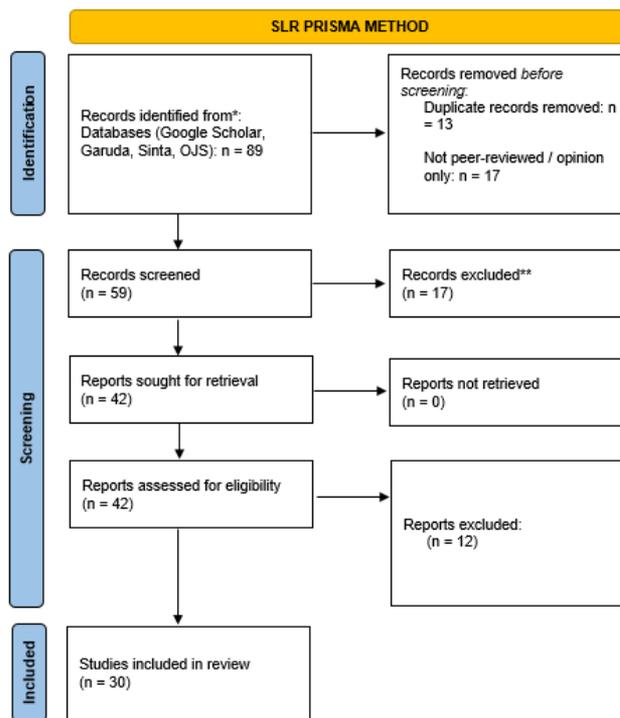


Figure 1. The Method Flowchart

The identification stage began with article searches using Google Scholar and reputable national journal databases such as Garuda, Sinta, and the Open Journal System (OJS) portals of higher education institutions. Keywords used in the search included: "pendidikan moral" (moral education), "pendidikan karakter" (character education), "strategi pembentukan akhlak" (morality development strategies), "pendekatan nilai" (value-based approach), and "model pendidikan karakter" (character education models). Inclusion criteria were defined as articles published in Indonesian

or English between 2020 and 2025, available in full-text PDF format, and discussing aspects of approaches, strategies, or models in the context of moral education. A total of 89 initial articles were identified.

In the screening stage, duplicates and articles that were purely opinion-based or not peer-reviewed were excluded. Only articles based on empirical research (qualitative, quantitative, or mixed methods) or scholarly literature reviews meeting methodological criteria were retained. This stage resulted in 42 articles progressing to the eligibility phase.

The eligibility stage involved a thorough reading of each article to assess its substantive relevance to the study's focus. Only articles that explicitly addressed moral education approaches, strategies, or models were included. The final selection resulted in 30 articles meeting the inclusion criteria.

Data from each article were extracted and analyzed using content analysis techniques. Each article was coded based on four main components: (1) the approach used, (2) implementation strategies, (3) the applied moral education model, and (4) the effectiveness and contextual relevance of implementation. The analysis results were then presented in narrative form and summarized in an SLR table developed in accordance with the study's focus.

Result and Discussion

Research Findings

The systematic review of 30 scholarly articles analyzed in this study reveals a wide range of approaches, strategies, and models of moral education implemented across various educational levels and contexts in Indonesia during the 2020–2025 period. Overall, the findings indicate that moral education is understood not merely as the transmission of values, but as an integrative, reflective, and participatory process of character formation.

A majority of the articles highlight the importance of religious and integrative approaches in shaping students' character, particularly in Islamic-based primary and secondary education institutions. Studies by Anggraeni et al. (2024), Khamidah & Maunah (2023), and Maisyanah et al. (2020) demonstrate that religious instruction, when combined with habitual worship practices—such as congregational prayer, Quranic recitation, and teacher role modeling—effectively nurtures students' religiosity and consistent moral behavior. Role modeling (*uswah hasanah*) emerges as a central strategy that is not only instructional but also inspirational, as emphasized by Kandiri & Arfandi (2021), particularly in viewing teachers as moral exemplars.

Beyond religious approaches, constructivist and affective value-based approaches are also prominent, especially in early childhood and primary moral education. The constructivist approach, as explained by Kusumawati & Zuchdi (2019), emphasizes children's active roles in constructing moral understanding through concrete experiences, social interactions, and the resolution of simple conflicts. This model underscores the importance of fostering moral autonomy from an early age. Meanwhile, the affective approach focuses on the development of empathy, social awareness, and personal integrity, as discussed by Pertiwi et al. (2021) and Yulisabri & Santoso (2024).

The review also finds that moral education strategies are highly contextual. In primary schools, common strategies include the habituation of moral values through routine activities such as group prayer, communal work (*gotong royong*), and recognition of good behavior. These practices are considered effective as they gradually instill values through consistent repetition. At the secondary level, strategies evolve toward project-based and reflective learning. Solissa et al. (2023), for instance, describe a Project-Based Learning (PjBL) model that emphasizes not only academic mastery but also the development of moral decision-making, cooperation, and responsibility.

Additionally, some articles highlight the implementation of multiple intelligences-based character education models (Santika, 2020), which proved especially relevant in online learning settings during the COVID-19 pandemic. This strategy was effective in stimulating students' personality development through portfolio-based assessments, while also evaluating affective aspects not typically captured in conventional cognitive tests. In this context, teachers act as facilitators who must be sensitive to each student's unique intelligence and character.

From a modeling perspective, several moral education models were identified, including the transformational character model, the cognitive moral dilemma model, integrated moral education, and the family-based value model. These models reflect the complexity of moral education dynamics, encompassing cognitive, affective, and behavioral dimensions. Some models are bottom-up—originating from the students' needs and contexts (such as in early childhood education)—while others are top-down, such as the visionary leadership model applied in regional policy frameworks (Rachman et al., 2023).

This study also emphasizes the critical role of stakeholder collaboration in moral education. Synergy among teachers, parents, and the wider community has been shown to enhance the success of character education (Napiah et al., 2023). Kamila (2023) and Arliman et al. (2022) assert that the family is the primary

foundation of value education and must align with the values promoted by schools.

The effectiveness of the various moral education approaches and strategies reviewed in these articles tends to be high when implemented consistently and adapted to student characteristics. In general, habituation models, role modeling, and emotional engagement have demonstrated significant outcomes in cultivating positive character. Nevertheless, several challenges persist, including low parental involvement, weak social control, and the digitalization of youth culture, which often dilutes traditional moral values.

In terms of evaluation, one article (Guntara, 2020) proposes the use of the N-Gain method as a quantitative

instrument for measuring the effectiveness of moral education interventions. This underscores the importance of adopting evidence-based evaluation methods in character education, as opposed to relying solely on intuitive or subjective assessments.

Overall, the findings of this study suggest that effective moral education must be contextual, collaborative, and transformative. Moral education cannot function in isolation; it must be integrated into all aspects of school and community life. Teachers as moral agents, parents as the first educators, and the social environment as a space for value actualization must work in synergy to nurture a generation that is religious, of strong character, and of high integrity.

Table 1. Results of the Systematic Literature Review of Moral Education (2020–2025)

Author and Year	Topic	Approach	Strategy	Model	Effectiveness
Anggraeni et al. (2024)	Strategy for fostering religious morals	Religious-integrative	Habits, role models, rewards	Religious habituation	Effective if involving teachers and parents
Rahman (2022)	Formation of noble morals	Explicit and implicit	Models, reprimands, punishments	Dwipolar (positive-negative)	Quite effective, needs parental support
Anisa & Murniyetti (2022)	Fostering morals of elementary school students	Social moral preventive-curative	Advice, rewards, personal approaches	Corrective-preventive	Effective if implemented consistently
Khamidah & Maunah (2023)	Religious character through TPQ	Holistic (formal & informal)	Tartila, religious activities, role models	Integrative-transformative	Very effective and applicable
Maisyannah et al. (2020)	Habits of noble morals	Religious habituation	Dhuha prayer, tadarus, cleanliness	Moral habituation	Effective in students' daily lives
Hasanah & Zakly (2021)	Islamic education innovation	Integralistic	Parent-teacher collaboration	Comprehensive Islamic values	Quite effective in the millennial era
Yulisabri & Santoso (2024)	Religious morals and attitudes	Values, clarification, action	School-parent collaboration	Affective integrative	Effective if systematic
Kusumawati & Zuchdi (2019)	Constructivist AUD morals	Constructivism	Reflection, social interaction	Moral constructivist	Effective for children's moral autonomy
Nafisyah et al. (2023)	Islamic morals of early childhood	Contextual normative	Family role models, habituation	Family-based Islam	Effective from an early age
Janah & Maulidin (2024)	PAUD religious character	Habituation & experience	Prayer, memorization, tolerance	Religious experience	Effective in shaping behavior from an early age
Shinta & Ain (2021)	Religious and disciplined character	Contextual holistic	Prayer, donation, mutual cooperation	Elementary school habituation	Quite effective, there are still disciplinary obstacles
Hidayat & Sukitman (2020)	MI character learning	Integrative religious values	Models, curriculum	Character building	Effective with family support
Munif et al. (2021)	Elementary school students' honest character	Honest moral values	Hadith, rewards, role models	Honest habituation	Effective for attitude formation
Solissa et al. (2023)	Character through PjBL	Knowing-feeling-acting	Projects, moral acting	Integrated character strategy	Effective and participatory

Author and Year	Topic	Approach	Strategy	Model	Effectiveness
Prihatmojo & Badawi (2020)	Prevention of moral degradation	Character curriculum integration	Extracurricular activities, cross-subject values	Character curriculum	Effective in preventing deviations
Maulidin et al. (2024)	PAI teachers who shape morals	Internalization of religious values	Daily religious activities	Transformational character	Effective, depending on teacher role models
Wulandari & Fauzi (2021)	Moral and character education	Family-school collaboration	Early-day value integration	Universal character education	Effective if synergistic
Faiz et al. (2022)	Animated moral dilemma stories	Cognitive moral constructivist	Visual stories, empathy	Cognitive moral dilemma	Effective in increasing moral considerations
Kandiri & Arfandi (2021)	Teachers as role models	Uswah hasanah	Sermons, habituation	Religious role models	Very effective if teachers are consistent
Arliman et al. (2022)	Character in the family	Family-based values	Communication & role models	Family-based value education	Effective, the main foundation of character
Faiz & Purwati (2022)	The role of character teachers	Value transmission & construction	Examples, classroom environment	Dualistic moral pedagogy	Effective with reflective teachers
Pertiwi et al. (2021)	Character in civics lessons	Affection & values	Democracy, Pancasila	Integrated character learning	Effective through strengthening PKn
Selamat et al. (2023)	Character of Islamic boarding school students	7K & 6M	Habits, supervision	3P Muhammadiyah	Effective in Islamic boarding school culture
Yulisabri & Santoso (2024)	Morals and moral attitudes	Affective-spiritual	Extracurricular activities, wisdom, synergy	Integrated moral education	Effective in handling media and pop culture
Maulidin et al. (2024)	The role of PAI teachers in high school	Exemplary & collaboration	Greetings, helping each other	Transformational character	Effective, even though the digital environment is challenging
Rachman et al. (2023)	Character leadership	Top-down visionary	Character education vision	Visionary character leadership	Effective systemically
Sipuan et al. (2022)	Multicultural education	Inclusive & anti-discrimination	Tolerance, empathy, gender	Multicultural transformative	Effective in preventing social disintegration
Kamila (2023)	Moral & religious education	Religious & cognitive moral	Teachers, parents, synergy	Religious moral internalization	Effective if implemented synergistically
Santika (2020)	Character in online learning	Multiple intelligences	Portfolio, online reflection	Portfolio-based MI character	Effective during a pandemic
Guntara (2020)	Evaluation of moral effectiveness	N/A	N-gain calculation	Evidence-based assessment	Effective measure the impact of moral interventions

Discussion

Diverse Approaches in Moral Education

The findings of this systematic review indicate that moral education in Indonesia adopts a variety of approaches, reflecting the diversity of social, cultural, and educational contexts. The most dominant approach is the religious approach, widely implemented in Islamic-based schools. Through activities such as morning *tadarus* (Qur'an recitation), congregational prayer, and value-based habituation, this approach

instills morality through role modeling and habitual practice. Studies by Anggraeni et al. (2024) and Khamidah & Maunah (2023) demonstrate that the religious approach is effective in character development, as it deeply engages the affective domain and is integrated into students' daily lives.

In addition, a constructivist approach is also identified, emphasizing the process of actively constructing moral understanding through experiences and social interaction. This approach is particularly well-

suiting for early childhood education, as described by Kusumawati & Zuchdi (2019), as it encourages children to think critically, empathize with others, and formulate moral judgments independently. This aligns with Piaget's and Vygotsky's theories of moral development, which are grounded in interaction and real-life experience.

Meanwhile, affective and value-based approaches focus on the process of value clarification and the reinforcement of moral attitudes. These approaches are used in instructional settings that allow students to evaluate, select, and internalize values through discussion, moral simulations, and reflective practices. A study by Yulisabri & Santoso (2024) shows that this approach effectively fosters value awareness—such as justice and responsibility—through active learning methods.

Another prominent approach is the visionary-systemic approach, in which character values are embedded through educational policy and regional leadership. Rachman et al. (2023) argue that strong leadership vision can synergize all elements of character education, from regulatory frameworks to school culture.

Overall, this diversity of approaches illustrates the need for moral education to be contextual, flexible, and embedded within the school culture. Effective approaches are those that engage the cognitive, affective, and conative domains of learners while actively involving families, schools, and communities.

Implementative Strategies in Moral Education

Implementative strategies represent the concrete application of moral education approaches—namely, how moral values are instilled through daily activities, teaching methods, and social interactions within the school environment. Based on the analysis of 30 articles included in this systematic literature review, it is evident that educators employ a wide variety of strategies, ranging from traditional methods such as role modeling and habituation, to more innovative practices including project-based learning, moral dilemma simulations, and the strengthening of family involvement.

One of the most consistently identified strategies is modeling, or the active role of teachers as real-life examples of moral behavior. This strategy is considered highly significant, as children learn moral values not only through verbal instruction but also by observing the behavior of meaningful adults in their lives. A teacher's consistency in demonstrating fairness, honesty, discipline, and respect for diversity becomes a strong stimulus for the internalization of values. Kandiri & Arfandi (2021) affirm that teachers who are consistent in both speech and behavior have a profound impact on

students' moral development, particularly in primary and secondary educational settings.

In addition, the habituation of moral values is a dominant strategy in character education practices across schools. This includes routine activities such as congregational prayers, reciting prayers before and after lessons, practicing orderly conduct, maintaining cleanliness, and participating in communal service (*gotong royong*). Such habituation guides students to perform moral actions automatically, without the need for explicit instruction. Studies by Maisyanah et al. (2020) and Shinta & Ain (2021) show that sustained habituation helps shape stable character traits that are contextually grounded in students' environments.

Another key strategy involves value internalization through reflection and real-world projects, as implemented in the Project-Based Learning (PjBL) model. This approach allows students to engage with real-life challenges, develop plans, and reflect on the values inherent in those processes. For instance, when tasked with designing an environmental cleanliness campaign, students not only learn about hygiene but also grasp the values of responsibility, teamwork, and social concern. Solissa et al. (2023) demonstrate that this strategy encourages students to directly experience the moral consequences of their actions.

Equally important is the collaborative strategy between schools and families, particularly in shaping the character of young children. Moral education cannot be effective if it is placed solely on the shoulders of schools. Kamila (2023) and Arliman et al. (2022) emphasize that the reinforcement of moral values requires continuity between what is taught at school and what is practiced at home. Activities such as moral parenting education, parental involvement in school programs, and active communication between teachers and parents are key supporting factors.

Thus, effective implementative strategies in moral education are those that go beyond cognitive value instruction to include habit formation, emotional engagement, and the active involvement of all stakeholders. A combination of traditional and innovative strategies proves more effective, as it addresses multiple dimensions of child development—cognitive, affective, and psychomotor—in a holistic and integrated manner.

Moral Education Models

Moral education models serve as conceptual frameworks that guide the implementation of strategies and approaches in character development. These models not only outline how moral values are conveyed but also integrate the roles of teachers, students, and the environment in the value internalization process. Based on the analysis of 30 articles included in this study,

various moral education models were found to be implemented contextually and innovatively, tailored to student characteristics, educational levels, and contemporary challenges.

One of the most widely adopted models is the religious habituation model, which relies on the habituation of moral values through routine religious practices. This model is frequently applied in *madrasahs*, *pesantrens*, and Islamic-based schools, as documented in studies by Khamidah & Maunah (2023) and Maisyanah et al. (2020). Habituation occurs through activities such as Qur'anic recitation (*tadarus*), congregational *dhuha* prayers, almsgiving (*infak*), and religious studies integrated into the school culture. This model is particularly strong in affective value formation due to its repetitive nature and emotionally supportive environment.

In addition, the transformational character education model has emerged, where teachers act not only as instructors but also as agents of moral transformation. In this model, teachers are actively involved in shaping students' moral identity through deep interaction, spiritual mentoring, and value consistency in real-life contexts. Maulidin et al. (2024) report that this model is particularly effective at the senior high school level, as it encourages students not only to understand values but to undergo character formation through strong teacher-student relationships.

Another prominent model is the cognitive moral dilemma model, which uses moral stories or ethical dilemmas to train students in making principled moral decisions. Rooted in Lawrence Kohlberg's theory of moral development, this model often includes group discussions and reflective activities. Faiz et al. (2022) highlight its effectiveness in enhancing elementary students' moral understanding, particularly because it facilitates deep ethical reasoning and fosters critical thinking about values.

Several articles also emphasize the family-based character education model, which asserts that moral education begins at home, with schools playing a complementary and reinforcing role. Arliman et al. (2022) and Kamila (2023) argue that when core values such as honesty, responsibility, and compassion are instilled early by parents, the internalization process at school becomes more seamless and effective. This model is especially relevant at the early childhood and elementary levels, where children still heavily depend on family figures.

Furthermore, there is an integrative model such as the *3P Muhammadiyah model* (Pioneer, Sustainer, Finisher), applied in modern Muhammadiyah boarding schools (*pesantren*). This model integrates moral, spiritual, and national character formation (Selamat et al., 2023). Its incorporation of religious values, local

culture, and nationalism makes it particularly suitable for Indonesia's multicultural context.

In conclusion, effective moral education models are those that bridge students' cognitive, affective, and social dimensions. Their success depends on consistent implementation, environmental support, and relevance to students' developmental needs. The variation among models also reflects the fact that moral education is not a linear process, but rather adaptive and contextually responsive.

Effectiveness and Contextual Application of Moral Education

The effectiveness of moral education is highly dependent on the alignment of approaches, strategies, and models with the social context, developmental stage of learners, and environmental support. Based on the findings of this systematic literature review, most studies report that moral education has a significant positive impact on students' character development, particularly when implemented consistently and integrated into daily life.

At the early childhood and elementary levels, the highest effectiveness is observed in approaches involving habituation and role modeling. Moral values such as honesty, discipline, and responsibility are effectively developed through simple, repeated routines—such as encouraging regular prayer, maintaining cleanliness, and showing respect to teachers and peers. Such habituation models have proven to be effective due to their alignment with the concrete-operational cognitive development stage of children (Maisyanah et al., 2020; Kusumawati & Zuchdi, 2019). In this context, the teacher's consistent role as a moral model becomes a key success factor.

At the junior and senior high school levels, effectiveness improves when students are engaged in reflective and critical activities to understand moral values. Strategies such as project-based learning, value reflection, and ethical dilemma simulations enable students to construct their own moral understanding and make decisions based on rational and empathetic judgment. Studies by Solissa et al. (2023) and Faiz et al. (2022) indicate that students who actively participate in reflective activities are better able to apply values in real life compared to those who receive only passive moral instruction.

Social context also plays a critical role. In areas with strong religious backgrounds, religiously based value approaches are more effective as they align with students' familiar beliefs. Conversely, in culturally and religiously diverse schools, multicultural and inclusive approaches are more relevant, as explained by Sipuan et al. (2022).

Furthermore, support from families and the broader community is essential for the success of moral

education. When the values taught at school are reinforced at home and within society, the process of moral internalization becomes deeper and more rapid (Arliman et al., 2022; Kamila, 2023). Thus, the effectiveness of moral education is determined not only by its content and methods but also by cross-environmental synergy and the sustainability of value practices in students' lives.

Challenges and Implications in Moral Education

Despite its significant potential in shaping students' character, the implementation of moral education in practice faces a variety of structural, cultural, and technological challenges. One of the main challenges is the lack of teacher competence in integrating moral education into subject areas. Many teachers still perceive character education as an additional task or as limited to religious and civic education, rather than as an integral part of all learning experiences (Wulandari & Fauzi, 2021).

A second challenge lies in the lack of consistency and collaboration between schools and families. When the values instilled at school are not reinforced at home, students may experience moral confusion or even value dissonance. This presents a serious obstacle to the comprehensive internalization of values (Kamila, 2023; Arliman et al., 2022). Therefore, active parental involvement in the moral education process has become a pressing necessity.

Moreover, moral education is increasingly challenged by the powerful influence of digital media and popular culture, which often convey messages that contradict the values schools aim to instill. This challenge necessitates the adaptation of more contextual and media-literate learning strategies, enabling students to critically and ethically filter information (Yulisabri & Santoso, 2024).

The implications of these challenges highlight the need for a more collaborative, adaptive, and community-based approach to moral education. Teachers must receive continuous professional development in moral pedagogy, schools need to strengthen partnerships with parents, and curricula must be responsive to social and technological dynamics. Contemporary moral education should not rely solely on normative value instruction, but must be embedded within an ecosystem that holistically supports character learning.

Conclusion

Based on the systematic review of 30 scholarly articles, it can be concluded that moral education in Indonesia employs a variety of approaches, strategies, and models that are effective when aligned with the

social context, students' developmental stages, and environmental support. The most commonly used approaches include religious, constructivist, affective-value-based, and visionary-systemic approaches. Effective implementation strategies encompass role modeling, value habituation, reflective projects, and collaboration between schools and families. Models such as religious habituation, cognitive moral dilemmas, and transformational character education have demonstrated high effectiveness in fostering values through affective and reflective means. However, key challenges remain, including limited teacher competence, insufficient cross-contextual synergy, and the counterproductive influence of digital media. Therefore, it is recommended that moral education be designed in a contextual and collaborative manner, supported by teacher training, enhanced parental involvement, and the integration of moral values throughout the learning process. Modern moral education must go beyond teaching "what is good"; it must cultivate students' awareness, willingness, and ability to live by those values within an ever-changing reality.

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Author Contributions

Conceptualization, N.W.A.U. and R.A.; methodology, N.W.A.U.; formal analysis, R.A.; investigation, F.; data curation, F.; writing—original draft preparation, R.A. and F.; writing—review and editing, N.W.A.U.; supervision, L.S. All authors have read and agreed to the published version of the manuscript.

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The authors declare no conflict of interest

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